

The Northwestern Lutheran

Rev. C. Buenger
Jan 30
5026 19th Ave

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.

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THE JUDGMENT

Luke 21: 25-36

O day of Judgment, dreadful day,
When earth and heaven pass away,
How fearful are thy wonders?
Rememb'ring Sodom's blazing fire,
Consuming in destruction dire.
Can mortals bear thy thunders?
O day of wrath, when as a scroll
The blazing skies together roll!

When signs appear in stars and moon,
And darkness clouds the sun at noon,
When heav'nly powers are shaking,
When ocean waters rage and roar,
When surges rise, and billows roar,
And all the earth is quaking,
Can ye, who dwell on sin-cursed sod,
Behold the Christ, the Son of God?

In power and glory He shall come
To take His waiting Christendom,
The Bride His love elected
To realms of bliss and pure delight,
But O, upon the worldling's sight
The Christ their scorn rejected
As Judge in vengeance shall appear,
And turn their laughter into fear.

Ye sinners haste, O come to-day!
The precious Gospel call obey!
Believe a pleading Savior!
Repent of sin! His gracious will
Saves, justifies, and pardons still!
Receive His blood-bought favor!
O enter now the open door,
And haste, ere time shall be no more!

Dear Savior, let Thy precious Blood,
That cleansing Stream, that crimson Flood,
Purge me from all transgression,
Till, saved by grace, through faith in Thee,
The gates of Paradise I see,
Grant me Thy intercession.
Clothed in Thy robe of righteousness
Let me Thy Name forever bless.

When at Thy Word the dead arise,
O let me greet Thee in the skies,
Thou ris'n, ascended Jesus!
Save Thou me from the sinner's doom,
Let me in safety reach the Home
Where praise to Thee ne'er ceases.
O let me in the Realm above
Forevermore extol Thy love!

Gospel Lesson Hymn for the
Second Sunday in Advent.

Anna Hoppe.

COMMENTS

"Freeze Out the Old Men" "I feel that this is a deliberate attempt to freeze out the old men who have stood by through thick and thin with the expectation that they or their families would benefit ultimately." Thus Mr. Ed. E. Richardson writes in the Milwaukee Journal of the Modern Woodmen lodge. "I am paying enough now to carry the same amount in any good 'old line' company. Then why should I be associated with a concern that is forever raising rates and crying about insufficient funds? In my opinion, if this thing is carried through, it will be the end of fraternal insurance. The only leg that fraternal insurance has to stand on is 'low cost' and whenever we are obliged to tell prospective members that the cost will be as great as 'old line' insurance we shall have to shut up shop.

The Modern Woodmen have bought off many older members during the last few years for the mere amount paid in."

We know little of insurance and nothing of the rates and the raising of rates in this particular lodge and can therefore not venture an opinion on the justice or injustice of the complaint of this member. It is not the financial cost of lodge insurance that worries us. The lodge teaches and practises a false religion, and we think of it with sorrow that many a Lutheran has forsaken the altar of the Lord with its message of God's grace in Christ Jesus for the altar of the lodge where a vague universal god is worshiped by men who claim that they can win eternal happiness by their own efforts. That is the real cost of lodge insurance, and if men would realize the enormity of this cost, then indeed this would be the end of lodge insurance, the end of the lodge.

J. B.

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Catholic, Protestant and Jew They met for discussion at the Calver round table in the Fogg museum at Harvard, Cambridge, Mass., a few days ago. The purpose was to clear up misrepresentation or misinterpretation of their own and other faiths by Catholics, Protestants, and Jews. It was a get-together meeting for mutual understanding with the end in view of co-operation in religious teaching. Proposals for such co-operation were: Lecture courses on the great religions of the world, union thanksgiving services, a fellowship of faiths, nonsectarian Boy Scouts and a national conference of Christians and Jews.

This caused a protracted argument, which brought the statement that the Catholic church does not preach a mo-

nopoly in salvation, the Jewish concept of salvation, it was explained, is not based upon "he who believes," but upon "he who doeth." Miracle cures, such as the latest outbreaks of that superstition at Malden, Mass., were discussed and defended by Catholic and Jew, while feebly questioned by the Protestants that were present.

Just who the Protestants were, we are not told. We sincerely hope that it did not include Lutherans, although we know that unionistic tendencies are becoming evident among a certain class of lax Lutherans. As for the others, they had nothing to lose. The Catholic is always for the union of the lion and the lamb lying together, but always for the lamb inside of the lion. They are willing to go to great lengths to accomplish this union, even to denying, seemingly, the firm doctrines, never yet given up by them, that only in the Catholic church is salvation to be found. Declarations to the contrary must be received with much caution. The Jew, of course, has not changed his age old views either. He still believes and teaches the same selfrighteousness and salvation by works as in the time of Christ. At least he is honest. A Lutheran can have nothing in common with them in faith. Z.

* * * * *

"It Meant Something" "To be a Girl Scout," we read in the Milwaukee Journal about a week ago, "meant something Monday morning in Milwaukee schoolrooms." There was a picture of six Girl Scouts assigned special work given special honors by a teacher "herself a scout officer," and were told that "the teachers relied heavily on the girls in olive green Monday." as they "have found that Scouts live up to their Scouting ideals of doing a piece of work well."

What if a Lutheran, a Catholic, or a Christian Scientist public school teacher had singled out a few girls of their denomination, preferring them to the others, to inform the general public that it means something to be a Lutheran, a Catholic, or a Christian Scientist?

There would no doubt have been a cry of protest against making propaganda in a public school for a certain group in the community. And rightly so, for no teacher in the public school should exploit the school belonging to, and supported by, all citizens for a particular organization to which he happens to belong. That is a most undemocratic thing and an injustice to all other citizens. And, did the teacher in question not consider what effect her action would have on the pupils who wore no uniform but appeared as plain American citizens? Her pedagogical conscience ought to have warned her against doing it. A teacher who openly favors a certain group in his class cannot retain the confidence of the other pupils and loses his efficiency as an educator.

But really, we ought to be about accustomed to such things. Again and again private organizations are thrust into the foreground at public affairs by public officers.

We still remember very distinctly a picture that appeared in a paper several years ago, a Boy Scout seated in an arm chair while a number of precincts police captains stand before him to receive words of wisdom from the lips of the immature youth. We admit that we have not been able to accustom ourselves to such things. They still irritate us.

A citizen is free to favor any organization of this kind, to support it and to entrust his child to it. That is his private and personal concern. But a public officer should remember that he represents the entire public and that he has no right whatever to use his office to make propaganda for his favorite organization. Occurrences of this kind may to some seem of little importance, but we must remember that a principle is involved and that principles must be guarded jealously.

* * * * *

The Vatican and Mr. Hoover The papacy has entered into a new phase by establishing itself as an independent state in the city of Rome. It now ardently desires recognition as a worldly power from all the other governments of the earth. It is anxious to exchange ambassadors with other national powers. Overtures have been made to Washington trying to feel out Mr. Hoover, our President, on this subject of exchanging regularly accredited ambassadors between the United States and the Papal State. This involves a formal recognition on our side of the new Vatican state. Recognition by the American republic is greatly desired by the world's smallest country and newest arrival among the modern states. The papal legate in Washington sounded out President Hoover on the question of recognition. All the comfort he got was in effect, "We will wait and see."

Almost seven months have elapsed and the pope is said to be impatient to hear President Hoover's answer. Now Cardinal Hayes of New York has gone to Rome to consult with the pope on this matter. It seems the Catholics of America are rather cool towards the plans of the pope. A fully flowered nuncio at Washington would automatically, after the ruling of the congress of Vienna, become dean of the diplomatic corps and be surrounded with immense prestige, and the American bishops are not inclined to favor the plan. Some of the most important churchmen here who are influential at the Vatican argue that the change will throw the church in America more open to charges of complete subjection to Rome.

And so it will. That the Catholic church in America is under the complete subjection to Rome in matters of faith and practice is no secret to any clear-sighted person, be he Catholic or Protestant. Neither need any one doubt that the pope is always reaching out for more and greater temporal power. We still need to pray: Lord, keep us in Thy Word and work, restrain the murderous pope and Turk. Z.

Witchcraft and Devil Worship In the enlightened state of France these things of the so-called dark ages are not in decadence but on the increase, according to news dispatches. A survival of sorcery, witchcraft and the black masses, which were practised in the days of Cagliostro, is now sweeping many parts of France. Frequent cases of devil worship have come to the attention of the police. The most popular rendezvous of these votaries of Satan is said to be in the Fontainebleau forests some 50 miles from Paris, the enlightened and sophisticated capital of the intellectual world. This worship generally takes place at midnight, the worshipers are on their knees in a circle, and the evil spirit is invoked. These invocations are blasphemous in the extreme. Hymns of praise are sung to the devil. His satanic majesty is asked to bestow worldly goods upon his followers or to fulfil their sinful desires. In return, they promise to give him their souls for eternal damnation. These contracts take an almost legal form. The facts with Satan are written out on foolscap in documentary style and formally signed in blood. Most of them, according to a French lawyer, Maurice Garcon, who has seen these contracts, revealed an effort on the part of the signatory to cheat the devil of his promised soul through the insertion of some tricky clause or phrase. Seemingly these devoted worshipers cannot be honest even with the devil. But enough.

There seems to be a great need at Paris of a bonfire, such as was kindled at Ephesus, Acts 19:19. It is an old religion, all this witchcraft and superstition and blasphemous worship. The followers of the witch of Endor have not yet died out, no, not even in our own enlightened country. It cannot be otherwise, where God's Word is openly flouted, there the evil spirit will make himself the god of the unbelievers. Intellectual education and enlightenment of the mind only cannot dispel this darkness. The Gospel alone can do that. Z.

ABOUT MISSIONS OF OUR SOUTHEAST WISCONSIN DISTRICT

All human beings often grow weary and tired in the performance of the daily duties of their respective secular calling. They ever and again need encouragement.

Christians, being not only spirit but flesh also are ever apt to grow weary in their divinely allotted work, mission work. The Lord says through St. Paul: Let us not be weary in well-doing. In order that we might not become too tired, but be encouraged, let us listen to men who will tell us something about results in mission work, read a brief report given below, and above all hearken to words of our Lord Jesus Christ.

A former director of missions in Africa relates the following story: A son of a slave in South Africa, heard of a missionary working near Bethany. He went there to hear what he had to say. Hearing the Gospel of Jesus, the world's Savior, *his* Savior, he moved his belongings to

Bethany to hear more and more. He was baptized, attended the chapel often and became such a zealous worker for Christ that everyone was astonished at him. He became a shining example to others. Filled with true love for the Gospel he had devotion in his home every eve in the presence of his neighbors and their children. The mission not being able to salarize a Christian teacher he promised to pay for the services of one. The mission not being able to salarize a missionary he paid his salary. Yes, he all alone paid for the erection of a church and parsonage. All for the sake of the Gospel!

Surely, mission work brings about results! To be sure, not always to such degree, but it has some blessed spiritual results at all times.

Pastor E. Duemling, one of our institutional missionaries of the Synodical Conference in Milwaukee and vicinity, recently gave a report on his work. Among other things he read the following, an excerpt of a prisoners letter (in Waupun!):

"I just had to write and *thank you* for coming to talk to us men and women of the prison. I may have made a mistake and have been sent here once, but it will never happen again. You talked of writing to our mother or father this writing-day. My mother died when I was not old enough even to know her, but I know I would never have come to any wrong had she lived. As for my father, he is a good father, but I have not had a visit from him or my friends since July, or a letter from anyone since Christmas. I do not know what I will do when I leave here, as I guess my relatives and friends are against me, because I am here. I know I can make good, and will make good, if I am given a chance. I only wish I had a mother, but no one would care to be that to a man in here.

I am going to send a half or more of my monthly earnings each month to your church, beginning the 20th of this month, as that is our money-order day to send out money."

This man, a prisoner at Waupun, thanks the missionary for coming. And we know from the lips of the missionary what that means. He is not thanking for social visits, but for visits which bring to him the blessed Gospel of Jesus. In gratitude for this Gospel he promises to donate at least half of his meager earnings to the church. This is only one of the many instances of appreciation which the missionary could mention to show forth that mission-work among the unfortunate inmates of punitive and other institutions is appreciated and is fruit-bearing. O blessed work, — to heal the brokenhearted!

Pastor J. Helmes, our other institutional missionary, read the following:

"Some time ago I was called to the Veteran's Home, a Hospital for T. B. patients of the late World's War, to administer Holy Communion to a dying soldier. A patient in bed on one side of this boy had listened in many a time when I had spoken to the sick man about our Savior and how He died for us and our sins. After the death of

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the boy I had administered communion to, a short time passed before I happened to go through that ward again when the boy who had listened in called me and said, "I suppose, since our pal Bill has been bumped off, you will pass our ward up?" I replied, 'Certainly not if you wish me to call.' 'Yes,' he said, 'please do.'

For three months I called and sat at his bedside and again and again spoke to him about that one thing that was needful. He was a son-in-law of a professor of an Ohio University, well educated and a firm believer in the evolution theory.

After many an argument and many questions he one day said to me, 'Pastor, I feel life is ebbing away. I know there is a God, but I do not understand many things you have told me. I am worried to think that soon I may stand before Him.'

Commending him to the grace of God I closed with the beautiful words of the poet:

Jesus sinners doth receive.
O may all this saying ponder
Who in sin's delusion live
And from God and heaven wander.
This alone sure hope can give:
Jesus sinners doth receive.

A short time later he had a severe hemorrhage. In the next four weeks he often begged me to read to him out of Holy Scripture. He especially favored the sixth chapter of St. Paul to the Romans. He became more quiet. Faith had been kindled.

One night in October I received an urgent call to the hospital. When I had stepped into his room I saw the end had come. I grasped his hand and said, 'Do you believe that Jesus suffered and died for your sins?' He whispered, 'Yes,' and then folding his hands he murmured, 'Christ, have mercy upon me.'

When life had passed away his relatives said to me, 'Regardless of all science and present-day achievements only faith in God can bring about peace.'

How true are the words of the poet:

Jesus only can impart
Balm to heal the smitten heart.
Peace that flows from sin forgiven,
Joy that lifts the soul to heaven."

Surely it is blessed work to kindle saving faith through the Gospel of Christ in the hearts of mortals! And if persons from a secular university admit, not science and present-day achievements but the Word of God brings peace to the soul, and thus seem to appreciate to a certain extent such mission work, ought we not much more value it highly? Such testimonies encourage one. — But we have some more to relate.

A short time ago the undersigned had the opportunity to listen to a lecture given by a Lutheran *Indian* by the name of Samuel Miller of Gresham, Wis., and again he had the opportunity to hear a lecture given by a Lutheran *Negro pastor*, Philipp Carter of Chicago. Both with deep, heartfelt regret pictured the spiritual need and idolatrous practices of their kinsmen, — how they sought satisfaction for their souls in the natural religion of man, and in the message either of the medicine-man or of the sorcerers, but could not find any solace for their soul. With gladness of heart, and the one with tears of joy, they related how missionaries hearkened unto their cry: Come over and help us! They revealed the folly of their religion, turned their attention to the blessed Word of God and preached unto them Jesus as the Lamb of God that taketh away the sins of the world. They related how they themselves and many, many others heartily rejoice in such message and that the Gospel reveals itself among them as the power of God in every way, causing them to frequent their house of worship, to partake of Holy Communion often, to contribute willingly for the Kingdom of God and to lead a God-pleasing life.

When these men had completed their lecture there wasn't anybody present who would say he did not enjoy it. Many were grateful to the Lord for lending power to His Word that all, even Indians and Negroes can be saved and preach the Gospel of Christ. Many hearts were interested anew for the cause of the Lord by an Indian, a Negro!

Dear fellow-Christians! Should such testimony of these converted missionaries be disregarded by us? And are we going to read all encouraging reports of our various mission-fields without a resolution on our part to do something worthwhile for the same by praying and donating liberally for that cause? God forbid!

We know the plight of natural man. The man who fell among the thieves was in a great danger. The ten lepers, too. They had a humanly incurable disease. The spiritual plight of natural man is greater. He is murdered by the devil, he needs life through Jesus. He is diseased with the spiritual leprosy of sin which Jesus only can heal. Hell is his lot, unless rescued.

We know this plight. Let us ponder on it.

We know the command of our Savior: Go into all

the world and preach the Gospel to every creature — compel them to come in that my house may be filled! Let us ponder on it!

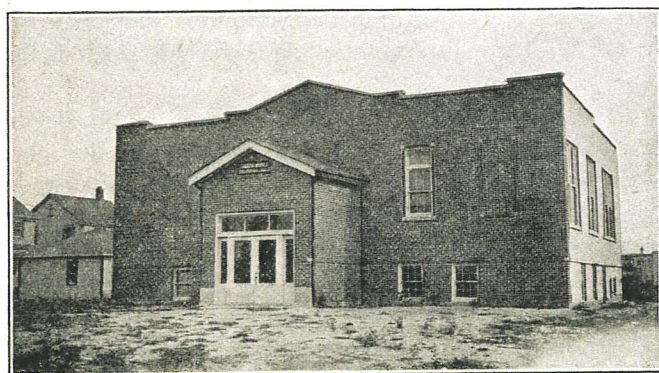
We, above all, know the immeasurable grace and love of Jesus revealed to us. He in His grace left heaven, came to earth that we might enter heaven. He became poor that we might be rich, permitted Himself to be captured that we might be free. He suffered for us on the cross that we might not suffer in hell, carried our sins that we might have pardon. He died that we might live eternally!

Through Word and Sacrament He appropriates His blessings unto us, so that we can have solace for our soul. I think, on this unmerited grace we ought to ponder, then we will be impelled by gratitude to do the Lord's will, be personal missionaries and will sacrifice at least a few dollars a year for mission. Then we will say: "Other sheep I have, which are not of this fold. Them also I must bring." (*Must, because the love of Christ constrains me!*)

May the Lord give us such spirit of charity in the interest of mission churches and schools. Yes, schools, too. That is to be stressed. The Indian spent much time praising the work of the Christian day-school. He related how missionaries through schools could accomplish what otherwise could not be done. Many parents seemingly could not be persuaded to attend church. The children came home from school. In their childlike way they told of Jesus, who He is, what He had done for all, and, behold, the cold became warm — they went to church, began to love their Savior, and to-day would never leave Him!

We experience such blessing daily and for that reason establish Christian day-schools whenever we can.

In our district we have sixteen missions and nine schools (Arizona not included). Reports have been made on some heretofore. A brief report on four missions in or near Milwaukee follows:



Chapel and School of Garden Homes
25th Street and Atkinson Avenue

There are two class rooms on the second floor. The chapel is downstairs. Pastor: Erich Schroeder. Congregation was organized in March 1927. Voting members, 17. Communicants, 59. In school, 50. In Sunday

School, 125. Teachers: Pastor E. Schroeder, Miss Clara Schumann. Although many difficulties were confronting the mission at first, it is now progressing nicely. Since we have at hand something which Pastor Schroeder has written regarding his mission, we will let him speak:

"The streets were being cut through the district, and there happened to be an old frame cottage in the way, so the city offered it for \$20 to be taken down and scrapped. One of the members bought and presented it to the congregation on the condition that the members tear it down. Then came the suggestion to move it upon our property to be used for Ladies' Aid gatherings etc. So screw-jacks and rollers were borrowed, not forgetting a double block and tackle and 500 feet of rope. Between eight men and a Ford we managed to move the building about 400 feet and brought it to the final resting place. For the repairs we took up a special collection. We managed to collect about \$25.00, and this paid for the painting, concrete for foundation, boarding for the so-called basement, etc. The wall was torn out between two rooms to make one large room. So the building was ready, and I thought it was a means given to the advantage of starting a school. — Benches must be secured. We managed to truck thirty of them from Cudahy for no money. The next thing was a stove that was bought for \$25.00. Then we had to have a sanitary drinking-fountain. That cost \$15.00. Since blackboarding was too expensive to be considered, we pressed the cheapest wall-board coated with a surface of black paint into the service as a rather good substitute.

Everything was in readiness, but the children had to be interested. That was a rather easy task. The difficult task was to interest the parents. Every place I had to hear the unfair argument that years ago parochial schools were no good. It is not fair to compare the parochial school of years ago with the modern public school. The comparison, to be fair, must be made by placing the old public school next to the old parochial school. If the public school has advanced, could it not be possible, yes, even probable, that the parochial school did likewise? Then came the opening day: eight children were there out of the promised twenty-five. At noon-time I went around and sought the reason. There were many disappointing reasons given. Well, if those that had promised would not send the children, then I'll get others. So I kept on till I had around thirty children.

Of course, it meant an 'infinite' amount of patience and not a small amount of personal pecuniary application to get the school running smoothly. Some had prophesied that it was impossible to start a parochial school at the present time. — Nothing is impossible until it is proved impossible! If God's Word was strong to effect a school years ago, why should it not be so to-day?"

The second picture is that of our latest mission. On account of our financial condition it was difficult to start this mission. But pastors and laymen assisted to make it possible. The chapel of Garden Homes was moved to



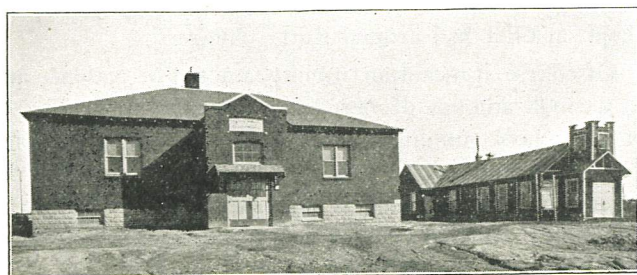
Chapel and School of Ruby Avenue Mission
Corner 38th Street

Ruby Ave. In September it was dedicated to serve as church and school. Teacher Zorn is instructing. Nineteen are enrolled in school — a good beginning. Pastor Wm. Schaefer was installed as pastor of this mission on November 3. We have no doubt that under the Lord's guidance this mission will make good progress.



Chapel and School of Woodlawn Mission
on 89th Avenue

Pastor: Harry Shiley. Before his time Pastor E. Blakewell was serving here. Congregation was organized July, 1929. Voting members, 8. Souls, 150. In school, 61. Teachers: Pastor Shiley and Miss Olivia Tjernagel. From his own experience the undersigned knows conditions in this mission, and is confident it has a promising future.



Chapel and School of Good Shepherd Mission
on Barnekow Avenue

Pastor: Luther Voss. Congregation was organized October, 1925. Voting members, 28. Souls, 240. In

school, 116. Instructors: Pastor Voss, Miss Irene Kramer, Miss Louise Walther.

Pastor Voss has another congregation in Town Greenfield — 88 souls. The school has, indeed, a fine enrollment. It holds out a promise for the future of the congregation.

From these reports it is evident that the Lord has blessed our missions. May He continue to do so for the glory of His name and the salvation of many souls.

Walter A. Gieschen,

Correspondent of South-East Wisconsin District.

INDEX EXPURGATORIUS

Revised and published by order of Pope Pius XI, this book listing all the books that true Catholics may not read, was the first publication issuing from the printing house of the independent Vatican state. It contains a complete list of 5,000 authors whose works are prohibited to Catholics. Since 1900 — the Index dates from the sixteenth century — only 100 books have been placed on the prohibited list, a surprisingly small number, considering the endless number of books published in the world in a year. Strange to say, not one American book is proscribed, while books from such Catholic countries as Italy and France lead the list in number. The works of Henri Bergson, John Calvin, Darwin, Dumas and, of course, Luther are all proscribed.

There is something to be said for such a list of books declared unfit for a Christian to read, for undoubtedly a bad book may do a great deal of harm, especially to the young and the untried. But on the other hand it is questionable whether any such prohibition really prohibits. When, however, every Bible version, except those sanctioned by the pope, are condemned as unfit for a Christian to read, as this pope's Index actually does so condemn, then we may well ask where the pope gets his authority and what is the impelling motive for such restriction. Is the papacy afraid of the truth and does it frown upon every man's right to search the Scriptures and judge for himself on matters of faith and conscience? That is the case exactly.

Cardinal Merry del Val enters the lists for the Index. He adduces St. Paul's command to the neophytes of Ephesus to burn superstitious books. "It is not because of fears for the light that the Holy See forbids the reading of certain books, but owing to the zeal for the saving of souls." But he is most concerned in defending the pope against the accusation that he has hindered the publication and use of the Holy Scriptures in current languages. This accusation the cardinal styles nothing but slander. "It was only a consequence of the abuses of heretics, especially the Waldensians, Albigenses, Wycliffites and Protestants in general (who with sacrilegious mutilations and arbitrary interpretations attempted to find in the Bible that support which history denied them irremediably) that Pontiffs and councils were obliged to regulate and sometimes even

to forbid the divulgence of the Bible in spoken languages."

One is reminded of Hamlet's: "Methinks this lady protests too much," when reading the cardinal's defence of his beloved church. When one has set himself to prove that the Catholic hierarchy always was a friend of personal liberty and freedom, always upheld it, then, even though he be Cardinal Merry del Val, he must grant us the liberty to laugh a little up our sleeve. Any translation of the Bible not sanctioned by the pope is forbidden by him to be read any more. How his versions have departed from the clear text, let those say that know the original text. And you, dear reader, need not be a learned man to know the true Word of God. Luther's translation was correct, even in his rendering: by grace alone are we saved. It was this truth that the papacy called a heresy and condemned it. Is it this truth that was so effectively concealed by the Romish sect, and it is this truth that all Protestant versions, including St. James' bring out so clearly in their translation. We have no quarrel with the Index, as we do not feel ourselves bound thereby, making use of our Christian liberty to read and judge whatever we please. Above all we reserve the right, so dearly won, of reading Scriptures in the language that we understand, unhampered by any restrictions, false glosses of the Roman See. Z.

CHRISTMAS APPEAL

Certain seasons and festivals have a habit of sneaking upon one before we are aware of it. With Mr. Behn, my associate, temporarily holding the fort at the Bylas Mission School I have been so occupied in doing only the most necessary work at this station that I had no thought of the impending Holidays.

But yesterday I visited our Mission school at Cibecue. It was a cold and disagreeable day. Nevertheless every one of the thirty-four pupils was in attendance. No policeman had herded them in. They were there as a matter of course. I admired their courage and faithfulness. Some were stockingless, some shoeless, and most of them minus underwear. The missionary informed me that he had just ordered shoes as a Christmas present for these children to guard their feet against the coming snow.

That word "Christmas" released a multitude of concepts in my mind. Christmas indeed! These shoes must be paid for and our budget provides not for them. The teachers of all our other schools wish also to make their children happy with some useful gift. Our little orphans must not be forgotten, nor the old and needy in camp, not to forget the tubercular children fading miserably away here and there in camp. And the hundreds of all classes who will flock to our churches on Christmas Day, — they cannot be sent home without some token of that greatest of all Gifts that a patient and long-suffering God offers to sinful man.

Therefore, I am hastening now with these lines to send out a Christmas call to all our Mission friends. God grant that they may rally to our assistance again as they have heretofore.

Last year you were told that living conditions had improved on the Fort Apache Reservation. They have also become better on the San Carlos Reservation. Therefore the demand for used clothing is not as great as heretofore. However, as hinted above, there are a number of needy aged and sick at all stations from whom you can avert much suffering, with coats, overcoats, underwear, old blankets, shoes, etc. Used children's clothing can be expended to much benefit at every station.

Perhaps the reader will ask, "If less clothing is needed than before what shall we send?" Candidly, no gift is more welcome than cash sent through the proper channels. This enables our teachers to fit out the children of our day schools, the boarding school and orphanage with things best adapted for them. Also it enables the camp missionaries to purchase small inexpensive gifts in gross lots that can be distributed to the multitudes on Christmas Day.

I must not close without appending an appeal for Bibles, New Testaments, Bible Picture Books, etc., etc. for all our stations.

Address your gifts to any one of the following:

- Paul A. Behn, Bylas (Bylas Day School);
 - H. E. Rosin, Rice (Peridot Day School);
 - F. Uplegger, Rice;
 - Alf. M. Uplegger, Globe, Box 821;
 - A. C. Krueger, Cibecue (Cibecue Day School);
 - A. Niemann, Cibecue;
 - Chr. Albrecht, Whiteriver (East Fork Day School, Boarding School, and Orphanage);
 - E. Edgar Guenther, Whiteriver, Arizona.
- Freight and express office for the four last-named missionaries is Holbrook. E. E. G.

"HE IS MY BEST FRIEND"

By William James Robinson

A minister was talking with a young business man, a member of his church, when a gentleman he did not know passed by. The greetings between the passerby and the business man were most cordial.

"Who was that?" the minister asked.

"Don't you know him?" exclaimed the young man. "That is Professor Jones, superintendent of education in Oxford. He once lived here and is the best friend I ever had. He worked for me when I was asleep."

"Worked for you when you were asleep?" interrupted the minister. "When did you employ him?"

"I never employed him, but, as you know, a few years ago I was wild — drinking, gambling, dancing and going all the gaits. He took a quiet, but persistent interest in me, did all he could personally for me and induced others to take an interest in me. He worked for me when I was asleep to my best interests. I am a member of your

church today because he took an abiding interest in me and led others to do the same. I tell you, pastor, he is the best friend I ever had or ever can have." At this moment a customer called the young man away and the conversation ended.

"The best friend I ever had. He worked for me when I was asleep," the pastor mused as he walked away.

What might have happened if Mr. Jones had not taken a serious interest in that young man? No one knows. The young man might have accomplished his own ruin, and that of others, sending a stream of evil influence into the coming years to curse a multitude. But because of that interest he became a stalwart for righteousness, and has changed the course of many lives.

Professor Jones used his opportunity. He found a young man hurrying on to ruin through the wrong kind of associates. He regarded this young man's need as a personal obligation upon himself to help him, and he cheerfully accepted it. Thus he saved not one soul but many. Eternity alone can reveal the good so done.

—The Baptist.

THE TRAVELER MEETS THE MISSIONARY

A somewhat unusual and unexpected tribute to the character of Lutheran missionaries and their work is paid by Charles F. Swingle of the United States Department of Agriculture, in an article "Across Madagascar by Boat, Auto, Railroad and Filanzana," appearing in the August, 1929, issue of the "National Geographic Magazine." Mr. Swingle with a French companion, Prof. Henri Humbert, traveled about 1,000 miles across Madagascar on a botanic exploration trip, his chief objective being to bring to America specimens of the *Euphorvia Intisy*, a plant growing in rocky desert spaces which yields a very high grade of rubber. After a hazardous trip the travelers reached Ft. Dauphin, headquarters of the South Madagascar Mission of the Norwegian Lutheran Church of America, where Mr. Swingle, to his astonishment, discovered friendly Americans who were influential in giving him aid. Regarding them he writes:

"One winter's night, in my gay college days, I did a tedious job of chauffeuring for some returned missionaries, and as I walked home at one o'clock in the morning, leaving my automobile stuck in a snow bank, I firmly swore that I was 'off' missionaries for life. Little did I think then that I would visit an American mission more than 10,000 miles from home. It is needless to say that, after spending months in a land where I could speak neither the language of the natives nor that of the colonial administrators, I appreciated the hospitality of the missionaries whom I found with headquarters here in Fort Dauphin.

"Twenty-nine families of these American missionaries are stationed here in the south, their missions scattered throughout the entire territory. All are

from Middle Western States and all are of Norwegian descent. They work in close cooperation with the Old World Norwegians, who have a number of missions throughout central Madagascar.

"Several of these Americans have been here in the south for more than thirty years. These gospel pioneers were far too progressive to accept without a struggle the hardships and deprivations which they faced in this far-off land.

"To do their best work, they realized that they must have decent living quarters and efficient means of transportation. I dare say that the comfortable homes, the automobiles and motorcycles which now form a part of their regular equipment — in short, the efficient manner in which these missionaries go about their daily tasks— make their teachings more than idle words to the Malagash."

CONVERT CLERGYMEN

An Editorial in "The Living Church" (Milwaukee)

"Since Newman's conversion," says the "Catholic Citizen," "nearly 800 Anglican clergymen have been received into the (Roman Catholic) Church. The exact figure is said to be 787." The statement is made simply as one of fact. The "Catholic Citizen" is not the kind to gloat over it.

From Newman's conversion (in 1845) to the present time is a period of eighty-nine years. This, then, gives an average slightly in excess of nine a year. As there are from 25,000 to 30,000 Anglican clergymen, this would seem not a very serious proportion. The American Church contributes about two of the nine annually, that being about the average loss to Rome from our six thousand clergy, being just about our proportionate share of the nine.

We do not know from what source the figures of the "Catholic Citizen" are taken, but we imagine that they are rather accurate. With the two communions side by side in all English-speaking countries, it is strange that the losses from the one to the other are not larger, and it will be remembered that, though we know of nowhere where they are counted, there is probably about the same migration from Rome to the Anglican communion. It would be larger than it is if Roman clergy seeking reception were not so often men who do not speak English with sufficient fluency to enable them to work with probable success in an ordinary Anglican congregation, and who, accordingly, are not accepted for our ministry by our bishops.

On neither side are the losses to the other a considerable factor in the relations between the two communions. "Romanizing" on the one hand and "Anglicizing" on the other must be singularly fruitless games.

—News Bulletin.

"I HAVE NOTHING TO GIVE"

This was the answer given by a member of a certain church when solicited for a contribution to the sacred cause of missions.

"I have nothing to give!" And yet he confessed himself to be a follower of Jesus Christ, and as such under the constant influence of the saving truths of Christ's Gospel.

"I have nothing to give!" And yet he constantly spoke of God's precious gift in the Gospel, and of his firm assurance of salvation through the blood of Jesus Christ.

"I have nothing to give!" And yet he frequently attended mission meetings, and joined in the prayer that God might send the Gospel of salvation unto all the peoples of earth. If his gold were as cheap and plenteous as his words, the mission treasury would be full to overflowing.

"I have nothing to give!" In spite of this he is well clothed, lives in a comfortable home, eats three square meals a day, and leads a life of comparative ease and comfort.

"I have nothing to give!" And yet he has money to buy many things that he could very well be without.

"I have nothing to give!" And yet his Lord and Master commands him to give; but he disregards and scorns his Master's orders.

"I have nothing to give!" And this in spite of the fact that his Church pleads with him for funds to carry on her missionary activities, he has come to hate the very sound of the words "collections and contributions."

"I have nothing to give!" But daily God bestows on him health and strength, and many other good gifts.

What if God should say to such a man:

"I have nothing to give!" — Rev. Linus A. Herman in *The Lutheran Companion*.

FOUR HUNDREDTH ANNIVERSARY OF LUTHER'S CATECHISM AT DETROIT, MICH.

Under the auspices of the General Vestries Board the churches of the Ev. Luth. Synodical Conference of Greater Detroit united in celebrating the four hundredth anniversary of Luther's Catechism, October 13, at the Michigan State Fair Grounds. The spacious Coliseum which accommodates 20,000 people, was filled at both, the morning and afternoon services, while overflowing thousands listened without to the message conveyed to them by amplifiers.

At the morning service at which the predominating tone was praise and thanks to God for the gift and preservation of Luther's precious Catechisms, the Word was proclaimed in various tongues, in German by Pastor F. Hertwig, in English by Pastor O. Kreinheder. Pastor F. Sattelmeyer addressed the assembly in the Polish tongue, in which language Trinity Congregation had preceded with a hymn. Then followed a Finnish address and the singing of a Swedish hymn by Pastor Erki Pentanen and a Slo-

venian address by Pastor A. Daniel. Mr. Albert G. Khaton of Chicago voiced the debt of the Colored Lutheran Church, and Mo-Moan-Thar-Kun of Gresham, Wis., son of Samuel Miller, last Sachem of the Mohicans, the debt of the Indian Lutherans to the small book which so clearly sets forth the great things of God. The latter impressively closed his talk with the characteristic words: "The Indian has spoken, he can say no more."

The liturgical part of the morning service was conducted by Pastor F. Tresselt and Pastor E. Rossow. The hymns in which the vast congregation joined with full voices were accompanied by Lutheran bands from Saginaw and Bay City.

The afternoon service was devoted to the recitation of Luther's Small Catechism by the school and Sunday School children of the participating churches. About 3,500 of them, under the direction of Prof. E. Wunderlich, confessed with clear and glad voices

1. What we believe — The Three Articles, Baptism and Lord's Supper.
2. How We Live — the Ten Commandments and the Lord's Prayer.
3. Whence Our Authority — the Office of the Keys.

The first part of the children's recitation was prefaced by a brief address on Our Christian Faith, Pastor A. Fahling; the second part by an address on Our Christian Life, Pastor H. C. Richter, and the third part by an address on Our Authority to Believe and Live Thus, Pastor C. H. Ruesskamp.

It was truly inspiring to see and hear this vast Children's Chorus in confession of the principles on which the Church of our Lord is grounded.

God's Word and Luther's doctrine pure
Shall now and evermore endure.

The liturgical part of the afternoon service was conducted by Pastor O. J. Peters and Pastor E. Buchheimer. The Children's Choir was directed by Prof. Fred Buddenbaum.

A Mass Choir of 1,600 voices under the direction of Prof. Ed. Ossko enhanced the beauty of both services by the rendition of two anthems, the Te Deum and the 103rd Psalm.

Of the collection, part of which served to defray expenses, \$4,000.00 remain for the benefit of the New Building Fund of the Deaf Mute Institute. H. C. R.

FOUR I WILLS

- I will in no wise cast you out. John 6:37.
I will give you rest. Matt. 11:28.
I will never leave thee. Heb. 13:5.
I will come again. John 14:3.

PRECIOUS PROMISE

"He giveth power to the faint; And to them that have no might He increaseth strength" (Isa. 40:29).

MEMORY POEM

"Eyes to see God's beauty,
Ears to hear His voice;
Our lips to speak His love,
Our mind to make the choice
Of good from out the wrong;
Our hearts Christ's dwelling place;
Our hands for deeds of love,
Our feet to walk His way
Through earth to heaven above;
Our lives His glory song."

RELIGIOUS INSTRUCTION IN THE HOME

A Layman's View

Four centuries ago Martin Luther prepared a wall chart containing the most important teachings of the Bible, together with his brief explanation of each. The chart was entitled "The Small Catechism of Dr. Martin Luther, for Pastors and Teachers." Later, that this Catechism might have wider distribution and come into general use among the people it was published in pamphlet form.

Luther, in his preface to the Small Catechism, emphasizes the necessity for bishops and pastors to impress upon their people these important extracts from the Bible. Pastors are urged to teach these things to "children and uneducated adults" so that they may know the will of God and do it. His argument is that, although the people cannot be compelled to exercise faith, they must be taught "to distinguish between right and wrong in their conduct," and that most of them, being honest and sincere, will hearken to these teachings. These instructions to pastors have for the most part been carried out throughout subsequent Lutheran history.

But another word of instruction frequently repeated in the text of the Catechism has to a considerable extent been ignored! Introducing "Part First—The Ten Commandments" is Luther's line in italics "In the plain form in which they are to be taught by the Head of the family." This same instruction with the plural pronoun changed to singular, is repeated under "The Creed," "The Lord's Prayer," "The Sacrament of Holy Baptism," "The Lord's Supper," and again it is found under "Morning and Evening Prayer" and "The Blessing and Thanksgiving at Table." Six times Luther emphasizes that the Catechism is to be taught by the Head of the family. Observation shows us that this phase of catechetical instruction is largely neglected to-day. If Luther considered it good, why do we not revive its practice?

Even among the devout Christians the use of the Catechism for religious instruction in the home is sorely neglected. There must be an underlying rea-

son. The vast majority of parents who realize the importance of such instruction and do not give it fail to do so because of unfamiliarity with the proper method of procedure and timidity because they are on unfamiliar ground. This backwardness can be overcome only as parents are taught how to teach the Catechism.

Why, then, should not the pastor of every congregation arrange regular "normal classes," showing how to instruct the children in the home with the use of this little textbook of Martin Luther, just as normal classes in the Sunday School teach Sunday School teachers how to teach?

Catechetical classes for the children are necessary. Catechetical classes for "uneducated adults" are likewise necessary, but catechetical instruction in the home has somehow ceased to exist, because the parents have not been told how to proceed.

—News Bulletin.

IN ALL LABOR THERE IS PROFIT

Proverbs 14:13

I like to visit our Sawmill. I like to hear the music of the big saw and of the planer. Perhaps you think there is no music in the noise they make. But years ago while living at East Fork I could often hear a pipe organ playing on a quiet day. I knew there was no such organ in the country. Also I knew that the music of heaven is not to be heard by sinful man on earth. I was puzzled. Then one day I found out that it came from Fort Apache. The sound of the sawmill there was made mellow as it traveled through the air and was brought to my ears at East Fork as music.

There is music to be heard anywhere at any time if we would only stop to listen. It may be a bird in a tree, the peeping of a little bunch of chickens, the prattle of a baby at play, or the chirping of a cricket in your camp. But we are usually so busy with affairs of business or pleasure that we let all such God-given music strike our ears without taking note of it.

But here I have already strayed from my topic: "In all labor there is profit." I started to write about labor, and here I am lost in music. And yet there is a close relation between them. How much more happiness there would be if we would all set our work to music! How much less of drudgery there would be. How much more we would get done, and how much less tired and ill-natured we would get!

That's the lesson the big saw would seem to want to teach us. As it cuts its way through the knots it hums. If you listen carefully you will seem to hear strength and cheerfulness in it. It seems as if it were contentedly singing in an even tone: "Smaller and smaller the pile of logs, — larger and larger the stacks of lumber, the bigger the knots, the longer the song!"

In accompaniment to the tenor voice of the saw is the emphatic baritone of the planer! "You can't get by me without getting smoother and smoother, and so all day long."

I say, I like to go to the sawmill because I like to hear its songs of cheer and determination. And I like to go there to see the men work there, each one in his place and in harmony with the rest. The music of the saw and the planer seems to vibrate in them. Nowhere have I seen a group of Apaches work with so much cheer and yet with so much determination.

Therefore there is profit in such labor, as Solomon says. The workers get good wages and on Saturday evening they can be seen carrying heavy loads of food on their backs home to their families. So God wants it. In this way there is profit of health and happiness for the workers and their families. There is also the profit of contentment that comes with honest labor. It is a thing of joy to see your children growing healthy and strong from the labor of your hands. Surely a healthy family is a great profit in return for work done at the mill.

There is also profit in knowing that you are doing useful work. I always pity the salesmen who come to Whiteriver to show the traders the latest lines in cigarettes, stomach-staining candies or pasty cookies. How much more good they would be to mankind wrestling with the handle of a fresno in building roads or playing a tune with hammer and saw! How much more beneficial and profitable it is to mankind to be rolling a three-foot log onto the carriage at the sawmill than to be trying to hypnotize a trader into buying a chocolate cube held up to him on dainty finger-tips! Yes, logs mean homes, and homes mean comfort.

But I have yet to mention one of the greatest blessings that labor can bring: Who is really the largest stockholder in your Apache sawmill? Let's see. To whom do those logs in front of the mill really belong? Did any man plant them, irrigate, cultivate them and give them plantfood, water, and sunlight until they were full grown? No indeed! And the time you are granted for working, and the sunshine to do it in, — who furnishes that? The metal in the machinery, — where did it come from? And the steam power, that giant that moves the piston-arm back and forth, — who supplies the water and heat for it? Truly, if God were to back out of this partnership with you at the mill, there would be very little left. Is it not so?

When you look at your mill in this light, does it not make you feel like turning some of the profit over to Him? God makes no demands. He does not ask for 90 percent, or 50 percent, or even 25 percent. He only asks you: "Is not the Gospel of my Son a most priceless gift? Freely I have given, and freely you have received."

Think of this next Sunday when the little Apache basket passes your way, — not only you workers in the sawmill, but everyone. There is not one among you who

has not received countless and priceless gifts from the same Giver of Life for His Son's sake.

And let me tell you beforehand, — If once you get the habit of Christian giving to the Lord you will soon say: "I never knew there could be so much pleasure in *giving*." But it will prove to be just that, for there is a blessing in giving. God sees to that.

The rain that falls to earth is again drawn back by the sun to water thirsty soil elsewhere. But the farmer on whose soil it fell first does not complain that the sun calls it back. It has done its work for him, and he is happy. So it is also with gifts of wages that come from God. You can let at least a part of them return to Him to be of help elsewhere in bringing the profits of Salvation to the hearts of men, without feeling any loss at all. Truly, in all labor there can be heavenly profit! If you workers at the mill will heed what I have written, you will find finer music in saw and planer than ever before.

E. G. in Apache Scout.

† MRS. AUGUSTA VOGEL †

Mrs. Augusta Vogel, née Gropp, entered her eternal rest October 29 at the home of her son Leonhard in Jefferson, Wisconsin. The deceased was born near Erfurt, Saxony, Germany, November 2, 1846. In 1865 she entered holy matrimony with Pastor H. Vogel, God blessing this union with six children, four of whom preceded the parents into eternity. For forty-five years she was a faithful helpmeet unto her husband at the different stations which he served, viz., West Union, Iowa, Madison, Wis., Columbus, and from 1881 up to the death of her husband in 1910 at Jefferson. Her mortal remains were placed beside those of her husband in Union cemetery, Jefferson, on November 1, where they await the dawn of glorious Resurrection Morn. The undersigned officiated both at the church and at the grave, basing his discourse on Psalm 25: 10, the text picked for this occasion years in advance by the deceased. Her days on earth numbered 83 years less three days. She is survived by two sons, one brother, one sister, eight grandchildren, and five great grandchildren.

God grant the mourners a happy reunion in the land where there shall be no more parting.

O Kuhlow.

FROM OUR CHURCH CIRCLES Michigan State Teachers' Conference

The Michigan State Teachers' Conference assembled for its annual sessions on November 6, 7, and 8 at Tawas City, Michigan. In spite of the distance from their respective fields of labor all but two of the twenty-two teachers now laboring within the Michigan District of the Joint Synod were present, as well as a number of pastors and other visitors. The interest shown by each individual of the conference was indeed refreshing, and it was a pleasure and a treat to be present with these "Quiet of Is-

rael," who seemingly unmindful of the strife and turmoil prevalent in other parts of the Lord's Vineyard are faithfully hoeing their rows in the Kingdom of Heaven.

The first two forenoon sessions were held in conjunction with the school children of our church at Tawas. Model lessons on various topics relative to the school curriculum were given by several of the teachers in these sessions. The remaining sessions were given over to the discussion of these lessons, the hearing of theoretical papers and their discussions, and to the business of the conference.

The first business session was opened with a Scripture lesson, hymn, and the customary opening address of the chairman. All present were admonished and encouraged to renewed efforts in the work of feeding Christ's lamb with the bread of life and to awaken new love and loyalty to the humble calling of parochial school teacher. It was shown how, notwithstanding the burden, responsibility, cross, and often even the distress under which such a teacher labors, yet is his a glorious, happy, consolatory, and blessed calling which bears fruit for time and eternity. The selection of officers resulted in William Rudow of Owosso being chosen as chairman for still another year; A. Wandersee of Scio as vice-chairman; and W. Woltmann of Tawas as secretary-treasurer.

On Thursday evening a special German-English service for congregation and visitors was held. Paul Schulz of Scio delivered the sermon on Matt. 28:20: "Teach them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The undersigned delivered the sermon in English on Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." These services were also beautified by the rendition of a hymn a capella by the male chorus of the teachers under the direction of Rev. A. Lederer of Saline.

On Friday afternoon after a vote of thanks had been tendered the congregation, the pastor O. Eckert, Jr., the teacher W. Woltmann of Tawas for their kind and benevolent hospitality, and accepting the invitation of Immanuel Congregation of Flint, Michigan, to hold their next year's conference in their midst, all departed for their fields of labor refreshed and encouraged for another year of earnest and sincere toil and effort in the vineyard of the Master.

O. J. P.

Quadricentennial Celebration of Catechism

The quadricentennial of the publication of Dr. Martin Luther's Small Catechism was observed by the congregations at Henry, Clark, Raymond, Willow Lake, and Hague, South Dakota, November 3 in the school auditorium at Clark. The Rev. A. W. Fuerstenau of Raymond was in charge of the morning services, and the Rev. J. R. Palmer of Willow Lake and the Rev. G. Schmeling of Henry were in charge of the afternoon service. Prof. M. J. Wagner and Prof. E. R. Bliefernicht of our Normal School at New Ulm were the visiting speakers for the

morning and afternoon services respectively. The audience recited portions of the Catechism in unison for both services. A combined children's chorus of the five participating congregations sang an appropriate hymn for the afternoon service. Five hundred programs were printed for the festivities, and many tracts were distributed in the audience. Inclement weather and bad roads kept many visitors away, but those who braved the storm and roads felt well repaid for the hardships they endured in doing so, because the worthy professors delivered messages which will not permit the 400th anniversary of the Catechism to pass into oblivion for those who were privileged to hear them. The offering was sent to our Lutheran Academy at Mobridge.

A. W. Fuerstenau.

Organ and Remodeling Dedication

On the 20th Sunday after Trinity the St. John's Lutheran Congregation of West Bend, Wisconsin, dedicated a new ten-stop electro-pneumatic Wangerin Organ to the service of the Lord. The Rev. H. J. Anger delivered two sermons (a German and an English) for the dedication service basing same on Psalm 150. H. J. Zautner played the organ.

In the evening an organ recital was given by Prof. K. Jungkuntz assisted by Mrs. L. Poull (soprano) and H. J. Zautner.

The congregation also had the balcony of the church remodeled so that it harmonizes well with the rest of the church and at the same time increases the seating capacity considerably. — Praise be to the Lord!

H. J. Zautner.

Catechism Jubilee Celebration

November 3 the three congregations and five missions of the Synodical Conference of Tacoma and immediate vicinity celebrated the 400th anniversary of the publication of Dr. Martin Luther's Catechism. Preachers for the memorial services were the Rev. Henry C. Messerli, Albany, Ore., and the Rev. Oscar Korsmeyer, Seattle, Wash. The joint celebration took place at Normanna Hall in Tacoma and was well attended. Arthur Sydow.

Twenty-fifth Anniversaries

On November 24 the congregations in Door County met in Sawyer to celebrate the twenty-fifth anniversary of Rev. Fr. Schumann's installation as pastor in Door County on November 21, 1904. At that time Pastor Schumann's parish extended over nine townships. He served Sevastopol for nineteen years; Nasewaupee, for twenty-four, and his present charge, Sawyer, for twenty-five. Frequently he also ministered to the congregations at Jacksonport and at Bailey's Harbor as supply pastor during shorter or longer vacancies. That his pioneer labors have not been in vain is shown by the fact that every one of these congregations now has its own pastor.

Sermons were delivered by the Pastors K. Toepel and J. Brenner, shorter addresses, by the Pastors V. J. Siegler, O. C. Henning, and R. B. Gose, as well as by the veteran pastor emeritus Wm. P. Bergholz, eighty-two years of age. The president of the Sawyer church spoke for his congregation.

A mass chorus composed of members of the various congregations had been trained for the occasion. After the service the guests were entertained at dinner by the ladies of the church. The afternoon and the evening were spent pleasantly and profitably in brotherly converse at the parsonage. May the Lord continue to bless the labors of Pastor Schumann and his successors for the further growth and spiritual enrichment of our sisters, the congregations in Door County, Wis. J. B.

* * * * *

Having received a cordial invitation, the Central Conference on November 12 assembled in regular session in the church of the Rev. Theo. Thurow at Sun Prairie, Wis. Although the weather was rather unsettled, the conference was well attended, and in the two days of full sessions much work was accomplished.

On the evening of the first day the Lord's Supper was served, and after the close of the communion service, a jubilee service was opened. The Rev. Thurow's twenty-fifth anniversary was celebrated by his congregation and our Central Conference. Before the altar a seat of honor was given to Rev. Thurow. Prof. Schmeling of our Northwestern University delivered the jubilee sermon. The church choir did not fail to contribute its share to the festival. The undersigned, the chairman of the conference, gave a short talk to the celebrator and offered him the congratulations and gifts of the Central Conference. The representatives of the congregation gave to Rev. Thurow, their pastor, substantial tokens.

At close of the service the Rev. Thurow expressed his deep appreciation in sincere words of thanks to the assembly and ascribed all honor and glory to God who had helped him so wonderfully during the twenty-five years of service.

After the close of the divine service, the guests were invited to partake of a lunch, served in the church-base-ment by the ladies of the congregation, and during this repast, speeches and toasts were given.

O. H. Koch.

Silver Wedding Anniversaries

On Saturday, November 9, 1929, Mr. and Mrs. Chris. Hoyer, members of St. John's of Rice Lake, Wis., were permitted to celebrate their twenty-fifth wedding anniversary in the midst of a large circle of friends and relatives. The undersigned based a short address on Gen. 32: 10.

May the Lord of all mercy continue to bless them on their earthly pilgrimage. F. H. Senger.

On November 15 Mr. and Mrs. Rudolph Oestereich, members of Immanuel Ev. Luth. Congregation of Kewau-nee, Wis., celebrated their twenty-fifth wedding anni-versary.

The undersigned gave a short address on Gen. 3: 2-10. W. A. Kuether.

Cornerstone Laying

On the 19th Sunday after Trinity St. Matthew's Ev. Luth. Congregation of Town Lincoln, Monroe Co., Wis., Rev. E. Dux, laid the cornerstone of its new house of worship. The speaker for the occasion was Rev. J. G. Glaeser.

Every Member Canvass

The every-member-canvass collection for mission pur-poses in St. Paul's Church, Norfolk, Nebr., was brought to a close with commemoration sermons on the twentieth Sunday past Trinity. Collection, \$1,206.00.

J. Witt.

Notices

Due to the fact that an order of 5,000 medals for the Detroit Catechism Celebration was sold out before the afternoon service began and on account of the many re-quests for a souvenir, commemorating this anniversary year, the committee felt itself encouraged to repeat the order. As far as is known this is the only medal which



has been struck to commemorate the 400th anniversary of Luther's Catechism. The face of the bronze medal brings a three-quarter view of the famous Rietschel statue in bold relief, and reverse presents Luther's Coat of Arms with the legend: "God's Word and Luther's Doctrine Pure, shall now and evermore endure."

As long as the supply lasts the committee will mail them out for 25c each or five for \$1.00. There is a small profit which will be turned into the treasury of the Detroit Deaf Mute Institute. Address all orders to the Chairman of the Detroit Celebration Committee, Adam Fahling, 3925 Leuschner Ave., Detroit, Mich.

* * * * *

Rev. E. Klaus consented to serve the congregations of North Conference as visitor until next meeting of our District. J. Witt.

Request

Lutheran parents who have sons or daughters, and other Lutherans who have friends and acquaintances attending the Michigan State College, would be rendering

our Lansing English Mission a service if they urged those students to seek out our church on Forest Avenue and if they sent in their names, and, if possible, their addresses to the undersigned.

Rev. W. Weissgerber,
222 E. Elm Street, Lansing, Mich.

Installation

Authorized by President J. Gauss, Rev. E. T. Lochner was installed into office of St. Paul's Church at Hopkins, Mich., on the twenty-fourth Sunday after Trinity. Rev. C. Binhammer assisted.

On the following Sunday he was inducted in the St. Peter's Congregation at Don, Mich.

Address: Rev. E. T. Lochner, R. 3, Hopkins, Mich.
J. J. Roekle.

Acknowledgment and Thanks

The undersigned received some very nice clothing, shoes and other articles for his school children of the Lutheran Apache Mission School at Cibecue, Arizona, from the following ladies and societies:

Mrs. W. Degal, Dale, Wis.; Ladies' Aid and Mother's and Daughter's Circle, Neenah, Wis.; Ladies' Aid, Hortonville, Wis.; and Ladies' Aid of Johnson Creek, Wis.

Thank you, good people! And God bless you!

Arthur C. Krueger.

Change of Address

Rev. Carl J. W. Aeppler, 3214 Pleasant St., River Park, South Bend, Ind.

MISSION FESTIVALS

Kenosha, Wis., Bethany Church, Wm. R. Huth, pastor. Speakers: Prof. R. A. Fenske, Theo. Volkert. Offering: \$33.30.

Third Sunday after Trinity

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

Sixth Sunday after Trinity

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

Eleventh Sunday after Trinity

Morrisonville, Wis., Zion Church, Henry Allwardt, pastor. Speaker: Leonard Bernthal. Offering: \$69.40.

Sixteenth Sunday after Trinity

South Milwaukee, Wis., Zion Church, O. B. Nommensen, pastor. Speakers: John F. M. Henning, H. Lange, Edward R. Blakewell. Offering: \$220.00.

Seventeenth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: Henry Albrecht, C. W. A. Kuehner, A. E. Frey. Offering: \$423.00.

Tolstoy, So. Dak., St. James Church, S. G. Lehrmann, pastor. Speakers: H. C. Sprenger, Prof. K. Sievert, E. R. Gamm. Offering: \$109.00.

Ft. Atkinson, Wis., St. Paul's Church, P. Jahnke, pastor. Speakers: R. F. F. Wolff, A. Paap, M. N. Carter. Offering: \$602.38.

Menasha, Wis., Trinity Church, J. G. Pohley, pastor. Speakers: Students Voecks and Dornfeld. Offering: \$300.00.

Lemmon, So. Dak., St. Luke's Church, D. F. Rossin, pastor. Speaker: H. M. Bauer (German and English). Offering: \$125.25.

Shadehill, So. Dak., Shadehill Mission, D. F. Rossin, pastor. Speaker: J. Wendland. Offering: \$20.50.

Eighteenth Sunday after Trinity

Baraboo, Wis., St. John's Church, H. C. Kirchner, pastor. Speakers: J. Mittelstaedt, Prof. E. Kowalke. Offering: \$337.61.

Twentieth Sunday after Trinity

Milwaukee, Wis., St. Mark's Church, E. Ph. Dornfeld, pastor. Speakers: F. Schumann, R. Fenske, Harry Shiley. Offering: \$1,322.17.

Milwaukee, Wis., Mount Lebanon Church, Joh. Karrer, pastor. Speakers: Louis F. Karrer, Emil Schulz. Offering: \$52.95.

Twenty-first Sunday after Trinity

Toledo, Ohio, Zion Church, Geo. Luetke, pastor. Speakers: A. Lohrberg, Paul Schultz. Offering: \$725.00.

Monroe, Mich., Zion Church, Henry F. Zapf, pastor. Prof. W. Schaller, E. Hoenecke. Offering: \$594.30.

Clarkston, Wash., St. John's Church, Ewald F. Kirst, pastor. Speakers: Zimmermann, Wendling. Offering: \$56.02.

Tippecanoe, Wis., Resurrection Church, A. F. Krueger, pastor. Speakers: W. Zank, A. Halboth. Offering: \$64.47; Sunday School, \$16.41; total, \$80.88.

Twenty-second Sunday after Trinity

Globe, Arizona, New Jerusalem Church, A. M. Uplegger, pastor. Mission Evening and Catechism-Reformation Festival. Speakers: F. Uplegger, Chr. Albrecht. Offering: \$21.57.

St. Paul, Minn., St. James Church, C. F. Bolle, pastor. Speakers: Paul C. Dowidat, Wm. Schuelke. Offering: \$150.00; Sunday School, \$10.00; total, \$160.00.

Savanna, Ill., St. Peter's Church, Gerh. Fischer, pastor. Speakers: T. Redlin, student, T. Redlin, T. Diercks. Offering: \$100.86.

Savanna, Ill., St. Matthew's Church, Gerh. Fischer, pastor. Speaker: G. Redlin, student. Offering: \$26.00.

Twenty-third Sunday after Trinity

Town Lake, Wis., St. John's Church, Theodore Monhardt, pastor. Speakers: L. C. Bernthal, H. Shiley. Offering: 107.45.

Twenty-fourth Sunday after Trinity

Milwaukee, Wis., Nathanael Church, H. Lange, pastor. Speakers: Student Lenz, C. Bast. Offering: \$72.00.

MINNESOTA DISTRICT

October, 1929

PASTORS: W. G. VOIGT, Acoma, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$20.00, Poland Mission \$15.00, Madison Student Support \$10.24; total \$85.24. O. P. MEDENWALD, Amery, Wis., Indian Mission \$50.00, Home Mission \$150.00, Negro Mission \$27.70, Poland Mission \$10.00, Madison Student Mission \$10.00; total \$247.70. R. HEIDMANN, Arlington, Indian Mission \$50.00, Home Mission \$90.00, Negro Mission \$50.00, Twin City Mission (Rev. Frey) \$25.00, Student Support \$41.00; total \$256.00, Deaf Mute Institution Detroit, from Ladies' Aid \$25.00; grand total \$281.00. J. E. BADE, Balaton, General Mission \$45.00. J. E. BADE, Balaton, Theological Seminary \$20.50. C. F. KOCK, Belle Plaine, General Administration \$23.00, of which \$20.00 from Congregation and \$3.00 from Mrs. J. Kulisheck, General Mission \$27.00, Student Support \$4.43, General Support \$1.70 from two members at Blakeley; total \$56.13. E. G. HERTLER, Brownsville, Indian Mission \$10.00, Home Mission \$7.70; total \$17.70. A. MARTENS, Burchard, Indian Mission \$2.55. R. JESKE, Caledonia, General Institutions \$14.20, Theological Seminary \$13.00, Northwestern College \$13.00, Dr. Martin Luther College \$13.00, Michigan Lutheran Seminary \$13.00, Dakota-Montana Academy \$13.00; total \$79.20. WM. PETZKE, Cedar Mills, Theological Seminary \$30.00, Northwestern College \$10.00, Dr. Martin Luther College \$30.00, Dakota-Montana Academy \$11.00; total \$81.00. J. C. A. GEHM, Darfur,

Deaf Mute Institution, Detroit (New Building), Special gift from Y. P. S. \$10.00. R. F. SCHROEDER, Dexter, Finance \$50.00. C. J. SCHRADER, Echo, Dr. Martin Luther College \$18.33. C. J. SCHRADER, Echo, Michigan Lutheran Seminary \$17.80. F. E. TRAUB, Eden, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$30.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$2.00; total \$92.00. M. SCHUETZE, Ellsworth, General Institutions \$21.00. F. ZARLING, Emmet, Northwestern College \$17.53. P. GEDICKE, Essig, Dr. Martin Luther College \$5.00, Dr. Martin Luther College, New Building, \$2.00; total \$7.00. F. ZARLING, Flora, Northwestern College \$8.56. HY. BOETTCHER, Gibbon, Synodic Administration \$75.00, Educational Institutions \$200.00, Indian Mission \$100.00, Home Mission \$250.00, Negro Mission \$100.00, Poland Mission \$25.00, Madison Student Mission \$10.00, Student Support \$25.00, To Retire Bonds \$55.00; total \$840.00. F. W. WEINDORF, Grace, Goodhue, Missions \$25.50. F. W. WEINDORF, Grace, Goodhue, Missions \$17.50. F. W. WEINDORF, St. John's, Goodhue, Mission \$33.62. F. W. WEINDORF, S. John's, Goodhue, Mission \$32.00. T. E. KOCK, Hastings, General Missions \$36.61. A. JUL. DYSTERHEFT, Helen, Thank Offering from Mr. Ernest Gruenhagen \$40.00 of which \$20.00 for Student Support and \$20.00 for General Support, Deaf Mute Institution, Detroit, collection \$127.25; total \$167.25. E. G. HERTLER, Hokah, General Mission \$20.00, Indian Mission \$9.60; total \$29.60. L. F. BRANDES, Jordan, Memory Wreath for Mrs. Wilhelmine Fehlandt, for Indian Mission from Friends \$6.00, for General Support from Wilh. Fehlandt \$50.00, for Indian Mission from H. J. and Levi Morlock \$20.00, for Negro Mission from Cora, Allen, Irene, Evelyn, Elmer Fehlandt, Linus Ulbrecht and Ladies' Aid each \$5.00, \$35.00; total \$111.00. PAUL W. SPAUDE, Lake Benton, Theological Seminary \$7.15, Dr. Martin Luther College, New Building Fund, \$10.00; total \$17.15. E. G. HERTLER, LaCrescent, Poland Mission \$15.55. T. H. ALBRECHT, Lake City, General Institutions \$200.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$100.00; total \$500.00. KARL J. PLOCHER, Litchfield, General Administration \$57.27. KARL J. PLOCHER, Litchfield, Indian Mission \$50.00, Home Mission \$50.00, Northwestern College \$59.15; total \$159.15. W. HAAR, Loretto, Home Mission \$50.00. W. FRANK, Lynn, Dr. Martin Luther College \$10.50, Missions \$18.64; total \$29.14. H. A. KUETHER, Madison Lake, General Mission \$23.95. A. ACKERMANN, Mankato, Negro Mission from School Children \$11.51, Liquidation of Debts from Mrs. Dora Hoffmann \$5.00; total \$16.51. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$200.00, Northwestern College \$200.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$100.00, Home Mission \$300.00, General Support \$200.00, Negro Mission \$100.00; total \$1,200.00. HERM. NITSCHKE, Morgan, General Fund \$33.00. GUSTAVE C. HAASE, Monticello, General Administration \$9.45. GUSTAVE C. HAASE, Monticello, General Administration \$4.10. ED. A. HEMPECK, Morris, City Mission \$12.10. J. CARL BAST, Morton, General Institutions \$100.00, Home Mission \$100.00; total \$200.00. F. KOEHLER, Nicollet, General Support \$13.00 from Mr. and Mrs. Louis Compart's 25th Wedding Anniversary. A. EICKMANN, Nodine, General Institutions \$75.00, General Support \$35.00; total \$110.00. W. P. HAAR, No. Mankato, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$14.00, Poland Mission \$10.00, Madison Student Mission \$5.22; total \$129.22. R. C. AVE-LALLEMANT, North St. Paul, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$49.00; total \$349.00. HENRY ALBRECHT, Omro, Theological Seminary \$55.50. A. LANGENDORFF, Osceola, Wis., General Missions \$50.00, CARL C. KUSKE, Oshkosh, Northwestern College \$5.17. GEO. W. SCHEITEL, Potsdam, To Retire Bonds \$36.55, School for Deaf, St. Paul (Rev. Beyer) \$13.37. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College \$32.97, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$50.00, Poland Mission \$25.00; total \$232.97. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College \$28.21. W. C. NICKELS, Redwood Falls, Dakota-Montana Academy \$32.96. AUG. SAUER, Renville, To Retire Bonds \$14.00. G. E. FRITZKE, St. Clair, General Administration \$25.00, General Mission \$29.50; total \$54.50. G. A. ERNST, St. Paul, Synodic Administration \$35.67. Educational Institutions \$300.00, Missions \$200.00, Student Support \$50.00; total \$585.67. J. PLOCHER, St. Paul, Synodic Administration \$100.00, Educational Institutions \$300.00, Indian Mission \$100.00, Home Mission \$150.00, Negro Mission \$50.00; Twin City Mission \$49.52; total \$749.52. A. C. HAASE, St. Paul, General Administration \$200.00, Theological Seminary \$50.00, Dr. Martin Luther College \$20.00, Home for Aged from N. N. \$20.00, Indian Mission from N. N. \$70.00, Home Mission

\$200.00, Negro Mission from N. N. \$40.00, Church Extension \$100.00; total \$700.00. MRS. R. PITTELKOW, Treasurer, Lutheran Mission Auxiliary of St. Paul, City Mission membership from the following churches: Emanuel \$3.00, St. John \$1.00, Trinity \$1.00; total \$5.00. G. THEO. ALBRECHT, St. Peter, Home Mission \$25.00, Negro Mission \$25.00, Student Support \$17.00; total \$67.00. R. SCHIERENBECK, Sanborn, Student Support \$55.00, Church Extension Fund, Thank Offering from N. N. \$100.00; total \$155.00. ARTHUR W. KOEHLER, South St. Paul, Home Mission \$50.00, Negro Mission \$25.00; total \$75.00. J. W. F. PIEPER, Stillwater, General Administration \$220.00, General Institutions \$114.00; total \$334.00. CARL C. KUSKE, Taunton, Northwestern College, \$6.42. A. MARTENS, Tyler, Home Mission \$4.15. R. JESKE, Union, General Institutions \$5.85, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00; total \$30.85. PAUL W. SPAUDE, Verdi, Dr. Martin Luther College, New Building Fund \$11.10. KARL BRICKMANN, Vesta, General Mission \$25.42. E. G. FRITZ, Wellington, Student Support \$20.00, General Support \$35.00; total \$55.00. AUG. SAUER, Winfield, Madison Student Mission \$30.00, Student Support \$36.50, General Support \$30.00; total \$96.50. CARL G. SCHMIDT, Wood Lake, Dakota-Montana Academy \$2.75, Indian Mission \$25.00, Home Mission \$25.00; total \$52.75. PAUL E. HORN, Zumbrota, Church Extension Fund \$25.26, New Building, New Ulm, \$25.00, Debts \$25.00; total \$75.26.

H. R. KURTH, District Treasurer.

MICHIGAN DISTRICT

Receipts for September and October, 1929

| | |
|--|----------|
| Rev. D. M. Metzger, Zion's, Remus | \$ 73.68 |
| Rev. D. M. Metzger, Zion's, Broomfield | 9.85 |
| Rev. C. H. Schmelzer, St. John's, Riga | 296.58 |
| Rev. C. W. Waidelich, Bartholomew's, Kawkawlin | 35.95 |
| Rev. E. E. Rupp, St. Paul's, Manistee | 143.32 |
| Rev. D. M. Metzger, Zion's, Broomfield | 82.82 |
| Rev. R. Koch, St. Jacobs, Munnith | 49.29 |
| Rev. Oscar Frey, St. John's, Saginaw, W. S. | 21.50 |
| Rev. J. J. Roeckle, St. John's, Allegan | 46.00 |
| Rev. O. F. Beyer, Treasurer, St. Petri, Plymouth | 16.00 |
| Rev. J. F. Zink, Trinity, Bay City | 41.53 |
| Rev. O. R. Sonnemann, St. John's, Sturgis | 25.52 |
| Rev. H. C. Haase, St. Matthew's, Benton Harbor | 700.00 |
| Rev. A. Hoenecke, Grace, Muskegon Heights | 192.00 |
| Rev. A. Kehrberg, St. John's, Zilwaukee | 64.53 |
| Rev. Carl Kionka, Zion's, Silverwood | 5.00 |
| Rev. Carl Kionka, St. Paul's, Mayville | 4.00 |
| Rev. G. Ehnis, St. Paul's, Monroe | 6.85 |
| Rev. O. Eckert, St. Paul's, Saginaw | 30.30 |
| Rev. B. J. Westendorf, Emanuel's, Flint | 100.00 |
| Rev. Otto Eckert, Emanuel's, Tawas City | 190.20 |
| Rev. A. W. Hueschen, Salem's, Owosso | 157.60 |
| Rev. O. F. Beyer, Treasurer, St. Peters, Plymouth | 200.00 |
| Rev. A. Lederer, Trinity, Saline | 593.38 |
| Rev. J. J. Roeckle, St. John's, Allegan | 133.70 |
| Rev. M. A. Haase, St. Paul's, So. Haven | 80.50 |
| Rev. G. F. Wacker, St. John's, Pigeon | 80.00 |
| Rev. David M. Metzger, St. Paul's, Remus | 4.15 |
| Rev. Alfred Maas, St. John's, Ann Arbor | 500.00 |
| Rev. Franz Cares, St. John's, Frankenmuth | 118.15 |
| Rev. A. Kehrberg, St. John's, Zilwaukee | 10.00 |
| Rev. J. Gauss, Trinity, Jenera | 430.14 |
| Rev. C. Binhammer, Salem's, Coloma | 73.02 |
| Rev. H. Wente, Zion's, Crete, Ill. | 47.43 |
| Rev. O. J. Peters, St. John's, Wayne | 632.32 |
| Rev. A. W. Hueschen, Salem's, Owosso | 76.07 |
| Rev. Walter C. Voss, St. John's, Fremont | 21.52 |
| Rev. R. C. Timmel, St. Paul's, Sodus | 131.00 |
| Rev. J. J. Roeckle, St. Paul's, Hopkins | 33.55 |
| Rev. Oscar Frey, St. John's, Saginaw | 18.80 |
| Rev. A. Lederer, Trinity, Saline | 67.37 |
| Rev. E. Wenk, Apostle, Toledo, Ohio | 300.00 |
| Rev. Paul G. Naumann, St. John's, Bay City | 413.95 |
| Rev. J. F. Zink, Trinity, Bay City | 309.76 |
| Rev. J. H. Nicolai, St. Stephan's, Adrian | 279.24 |
| Rev. H. Engel, Christ, Brady | 152.96 |

Total \$6,999.53

C. J. SCHULZ, Treasurer.



DAY BY DAY WITH JESUS

A Calendar for Family and Private Devotions

Edited by Prof. W. H. T. Dau, D. D.

President of Valparaiso University

Every Christian admits that he should read his Bible regularly. The head of every Christian home is convinced that regular devotional exercises in the family circles are a fine spiritual tonic to the home life. The matters require no arguments among Christians. The trouble is only to get the time for the sacred exercise in an age that is hustling and bustling in such a multitude of secular affairs that hardly any time remains for pious meditations. Furthermore, nearly every Christian feels that he should follow some system in his Bible reading, and that he should give particular attention to the great texts of the Scriptures. He is glad when some one points out to him the fine truths contained in certain passages, and their practical value in the life of a Christian.

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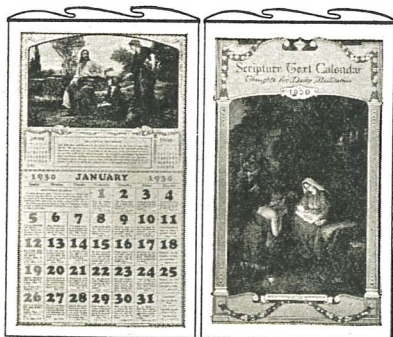
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