

# The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 16.

Milwaukee, Wis., November 24th, 1929.

No. 24.

## THANKSGIVING DAY

Thanksgiving Day! My God, what shall I say  
To voice the thoughts that rise within my heart?  
How shall Thy loving kindness I portray,  
The streams of love Thy mercy doth impart?  
Can humble words add to the message clear  
That sun and moon and stars and nature tell?  
The autumn blooms in praise their petals rear,  
The harvest-fields in adoration swell.

Thanksgiving Day! O gracious Father mine,  
The tear-drops fall when on Thy love I dwell.  
All that I am and have is only Thine,  
Safe in Thy hands I know that all is well.  
For home and friends, for bread and raiment now  
My prayer of thanks arises to Thy throne,  
For strength to labor in the sweat of brow,  
For peaceful slumber when the day is done.

Thanksgiving Day! Not only for the sweet,  
But for the wormwood let my thanks arise;  
My heart would psalms of grateful praise repeat  
For clouded days, as well as sunny skies.  
Thy fruitful soil needs winds and showers too,  
No sheaves of grain spring forth from desert-lands.  
Thy rainbow still, in rays of glorious hue  
Assures me that Thy cov'nant firmly stands.

Thanksgiving Day! For all Thy wealth of good,  
For gifts unnumbered, for Thy grace divine,  
For all the mercies of Thy Fatherhood  
I laud and bless Thee, gracious Father mine!  
Thou knowest well the path that leads me Home,  
In light and shadow hold my hand, I pray;  
Without Thy guidance I would vainly roam  
And miss the landmarks to the realms of day.

Thanksgiving Day! I thank Thee for Thy Son,  
The Christ Who died for me on Calv'ry's hill.  
His precious Blood complete redemption won,  
Now at Thy throne He pleadeth for me still.  
Thy Perfect Gift! Forgiveness, peace, and rest,  
The sweet assurance of eternal bliss  
Are mine in Him, the loveliest, and best,  
My One and All, what need I more than this?

Thanksgiving Day! I thank Thee for Thy Word,  
That beams more brightly than the sun at noon,  
And for the promptings of Thy Spirit, heard  
When in the stillness I with Thee commune.  
Thy gifts in streams abound and overflow.  
As Thy dear child thus let me give, I pray,  
That other hearts Thy saving grace may know  
Make all my life a blest Thanksgiving Day!

Anna Hoppe.

## THE TWENTY-SEVENTH PSALM

(Continued)

### "Shut-Ins"

What will the Christian do, when he is confined to the house in sickness and suffering? Naturally he will seek consolation with God. He knows that God alone can comfort him; that He is kind and gracious, always willing to comfort in every need and trouble and sorrow, and that especially with the weak and sick He will deal according to His fatherly love. Ah, what better thing can the Christian do, who for the time being belongs to the class of "shut-ins," than to take his refuge to God and say with the Psalmist, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

For this purpose such a Christian will not only read with eager heart the Word of God himself and meditate on its wholesome truths and teachings, but will also welcome every means which may lighten his burden and bring comfort to him in his doleful solitude.

Being unable to attend public services at church a "shut-in" will gladly listen in to religious radio broadcastings, provided the latter comes from a reliable source, that is, a radio service from which the unadulterated truths of the divine Word are being broadcast.

There can be no doubt that the radio ministry offers much spiritual help and comfort to "shut-ins." If one may judge from correspondences received or from personal testimonies, the seed sowed in much weakness and trembling has not been sown in vain. In an audience, scattered over a large territory numbering perhaps to the tens of thousands, there are many of those seeking the consolation of God's Word. There are the sick, the sad, the distressed, the dwellers in prisons, asylums, and hospitals. Many who are appointed to death are "listening in" for the last time, hearing a message which gives them strength and blissful courage for their last journey. We have had a case recently where a dying parishioner was "listening in" to one of our Lutheran devotional services at a Milwaukee radio station just a few hours before his earthly departure, and it was, as if he was listening to his own funeral sermon, for he heard a sermonette on the words of the 23rd Psalm, "Yea, though I walk through the valley of the shadow of

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Jan 30

death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

But

however beautiful and comforting to "shut-ins" and to others the radio ministry may be, it is in no wise an equivalent to the hearing of God's Word at public services in the church.

David, the author of our Psalm, appears to have been a "shut-in," too, at the time he sang this song of consolation. And although he finds in the distressing days of his solitude the greatest of joy and strength in Jehovah, speaking of Him as his "light," his "salvation," the strength of his life, the shield against his enemies, his security, his ground of confidence, — yet, what does he say?

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

One main object, one thing that I have specially desired; one thing which has been the object of my constant wish, that will I seek after, says the Psalmist. When a man speaks in this way, we have reason to ponder his words with care. We naturally become profoundly interested and expectant. If a man has seen one thing that he can call simply and finally the desire of his heart, it ought to be worth looking at.

And what is the one thing the Psalmist seeks after? That he may dwell in the house of the Lord all the days of his life. The house of God is, of course, the place of public worship with all its solemnities — the assembly of a devout and worshipful congregation, its joint singing of hymns to the glory of God, the prayers and supplications offered before the throne of divine grace, and, above all the preaching of the Word of God, the proclamation of a message which comes from heaven, and which means one and all to the human soul.

It is this the sacred writer so earnestly desires. Two chief objects he had in view in this desire. One was, "to behold the beauty of the Lord." Do we fully realize the import of the beauty of the Lord? We might accept the whole Bible as explanatory of the same. The beauty of the Lord shines forth in His nature and entire character with all His glorious attributes and works for the salvation of a lost world, and the preservation and guidance of His children. When the Psalmist says, "the Lord is great, and greatly to be praised: He is to be feared above all gods. Honor and majesty are before him: strength and beauty are in his sanctuary" — that is the beauty of the Lord. When the same Psalmist says, "the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us accord-

ing to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame. He remembereth that we are dust," — that is the beauty of the Lord. We might add the whole Gospel of the New Testament relative to the redemption of man through Christ the Savior to show the beauty of the Lord. It shines forth in the work of creation, of redemption, of sanctification.

To behold, to learn to know and to understand this beauty of the Lord more and more, and to enjoy the same, the Psalmist desires to dwell in the house of the Lord. It was there he found a manifestation of this beauty. The whole worship was adapted to set forth God's greatness, His glory and His grace. And it was in the contemplation of the great truths of God the Psalmist sought to elevate his mind, and to sustain himself in the troubles and perplexities of life.

The other object David had in view in dwelling in God's house was "to enquire in his temple." Grave questions had confronted him, questions as to why God permitted him to suffer, being His child, to suffer sickness and distress, to suffer bitter and unwarranted attacks from enemies; questions also probably pertaining to the promises of the Messiah, of what nature His kingdom should be, when it should be established, etc. To obtain answers for such and other important questions, David sought light in the place where God was worshipped, and by means of the views which that worship was adapted to convey to the mind.

#### Lessons from the Attitude of the Psalmist Toward Public Worship

What a grand and inspiring lesson we Christians learn from such attitude of the Psalmist toward the house of worship, especially those among us who are burdened with sorrow and grief, be it because of sickness and other adversities! Like the sacred poet who was suffering under great distress, Christians, whether they be "shut-ins" or not, whether they are in suffering and sorrow, or whether they enjoy prosperous days, desire one thing, and that is to dwell in the house of God; and that, too, not only occasionally, while the rest of their time is given to the world and self, but all the days of their life, that is, constantly, regularly, habitually, to the end of their life. Though engaged in the duties and affairs of their profession, and though they may enjoy other objects of interest in this world, yet they should feel that it means supreme felicity on earth to dwell always in the temple of God, and to be employed in its sacred services, preparatory to an eternal residence and employment in the temple above.

Why should Christians segregate themselves from

the body of their fellow-Christians by not attending public worship? Are they not "fellow-citizens with the saints, and of the household of God," incorporated into His family, and dwelling safely in His pavilion as their home? There is a great blessing in the consciousness that we Christians form one body united in the bonds of love and belonging to the same household of God. And when we assemble in the house of God, not only do we join in public worship singing songs of praise to God and offering prayer of thanksgiving and petitions to the Giver of all good gifts, but we also partake of the great blessings of the ministry of the Gospel.

Especially those who are burdened with afflictions of any kind and who are in need of sympathy and consolation, will find much strength and comfort in the thought that a whole body of fellow-Christians is presenting their case to the great Helper in all need in joint prayers.

There is no need of Christian Science prayer-meetings. They cannot and do not offer the help which comes from God. Not relying upon the merits of Christ as the only Savior of sinners their prayers are not acceptable unto God, and the help they pretend to offer is a false help.

Christians, however, who are assembled in the name of Jesus, trusting in His merits and basing all their petitions thereon, may rest assured that their prayers will be answered. And prayers offered by one united body of Christians will certainly prove efficient. What a comfort, therefore, what strength to endure sorrow and suffering, it must offer "shut-ins" and those who are unable to attend public services, because of sickness and other troubles, knowing that their fellow-Christians are praying for them to the God of all mercy and help at public worship. It is, therefore, not surprising that they, too, give vent to their feelings in saying with the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life."

(To be continued)

J. J.

#### COMMENTS

**"Sick and Tired"** "Frankly, I'm sick and tired of the whole blessed business," a certain rector writes in the Churchman. "Why must the success of my ministry hang upon the results of the every member canvass, which has been crudely thrust in upon the poesy of Advent, to sicken the soul of every clergyman of the church and wring from every intelligent layman the wonder as to what it is all about?" — When it is thought that money alone can save the church, her people, and civilization, money has become God."

We wish we could reprint the comment of the editor of The Living Church in its entirety, but as that is

not feasible, we shall content ourselves with offering a few quotations. The editor says:

And this charge, and this cynicism, and this frank avowal of a priest that he is sick of the whole business, is exactly what is the matter with the Church today. That is why we must probably cut down on the national work of the Church; reduce our department activities; close institutions; withdraw missionaries. For if the approaching every member canvass does not produce a surprising increase in pledged income for the Church, that must inevitably come.

And the reason is that too many of the clergy are "sick of it all." They are interested in their parishes. These pay their salaries. They are frankly uninterested in anything beyond that and they deem that these repeated calls upon them from the national Church are but "requests" that they will do something beyond the legal requirements that rest upon the rector of a parish. And they resent it.

Not, indeed, that these rectors consciously avow that. This priest writes:

"When bishops and clergy are willing to let their projects languish until they have actually educated their people to see them to be the best methods of accomplishing the purpose of the Christ and his church, then in that day will the church begin to regain its moral and spiritual vigor. The conscience of the people will do what the every member canvass to fund budgets cannot compel."

Among us it would be put like this: We will simply preach the Gospel and receive and remit to the Treasurer of the synod whatever offerings are brought in freely. The editor of The Living Church asks: "Has this priest demonstrated that the amount that each of his parishioners should give for Church support, local and general, can be satisfactorily left to their consciences, with neither canvass nor substitute for it?"

The priest in question did indeed raise a large amount of money in his parish, an average (Lutherans, note!) of \$200.00 per family per year. However the question remains what part of this sum was for local and what part for general purposes, "For otherwise the statement is a little like an assertion that the average income of Mr. Rockefeller and his office boy is — dollars, as indicating the grasping nature of the office boy who wanted a raise." Church members will contribute more readily for local purposes than for general purposes; and it will happen that moneys are spent at home for things that are, to say the least, not necessary, while the synodical treasury is left to suffer.

The experience of the Episcopal Church is that the churches do not rally to the support of the general cause as they should and that they do not even maintain the once established level of the maximum contributions. In the last year the salaries of missionaries had to be cut and other retrenchments made, causing great suffering in certain fields, though sufficient moneys had been provided in the budget. True, when instances of such suffering were brought before the people, individual church members immediately came to the rescue with special donations. But, and this is the burden of the argument, it is impracticable to pre-

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

sent every one of the many items individually in special appeals. If this were done in spite of the labor and expense this would cost, some funds would be swamped with moneys while others would languish. No, there should be a consolidated budget covering all the purposes and the churches should be told the cost of administering the entire general work. "And the quota is simply our share of that work."

In some way or other, for instance by an every member canvass, the members of the churches will have to be given the necessary information and appealed to to contribute for the general cause.

Not all will respond:

Those who are spiritually sick at will, no doubt, refuse to do their part, or will do it so badly that it will fail. Very well; then the spiritually well must do just that much more. That is why the sum total of quotas paid will never equal the entire budget. If nobody pays more than his share, the spiritually sick among the clergy and the laity, and the parishes devoid of average resources, will always stand in the way of the whole amount being raised. The salvation of our Church in our present crisis depends upon the number of people who will do more than their share and who will support the principle of the consolidated budget in Church work.

"The Church cannot, and ought not to, force contributions for her work from anybody or from any parish." But, "a Christian who is 'sick of the whole business' may well look into his spiritual life." . . .

"It is spirituality in the Church which makes it possible for quotas to be met; and wherever there is a deficiency in spirituality there will be a deficiency in the works of the Spirit. Hurrah-boys methods may raise a quota once, but they cannot produce results year in and year out. There may be a necessity ahead of us for recognizing facts and reducing the measure of our work; but if it must be done it is because the Church is existing on a lower spiritual plane than was hoped for a decade ago."

"Yes, but shall we acquiesce in this? A thousand times, No. In countless parishes there are lay men and women who are determined that the Lord's work shall be done. In some places — not many — they must do it without the leadership of the clergy that the Church counts upon. Let all these now realize that they must redouble their efforts, or the work must and will be greatly contracted."

We have quoted so freely from this article because it presents a situation that cannot appear entirely

strange to us of the Wisconsin Synod. It suggests where we may look for the cause of our failure, biennium after biennium, to meet our budget and points us to a way out of the difficulty.

The first requisite is that we recognize a lack of interest in the general cause as a spiritual weakness that must for the good of our soul be overcome by a diligent use and application of the means of grace through which the Holy Spirit builds up the right spirit in us.

Even the true Christian needs to be kept informed as to the work in which we are engaged, told what his just share would be, and systematically trained to give for the general cause as well as for the local.

As there will always be found those who cannot or who are not willing to give their share, we must appeal to those whom the Lord has filled with His Spirit to increase their efforts to make up for the deficiency of the others.

J. B.

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**Working Backward** We found the following in a recent copy of the News Bulletin and for the oddity of it reprint it here:

The idea of Christian union on the mission fields is offered as a solution of the diversified teachings of denominational representatives. At Lucknow, India, a recent interdenominational conference discussed organic union. Among these present were members of the following churches: Methodist Episcopal, Baptist (England), Disciples of Christ (America), Disciples of Christ (Australia), Church of the Brethren, Wesleyan Methodist and Anglican.

This looks like beginning at the wrong end. It would seem much more logical if these bodies would merge at home and then send out their representatives to the heathen as exponents of a united home church. To bring together in the field what is distinct and separate at home were, we think, to follow a line of conduct which would be hard to explain satisfactorily to the heathen mind. When you consider that the bulk of those mentioned above are the children of Zwingli and Calvin and consider the situation in the light of what was offered at Marburg four hundred years ago by the side opposing Luther, a union does not seem so impossible. Of course, we Lutherans remain mere on-lookers, if we be real followers of Luther: in matters of doctrine we know no compromise.

G.

#### ADDRESS DELIVERED AT THE STATE TEACHERS' CONVENTION

Ft. Atkinson, Wis., November 8, 1929

(Published By Request of the Conference)

"Have ye never read: Out of the mouth of babes and sucklings thou hast perfected praise?" These words of our blessed Savior, recorded in Matt. 21:16 and quoted from Psalm 8:2, shall form the basis of a discourse by means of which I hope with the assistance of the Holy Spirit to imbue you, my dear co-workers in the kingdom

of Christ here on earth, with a renewed appreciation of your glorious calling as teachers of our Christian Day Schools and with an earnest zeal to do your work courageously in the face of serious opposition. I should like to place before you the Scriptural truth that

**God by the Mere Testimony of the Gospel Conquers  
the Hearts of Men and Routs and Confounds  
His Enemies**

It was on Palm-Sunday, a few days before His ignominious death on the cross, that Jesus spoke the words referred to. He had entered the gates of the Holy City, preceded and followed by great throngs who accorded Him a royal welcome by spreading their garments in the way, by cutting off branches from the trees and strewing them on His path, and, — somehow conscious of the fact that the fulfilment of an Old Testament prophecy was in progress, — by breaking forth into the pæan of joy: "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord: Hosannah in the highest!" This shout was repeated again and again, and so it came that many children which would, of course, be found in the crowd, caught up the cry of their elders, and they, too, shouted at the top of their voices: "Hosannah! Hosannah!" And they followed Jesus all the way into the court of the temple where they continued the cry which had already died on the lips of the adults. Now the chief priests and scribes who were filled with an inveterate hatred of Jesus and who recognized the shouts of the children, demanded of Jesus to put a stop to their using this Messianic cry as unfit to be applied to Him and as especially inappropriate in this holy place. But it was then that Jesus silenced his enemies with the words: "Have ye never read: Out of the mouth of babes and sucklings thou hast perfected praise"? So Jesus here took the part of these children over against these revengeful men and let them know in no uncertain terms that He heartily approved of the testimony from these children's lips which had been perfected by God himself.

Christ here voices a truth which is fundamental in His kingdom; a truth which puts to shame all human wisdom and philosophy; a truth which is contrary to man's reason; a truth which is humiliating to man's pride; which arouses the antagonism of Jew and Greek alike; and which must eventually make man despair of all efforts of saving himself: but a truth, at the same time, which reveals the depths of God's wisdom and the sublimity and superiority of divine grace and power; a truth which redounds to the everlasting glory of the Lord and which throws consternation into the ranks of His enemies.

A partial grasping, at least, of this divine wisdom is essential for all and each of those who are in the service of the Lord Jesus Christ in His kingdom here on earth, particularly also for those who are called in a special sense to serve, and care for, and watch over, the lambs of that chosen flock whose sweetest occupation is to extol the praise of Him who died and who will in eternity join in

that celestial chorus: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"Out of the mouth of babes and sucklings thou hast perfected praise," or, more completely, if we go back to the Hebrew original in the 8th Psalm: "Out of the mouth of children and sucklings thou hast founded a power because of thine adversaries, that thou mightest confound the enemy and the revengeful." That this was truly the meaning of Christ when He quoted these words is clear from the situation in which the words were spoken, namely, that the testimony of mere children on that occasion was the power whereby the scribes and the Pharisees, those spiteful and malicious enemies of Christ, were silenced.

I.

There exists on the part of man a fierce opposition against God and His modes of revelation. The spite and malice of the human heart against God are dreadful. They are rooted in his insatiable pride. Man does not want to acknowledge God to be his superior. He wants to be like God, in fact, he wants to be God himself.

This manifests itself in a thousand ways. There is, first of all, man's reckless disregard of God's law. When God says to man: "Thou shalt not!" man flies into the face of God and says: "I will!" When God says: "Thou shalt!" man flings back at Him: "I will not! Who are you that I should obey your voice? I'll do what I — please." And in spiteful malice he treads every law of God under foot.

In the same proud spirit man takes it upon himself to find fault with God's government of the world. "It is all wrong to create a world and then to let evil enter it; to fill the earth with people and then to destroy them by a flood; to permit the propagation of a sinful human race and then to threaten it with hell; to let crops grow abundantly and then, before they are harvested, to destroy them by a hailstorm; to let men build up a city and then to wipe it out by fire; to let an innocent man inherit a disease from his parents which brings on a slow torturing death; to permit a poor man to raise a large family and then to take him off by an accident, leaving his dear ones destitute. There is no rhyme nor reason to it. — There is no God, all things take their natural course. The universe is governed by the immutable laws of nature, and it is only a question of the survival of the fittest. Therefore, take God out of the picture! Build the tower of Babel! Drive the car ferry 'Milwaukee' out into the storm-lashed sea!" There is, indeed, no limit to the arrogance of man.

Man manifests his intense hatred of God, above all, in branding the revealed gospel of Christ a damnable lie. He scoffs at the idea of the Holy Trinity. He treats with contempt the account in Genesis one, and places in its stead the philosophy of "Evolution." He laughs the existence of sin to scorn, and prates instead of the inherent goodness

of man. He scouts the truth of the incarnation of the Son of God as preposterous. He wards off with horror the doctrine of a propitiatory atonement, claiming that it is destructive of all manhood, and supplants it by the doctrine of salvation by doing what's right. He hoots at the resurrection of Christ and ridicules the idea of his return to judgment and of everlasting punishment.

Further, he works tooth and nail to oppose the spreading of God's kingdom on earth. When God was manifest in the flesh and filled the world with miracles of mercy, man persecuted, denied, rejected, derided and crucified Him. And from the first generation of man to this hour, the blood of the saints has been crying to heaven. Millions upon millions have died cruel deaths for no other reason than that they were followers of the Lamb.

Man's utter contempt of, and disgust with, God, — his enmity against, and ridicule of, God's law and the Gospel, — his wickedness, and his hatred of all that is holy, know no bounds. He is altogether unrestrained in his pride.

In view of such a formidable opposition must we not begin to fear for God's safety? Is He not with His back to the wall against these dread forces of iniquity which rave and rage against Him? Must He not fly for cover and call in Gabriel and Michael to muster the heavenly hosts to secure His tottering throne?

Ha! The Creator threatened by the creature! The Potter called to account by the pot! The Almighty accused by impotent man! "He that is enthroned in heaven laughs, and the Lord mocks at them!" With the word "It is I" Jesus felled his captors to the ground. When the Midianites invaded Israel with a mighty army, the Lord sent 300 men against them who routed them completely. When Sennacherib camped about Jerusalem, the angel of the Lord in one night slew 185,000 men, annihilating his forces. And it surely is a sort of irony that the Lord uses children and sucklings to confound his adversaries, that he makes use of means which seem almost contemptible to rout His gainsayers. "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, yea, and things which are not, to bring to naught the things that are." Many a time the unlettered confessor confounded the philosopher, the simple man put to silence the prating of the learned, the child routed the bold infidel.

We ask: What is it in these weak vessels which carries that confounding power? How can young, ignorant, foolish children be a rampart for God against which the revengeful, blasphemous enemies storm impotently? What was there in those children of Jerusalem which routed the scribes and Pharisees? Those children were not different from others. We know how children are. They have no minds of their own. Their sphere of

thought is extremely limited. Their ideas are foolish and phantastic. They are in no wise independent but do what their elders do and say what they hear. They are impressionable and fickle. When we want to characterize thoughtless, shallow, irresolute, simple-minded persons we say they act like children. No sane human being would think of gathering a handful of children against a strong opposition. It is evident, then, that there is no inherent power in children which God might use against his enemies. It is rather something which has been put into them by God and which then proceeds from their lips with that overpowering and silencing effect upon God's adversaries. Those Jerusalem children were hardly conscious of what they were doing; they were merely repeating a cry which they had caught up from others. But it was this very utterance which threw consternation into the ranks of the scribes and Pharisees. It was the testimony of Christ on their lips which had that routing force.

The gospel of Jesus Christ is indeed a power of God and it exercises its power of testimony no matter how weak the vessel which uses it. And this making use of weak vessels on the part of God is to bring home to us the truth that it is God's power alone which overpowers His enemies or, if they do not yield, confounds them, without any doing on the part of man, lest any man should boast. Thou, thou hast perfected praise.

The Gospel testimony carries within itself the conviction of truth, and it will always achieve one of two things: either it will overpower the sinner and bring him to the foot of the cross, or it will cause the sinner to rage and blaspheme against it, and send him to hell. In either case the truth of the testimony has been recognized, but while one has yielded to it, the other has hardened himself against it; to the one it has become a Rock of Salvation, to the other a stumbling-block of ruin. "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." The word, the testimony of the Gospel, cannot return unto its Sender void. And it makes no difference whether that testimony be spoken from the pulpit, written in the Bible, transmitted across the air, or sung by children; whether it proceed from the lips of the Apostle Paul, Martin Luther, or an infant. **IT IS THE TESTIMONY WHICH CARRIES THE POWER, NOT THE ONE WHO CONVEYS IT.** And God chooses frequently to exercise this power through children; in fact, when He does it through them, His praise and glory stand out especially prominent.

Oh, if we would only learn the truth that the safety and the growth of God's kingdom on earth do not depend upon us, but solely upon the testimony of the Gospel! We love to come to the fore and take a delight in claiming a little credit, at least, for ourselves. Though we do not deny the efficacy of the Gospel itself, yet we are inclined to lay some stress on certain gifts or acquirements of ours as being quite a factor in making the testimony of the Gospel effective. We think of our ability of

handling the language, our eloquence and oratory, our knowledge and wisdom, our inventiveness, our adeptness in applying pedagogical methods, our skill in quickly grasping a situation, our courage in presenting the divine truths, and our zeal for the cause, and ascribe a good deal of our success to these qualities we possess. But do not the words of Christ: "Out of the mouth of babes and sucklings thou hast perfected praise" knock all these human props out from under us and remove any and every cause for self-aggrandizement? As desirable as all these qualities mentioned may be, they in themselves do not overpower the enemies of Christ nor confound his adversaries. No, it is the power of God as evinced in the testimony of Christ out of the mouths of babes and children, e. g., which does that. It is the mere speaking the things which we have seen and heard, the things which no eye hath seen, nor ear hath heard, which have not entered into the hearts of men, namely, the revealed gospel of Christ, without the addition of any human factor, which is so mighty that no man can escape its truth, which will break down man's stubbornness and overpower him or which will strike fear into his heart because he is forced to realize that he is running up against a stone wall, whereby he will be dashed to pieces. Thou, thou hast perfected praise, not we. By the fact that God makes use of the lips of babes and children we are taught that He glorifies His name without the assistance of any human agency through the mere testimony of the Gospel, a truth which must bring us to our knees to worship his wonderful majesty, power, grace, and wisdom.

## II.

"Have ye never read: Out of the mouth of babes and sucklings thou hast perfected praise?" I ask *you* this question, my dear co-workers in the kingdom. What does this truth mean to you, that it is the mere testimony of the Gospel through which God overpowers the hearts of men and routs and confounds His enemies?

The realization of this truth alone can imbue you with a renewed appreciation of, and an earnest zeal for, the noble calling which you as teachers in our parochial schools are pursuing. God knows that you need encouragement in your difficult profession. You are continually running up against a thousand obstacles which are prone to hinder you in, and swerve you from, your course.

The world, for one, does not appreciate you. You are looked upon as usurpers by the ungodly. They cannot understand why you should be active in the field of education since the public school system is fully able to cover it. You are a thorn in the apple of their eye. They look upon you as old fogies who are far behind the times and who are in reality a check to the advancement of our rapidly progressing age. Therefore they have tried and still try to rule you out by legislation. Besides they let you feel how perfectly foolish you are for wasting away your lives in school for the measly salaries you get. Any person with an education like yours should command a

larger pay and not be forced constantly to figure out ways and means to keep the wolf from the door.

But you could well put up with *that* opposition. What you feel more keenly and what is likely really to depress your spirit is the frequent non-appreciation of your efforts on the part of the congregation in whose service you are engaged. That the congregation is not with you 100 per cent. is evident from the fact that so many children are withheld from you. In spite of your best efforts you feel a lack of co-operation in your work on the part of the home; and not only that, there are always some who will find fault with your work and try to interfere with the discipline you establish in your room. That hurts.

Then there are other difficulties with which you have to contend. The grind of the daily routine is likely to get on your nerves. Preparation for faithful class-work requires much labor and time. Unpleasant experiences in the class-room with the children and others sap your strength and kill off your joy in the work. The thought that your labors might be in vain because of such meager visible results is most discouraging. Then there is the steady assault of your sinful flesh to slow down in your efforts, to get into a rut, to perform merely mechanical labors, and to wait for the hour of the school-close to strike when you can give yourself up heart and soul to your special hobbies, so that when that opportune moment comes and that more remunerative position offers itself to you, you can at last shake off the chains which held you down and throw off that irksome load which teaching has placed upon your shoulders.

Oh, dear friends, do not give up because of opposition; do not quit in the face of difficulties; do not yield to the temptation of your Old Adam. "Have ye never read: Out of the mouth of babes and sucklings thou hast perfected praise?" Yours is one of the most glorious vocations on earth. Permit me in this connection to quote a statement of Luther which every teacher should learn by heart: "Das sage ich kuerzlich: einen fleissigen, frommen Schulmeister oder Magister, oder wer es ist, der Knaben treulich zieht und lehret, den kann man nimmermehr genug loben und mit keinem Gelde bezahlen . . . Noch ist's bei uns so schaedlich verachtet, als sei es gar nichts und wollen doch Christen sein. Und ich, wenn ich vom Predigtamt und anderen Sachen ablassen koennte oder muesste, so wollte ich kein Amt lieber haben, denn Schulmeister oder Knabenlehrer sein. Denn ich weiss, dass dies Werk naechst dem Predigtamt das allernuetzlichste, groesste und beste ist, und weiss dazu noch nicht, welches unter den beiden das beste ist. Denn es ist schwer, alte Hunde baendig und alte Schaelke fromm zu machen, daran doch das Predigtamt arbeitet, und viel umsonst arbeiten muss; aber die jungen Baeumlein kann man lassen biegen und ziehen, obgleich auch etliche darueber zerbrechen. Lieber, lass es der hoechsten Tugenden eine sein auf Erden, fremden Leuten ihre Kinder treulich ziehen, welches gar wenige und schier niemand tut an seinen eigenen."

Oh, to be able to prepare vessels for the praise of God! To be in a position to supply life and strength to an aging church! To be instrumental in supplying children with the weapons wherewith the opposition against God is beaten down, His enemies are brought to their knees and His gainsayers silenced! Yours is this glorious opportunity.

In your profession you deal with children who come to you with an open mind; who do not offer you wilful resistance; who have not yet learned to oppose you with their reason; who are not yet able to meet your statements with contradictory experiences; who look up to you with the greatest confidence; who are ready to be led by you whithersoever you will; who yield themselves up to you for molding: you have the most pliable and promising material to work on. It would be extremely dangerous to tell you this if you were not Christian men and women. The power of those who handle children is tremendous. They can mold them as putty, they can make angels or devils out of them.

Now your object as Christian teachers, of course, is to make something out of your children for the praise of God. You all realize, I have reason to assume, that there is only one means whereby this can be accomplished, namely, the testimony of the Gospel, that glorious power of God which has conquered your hearts. Now it is your business to bring this power into action.

The children come to you as baptized Christians. A miraculous working of the Holy Spirit has already taken place in their hearts. But now it is up to you to make them conscious thereof and to cause it to become a power in their lives. These children must be equipped to become instruments of praise. They cannot know the Gospel by their own reason or strength. Those Jerusalem children would never have given their testimony of Christ which so pleased him and which silenced his enemies, if they had not previously heard it from their elders. How shall they testify of Him of whom they have not heard?

Right here is where the intrinsic glory and the real importance of your work as teachers comes in. What more blessed occupation can there be than acquainting children with their loving Father in heaven who has accepted them as His children, to point out to them His majesty and power and wisdom as evinced in His beautiful creation and in His tender love and care for them, and to attune their hearts to grateful acknowledgment of his mercy! How it must thrill you to awaken in the receptive hearts of your wards a deep consciousness of sin and its results, and then to tell them of God's wonderful salvation through Jesus Christ and of His forgiveness! What a delight it must be to teach them to lift up their hearts to God in prayer and to assure them of their being heard! What a satisfaction it must give to be able to point out to them how in gratitude for grace received and out of a desire to please God they are to walk according to His commandments as becometh the children of God! And

how your hearts must burn within you when you can tell them that they are safe in the arms of their Good Shepherd when they are called upon to suffer or to depart this life, and that no one shall pluck them out of His hands!

And if you thus deal with the children under your care, you are doing nothing but testifying the Gospel truth to them which in turn exerts its divine power upon them by preparing them to be instruments for the praise of God, by molding them into Christian characters, and by equipping them to conquer the hearts of men and to confound the enemies of Christ by their testimony. I am sure that there is not one among you who could not point to some instance of the power which God has founded out of the mouths of your children either by word or deed or song. The results of your faithful testimony are not all visible to you. Who can tell how many fathers and mothers who had grown lax in their Christianity have become ardent Christians again through their children's simple testimony of Christ at home! How many a wicked deed has been left undone because of the presence of a Christian child! How many a scoffer has been silenced when a Christian child declared its adherence to the faith! God alone knows. But the fact is that out of the mouth of babes and sucklings God has perfected praise.

And this astounding truth should serve to fill your hearts with a great love for your profession, inspire you with a renewed zeal for your work, make you willing to do your work in spite of opposition and non-appreciation, and help you to withstand the temptation to quit your glorious calling in spite of the most alluring offers in other fields of endeavor. What greater calling is there than that by which God's praise is augmented among the children of men!

The appreciation of this truth must at the same time be an incentive for you ever to become more efficient in your vocation and daily to ask God for His Holy Spirit that He might equip you with those gifts and acquirements which will enable you to do your work better, to endow you with the spirit of faithfulness, and zeal, and patience, to help you never to lose sight of the object of your calling, and to bless all your efforts in being instrumental in perfecting the praise of God out of the mouth of babes and sucklings, that many hearts may be conquered for Christ and that the blasphemers may be routed and confounded.

Paul Pieper.

#### MAKING SAINTS OF SINNERS

Christ is the Salvager of mankind. If you want the distinctive quality of His ministry, you find it in His interest in the lost, in the sick, in the weakened, in the despised, in the poor. Other cults and the pagan religions either define a certain, usually small, group of folks as fit for reception by God, or they prescribe a long series of rites and practices by which a man can reach a height from which he can discern eternal bliss. But Jesus came from the Father to make saints out of sinners. He takes



folks as they are: He asks for no preliminary culture, for no laborious initiation into a caste. Standing in the very midst of the crowds — in markets, in prisons, in palaces, in homes, in schools, in slums and among bondmen, He broadcasts a mighty invitation — "Come, and I will make you clean."

The man we know — this creature the Son of God chose to save — is not merely a bit of dirt, a mechanism to be used and abused and then thrown out as waste. He is of God's making — created with capacities for knowledge, purity, and holiness. The reason Christ was willing to be a Savior and not a Maker was because humanity is worth the effort.

Let the Church be no wiser than is its Head. We are not primarily anything but instruments in the hands of God to save the lost, to bring healing to the sick in heart, to supply hope to the despairing, to bring glad tidings to the poor, and to identify the Christ who will give entrance to heaven. There is more than a little warning in the divine exhortation, "The servant is not above the Master." Salvaging, when it becomes easy, suitable for those clad in soft raiment and dwelling in luxury, has ceased to be salvaging. And it has likewise and thereby ceased to be of Christ.

—The Lutheran.

#### HOW A SCOFFER CAME TO GOD

In the village of Straditschach, District of Grodno, I was acquainted with a man who liked to scoff at Christians and even at the name of the Lord. He once told me he had no need of God and hoped he never would. His wealth kept him comfortable, his health was good, and beside he had a circle of friends who would surely help him out of any difficulty. But the Lord had other ways prepared for him.

Through a fire one day he lost his home and his wealth. He was a poor man. Later on he caught, cold and consumption developed. Now alone in a cold room, he seemed forsaken by everybody; his friends had apparently forgotten about him. (How remarkable that the very things of which he boasted were taken from him.) Yet God thought on him and was ready to succor him in his misfortune and need.

Whenever it was possible I visited the sick man to do for him anything I could. I tidied up his room. This gave me the opportunity to speak to him and tell him the Lord loved him and was waiting to help him and save his soul.

One day he remarked, "How terrible it is to die without God! You are happy because you can believe and God hearkens to you, but I have done too many wicked things, and I am afraid to come to Him."

He said these words seriously. Usually he joked. Thinking it was dull occupation for him to lie alone, I inquired if I might bring him a book.

"Bring me a Bible," was his answer. "You have spoken so much about salvation that I will try to seek it

for myself. If I find it, I shall accept it like a gift from God."

I left a Bible with him and went my way, commending him to the Lord. I live twenty-two versts from the village and could go to see him only after a week. He looked more cheerful.

"I have found," said he, "a wonderful passage in Isaiah 48 which exactly fits my life. But still I do not think that God has forgiven my sins. And I cannot even think of such a thing as that He would receive me as His child."

The room was cold and untidy. The poor man was lying on his bed hungry. There was no food in the house for him. He said he could not expect any one to look after him since he had become poor; neither could he ask God to provide for him because he did not deserve it; he must die from hunger and cold.

While I was there, a Christian woman came in bringing him a jug full of milk and other food. She would bring as much milk to him every day, she told him.

The sick man cast down his eyes in shame, saying, "Forgive me for laughing at you Christians as I used to do. Now I see that you know God. I have heard that the Bible says God is love and I see He loves us and cares for me better than my friends in whom I trusted. If you know the Bible offers salvation for me, please tell me where it is; I want to see the place and read it and surrender myself to God."

When I read these passages to him, tears ran down his cheeks and he exclaimed,

"How foolish I was to turn away from the Lord and His love!"

He asked us to pray for him, and he himself prayed with all his heart, asking for forgiveness and yielding up his life to God. After this prayer he was joyful and hopeful.

The last days of his life were spent in testifying to those who came to see him (others heard of his conversion) how the Lord had found him, forgiven his sins and given him joy, even though he had in former times denied Him. He died in the firm belief that the Lord was going to receive him into the everlasting home where there shall be no more tears, but eternal joy.

— European Christian Monthly.

#### IMMOLATION IN INDIA

She was a daughter of Kesho Pandey in Bernha, was Sampati Kuer, of him who died some ten or twelve years back. Shortly after her father's death she was married to Siddheswar. Yet she continued to abide under the parental roof. But when Siddheswar was taken ill in August a year ago she came to him and nursed him to the day of his death, November twenty-first. The next morning found the funeral gathering assembled in an open shed within the compound of the local official at Barh; they had arrived during the

night and with the coming of day were to carry the corpse to the incinerating place on the Ganges, two miles away. At five in the morning a policeman happened by and noticed the widow seated beside the corpse on the bier. He was informed that she was a Sati, a widow who devotes herself to incineration together with the body of her husband. The officer immediately proceeded to headquarters and notified his chief of what was going on. After making the necessary entry of facts in his journal the chief repaired to the shed to remonstrate with the funeral company on what they intended to do. When he found that all remonstrance was in vain, he threatened to seize the corpse and hold it until it had decomposed. This threat moved the widow to forsake the bier. The funeral company then proceeded with the corpse to its destination, the widow, however, together with her maid, her younger brother, and a few other relatives remained behind. After an interval a young man, returning from the procession, gathered these who had remained behind in an equipage and drove away with them. The incinerating place was their objective; but they were followed by the police and an ever-increasing throng of people, the latter shouting with waxing frenzy: "Sati Mata ki jaj," Hail to the Mother Sati!" Other relatives of the widow, leaving the funeral company joined themselves to her. Once more the police attempted to prevail on the leaders and particularly on the widow to abandon the intended immolation. Sampati, however, insisted on carrying out her original plan, that of being burned as a true Sati by the mysterious fire of the funeral pyre together with the corpse of Siddheswar.

Meanwhile the procession was drawing nearer and nearer to the shores of the Ganges and the burning place. The few officers, realizing their inability to cope with the throng, retreated on the station for assistance. Sixteen or seventeen policemen now hurried to the spot of the intended rites, arriving there as the funeral procession drew up. They now strove to persuade the leader, Raghu Singh, to dispose of the corpse before Sampati and her following could arrive. He declared he simply could not do this. Another hour went by and Sampati's equipage drew up at the sacred spot. She alighted and immediately set about her preparations for her part in what was to follow: she bathed in the waters of the Ganges and garbed herself in the manner which ancient Hindu custom prescribed for a Sati, her maid assisting and one of the assembly supervising every detail. All preparations finished, she took her place on the funeral pyre, concealing her left hand in her gown as she did so. The corpse of her husband was next placed in position on the wood of sacrifice, his head resting in her lap. A moment later the flames broke forth and enveloped her. Unable to bear the dreadful agony which seized

her, Sampati sprang into the Ganges. They threw the corpse of her husband after her with the cry: "Drown yourself and do not return!" In spite of the protests of the excited mob the police ventured after her in a boat and brought her back. She lay down in the shade of a tree and the people brought her offerings; but neither from doctor nor judge would she accept help, neither would she suffer the police to remove her to the hospital. For two whole days she lay thus. On the third day the authorities of the district came and, with force of arms dispersing the throng, removed the widow to the jail. On the day following her removal she died. A shrine on the shores of the Ganges erected to her memory by the people, marks the spot of this occurrence. — The Anglo-Indian court took up the complaint of the police in this matter and imposed the sentence of imprisonment prescribed by law on all those directly concerned in the incident.

This harrowing occurrence, whose details are taken from an authentic report of the occasion, goes to show the power Hinduism, especially as it still holds sway in some of its oldest and cruellest customs, exercises over the individual soul and over the people in general. This was not merely a case of carrying out a purely formal rite — in answer to the demands of ancient custom — but rather reveals a deep appreciation of the firmness of those ties which hold the wife to her husband, a capacity for heroic surrender which is not appalled by the prospect of the most intense suffering. Sampati's conduct was not dictated by love or favor — they had not lived together as man and wife — but was her obedience to an obtaining precept of her religion which made it imperative on her to give herself utterly to a deity which had come to her and was lastingly present with her through the medium of her husband. Here we find bared to our gaze the bitter need of the heathen, especially the heathen woman, which cries to us for an answer. Hers are chains of satan's forging which the Son alone can break. Out of the Purda (the seraglio of India) the cry comes with ever growing insistence to the ear of Christian womanhood: "Come over and help us."

— Ev. Luth. Miss. Blatt, Tr. by G.

#### EUSEBIUS AND PAPAL CLAIMS

*To the Editor of The Living Church:*

I have encountered recently an interesting example of the way in which a fixed idea colors the treatment of history.

In Melanie Marnas' *Who Then Is This Man*, published in this country with the imprimatur of Cardinal Hayes, this statement is made: "A few days after that memorable Pentecost, James, the cousin of Jesus, who had conciliated the Pharisees themselves by his faithful ob-

servance of the Law, was placed by Peter at the head of the little Christian community in Jerusalem" (page 322).

And in the "Notes" the authority for this statement is given as "*Eus. Ecc. Hist. II, 3.*"

Now in II, 3, I find no reference to James, but in Book II, Chapter I, Eusebius says: "This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first that received the episcopate of the Church at Jerusalem. But Clement, in the sixth book of his Institutions, represents it thus: 'Peter, and James, and John, after the Ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as Bishop of Jerusalem.' And the same author, in the seventh book of the same work, writes also: 'The Lord imparted the gift of knowledge to James the Just, to John, and Peter after His Resurrection, these delivered it to the rest of the apostles, and they to the seventy, of whom Barnabas was one.'"

Isn't it to be regretted that both Clement and Eusebius, not knowing the need that Roman apologists would have for their testimony, should have written as they did?

Utica, N. Y.

(Rev.) D. C. White.

#### IN THE INTEREST OF OUR NEGRO MISSION

The following letter was sent out recently to the pastors of the Synodical Conference. Publicity is aimed at. We think we are aiming in that direction by placing it here under the eyes of our readers and saying, This cause is yours; please read:

St. Louis, Mo., October 25, 1929.

Dear Brother in Christ:—

You will be pleased to hear that our gracious God is blessing the work of our missionaries among the Negroes in a remarkable manner. As a result of this remarkable growth some of our good missionaries are obliged to hold forth in shacks too miserable for description. The dilapidated old cabin may be minus a floor, minus windows, and minus a serviceable roof. When it rains, the missionary must open an umbrella to keep the rain from falling into the open Bible.

During late years two of the larger synods belonging to our Synodical Conference have had large building programs. In the mean time the needs of our Colored Missions have multiplied. At its convention in Omaha, 1928, the Synodical Conference adopted the following resolutions:—

"Whereas, We have been impressed with the urgent and immediate need of certain sites and buildings in our Colored Missions; and

"Whereas, To pursue a policy of waiting with the acquisition of sites and the erection of buildings until the necessary moneys are at hand would unduly retard the progress of, and be detrimental to, our Colored Missions; therefore be it

"Resolved, that we authorize and instruct the Missionary Board of the Synodical Conference, and it is hereby authorized and instructed, to borrow a sum of money not in excess of \$218,100 at a commission of not more than 5 per cent., and at an annual interest rate of not more than 5½ per cent., with which sum of money thus borrowed it shall purchase the properties and erect the buildings authorized by this convention."

Thus authorized and instructed, the Missionary Board will issue on November 1, 1929, "Ten Year Serial 5 per cent. Gold Notes of 1929" to the amount of \$200,000.

Now, dear brother in the Lord, we appeal to you to help us sell some of these notes. You may know of people who would be glad to invest their money and to help the cause of the Lord at the same time. Perhaps you would prefer to announce this matter to your congregation and then approach individuals. The manner is left entirely to you.

If the holder of any note or notes will find himself obliged to sell, he may offer them to the Missionary Board. Should the Board find it inexpedient or impossible to purchase and retire them, the officers of the board will use their good offices to help find a buyer.

Thanking you in advance for your kind and valued help, we are,

Fraternally yours,

*The Missionary Board*  
of the *Ev. Luth. Synodical Conference.*  
C. F. Drewes, Executive Secretary.

#### SCANTY FRUIT

A spring storm broke a large limb of a cherry tree. It hung by a slender connection. But the blossoms came, and soon the fruit began to grow as on the other branches. By and by the fruit ripened on broken branch and on unbroken. I didn't understand till one day Jesus' word "much" made me notice that only those branches in full connection bore "much" fruit, the broken branch "scanty" fruit. How are your connections? The fruit tells, much or scanty.

— S. D. Gordon.

#### FROM OUR CHURCH CIRCLES

##### Northwestern Lutheran Academy

The new schoolyear at our Academy began on the 10th of September. Opening services were conducted by the director in the local church. Most of the scholars, as well as many friends and parents of our boys, were present at these services. Actual instruction began on the next day.

A total of 22 scholars were enrolled on the first day, two coming later. One, however, has since discontinued her studies. Of this number eleven are in the ninth, and twelve in the tenth grade. While some of last year's scholars did not return, others enrolled to fill their places.

When Synod allowed another professor for our institution, we were rather doubtful whether we would be able to get another professor to begin work this fall. The father of the undersigned consented to help us out, until such a teacher could be called. Rev. F. Traub, of Morgan, Minnesota, has since accepted the call extended to him, and was installed on the 3rd of November in a service conducted by the Rev. E. Gamm of Mobridge and the undersigned.

Many disadvantages hinder our work to some extent at this time. Building operations did not progress so rapidly as first anticipated. The director's home is now approaching completion. The building, donated to Synod by Zion Ev. Luth. Church of Mobridge, also is not quite ready for occupancy. The board of the Academy decided at its last meeting to connect the heating plant in the new dormitory with the radiation of this building, in order to save labor and fuel. This hook-up cannot be made, however, until the new dormitory has approached its completion. The contract for the building of the dormitory has been let to L. Baumeister and Sons of St. Paul, Minnesota. We hope that weather conditions will permit a rapid completion of this work. Until all our buildings are ready for use, local conditions demand that we stay in town, using the local church for classroom purposes and two rented houses for dormitories. Naturally supervision is somewhat difficult under such handicaps, but under the circumstances, we must make the best of things.

May the gracious God, who has begun this work in our midst, hold His guiding hand over us unto the glory of His name and the spreading of His kingdom.

G. K. Sievert.

#### Quadricentennial of Catechism

Thirteen congregations in the neighborhood of Lake Benton observed the quadricentennial of Dr. Luther's Catechism on Reformation Sunday. The speakers of the day were Prof. E. R. Bliefernicht and Prof. C. L. Schweppe. The offering of the day was added to the college building fund.

J. E. B.

#### Silver Jubilee

In connection with the regular meeting the Southeast Conference of the Michigan District celebrated the silver jubilee of Pastor H. Haase in a special service held in St. Matthew's Lutheran Church, Benton Harbor, Michigan.

In the services held on this occasion Dr. H. Wentz and the undersigned preached appropriate sermons.

Following the services the members of St. Matthew's and also the conference members enjoyed a beautiful luncheon in the church basement, served by the members of the Ladies' Aid in honor of the occasion, during which the various brethren of the conference, who were called upon, and others who participated, addressed the honored pastor and his wife in keeping with the spirit of the celebration. Congratulatory messages were read and in token

of thankful appreciation a purse of silver was presented to the celebrating brother.

May the Lord continue to bless the pastor and his family.

R. C. Timmel.

#### Golden Jubilee

On the 26th of October Mr. and Mrs. J. Wieland of Arcadia, Wis., by the grace of God were permitted to celebrate their fiftieth year of wedded life. The pastor spoke briefly on the basis of Psalm 106:1. The thank offering of \$20.00 was donated to Bethesda Lutheran Home.

R. W. Mueller.

#### Wedding Anniversary

Mr. and Mrs. Adolf Toepel, members of St. Paul's Congregation, Bangor, Wis., celebrated their twenty-fifth wedding anniversary on October 23rd. The undersigned delivered an address. As an offering of thanks \$25.00 was donated by them.

C. W. Siegler.

#### Anniversary of Dedication

On the 17th Sunday after Trinity the St. Peter's Congregation of the town of Winchester, Winnebago Co., Wis., celebrated its 25th anniversary of the dedication of their church. The Lord blessed us with splendid weather and a large attendance. In the forenoon German service Rev. O. Theobald of Oshkosh, Wis., during whose time this church was built, preached the festival sermon on Acts 20:26-32. In the afternoon English service Rev. L. Mielke of Shiocton, Wis., delivered the festival sermon. The collections in both services were for the missions.

May the Lord continue to bless and protect pastor and congregation with the preaching of the pure and unadulterated Word of God for the justification and sanctification of His people.

In the Evening German service the congregation observed in a very appropriate manner the 25th anniversary of Gottlieb Kobs as president of their congregation. The pastor delivered the festival sermon on Jos. 24:15 b. Mr. G. Kobs gave at this occasion \$10.00 for the indigent student fund.

May the Lord keep His servant in true Christian modesty and good faith in his Savior Jesus Christ unto the end.

F. C. Weyland.

#### Installations

By authority of the president of this district the Rev. F. Traub was on November 3rd installed as professor at the Northwestern Lutheran Academy of Mobridge, S. Dak. The undersigned conducted the installation, assisted by Prof. K. Sievert. May God graciously bless the labors of His servant.

Address: Prof. F. Traub, Mobridge, S. Dak.

E. R. Gamm.

\* \* \* \* \*

By authority of Pastor Carl Buenger, president of the Southeast Wisconsin District, the Rev. Wm. Schaefer was on the 3rd of November installed as pastor of Ruby Avenue Evangelical Lutheran Mission. The pastors Wm. C. Mahnke and A. Schultz assisted.

God bless the work of Pastor Schaefer in this promising mission field.

Address: The Rev. Wm. Schaefer, 4413 37th St., Milwaukee, Wis. J. G. Jeske.

### Acknowledgment and Thanks

The following gifts were received by Northwestern Lutheran Academy at Mobridge, S. Dak., during the past months from: the Ladies' Aid, Rockford, Minn., \$20.00; Members of the Congregation at Raymond, So. Dak., by Pastor A. W. Fuerstenau: 62 quarts canned goods, butter, eggs, and 8 books for the library; Members of the Congregation at Akaska, S. Dak., 8 chickens and 1 duck; the Congregations of the West Missouri Conference: a truckload of foodstuffs of various kinds; the Congregation at Grover, S. Dak.: a truckload of potatoes and other foods; the Congregation at Eales, S. Dak.: 2 roosters, 1 bu. beets, 1 sack cabbage.

Our heartiest thanks to all donors!

\* \* \* \* \*

The congregations of the Crow River Conference celebrated a Catechism jubilee at Delano, Minn., and turned over the sum of \$128.70 to Dr. Martin Luther College. The congregations in the vicinity of Graceville, Minn., sent us in connection with a similar jubilee the sum of \$59.25. Of this total, on request, \$100.00 was turned into the library fund, the balance, \$87.95, was given to the organ fund.

We beg to thank the various congregations most cordially. E. R. Bliefernicht.

### Notice

The following conference elections of finance committee members are herewith published, that uncertainties to whom brethren of respective conferences are to send their blue slips might cease. Mississippi Conference: Rev. C. F. Kurzweg, R. R. 1, Rollingstone, Minn. Wisconsin-Chippewa Valley Conference: Rev. Wm. Baumann, 188 Oak St., Neillsville, Wis. J. G. Glaeser, Pres.

### Change of Address

Prof. R. A. Fenske, 904 18th St., Milwaukee, Wis.  
Rev. H. C. Klingbiel, R. 8, Fond du Lac, Wis.

### ITEMS OF INTEREST

#### Church Merger Affects 1,800,000 Worshipers

Piqua, O., October 26.—(A.P.)—Merger of the National Council of Congregational Churches and the general convention of the Christian Church, bringing 1,800,000 members of the two denominations into a single organization, was effected here yesterday when delegates of the Christian Church unanimously approved the action.

The plan of merger was one offered by the Congregation-

alists at their national meeting in Detroit last May. It was adopted with only minor changes.

The combined denominations will be known as the General Council of Congregational and Christian Churches, and an invitation will be extended to other evangelical bodies to join.

### Turkish Intolerance

The preaching of Christ meets with great opposition in the Republic of Turkey, a land which has always been highly intolerant. Some eighteen months ago the American Girls' School at Brussa in Asia Minor was closed and its leaders brought before the courts because three Turkish girl students had been converted to Christianity.

A new offensive against Christian missions has just begun. "Dkumhuriyet," the official newspaper announces: "Representatives of the Turkish press have recently organized a new society to take up the battle against Christian missionaries. This society will seek to prohibit missionaries from remaining in the country and from continuing their propaganda, as they are the agents of the foreign powers. The press and other public agents must be enlisted for this purpose."

Another new publication, "Hareket," says: "Down with the missionaries. American missionaries and the United States dollar have set for themselves the accursed task of making our children stupid in their American schools, and are depriving them of all nationalistic feeling. The presses of the 'Bible House' are working night and day to suppress Turkish culture. Our intelligent people cannot remain indifferent to this any longer. The reaction is coming just at the psychological moment. We cannot tolerate that our girls, as at Brussa, shall be alienated from their religion and their nationality."

### MISSION FESTIVALS

**Detroit, Mich., Mount Olive Mission,** H. C. Arndt, pastor. Speakers: A. Maas, G. Luedtke. Offering: Adults, \$95.71; Children, \$32.00; total, \$127.71.

**West Florence, Minn., Immanuel's Church,** K. A. Nolting, pastor. Speakers: Wm. Schramm, Wm. Petzke. Offering: \$209.15.

**Milwaukee, Wis., St. Andreas Church,** L. F. Karrer, pastor. Speaker: A. Krueger. Offering: \$38.97.

**West Bend, Wis., St. John's Church,** H. J. Anger, pastor. Speakers: Wm. Uetzmann, Prof. G. Westerhaus. Offering: \$231.01.

**Frontenac, Minn., St. John's Church,** K. A. Nolting, pastor. Speakers: A. Krueger, Otto Klett. Offering: \$179.64.

#### Tenth Sunday after Trinity

**Chesaning, Mich., Zion Church,** H. Engel, pastor. Speakers: C. Schmelzer, Prof. O. Hoenecke. Offering: \$83.10.

#### Fourteenth Sunday after Trinity

**Brady, Mich., Christ Church,** H. Engel, pastor. Speakers: O. Frey, O. Eckert, Sr. Offering: \$126.50.

#### Eighteenth Sunday after Trinity

**Milwaukee, Wis., Gethsemane Church,** R. O. Buerger, pastor. Speakers: H. Brandt, L. F. Karrer. Offering: Congregation and Sunday School, \$250.00.

**Milwaukee, Wis., Zebaoth Church,** Arthur B. Tacke, pastor. Speakers: Paul Burkholz (English), John Brenner (German). Offering: \$281.03; Sunday School, \$25.12; total, \$306.15.

**Cambridge, Wis., St. James Church,** Robert F. F. Wolff, pastor. Speakers: Philip Lehmann, J. B. Bernthal, H. Allwardt. Offering: \$80.00.

**St. Louis, Mich., Zion Church,** C. G. Leyrer, pastor. Speakers: H. Engel, Prof. Schaller. Offering: \$56.06; Sunday School, \$10.80; total, \$66.86.

## Nineteenth Sunday after Trinity

Milwaukee, Wis., St. Matthew's Church, A. F. Halboth, pastor. Speakers: John Halboth, John Karrer. Offering: \$821.00.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: F. Loeper, M. Pankow, W. Pankow. Offering: Congregation and Scholars, \$503.65; Ladies' Aid, \$25.00; Young People's Society, \$25.00; total, \$553.65.

Lansing, Mich., Emanuel Church, F. M. and K. F. Krauss, pastors. Speakers: G. Ehnis, P. G. Naumann. Offering: \$1,342.96.

## Nineteenth and Twentieth Sunday after Trinity

Milwaukee, Wis., St. John's Church, J. Brenner, pastor. Speakers: Wm. Pankow, F. Brenner. Offering: \$725.90.

## Twentieth Sunday after Trinity

Green Bay, Wis., St. Paul's Parish, Aug. F. Zich, pastor. Speakers: F. Brandt, Martin Sauer. Offering: Green Bay, \$185.00; Pine Grove, \$42.56; total, \$227.56.

Faith, So. Dak., St. Paul's Church, H. C. Schnittker, pastor. Speakers: W. Hermann, E. Schaller. Offering: \$66.43.

Milwaukee, Wis., Jerusalem Church, Henry Gieschen and W. A. Gieschen, pastors. Speakers: Ferd. Weyland, Julius Bergholz, Mr. Samuel Miller (Lecture on Indian Mission). Offering: \$838.60.

Huilsburg, Wis., Trinity Church, T. C. Voges, pastor. Speakers: F. E. Stern, F. Marohn. Offering: \$207.00.

## Twenty-first Sunday after Trinity

Milwaukee, Wis., Divine Charity Church, J. G. Jeske, pastor. Speakers: H. Bleeke, F. Graeber. Offering: \$180.00; Sunday School, \$50.00; total, \$230.00.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: Paul Brockmann, Enno Duemling. Offering: \$334.52.

Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: Harold Grunwald, Wm. F. Sauer. Offering: \$350.00.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: H. Schnitker, J. P. Scherf. Offering: \$177.43.

## Twenty-second Sunday after Trinity

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: E. Quandt, E. Schoenicke. Offering: \$42.23.

Little Suamico, Wis., St. John's Church, Paul C. Eggert, pastor. Speakers: E. Quandt, P. Eggert. Offering: \$25.57.

Theodore, So. Dak., Trinity Church, Paul G. Albrecht, pastor. Speakers: E. Hinderer, Theo. Bauer. Offering: \$127.46.

McIntosh, So. Dak., St. Paul's Church, John J. Wendland, pastor. Speakers: L. Lehmann, H. Schaar. Offering: \$39.33.

Livonia Center, Wayne, Co., Mich., St. Paul's Church, Oscar J. Peters, pastor. Speakers: O. Sonnemann, H. C. Arndt. Offering: \$310.29.

Hopkins, Mich., St. Paul's Church, J. J. Roekle, supply pastor. Speaker: C. Leyrer (German and English). Offering: \$99.40.

Hazelton, No. Dak., St. Paul's Church, G. J. Schlegel, pastor. Speakers: E. Schaller, W. E. Heddrich. Offering: \$70.00.

## BOOK REVIEW

**Under the Banner of the Snow-King.** By William Schmidt and Paul W. Nesper. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

An interesting story, showing the trials endured by Protestants during the Thirty Years War, in which the greatest

of Protestant laymen, Gustavus Adolphus, King of Sweden, played an important role as defender of the Lutheran faith. Readers of this book, containing 361 pages, will find a wealth of historical information on the memorable epoch of the Thirty Years War reaching even to the first Lutheran pioneers on the Delaware in America. J. J.

**The Last Sister of Walsdorf.** A historical romance in the days of the Thirty Years War. By E. Gros. Englished by John W. Richards, D.D.. Price: 50 cents. American Book Concern, Columbus, Ohio.

"A really wholesome story in which stirring situations reveal and test the sterling qualities of Christian piety and faithful devotion to truth and duty."

**Sarah Ranfly.** For Young People and Adults. By M. Ella Chaffey. Price: 75c. Lutheran Book Concern, Columbus, Ohio.

Young people will like this fascinating story of courage and faith.

**The Pot of Gold and other Missionary Stories for Junior Boys and Girls.** By Paul E. Kretzmann. Price: 50c. Lutheran Book Concern, Columbus, Ohio.

Delightful stories which will surely incite our boys and girls for the work of foreign mission.

**The Helpful Dozen.** By Blanche Margaret Milligan. Price: 30c. Lutheran Book Concern, Columbus, Ohio.

**The Happy Family.** By L. H. Schuh, Ph. D., D. D. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

A wholesome book which should be read by those who purpose to establish a family. The following are its contents:

1. The Basis of a Happy Marriage.
2. Companionate Marriage.
3. A Cradle or a Car?
4. Better Parents.
5. Your Wife or Your Mother?
6. Christ or a Lawyer?
7. The Fine Art of Living Together.

**Watermarks in the Gospels or The Truth of the Evangelical Narrative as Borne Out by the Incidental Evidence Which it Contains.** By William Schoeler. Price: 50c. Lutheran Book Concern, Columbus, Ohio.

Good, wholesome reading matter for young and old.

**What Lutherans Believe.** An exposition of Luther's Catechism presented in a brief series of popular lectures for the instruction of adults. By W. E. Schramm. Price: 75c. Lutheran Book Concern, Columbus, Ohio.

These are timely lectures on what we Lutherans believe according to Luther's Catechism, popular and instructive, well worth studying by young and old. J. J.

**Martin Luther as a Preacher.** By Harold J. Grimm, A. M., Instructor of European History, Capital University, Columbus, Ohio. Price: \$1.50. Lutheran Book Concern, Columbus, Ohio.

The author doubtless made a thorough study of his subject, and the book offers much valuable information and instruction on Luther as a Preacher. The following is a table of contents:

Luther Preaching, Frontispiece; Preface, The Authors; Chapter I, The Preacher; Chapter II, The Preacher's Audience and Problems; Chapter III, The Preacher and His Homiletics; Chapter IV, The Preacher's Sermons, Bibliography; Index. J. J.

**Saint John.** A series of exegetical homiletical text studies on John the Evangelist. By R. C. H. Lenski. Price: \$1.75. Lutheran Book Concern, Columbus, Ohio.

Says the author in his introduction: "This is a companion volume to the author's Saint Paul. Those who have used that volume will know what this offers.

The text-studies and the added homiletical hints are intended to assist the preacher in arranging for a series of sermons all dealing with St. John, both his person and choice portions of his teaching." J. J.

**Folded Wings and Other Stories from High School Life.** Revised and Newly Submitted by Theo. Graebner. Price: 50c. Ernst Kaufmann, 7-11 Spruce St., New York.

**Heroes of the Kingdom.** Stories of Men and Women who Proved their Faith by their Works. By Theo. Graebner. Price: 30c. Ernst Kaufmann, 7-11 Spruce St., New York.

**We Beheld His Glory.** Stories full of lively actions with sound information for boys and girls. By Theo. Graebner. Price: 30c. Ernst Kaufmann, 7-11 Spruce St., N. Y.

**In A Child's Christmas Garden.** By Uncle Timothy (Th. Graebner). Little Tots Stories, Poems and Pictures for the Holidays. Price: 30c. Ernst Kaufmann, 7-11 Spruce St., New York.

**The Sweetest Story Ever Told.** A Children's Christmas Worship for Schools and Sunday Schools. Compiled by Luther Schuessler. Ernst Kaufmann, 7-11 Spruce St., New York.

**A Little Child Shall Lead Them.** A new collection of stories from the mission fields. By W. G. Polack. Price: 30c. Ernst Kaufmann, 7-11 Spruce St., New York.

**Day By Day With Jesus Calendar for 1930.** A Calendar for Family and Private Devotion. Edited by W. H. T. Dau. Price: 60c. Ernst Kaufmann, 7-11 Spruce St., N. Y.

**Evangelisch-Lutherischer Hausfreund Kalender fuer 1930.** 46. Jahrgang. Verlag von Johannes Herrmann, Zwickau, Sachsen. 20c.

The Calendar contains good, wholesome reading matter, two extensive articles on: "Aus Luthers Briefen von der Koburg 1530," and "Ostern in Jerusalem."

**Concordia Annual.** A Christian Annual for 1930. Published by the Concordia Mutual Benefit League, 30 W. Washington St., Chicago, Ill.

Contains interesting and instructive reading matter for old and young, an appropriate article on The Quadricentennial of the Augsburg Confession, 1530-1930, by John Theo. Mueller. J. J.

**The First Christmas Service When Christ Was Born.** Compiled and published by W. M. Czamanske, Sheboygan, Wis. Single copy, 6c; dozen, 60c; 100, \$4.50.

A good Christmas liturgy for children. The questions and answers are well taken. J. J.

**The First Christmas.** A Christmas Service of Songs and Readings, 1929. Single copy, 6c; dozen, 60c; 100, \$4.50. Concordia Publishing House, St. Louis, Mo.

An elaborate Christmas Service consisting of songs and readings with many recitations attached to select from. J. J.

**D. Martin Luthers Schriften von der Messe und Ordnung des Gottesdienstes.** Abdruck aus dem zehnten Bande der Saemtlichen Schriften Luthers, aufs neue herausgegeben

von der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Preis: 15c. Concordia Publishing House, St. Louis, Mo.

**The Augsburg Confession.** Reprinted from Concordia Triglotta. Price: 5c; dozen, 36c; 100, \$2.40. Concordia Publishing House, St. Louis, Mo.

**Sunbeams** (Sequel to "Shadows"). By H. A. Schroeder. Price: \$1.50. Concordia Publishing House, St. Louis, Mo.

"An entertaining story, which continues the life and adventures of the Welland-Randall families, so realistically begun in the author's previous volume 'Shadows.'"

**The Modern Protest of Protestantism.** By Walter A. Maier, Ph. D. Price: 10c. American Lutheran Publicity Bureau, New York.

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Norfolk, Nebr., November 5, 1929.

DR. W. H. SAEGER.



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Edited by Prof. W. H. T. Dau, D. D.  
President of Valparaiso University

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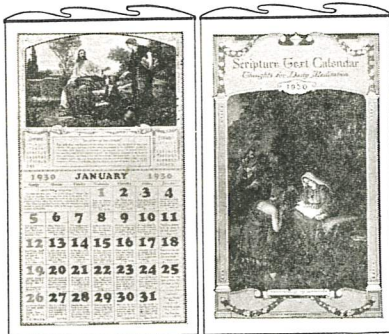
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