

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.

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THE PREACHER IN THE WILDERNESS

"Repent, the Kingdom draweth nigh!"
The herald of the Lord doth cry.
Ye sinners, lost through Adam's fall,
Will ye not harken to the call?

O Israel, fling wide the gates,
Make straight the way, for Shiloh waits;
The King of Glory draweth nigh,
The Holy Son of God Most High.

Repent! The gracious call believe,
Haste, His forgiveness to receive.
The Prince of Life, Incarnate Word,
Life and salvation can afford.

He leaves the realms of endless day,
The Godhead, veiled in mortal clay,
Descends His heav'nly gifts to bring,
O Israel, adore your King!

Accept His love and grace so free,
He giveth all abundantly.
To Life eternal He invites,
O haste to share His heav'n's delights!

Divine Redeemer, glorious King,
Repentant hearts to Thee we bring,
Thy holy blood for us was spilt,
Cleanse us from all the stains of guilt.

Drawn by Thy Spirit, through Thy Word,
Thy invitation we have heard;
In answer to Thy sweet request,
We come to Thee, O Christ, for rest.

Thy pardon, full, complete, and free,
Removes sin's awful penalty.
Our Father's love has been restored.
Thou hast redeemed us, dearest Lord!

Let us Thy Name forever bless,
On earth Thy Gospel Truth confess,
Till, saved by grace, through faith in Thee,
The gates of Paradise we see.

"Repent! The Kingdom draweth nigh!"
Amen! Amen! is our reply!
O come, Lord Jesus, quickly come,
And take Thy ransomed Zion home!

On the Gospel Lesson for the
Fourth Sunday in Advent.

Anna Hoppe.

Missions are not a department of church activity; the evangelization of the world is not one of the varied functions of the church to be fulfilled by an annual collection put upon the same plane with a dozen others; it is the goal of all church labor, it is the end for which the Christian church exists.

— British Bashford.

COMMENTS

"I Want You to Tell Us" "I want you to tell us that in our church papers," a good friend said to us some time ago. We were discussing the financial affairs of our synod, which interest him greatly. Incidentally, his interest is of a friendly and not of a critical nature. In this discussion we had analyzed the indebtedness of our synod, and it is this analysis which he wants to see given to all the members of the synod. Now the fact is that every member who is sufficiently interested in the affairs of his church body to read one or both of our synodical papers has in the reports of Treasurer Buuck always had the figures that would enable him to make this analysis for himself. Apparently, however, very few of the brethren have done this.

We are only too glad to do it for them, employing the latest figures.

On December 2nd of this year, the total indebtedness of our synod amounted to the sum of \$687,328.44. Our remittance a few days later reduced this sum to \$682-181.43. If nothing unforeseen happens, the assets still in the hands of the Seminary Building Committee will in the course of time bring the total indebtedness down to \$600,000. This figure looks formidable enough to arouse every one of us to vigorous action, but it should not by any means discourage us. It must be remembered that in these \$600,000 are \$180,000 borrowed for the Church Extension Fund. These \$180,000 have not been spent, but have been loaned to small churches and missions to be re-paid by them in regular installments. Surely, we ought to raise also these \$180,000 in order to save the interest and to build up the Church Extension Fund, for our Board of Missions would not be able to carry on its work without this fund. But this sum of \$180,000 should not cause us much worry at the present time.

Deduct the \$180,000 from the total of \$600,000, and we have \$420,000 that have been borrowed by us and spent. This is the sum we have to pay to our creditors and that should be paid as soon as possible. These \$420,000 include the deficit of about \$130,000 in the New Ulm Building Fund. If this deficit could be met, we would have remaining an actual indebtedness of \$290,000.

A part of this sum represents property acquired, buildings erected, permanent improvements, etc. Then it contains the deficits since 1923 in our operation and maintenance fund. However, the chief item, if we are not entirely mistaken, is that of the interest paid since 1923.

These are the facts briefly stated. We are presenting them to our readers not for their entertainment but for earnest and prayerful consideration.

The reader will, we are sure, agree with us that there is no cause for our becoming discouraged. But he will also realize on the other hand that the situation dare not be taken lightly. Debts are costly. They have a depressing effect on the mind of the worker. An indebtedness created by our failure to meet our budget accuses us of neglecting the Lord's cause. Our debts simply must go. Something must be done in this direction. But who is to do that something? Why, our pastors with their congregations. Synodical officers may encourage and assist them to a certain extent, but the solution of our difficulties in the end rests with the pastors and their people. Let none of them sit back to wait for someone else to start something. No further preparation is necessary; no further discussion is needed: the matter is ripe for action, and action must be taken by the congregation itself.

What Shall We Do? But, what shall we do? Can any one still be in doubt? There are two things to be done. The first is to **finish the Collection for Seminary, Debts and New Ulm, as quickly as possible.** Two hundred and forty-six congregations have finished theirs. In many instances it required hard work and great sacrifice to reach the goal, but these congregations did not falter. They were determined to do their share, trusting that no congregation would show itself unwilling to do its share, in order to rid our synod of the burden of its debts. Frankly, we cannot see how any congregation that is at all able to raise its quota can refuse us its full cooperation. This is a matter we dare not simply ignore. When we fail to meet a Christian obligation, an explanation is due; and we must be satisfied in our conscience that this explanation will stand before the eyes of the Lord who searches hearts and reins.

We hope and trust that every congregation concerned will take this matter up once more in its annual meeting as a matter of prime importance, resolve to raise the balance of this collection and immediately plan how this resolution is to be carried out as speedily as possible.

Do you realize what it would mean to our synod if all the remaining congregations would do this?

We spent a few hours over our lists recently summing up the balance of the various congregations. The 242 congregations whose average contribution ranges between \$1.00 and \$3.99 per communicant member would contribute further \$144,548.09; the 75 congregations whose average lies between \$4.00 and \$5.39 would add \$23,564.72; and from the rest we would receive \$69,863.98. A grand total of more than \$230,000, which would leave us a real indebtedness of only about \$200,000.

The second thing we must do is to **meet our budget in this biennium.** There should be no further deficits

in the fund for operation and maintenance. How can this be accomplished? Remember, the synod made the appropriations, and the various boards are carrying out the instructions they were given. These boards cannot, dare not, on the report of Treasurer Buuck that the receipts have not covered the expenditures, discharge professors, withdraw men from a number of missions, cut salaries, or refuse to pay for the necessary supplies. As a member of the synod you demand that the work go on, which, however, means that the expenses will also go on. So the only way to meet the budget and to avoid further deficits is to send in sufficient amounts to cover the requirements of our institutions and missions.

And this again is a matter for the individual congregation, which should not wait for any further impulse from without. Every congregation in the synod has been told what contribution the synod will have to expect from it if the budget is to be met. If a congregation whose quota is \$3,900 sends in only \$3,000, there will be a deficit of \$900. Quite simple, is it not? That is how deficits are made; and it does not require a great number of delinquent congregations to produce a respectable new debt.

Therefore, let every congregation make every honest attempt to raise its full quota. The way to do this is to check up on the first six months that have now gone by. Divide the annual quota by two, sum up the remittances sent to the District Cashier for budgetary fund, and compare the resulting figures. If you have fallen behind, bring this fact to the attention of the congregation in the January meeting. Steps should be taken at once to cover this deficit. The balance may be taken out of the treasury of the congregation or should be collected from the members within a week or two.

Better, to check up every quarter. Then the sums involved are not so large and are raised more easily.

This will soon reveal that the members are increasing their contributions sufficiently to meet the quota of your church. Why? Does this method make our Christians better givers, or does it exert a certain pressure upon them to produce better results? Neither of the two; the method has nothing whatever to do with the motive for giving. Our members are Christians and they want to support our Lord's work, but they still have to learn the needs of the work and be told as definitely as possible what their share in this work costs. Suppose we paid our taxes in the same manner in which we pay towards missions.

We all know that moneys are required for the fire department, the police force, for schools, streets, sewers, street lighting, etc. We know, too, about how many inhabitants there are in our city. But who among us would be able to compute his share of the total cost of the city administration?

The same things holds good of our synodical administration; though the payment of taxes is legally enforced and Christian giving is free, the individual giver must

have a conception of what his honest share really is. He must be told.

Taxes are paid at a definite time. The people know this and lay money aside for this purpose from month to month throughout the year. It is the definiteness of the thing that brings this about.

Give our Christians a definite objective, and they will strive to reach it, and they will do it joyously.

But, let all the congregations pull together. Even a large majority is not sufficient; the synod has to rely on every individual congregation and every individual member for loyal cooperation if the goal is to be reached. All together, in love for the Lord, in true brotherly love, — and our task will be light and pleasant. John Brenner.

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Pilgrimages and Shrines Like medieval story read the newspaper reports of the sudden popularity of the grave in Holy Cross Cemetery at Malden, Mass. Multitudes in ever increasing number, tens of thousands, are flocking to the last resting place of the Rev. Patrick J. Power, who died sixty years ago. This grave of a young Catholic priest is said to have miraculous healing power. These miraculous cures are wrought, so rumor has it, on the cripples, paralytics, and the blind. Its fame spread like wildfire, attracting the curious, the credulous and the devout from all parts of the East, so that on one day fully 40,000 people passed through the little graveyard. Many thousands knelt in the mud in prayer, others touched the hallowed ground and some kissed the marble slab on the grave. It has become so noteworthy, that the Cardinal O'Connell came and spent an hour at this shrine of healing.

So here is where miracles are wrought, where faith is rewarded by visible signs. It bids fair to become a new Our Lady of Lourdes or a St. Anne de Beaupre. Authenticated cures may be not easy to find, but rumor seems to be enough. The Catholic church is ever ready to welcome these evidences of miraculous healing power of her saints, dead or alive. It knows how to use these wonders for its own aggrandizement. Hence the presence of the cardinal, who came to see about it.

What are we to think about it? In the first place we are not easily convinced that such cures were wrought at all or if something out of the ordinary has happened to the poor cripples it may have been due to the nervous excitement. In the second place, though miraculous cures were to be granted, it cannot influence our faith. Our Lord has warned us, Matthew 24:24: For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Z.

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World Wide Church Rule The Federal Council of Churches of Christ in America have decided to expand the constitution of the council to make the council world wide in its scope and

eventually to create a world council of churches. What for? To spread the Gospel of this Jesus Christ whose name they take in vain even in their very title? No such thing. It is for the purpose of bringing the whole world under the sway of this arrogant organization, which presumes to speak in the name of all the Christian churches of America. Their aim is to make their program of reforms, such as prohibition, membership in the league of nations, the furtherance of universal peace, and any other pet reform scheme sprung from the weak brains of some addlebrained meddler in the affairs of government or private life under the guise of morals and religion, worldwide. Let all true Christians pray: From this pestilence of church tyranny, good Lord, deliver us. Z.

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Science and Religion Again A religion with "a purpose instead of a god" is proposed by A. Eustace Haydon, professor of comparative religion at the University of Chicago in his book "The Quest of the Ages." "Modern science has challenged faith in a personal God and present-day industrialism has made old forms of life impossible. The old theory was that religion is a problem of man's relationship to God. The new definition is that it must be made a quest for a completely satisfying life. A Savior is not needed."

Professor, you are much too late. This thing that you propose is not new. The fourteenth Psalm describes a man who professed this scientific religion. And, by the way, he is branded a fool. The fool hath said in his heart, There is no God. The only difference that we can see between this man and Professor Haydon is that the man in the Psalm said this in his heart, but this poor blind teacher of the blind proclaims it from the house tops. Z.

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Our Seminary On Sunday, December eighth, Rev. Max Lehninger, formerly of Plymouth, Nebraska, was solemnly installed as professor in our theological seminary. Prof. August Pieper delivered an address based on 1 Cor. 13:9,10. The students' chorus sang. After his induction, Professor Lehninger spoke briefly on the words, "we are perplexed, but not in despair." The service was attended by many pastors and members chiefly of Milwaukee congregations.

Let us thank God that He has supplied our wants, enabling our seminary to carry on its work efficiently. May His blessing rest on our professors and our students for the good of our church. J. B.

A CHRISTMAS OF JOY AND NOT OF FEAR

Fear in any form is part of the Law and will be found in all men who have not yet found their peace in the Savior. No wonder that such people depend on fear to make things go. How many children are to be found in Sunday School and church simply because they are forced

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to attend, and not because they like to? How can parents expect a lasting good from such compulsion if they do not even offer the good example?

If we pastors and teachers always knew the reason why some children are unmanageable, we would rather have pity on them and we would try love and sympathy instead of more coaxing and forceful urging. Fear of shame, disgrace, death and hell-fire has been the stock argument of untold preachers and priests for centuries, to drive people into the church and to hold them there. In tens of thousands of families fear is made part of the Christmas season; children are scared by a Santa Claus who tries to impersonate rather a grouchy grizzly bear than a messenger of the Christ child who loves and invites children so tenderly. It is a queer trait of human nature that parents should enjoy such brutal, intimidating methods to spoil the pure Christmas joy. It is certainly better and wiser to teach children from the beginning that Jesus is the cheerful giver of their Christmas presents and every good thing elsewhere and thereafter. Thus we train the mind early to trust in Jesus; we banish fear and establish faith; and thus we are doing God's work. John 6:29: This is the work of God that ye believe on him whom he hath sent."

Is not the Gospel of Jesus Christ, the whole Bible, full of touching incidents, showing that Jesus first removed fear and the cause of fear, that He may prepare the heart for the great blessings which He bestows, help, forgiveness of sins, peace? Consider the Christmas story itself! When the birth of John the Baptist was announced, we read, "When Zacharias saw him (the angel Gabriel), he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias!" (Luke 1:12.13.) Mary: "When she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said to her, Fear not, Mary! for thou hast found favor with God" (Luke 1:29.30). The shepherds: "And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid. And the

angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:9-11). Lack of faith made Zacharias unhappy for a time (Luke 1:45; 2:15; 2:25 ff). And so in all his dealings with men Jesus always tried first to remove fear which makes the heart unable even to listen to the Gospel, and then He established that trust and confidence that He is the Savior, capable of doing what He promises, and very glad and always willing to perform.

"Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father!" (Romans 8:15). "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). "There is no fear in love; but perfect love casteth out fear because fear hath torment. He that feareth, is not made perfect in love" (1 John 4:18). "Whom (Jesus Christ) having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls" (1 Peter 1:8.9). From Genesis to Revelation we have one and the same glad tidings running through the Gospel of God's grace in Jesus Christ, and it is ours by faith.

Let us not, then, in this glad Christmas season live in fear; but whatever our sorrows, trials, and temptations may be, let us lend our ears to hear the glad tidings, and our hearts to take it in. There is no reason for fear any more since Christ was born and lived, suffered and died for our and all men's salvation. Again, when our heart seems heavy, empty of all good cheer and comfort, let us think of some fellow-pilgrim who is more miserable than we are; let us bring the Christmas Gospel to him and experience its wonderful power to take away fear and give joy and peace. There must be a reaction on our minds. What our eyes have read and what our mouth has spoken, our heart is bound to feel and to believe: If the whole world is full of sin and grief and death and fear, there is one whose love overcomes all these adversaries; it is our Jesus, whose joy shall be to the whole world. All our fears ended, we will do as the shepherds did, saying, "Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us" (Luke 2:15). "Rejoice in the Lord alway, and again I say, Rejoice!" (Phil. 4:4.)

— F. Soll in *The Evangelist*.

The Bible has not come to the place in human interest which it occupies to-day because men have set their seal upon it, but because it has satisfied a human need, and received the tribute of a human faith. It is God's Word, and men believe it. No book has been so attacked and persecuted in all the ages, but it is still the best seller on the market.

—The Methodist Protestant.

THE QUESTION

To Pledge or Not to Pledge

"To pledge or not to pledge — that is the question;
Whether 'tis nobler in a man to gather

The Church's blessings free, and leave the others
To foot the bills and spread the Gospel tidings,
Or to take pen, to sign a pledge that's Duplex
And share the cost. To write — to sign — to pledge —
To pledge — perchance to pay! Ay, there's the rub;
For in six months I may have lowered salary;
Stocks may have sunk, or bad investments swat me,
And then, besides, the increased cost of living
Must give me pause; then, too, there's the respect
I owe myself to run a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?"

WHY NOT? BECAUSE I DO NOT PROPOSE
TO AVOID MY FAIR SHARE!

—The Evangelist.

"COLD AS CHARITY"

By Prof. E. E. Kowalke

President of Northwestern College, Watertown, Wis.

While I was casting about in my mind for a subject on which to address the Charities Conference, the well-worn phrase, "cold as charity," kept thrusting itself on my attention. I tried, unsuccessfully, to trace the origin of the phrase, in order to fasten the responsibility for the cutting criticism implied in it on some person. I could not find whether a friend or an enemy of charity had first coined the phrase, — it might well have been either. The popularity of the phrase certainly is partly due to its brevity and its alliterative quality, — it fits the tongue readily. Nor does the sneer at workers and works of charity that lies in the phrase hinder its currency. Perhaps as strong a reason as any for its persistence in the language is that there is some truth in the sweeping statement that charity is cold.

Where the motive for works of charity is mere self-interest or self-advertisement, or when charity is organized for political or merely economic purposes, it is inevitable that charity becomes cold. Even when the motive is pure enough, charitable works where they are organized and become a matter of daily routine are as much subject to becoming a matter of cold mechanical form as are all other habitual acts and works of Christians. The very prayers we say habitually tend to become mechanical repetitions, and we find that we must be constantly on our guard against that weakness of our own flesh. The pastor's reading of prayers, of confession and absolution in the set liturgy, his preaching, his pastoral work are all apt to degenerate into cold routine, for the tendency to fall into thoughtless and heartless routine is a tendency of the sinful flesh, with which the spirit is constantly engaged in

lively struggle. What wonder then that charity, and particularly organized or habitual charity, should have had the unpleasant appellation of "cold" applied to it, since that term so properly applies to the dead and sinful flesh which vitiates all our good works. "The flesh profiteth nothing."

Of the two general methods of carrying on works of charity, by individual and congregational effort, and by organized effort through institutions, we cannot say that one is right and the other wrong. The individual is apt to become weary of the work, to relax his efforts, and to leave the work undone when he sees how little his efforts seem to relieve the mass of misery or when he feels that he is very much alone in the work. Charity by organized effort is apt to degenerate into cold business routine. One is as subject to the killing influence of the flesh as the other. The weakness of either method is the weakness of the flesh. The warmth of all charity, by whatever method it is finally brought to the person in need, is the warmth of the spirit of love in those administering it, whether they are acting in their own name or under the direction of an organization. A charitable organization or institution cannot, as such, have faith, cannot therefore have true Christian charity; only an individual can have the faith and love that constitutes Christian charity. Real Christian charity must always be the work of an individual. Whether or not the work of an organization or an institution is charity in the Biblical sense, depends on whether the individuals doing the work are doing it in the spirit of faith and love. Faith and charity are indeed inseparable, but nowhere does Scripture prescribe a certain method of placing faith and love into the service of the poor and needy. We may do that as individuals or we may do it as members of an organization through an institution. Different conditions dictate different methods.

During the first three centuries of the Christian era it was the individual congregation that carried on works of charity. There were no organized bodies formed for the specific purpose of doing works of charity, and there were no charitable institutions. When the poverty-stricken congregation in Jerusalem suffered from famine, the congregation in Corinth, admonished by St. Paul to help their suffering brethren, made up a collection to which members contributed each Sunday. In his epistles Paul admonishes members and congregations to be hospitable, to support the widows and the fatherless, to do good to all, especially to them who were of the household of the faith. The motive of these charitable works was always to be gratitude for the great love that Christ had shown in giving His life for those same persons who were now called upon to do good to others. The purpose was to relieve the suffering of the fellow Christian. So long as congregations were still small and the feeling of close fellowship between them was strong, no other arrangements for the relief of suffering were necessary. It may be well to note here what relatively slight em-

phasis Paul lays on the relief of bodily suffering and external lack; his emphasis is rather concentrated on the ministration to the soul and spirit of the sinner. He does indeed devote a whole chapter, the ninth of his second epistle to the Corinthians, to an admonition to come to the support of needy brethren, and with great earnestness he begs the brethren not to be weary in well-doing, but at the same time he holds himself up to them as an example, who had learned to suffer in patience, who was exceedingly careful not to be a burden to the brethren, who accepted their help with gratitude, but did not ask for it for himself, who had learned both "to be full and to be hungry, both to abound and to suffer need," and to find full content in Christ who strengthened him. There is no maudlin sentiment in his treatment of poverty, as is evidenced by his instructions that "if any would not work, neither should he eat." The method of caring for the needy that Paul instituted in his congregations was the method that persisted in the early church throughout the first three centuries. Poverty on a large scale was prevented by economic conditions, the very poor were mostly slaves who were taken care of by their masters. There was little need then for organized philanthropy. What need there was, was efficiently relieved by the congregation, and poor-relief, as it was administered, actually attained its end, in that it not only gave temporary relief, but supplied tools and work to the poor who were thus aided in helping themselves. Pauperism was consistently discouraged.

In the fourth century conditions of life underwent a decided change. The Church was finally freed from persecution, it began to receive protection and favor at the hands of the government, Christianity began to take the position of the recognized state religion, and as a consequence there was an immense increase in church membership. The masses began to stream into the Church. At the same time the once prosperous Roman Empire was sinking into a state of decay; wretchedness and poverty increased in all lands, and the only agency in the world for the relief of bodily suffering was the Christian Church. Such relief had never been a function of the heathen state and had been practised only in slight degree in Athens and Rome, for the liberality of the Roman emperors was more in the nature of political expedient than of practice of philanthropy. When the Church triumphed under Constantine early in the fourth century its sources of revenue increased, and it used its larger means to maintain poor-houses, hospitals, and guest-houses for strangers. Gradually the relief of the poor was transferred from the parishes to the Church at large, from individual bishops to institutions. One of the earliest institutions erected for the specific purpose of caring for the sick and needy was the magnificent poor-house and hospital built out of private means by Basilius, Bishop of Caesarea, a truly noble character, who placed his great wealth and untiring love wholly into the service of the needy. Similar in-

stitutions were later founded in such larger cities as Antioch, Alexandria, Constantinople, and then in smaller cities both in the Orient and in the Occident. With their increase, however, the individual care of the poor lapsed into wholesale almsgiving, and begging and pauperism increased.

It is interesting to note that at this period the Emperor Julian, called the Apostate, who had studied at Athens at the same time as Basilius, when he became Emperor systematically opposed the Christian religion and tried to replace it with an idealized form of the old Greek heathenism. As part of this scheme he introduced systematic care of the poor and needy, deliberately copying Christian practice in that respect. "Charity" became in his hands a means of combating the spread of the Christian religion. So works of charity were not, even in the early days of the Church, necessarily Christian work; in one instance at least, they were deliberately anti-Christian.

During the Middle Ages Charlemagne made vigorous efforts to regulate poor-relief and to curb begging, but with his death his wise measures were forgotten, and his scheme quickly fell to pieces. During the ensuing centuries there was no organized poor relief either by Church or State. Parishes concerned themselves almost not at all with benevolence, but left that to isolated individuals and monasteries. The idea that almsgiving was a penance for sin and prepared the way to salvation had for many centuries been growing stronger in the Church and now prevailed in the minds of clergy and laity alike. As the motive for almsgiving became perverted, so also did the purpose. The purpose was no longer primarily relief of the poor, but rather to procure one's own personal salvation, a selfish purpose. The poor were really necessary as a sort of ladder by which the almsgiver might slowly raise himself nearer and nearer to heaven. Naturally this erroneous attitude encouraged begging on the one hand and the coldness of self-righteousness on the other hand. Mendicancy became a kind of profession. Steps finally had to be taken to bring about some kind of order, and the numerous laws regarding begging led to regulations concerning poor-relief and introduced the system of relieving poverty by municipal and community effort. Cities, associations of citizens, and guilds began to interest themselves in the care and rehabilitation of the poor. The great orders, however, like that of the Hospitalers whose sole purpose had once been to care for the sick, had by this time become extremely wealthy and corrupt and were now a political power concerning themselves in the least degree with the poor and sick.

As the Reformation brought to light once more the true way to salvation by the grace of God through the sacrifice of Christ, once more taught the world that the sinner's righteousness is in Christ alone and not in his own works, and generally cleared away the rubbish that had accumulated in the Church during ten centuries, so also it supplied a new motive for charitable works and re-

stored a proper purpose of such works. The prevailing motive for charitable works had been the hope of redeeming one's own lost soul by giving alms. The Reformation taught once more that Charity is Love as freely bestowed as the love and sacrifice of Christ had been bestowed upon the sinner. As Christ loved us, so should we love one another and out of that love should compassion for the poor and needy flow. Almsgiving was not to be a selfish work performed to increase the credit of the giver in God's accounts, but a work performed to help the needy, and to help him indeed, temporarily and permanently, in character, body, and soul. That was the new purpose of works of charity. At first it seemed that the Reformation had a destructive effect on charitable work. There had been as many as 30,000 abbeys and 40,000 convents dotting Europe, most of them in some degree depending on alms encouraging idleness both in the inmates and in those whom they succored. The monastic life had been praised by the Church as the one eminently holy state in life, and since the walls of the monastery afforded shelter, food, and security, as well as the assurance of the soul's salvation, the lazy as well as the piously inclined turned to the monastery as the solution of all life's problems and difficulties. Clerical or monastic life was the one career that enjoyed any prestige. But when the Reformation in Germany exposed the monastery as it was then conducted as a device of the devil and also demonstrated the complete futility of the wholesale almsgiving as a means of attaining to salvation, the monasteries were emptied and begging for their support ceased. People now went to the opposite extreme and argued that since almsgiving could not purchase grace, there was no further need for giving alms at all, and the poor were worse off than before. Against these evil-minded people, who used the new liberty of the Gospel as license to commit all manner of grossness and to omit all good works, Luther preached and wrote with all the vigor at his command. Luther was convinced that the care of the poor was properly a function of the community, of the towns, and of the principalities, since the community and congregation were usually identical as to membership. He committed the care of the body to the princes, the city councillors, and landlords, while the pastor was to be free to devote his whole time to the service of the Word. Luther's appeal had begun to bear good fruit in Germany when the Thirty Years' War turned all order in the unhappy land into confusion. In Switzerland and England, however, the community form of poor relief that Luther advocated was carried out more successfully.

The chief contribution of the Reformation to philanthropy is not, however, the method of carrying it out, but rather the motive that it supplied, that of freely extended love and compassion, and the resulting purer purpose of actually helping the needy. After the Reformation there were two other movements that contributed materially to modern ideas concerning philanthropy — Pietism and

Humanism. Philanthropy as it is practised to-day is a product of various and often of conflicting motives. Two organizations will be doing to all appearances the same kind of work, but one will be doing it in the belief that Christ is the Savior of all men and that man should love his fellowman for God's sake; the other will be doing its philanthropic work in the belief that man is divine, is himself God or part of him, and that man should love his fellowman because all are part of the same divinity. Still another group will be doing its work as a "good work," as a means of earning grace and favor in God's sight. The motives are as various as the beliefs concerning who or what God is are different. But whatever the different beliefs and motives may be, the idea of charity has taken hold of modern civilized communities.

Now there are organizations for every need. Every town, village, county, state, and the federal government are all doing philanthropic work of some kind. The Masons, the Elks, the Moose, and all the other lodges find some time and money for charitable work. The luncheon clubs, Rotary, Kiwanis, Lions all feel bound by duty or by example of others to do some kind of work of a charitable nature. There are the Red Cross, innumerable welfare societies, auxiliaries, associations, all more or less active in philanthropic work. There are charity bazaars, dances, baseball games. There are also institutions for every need, hospitals, asylums, poor farms, orphanages, refuges, homes, even free tourist camps. Although many of these organizations and institutions are not perhaps charitable, still their existence is the product of the growth of the philanthropic idea. In our own church circles charitable work has also been organized and institutionalized. Synods and groups of synods are doing the work of charity, the hospital and the "Home" have taken place of the private home as the place of refuge and shelter. The charitable work that the individual congregation does directly and personally is steadily decreasing, and the individual Christian may go on for years contributing to charity without ever once coming into personal contact with the object of his charity. He gives his money and does not know where it goes. But the individual and the congregation have turned over this part of their Christian work to organizations and institutions.

This situation is a product of historical development; it has become one of the forms of life in which we move and lead our Christian lives. But in our charitable work we must not be drawn into the great stream of general custom to such an extent that we become indistinguishable in motive, method, and purpose from purely civic, human, or fraternal organizations. Ours must be a Christian work, not just a humane work. The outward form of our work will usually be the same as that of other organizations doing the same kind of work, but if our work is to be Christian at all, there must be behind it the motive that St. John supplies: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the pro-

pitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Our purpose must be, not to do a work for our own good, not merely to do our duty, but really to give relief to the needy, to help bear another's burden, to raise the fallen, to guide, teach, to lead to Christ in all things. If this is not our motive and this not our purpose, we may indeed call our work charity in the sense in which that word is used to-day, but it is not Christian charity. And unless we want to do Christian charity we might just as well turn all work of that kind over to the municipal and other governmental agencies who are already in the field and who, by taxing all the people, can command the means to do the work effectively. If our work is not to be Christian work, and only and wholly that, we have no call to do it.

In conclusion let me remind you of one of Christ's acts of charity that illustrates both the motive and purpose of Christian charity. I refer to the miracle of the five barley loaves and the two small fishes that He distributes among five thousand men who had gathered to hear Him by the Sea of Tiberias. They were hungry and had no opportunity to satisfy their hunger, and Jesus had compassion on them. They appreciated that act so highly that they determined to make Him their king by force. But He showed his displeasure with that purpose by disappearing. When they finally found Him next day on the other side of the sea, He reproved them sternly for seeking Him because He had given them bread and stilled their hunger, whereas His miracle, which might have revealed His Godhead to them, had made no impression on them. "Labor not," He said to them, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." He reminded them that their fathers in the wilderness had eaten of miraculous manna and nevertheless had died, and that the meat that they now sought from Him would no more save them from death than manna had saved their fathers; that they should rather seek the true bread from heaven, of which whoever ate should never die. "I am that bread of life." Christ had had compassion with the bodily needs of suffering mankind, but He most emphatically rebuked those who saw in bodily relief the whole purpose of life and whose bodily comfort was their life's goal. Just as emphatically He showed those Jews who had been the object of His charity that His purpose in feeding them was just part of the one great purpose of His incarnation — to lead them to know through Him and His works the one true God and by Him to live forever. That kind of charity is not cold.

—Der Bote aus Bethesda.

CATECHISM, SPEYER AND MARBURG

The year 1529 is historical for the Lutheran Church. In that year Dr. Martin Luther gave to the world the Small and Large Catechism. In simple, yet beautiful language, he brought to Christians the fundamental teachings of the Christian religion. Uncounted numbers of

people have used it with great spiritual benefit in the past four centuries. If only in our generation more so-called Lutherans would have continued to use this book of instruction, we would not find so many erring from the faith or without any faith.

Speyer was the place where the name Protestants originated. There in 1529 a small group of Lutherans *protested* against the cancellation of laws previously passed legally and against the autocratic command of Kaiser Charles V and the ruling Church powers that the Estates carry out the terrible Edict of Worms. Against overwhelming odds the Lutherans stood their ground and formally stated: "In matters concerning God's honor and the salvation of souls each one must for himself stand before God and give account, so that herein no one can excuse himself by the action or resolution of others, either more or less." Would that we would have more people of conviction in our day and age, when indifferentism sways so many.

Marburg, a city in Germany, was the place of an historic conference of the leaders of the Lutheran and the Reformed groups. Luther and several other prominent theologians met with Zwingli and his leaders to confer in matters of the Christian doctrines, especially the Lord's Supper. Zwingli wanted the Lutherans to compromise, but they stood firm. They would have God's Word accepted as it stands and not have reason be the judge as to what is to be accepted or rejected. While fourteen of fifteen articles of agreement were accepted by all present, namely those on the doctrine of the Trinity, the person of Christ, faith and justification, the Word of God, Baptism, good works, confession, secular authority, tradition or human order, and infant baptism, no agreement could be reached on the Lord's Supper. Luther has been branded as obstinate, but the Lord's Word was so sacred to him that nothing else mattered. History has proved that Luther was correct in his statement, "Yours is a different spirit from ours." More of such adherence to God's sacred Word is needed in our day.

—A. E. F. in Messenger of Hope.

CONFERENCE OF ASSOCIATED LUTHERAN CHARITIES

The annual conference of the Associated Lutheran Charities was a very successful one. More than one hundred delegates and guests from all parts of the country, even from coast to coast, met at Watertown, Wisconsin, from September 17th to 19th. They were there in the interest of mission and charitable endeavors such as City Missions, Child Welfare, Homes for Aged, Deaconess Association, Lutheran Nurses, etc. The papers delivered and the discussions were profitable. Outstanding features were the inspiring devotional exercises under the leadership of Pastor W. Wickham of St. Louis, the address on "History of Christian Charity" by Prof. E. E. Kowalke of Watertown; an essay on "The Effect of Changing

Economic Conditions on Family Life of To-day and Their Challenge to Missionary Effort," by Pastor Ben. Schlueter of Oshkosh; the address on "The Modern Prison" by Warden Oscar Lee of Waupun, Wisconsin.

There were numerous group meetings, which arrangement is very practical. At these group meetings helpful papers were read, which were of value to workers in the same or related phases of charity work. Miss Esther Skov of New York City spoke on "Opportunities for Development for the Woman Worker," which was well received by the deaconesses and the many volunteer workers present. Pastor Scheperle of Indianapolis spoke ably on the "Relation of a Missionary to the Authorities of Institutions." Space does not permit mentioning other essays and addresses.

Hosts to the convention were St. John's Church with their pastor, the Rev. F. H. Eggers, and Bethesda Home. They proved able hosts to the convention. Opportunity was used by all guests and delegates to visit the Bethesda Home, which is a short distance out of the city limits. This modern institution has 325 feeble-minded and epileptic people, young and old. The institution was started just twenty-five years ago with five patients. The Lord has bestowed abundant blessings on this institution of Christian charity.

—Messenger of Hope.

FROM OUR CHURCH CIRCLES

List of Candidates for Northwestern College

The following names of candidates for the vacant professorship at Northwestern College, Watertown, have been proposed:

Franzmann, Martin, Instructor, Watertown, Wis.
 Frey, Im. F., Pastor, Graceville, Minn.
 Froehlke, Paul, Pastor, Winona, Minn.
 Hoenecke, Edgar, Pastor, Plymouth, Mich.
 Jeckling, John A., Dupont, Wash.
 Keibel, Walter, Pastor, West Allis, Wis.
 Kleinke, Walter, Tutor, Watertown, Wis.
 Mittelstaedt, J., Pastor, Wonewoc, Wis.
 Nitz, H. C., Pastor, Rockford, Minn.
 Paustian, J. H., Pastor, West Salem, Wis.
 Reim, Edmund, Pastor, Fox Lake, Wis.
 Sievers, Walter, P., Merrill, Wis.
 Wagner, Martin, J., Prof., New Ulm, Minn.
 Wente, Walter, Prof., Winfield, Kansas.
 Westendorf, A. F., Pastor, Saginaw, Mich.
 Ylvisaker, S. C., Ph. D., Pastor, Madison, Wis.
 Zank, Walter, Pastor, Waterloo, Wis.

Any communications concerning any of the candidates should reach the secretary by January 1, 1930.

Northwestern College Board,
 F. E. Stern, Secretary.

Institutional Worker's Conference

The Annual Conference arranged for the express purpose of giving the Pastors and missionaries of the Synodical Conference laboring in the state, county, or city institutions an opportunity of jointly studying the various phases and considering the different problems which this particular work presents, was held at Immanuel's Church, Minneapolis, Minn., October 23rd to 24th. Practical papers were read such as the following: "Suitable Texts for Pastoral Calls," and one on "Putting the Lay People to Work as Assistants to the Missionary in the Various Institutions." A Review of a Book on "Religion and Medicine" was concluded. Questions of Casuistry and Reports by the individual workers on their own field and work elicited much fruitful discussion. These conferences, which seem unique in our circles, have proven their worth and enjoy the whole-hearted support of our mission-boards. Likewise, we note with pleasure, how the attendance has increased from year to year, and we hope that many more may avail themselves of the advantages which such meetings afford for this particular mission-work.

V. Schroeder.

The Next Meeting of the Ev. Luth. Synodical Conference of North America

will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned would respectfully request such invitations from congregations affiliated with the Conference. The meeting will take place about the middle of August and about 100 delegates are expected to be present.

L. Fuerbringer,
 801 De Mun Ave.,
 St. Louis, Mo.

Notice

For the benefit of pastors in our synod from whose congregations patients mentally afflicted go for treatment to one or the other of the state asylum we make known that Rev. K. Ramthun of our sister Synod Missouri is giving pastoral care to Lutherans at some of these institutions. The places served by him are:

Northern State Hospital for the Insane, Oshkosh;
 Winnebago County Asylum, Oshkosh;
 Winnebago Poor Farm, Oshkosh;
 Fond du Lac County Asylum and Poor Farm, Fond du Lac;
 Mendota State Hospital for the Insane, Mendota;
 Soldiers' Memorial Hospital for the Insane, Mendota;
 All hospitals in Madison.

Pastors desiring Rev. Ramthun's help in serving patients at these institutions are requested to communicate with him at 18 Evans St., Oshkosh. G.

Notes from Northwestern College

The Christmas vacation will begin Friday, December 20, and the new term in the new year will open just two weeks later, on Friday, January 3.

The general state of health of the students during the first term was satisfactory. Although measles were prevalent in Watertown during November and December, there were only three cases among the students. On the second of December the city health officer gave instructions that college students as well as students of the grade and high schools in Watertown should be vaccinated, since a number of cases of smallpox had been discovered in the city. Nearly all the students living in the dormitory were vaccinated at the college dormitory on the evening of December 5. Those who had been vaccinated against smallpox within the past five years were exempted. Up to the date of writing this, December 10, no case of smallpox had appeared among the students, either in the dormitory or among those living in town.

During the fall three students were forced to discontinue their studies, one girl because of illness at home, another girl because of a nervous condition. The third was a student who four years ago had to discontinue because of nervousness caused by a goitre. This fall he decided to continue his course at the point where he had discontinued, but at the end of two months he found that the old disorder was returning and decided that he would have to give up all hope of preparing for the ministry. All faculty members have been in perfect health this fall and no class period has had to be dropped because of illness.

The college board will meet in the near future to choose a successor to Dr. Abbetmeyer, who died suddenly last summer shortly after his arrival in Watertown.

A telescope that the college acquired a few years ago has now been permanently installed in the attic of the old dormitory. A room has been walled off to house the instrument, and an opening has been made in the roof of the building that gives an excellent view of that part of the sky that contains the most important stars. The instrument is a four-inch Steinheil (Munich), and was bought from a Mr. Lachini and shipped from Genoa, Italy. The purchase was made possible through the generous gift of an old friend of the institution living in Chicago.

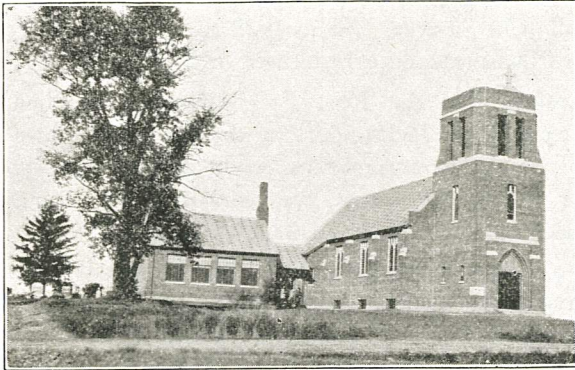
Some time ago the college took steps to determine whether or not it would be possible to acquire title to the ground lying directly east of the college property and known as the old cemetery. This cemetery had been abandoned for many years and was overgrown with weeds. The college board caused a fence to be built around the land, and suit was brought by interested persons in Watertown to restrain the college from occupying the land. The Supreme Court of

Wisconsin has handed down its decision, restraining the college from occupying the property. No one has title to the land, the only right to it that any one has being the right to enter the property in order to visit or keep in order the graves that are there. This right has so rarely been exercised that the place has become a wilderness of weeds and undergrowth. It is doubtful whether anybody can definitely locate any of the graves. During the past several years the students have been giving the grounds some sort of care, cleaning out the weeds and brush each year on Arbor Day. Until the city of Watertown or some interested person has the bodies now lying there reinterred, there seems to be no chance for the college to acquire any title to the land. Possibly the students will even be restrained from giving the place the annual cleaning that it has been getting. Watertown and Milwaukee papers reported the restraining order issued by the court, but added embellishments and alleged complaints that had been made that were in part altogether absurd and in part wholly untrue. For example, one newspaper reported that the students used the cemetery as a short-cut to and from classes. Anyone having the slightest knowledge of the lay of the land will realize the utter absurdity of that report. It would be hard to think of a more roundabout and inconvenient way from one classroom to another than through this abandoned cemetery. Another report, a malicious one, spoke of organized vandalism among the students, charging them with systematically demolishing beautiful headstones, and that "during recent years." That is not only absurd; it goes much beyond absurdity. So much for the newspaper reports. The people who appealed to the court to restrain the college from occupying the land themselves called this a friendly suit. And the court did nothing but establish the right of interested persons to enter the premises unrestrained for the purpose of visiting graves there or for caring for them. There the cemetery matter rests for the time being. E. E. K.

Dedication of Grace Evangelical Lutheran Church, Goodhue, Minnesota

On the 18th Sunday after Trinity the members of Grace Evang. Luth. Congregation, near Goodhue village, Minn., were privileged to dedicate their new church and school edifice to the glory of the Triune God. Just a year had passed since the old church and school had been destroyed by flames. Immediately steps were taken for the erection of a new and more beautiful building. The old church had stood 49 years and was of frame construction. It was now planned to build of brick and tile. Mr. Thorwald Thorson of Forest City, Iowa, was commissioned to draw up plans for our new church and school. During the summer months the new building slowly took form

and was ready to be dedicated on September 29th. Mr. Nic Matthees, a local contractor and member of our sister congregation carried out the plans. It will be a day long remembered by the members of Grace Congregation, when on September 29th under most favorable weather conditions they were privileged to step into their new church for the first time. The rite of dedication was performed the the local pastor. In the morning service Rev. Otto Medenwald from Amery, Wis., preached a sermon based on Psalm 116:12-14. President Im. Albrecht spoke in



the German language. During the noon hour the ladies of the congregation served a bounteous dinner to the hundreds of guests present, in the basement of the new church. In the afternoon service it became necessary to have four speakers to accommodate the large gathering of which only about 200 found room within the walls of the church. Prof. E. Sauer preached on Ex. 20:24 first within church and then for a second time to the large congregation seated outside. Rev. Medenwald was again called upon to preach in the English language, and President Im. Albrecht delivered a sermon on Mark. 9:2-8. Never before in the history of Grace Congregation had such a large gathering assembled here. Brothers and sisters from many miles came to partake with us in this dedication service, and to see our new and beautiful structure.

The church and school are combined under one roof, the school room being an L-shaped left wing to the church proper. The whole structure is carried out in the early English Norman period style. The church has the characteristics of being long and narrow and very high. Dimensions are: 78 feet long, 29 feet wide, and 30 feet inside height. The inside is finished with open scissor beaming. A massive tower 17x17 is centered in front of the church. Through this tower the entrance leads into a hallway and from thence into the nave of the church. Built along the lines of the early Norman period of England we find the lines severe but with straightforward honesty. In the belfry of the tower we have a large 1200 pound bell which was donated to our congregation by John and Henry Pickenpack. A Hinners pipe organ was also installed in the balcony of the tower. The art glass windows, set in castone, are in conformity with the style of the early English period. The glass was imported from Germany. Over the altar, which is stationed with-

in a relatively deep sanctuary, we find three art glass windows containing the three symbols of the Trinity. Our schoolroom, an L-shaped wing to the church, is built along more modern lines. It is 21x29 feet with a 12-foot ceiling. Windows are copper-steel sash construction and only on the east side of the building.

Both the workmanship and the design of this our new edifice are an outstanding example of beautiful church architecture. The cost of both is approximately \$16,000. The low cost of this beautiful building is due to the fact that Mr. Matthees, the contractor, donated all personal labor and profits in the construction of this edifice. He considered it a special honor and privilege to erect a house to the glory of his heavenly Father. May the hand of our heavenly Father be sustained over church and congregation.

F. W. Weindorf.

First Anniversary of Dedication of Church

On November 17th Mount Calvary Lutheran Church at La Crosse celebrated the first anniversary of the dedication of its church. Mount Calvary congregation is the most recent mission enterprise of the West Wisconsin District in a larger city. The first service was held February 26, 1928, by the Rev. I. Brackebusch who together with the Chairman of the Mission Board, Rev. Julius Bergholz, had made a



house to house canvass of the southern end of La Crosse to ascertain the mission possibilities in that section.

The La Crosse Mission has again shown us the great opportunities for the extension of our church that await us in the larger cities. Rev. Theo. Mueller, pastor of the church reports to us that after only a year his Sunday School has grown from 9 to 110. His congregation now numbers 35 voting members comprising 150 souls.

So many times just such openings present themselves to our Mission Boards, but they cannot act, be-

cause their hands are tied. Surely, not by the Lord, who has given the command to preach the Gospel to all creatures, nor are they unwilling to add extra work to the already heavy burden they are carrying, but they are held by the Christians, who have elected them to Board members, that they carry on this work of extending Christ's kingdom.

How can this be? The Mission Board sees an opening to establish a new mission. This means money for chapel and for the salary of a missionary. They are already using the entire sum allotted to them in the budget. They appeal to the General Mission Board for help, these in turn have no more available funds. They, however, promise to appeal to the Trustees of Synod — and in many cases, they must receive the reply: "We should like to help, but funds do not permit us at present to add to our already heavy expenditures."

We wonder how many people, who have been approached to invest some of their surplus in the "Lord's Market," were reluctant to do so, because this did not pay good dividends, — wish just at this time that, after all, they would have invested their money in the Lord pleasing way, there where the returns are always certain. A very wealthy man had given \$40,000 for church and institutions. Sometime later he lost practically all his wealth. When asked whether he now did not regret to have given so much to the church, since that money would be of great benefit to him now, he replied: "Not at all. The money which I gave to the church was my best investment. It was the only money I did not lose. It is still working for me in extending the work of my Lord."

Now that Christmas is drawing near, and the Father's love is brought to us anew, could it not be that this love, which we all have experienced, would prompt us more than ever to express our appreciation to him in the way we invest or spend our moneys at Christmas time? Will we again spend thousands, yes millions, as a church, for expensive gifts to please our friends, and treat our best friend snobbishly by giving Him a little of that which happens to be left. Should we not go to our friends and say: "These are hard times, so we'll not exchange expensive gifts this year, but for the glory of God, we'll give instead for the extension of our Savior's kingdom. Your friend will think more of you for your spirit, and instead of a few "Thank You's" from friends, your gifts will resound in eternal "Thank You's" of souls saved in heaven.

Gervasius W. Fischer, Correspondent.

Twenty-fifth Anniversary

It was twenty-five years ago since the Rev. Fr. Schumann received the call from the three congregations in Door County, St. Peter's, Sawyer, St. John's, Sevastopol, and Salem's, Nasewaupee. Realizing that it was the Lord

who was calling him to these three congregations, the Rev. Fr. Schumann accepted this call. On the fifteenth of November he arrived in Sawyer and on the twentieth he was duly installed into office. For nineteen years the Rev. Fr. Schumann faithfully served these three congregations. But the work was getting to be too much for him on account of the scattered condition of the congregations. So in the year 1923 St. John's of Sevastopol called their own pastor. For five years more the Rev. Fr. Schumann served the two remaining congregations. But all of his time was needed in the ever increasing St. Peter's Congregation in Sawyer. So in 1928 the Salem's Congregation of Nasewaupee called their own pastor.

Besides this the Rev. Fr. Schumann supplied the vacancies West Jacksonport at five different times and always in the winter months, when they were without a pastor, during the twenty-five years that Rev. Schumann has been pastor in Door County, Wisconsin.

On Sunday, November 17, these four above-named congregations held a joint service in honor of Rev. Schumann's twenty-five years of faithful services. At the services the Rev. John Brenner of Milwaukee, a classmate of the celebrator, preached an English sermon, while the Rev. K. Toepel of Algoma, the second vice president of the district, spoke in German.

May God continue to bless the celebrator and continue to give the success to his work for many years to come.

V. J. Siegler.

Renovation

On November 17th Immanuel Congregation of Medford, Wis., was privileged to dedicate its renovated church to the service of the triune God. The speakers for the day were the Rev. E. Walther, the Rev. Walter Sievers, and the Rev. Wm. Baumann. The remodeling was accomplished at a cost of approximately \$10,000.

May the Lord ever be in the midst of those who gather in this house for worship.

H. Schaller.

Installation

By authority of the president of the Nebraska District the Rev. Roy Vollmers was on November 24th installed as pastor of Grace Evangelical Lutheran Church, Geneva, Nebraska. The undersigned conducted the installation, assisted by Rev. W. Wietzke, Shickley, Nebraska.

Address: Rev. R. Vollmers, Geneva, Neb.

W. A. Krenke.

* * * * *

Authorized by President A. F. Zich, the Rev. Theodor Thurow was installed into office of Christ Lutheran Church, Menominee, Mich., on the second Sunday in Advent.

Address: Rev. Theo. Thurow, 316 Dunlap Ave., Menominee, Mich. Kurt R. F. Geyer.

Acknowledgment and Thanks

Last September a letter was sent out from Northwestern College to congregations lying within a radius of 50 miles of Watertown, asking these congregations to contribute potatoes, vegetables, and other products to the college household. The response was highly gratifying. Forty letters had been sent out, and contributions came in from twenty-nine different congregations. These contributions will noticeably cut down the necessary cash outlay for potatoes and vegetables and for feed for the farm animals, so that these gifts contribute to the support of the synod's work as directly as do the mission festival collections. In spite of a meager crop of potatoes in all sections near Watertown, the gifts were generous, and the response was in every case cheerful. Some of the eleven congregations that did not respond this year, have been regular contributors in past years, and have given us the assurance that we may again depend on their support next year.

With the exception of a few gifts by individuals, all gifts were called for by the college truck. This year's contribution included 190 sacks of potatoes, 354 sacks of various kinds of vegetables, a large amount of canned goods, and some sugar, coffee, flour, honey, lard, and groceries.

Because of the great variety of gifts, the following acknowledgment does not list the separate items, except in cases where less than a full truckload was received.

Columbus (Rev. Nommensen) and Montello-Mecan (Rev. Hartwig) each sent two full truckloads.

The following each contributed one truckload: Manchester (Rev. Wadzinski); Lomira-Theresa (Rev. Wolter); Randolph (Rev. Geiger); Brownsville - Knowles (Rev. Martin); Waterloo (Rev. Thurow); Newville-Deerfield (Rev. Zank); Kekoskee (Rev. Toepel); Farmington (Rev. Paap); Marshall (Rev. Hillemann); Trenton (Rev. L. Bernthal); Iron Ridge together with Town Herman (Rev. Henning and Rev. Cares); Helenville Rev. Fredrich); Juneau (Rev. Nommensen); Fox Lake (Rev. Reim).

From Ixonia (Rev. Bernthal) 13 bu. apples and 1 sack carrots; Richwood (Rev. Lehmann), 12 sacks potatoes, vegetable, and apples; Markesan (N. N.), 29 quarts of preserves; Mrs. Timm, Watertown, 76 heads of cabbage and 1 sack carrots; N. N. of Watertown, 1 sack apples and 1 sack carrots; Watertown (Rev. Lorenz) 8 bu. potatoes and vegetables, 1 gal. lard; N. N. of Green Bay, 3 gal. catsup; N. N. of Hartford, 4 quarts preserves; Hartland (Ladies' Aid), 58 quarts preserves, 12 glasses jelly, 7 sacks vegetables.

To all contributors and to all who gave of their time and effort to make this collection so successful, we extend our heartiest thanks and appreciation. E. Kowalke.

Change of Address

Rev. Theodore Thurow, 316 Dunlap Ave., Menominee, Wis.

MISSION FESTIVALS

Wauwatosa, Wis., St. John's Church, C. A. Otto, pastor. Speakers: O. W. Koch, G. Bradtke, C. Buenger. Offering: \$297.00.

Iron Ridge, Wis., St. Matthew's Church, J. Henning, pastor. Speakers: F. C. Uetzmann, Prof. J. Meyer, R. Marti. Offering: \$292.28.

Fifteenth Sunday after Trinity

Menominee, Mich., Christ Church, Kurt R. F. Geyer, pastor. Speakers: Paul Kionka, C. Aaron. Offering: \$255.15.

Sixteenth Sunday after Trinity

Peshigo, Wis., Zion Church, Kurt R. F. Geyer, pastor. Speakers: A. Dasler, R. Lederer. Offering: \$166.30.

Nineteenth Sunday after Trinity

North Fond du Lac, Wis., St. Paul's Church, K. Timmel, pastor. Speakers: T. Redlin (German), R. Ziesemer (English). Offering: \$181.40; Sunday School, \$35.00; total, \$216.40.

Twentieth Sunday after Trinity

Appleton, Wis., Mt. Olive Church, R. E. Ziesemer, pastor. Speakers: T. Redlin, P. T. Oehlert. Offering: \$649.49.

Twenty-first Sunday after Trinity

Cohagen, Montana, Mission Parish, P. R. Kuske, pastor. Speaker: P. R. Kuske. Offering: \$8.60.

Milwaukee, Wis., Fairview Church, A. Koelpin, pastor. Speakers: F. Gundlach, Walter Hoenecke. Offering: \$174.16.

Twenty-fourth Sunday after Trinity

Detroit, Mich., Ascension Church, H. C. Richter, pastor. Speakers: K. Krauss, H. C. Richter. Offering: \$60.00.

Twenty-fifth Sunday after Trinity

Saginaw, Mich., St. John's Church, O. Frey, pastor. Speakers: O. Peters, Aug. Kehrberg. Offering: \$133.55.

Twenty-fourth and Twenty-fifth Sunday after Trinity

Milwaukee, Wis., Grace Church, W. F. Sauer, pastor. Speakers: Paul Dowidat, J. F. Boerger, Sr. Offering: \$1,000; Ladies' Mission Society, \$380.48; total, \$1,380.48.

BOOK REVIEW

The Marburg Debate between Luther and Zwingli, October 1 — 4, 1529. William Dallmann. Second edition. Northwestern Publishing House Print, Milwaukee, Wis. Price: single copy, 10c; in quantities, 5c.

The anniversary year of the Marburg Debate ought to create a general interest in what happened there four hundred years ago. We recommend this little tract to all who would be informed; it is a short, concise and easy reading. G.

GENERAL TREASURER'S STATEMENTS

October 31, 1929 — 4 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 26,369.18	\$ 11,970.19
Educational Institutions	34,714.45	69,594.86
Home for the Aged	466.99	2,180.89
Indian Mission	9,531.10	11,934.83
Negro Mission	5,728.53	6,413.77
Home Mission	35,600.61	37,801.00
Mission in Poland	1,785.45	2,753.57
Madison Students Mission	677.52	825.00
Indigent Students	1,333.54	2,224.97
General Support	1,973.89	6,453.30
To Retire Debts	1,716.17	20,859.86
	<hr/>	<hr/>
	\$119,987.43	\$173,012.24
From Rev. John Brenner	41,453.90	
	\$161,351.33	161,351.33
Deficit		\$.11,660.91

Statement of Collections for Budget Allotments and Arrears
4 Months

	Receipts July 1, 1929 to October 31, 1929	Allotments 14 Months	Arrears
Pacific Northwest	\$ 617.75		
Nebraska	4,442.62		
Michigan	9,439.79		
Dakota-Montana	5,544.74		
Minnesota	25,686.85		
North Wisconsin	21,047.83		
West Wisconsin	26,189.80		
Southeast Wisconsin	12,632.73		
District Collections	\$105,602.11	\$162,500.00	\$ 56,897.89
From Other Sources	518.18		518.18
Total Collections	\$106,120.29		\$ 56,379.71
From Rev. J. Brenner	41,453.90		41,453.90
	\$147,574.19		\$ 14,925.81
Revenues	13,777.14	29,166.68	15,389.54
Total Budget Receipts	\$161,351.33	\$191,666.68	\$ 30,315.35
Budget	\$152,152.38		
Debts Paid	20,859.86		
	173,012.24	173,012.24	*18,654.44
Deficit	\$ 11,660.91		\$ 11,660.91
Un-appropriated		*\$18,654.44	

Statement of Debts

Debts on July 1, 1929	\$713,188.30	
Debts made to date	29,224.98	
	\$742,413.28	
Debts paid	50,084.84	
Debts on October 31, 1929	\$692,328.44	
Decrease		\$ 20,859.86

THEO. H. BUUCK,
General Treasurer.

GENERAL TREASURER'S CASH ACCOUNT

July 1, 1929 to October 31, 1929

Accretions

Cash Balance July 1, 1929	\$ 29,005.06	
Collections for Budget: Districts	106,120.29	
Collections for Budget: Brenner	41,453.90	
Revenues for Budget	13,777.14	
Church Extension Accounts Receivable Paid	1,017.00	
Church Extension Revenues	70.00	
Trust Funds previously reported	1,400.00	
Trust Funds A. Toepel and Wife	25.00	
Trust Funds M. Luther College	100.00	
Sale of old Seminary Residence	7,500.00	
Total Accretions		\$200,468.39

Liabilities

Notes Payable Issued	\$ 18,582.93	
Notes Payable Paid	39,355.00	
Minus		\$ 20,772.07
Non-Budgetary Coll.	\$ 10,642.05	
Non-Budgetary Paid	10,729.84	
(1927-1929) Minus		87.79
Minus		\$ 20,859.86
Total Net Cash to Account		\$179,608.53

Disbursed Therefrom

Budget Disbursements	\$152,152.38
Church Extension Loans	428.38
Church Extension Expense	2.15
Accounts Receivable	675.00

Cash Advances Institutional	25.00
Marshfield and Rice Lake 1027-1929..	56.40

Total Net Disbursements	\$153,339.31
Balance Cash in Banks	\$ 26,269.22

THEO. H. BUUCK,
General Treasurer.

WEST WISCONSIN DISTRICT

October, 1929

Rev. A. Berg, Sparta	\$ 17.65
Rev. I. M. Brackebusch, Stoddard	425.25
Rev. F. F. Ehlert, Eitzen	280.00
Rev. Wm. Fischer, Merrill	28.00
Rev. E. C. Fredrich, Helenville	398.70
Rev. J. Gamm, La Crosse	1,000.00
Rev. G. Gerth, Greenfield	10.00
Rev. G. Gerth, Caledonia	10.00
Rev. G. Gerth, T. Merrimac	10.00
Rev. G. Gerth, Merrimac	5.00
Rev. H. Geiger, Randolph	31.92
Rev. I. G. Glaeser, Tomah	155.08
Rev. W. E. Gutzke, McMillan	175.00
Rev. P. Janke, Ft. Atkinson	714.38
Rev. F. Kammholz, Rib Lake	10.31
Rev. L. C. Kirst, Beaver Dam	530.00
Rev. Theo. Kliefoth, Oak Grove	23.75
Rev. J. Klingmann, Watertown	1,007.73
Rev. O. W. Koch, Lowell	249.05
Rev. E. E. Kolander, Marathon	112.00
Rev. O. Kuehl, Rozellville	16.50
Rev. O. Kuehl, Green Valley	2.90
Rev. O. Kuhlow, Jefferson	20.00
Rev. F. W. Loeper, Whitewater	230.18
Rev. F. W. Loeper, Richmond	106.60
Rev. Theo. Mahnke, Cataract, Friedens	59.30
Rev. Theo. Mahnke, Cataract, St. Paul's	106.25
Rev. G. C. Marquardt, Mercer	13.00
Rev. G. C. Marquardt, Hurley	126.73
Rev. J. Mittelstaedt	135.00
Rev. R. W. Mueller, Arcadia	131.59
Rev. G. E. Neumann, T. Stettin	93.26
Rev. G. E. Neumann, Rib Falls	103.49
Rev. G. E. Neumann, T. Rib Falls	41.12
Rev. M. J. Nommensen, Juneau	288.54
Rev. Wm. Nommensen, Columbus	200.75
Rev. Aug. Paetz, Friesland	130.00
Rev. E. H. Palechek, Chaseburg and T. Hamburg	450.00
Rev. J. H. Paustian, Barre Mills	662.97
Rev. F. P. Popp, T. Westfield	66.62
Rev. E. C. Reim, Fox Lake	133.00
Rev. A. W. Sauer, Winona	903.84
Rev. Chr. Sauer, Ixonia	73.50
Rev. F. H. Senger, Bruce	30.66
Rev. C. W. Siegler, Upper Burns Mission	3.58
Rev. C. W. Siegler, Bangor	55.00
Rev. F. E. Stern, Watertown	419.60
Rev. M. F. Stern, Eau Galle	125.50
Rev. M. F. Stern, Plum City and Waverly	127.50
Rev. M. Taras, Doylestown	72.93
Rev. M. Taras, Fall River	47.94
Rev. Theo. Thurow, Sun Prairie	135.65
Rev. Aug. Vollbrecht, Fountain City	309.00
Rev. F. Weerts, Cambria	108.00
Rev. A. Werr, Trinity, Wilson	121.21
Rev. A. Werr, Ridgeway	161.95
Rev. L. A. Witte, Cornell	71.59
Rev. W. E. Zank, T. Deerfield	240.00

Budgetary	\$11,288.07
Non-Budgetary	31.00

Total for October

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. R. Bittorf, McNeely, Synodic Administration	\$ 4.70
Rev. R. Bittorf, Carlock, General Institutions	5.68
Rev. E. A. Klaus, Stanton, General Missions	164.51
Rev. W. A. Krenke, Grafton, Teacherage in Indian Mission at Gresham, Wis.	31.55

Rev. M. Lehninger, Plymouth, General Institutions \$75.00, General Missions \$10.00, Indian \$35.00..	120.00
Rev. E. E. Prenzlou, St. Paul's, Stanton, Pensions..	5.60
Rev. E. E. Prenzlou, Bethlehem's, Stanton, Pensions	4.60
Rev. H. H. Spaude, Surprise, General Missions.....	24.35
Rev. J. Witt, Norfolk, Synodic Administration \$100.00, General Administration \$50.00, General Institutions \$500.00, Thiensville \$50.00, General Missions \$575.00, Students \$106.00.....	1,381.00
Carl Finup (Teacher), Hoskins, Home for Aged \$9.71, Pensions \$30.68	40.39
	<hr/>
	\$1,782.38

Finance	\$ 4.70
General Administration	50.00
Synodic Administration	100.00
General Institutions	580.68
Thiensville	50.00
Students	106.00
Home for Aged	9.71
Indians	35.00
Indian Teacherage at Gresham, Wis.	31.55
General Missions	773.86
General Support	40.88
	<hr/>
	\$1,782.38

Norfolk, Nebr., Dec. 4, 1929. DR. W. H. SAEGER.

RECEIPTS FOR SEMINARY AND DEBTS

Month of November, 1929

Rev. W. E. Pankow, St. John's, Markesan, Wis.....\$	25.00
Rev. E. Walther, St. Paul's, Wisconsin Rapids, Wis.	13.05
Rev. F. W. Raetz, Laona, Wis.....	1.00
Rev. Wm. Wadzinski, St. Paul's, Manchester, Wis.	87.58
Rev. Herm. Gieschen, St. John's, Mukwonago, Wis.	16.00
Rev. R. E. Ziesemer, Mt. Olive, Appleton, Wis....	188.63
Rev. A. B. Tacke, Zebaoth, Milwaukee, Wis.....	5.70
Rev. O. J. Eckert, Emanuel, Tawas City, Mich.....	15.00
Rev. F. C. Weyland, Zion, Readfield, Wis.....	200.00
Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis.	35.00
Rev. A. C. Lengling, St. Paul's, Slinger, Wis.....	11.50
Rev. E. G. Schroeder, Garden Homes, Milwaukee, Wis.	17.65
Rev. Gust E. Schmidt, St. Paul's, East Troy, Wis.	8.25
Rev. J. J. Roekle, St. Peter's, Dorr, Mich.....	11.00
Rev. J. Ruege, Jordan, West Allis, Wis.....	46.00
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	56.25
Rev. H. C. Arndt, Mt. Olive, Detroit, Mich.....	127.71
Rev. H. Cares, Zion, Town Theresa, Wis.....	60.00
Rev. Louis W. Meyer, Zion, Town Farmington, Wis.	17.55
Rev. F. C. Weyland, St. Peter's, Town Winchester, Wis.	166.80
Rev. Henry Geiger, Friedens, Randolph, Wis.....	102.75
Rev. W. E. Zank, St. John's, Newville, Wis.....	30.00
Rev. W. E. Zank, Immanuel, Town Deerfield, Wis.	21.00
Rev. W. Baumann, Zion, Mission, So. Dak.....	11.25
Rev. E. E. Rupp, St. Paul's, Manistee, Mich.....	11.00
Rev. E. E. Rupp, Emanuel, Batcheller, Mich.....	14.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn...	95.75
Rev. Wm. Roepke, Bethany, Bruce's Crossing, Mich.	4.20
Rev. Wm. Roepke, Trinity, Marquette, Mich.....	7.50
Rev. Wm. Roepke, St. Paul's, Green Garden, Mich.	59.70
Rev. Wm. F. Lutz, St. Paul's, Mauston, Wis.....	78.40
Rev. Wm. F. Lutz, St. Luke's, New Lisbon, Wis.	82.25
Rev. Wm. F. Lutz, St. Peter's, Town Summit, Juneau Co., Wis.....	66.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis....	1,038.65
Rev. Paul Pieper, St. Peter's, Milwaukee, Wis....	188.35
Rev. E. Benj. Schlueter, Grace, Oshkosh, Wis.....	461.00
Rev. W. H. Siffring, Our Savior, Mary, Nebr.....	2.00
Rev. M. C. Kunde, St. Peter's, Poplar Grove, Minn.	10.00
Rev. M. C. Kunde, St. John's, Oronoco, Minn.....	1.00
Rev. Gerhard Fischer, St. Peter's, Savanna, Ill....	13.00
Rev. M. C. Schroeder, Bethel, Bay City, Mich.....	20.00
Rev. H. Schumacher, St. John's, Milton, Wis.....	46.00
Rev. Alvin Degner, St. Paul's, White River, S. D.	8.00
Rev. W. A. Wojahn, St. Matthew, Town Beaver, Wis.	2.75

Rev. and Mrs. Emil Duerr, Milwaukee, Wis.....	7.30
Rev. E. Walther, St. Paul's, Wisconsin Rapids, Wis.	5.00
Rev. C. G. Leyrer, Zion, St. Louis, Mich.....	15.00
Rev. A. F. Krueger, Resurrection, Town Lake, Wis.	6.00
Rev. P. Gedicke, Zion, Essig, Minn.....	2.00
Rev. Paul Spaude, St. John's, Lake Benton, Minn.	10.00
Rev. Paul Spaude, Immanuel, Verdi, Minn.....	11.10
Rev. Paul Horn, Christus, Zumbrota, Minn.....	25.00
Rev. Paul Horn, Christus, Zumbrota, Minn.....	25.00
Mr. Edwin Lutze, Secretary, from Members of Trinity, Town Liberty, Wis.....	21.50
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis....	5.40
Rev. M. C. Schroeder, Bethel, Bay City, Mich....	50.40
Rev. A. F. Westendorf, St. Paul's, Saginaw, Mich.	25.00
Rev. Ph. Martin, St. Paul's, Brownsville, Wis....	175.00
Rev. Ph. Martin, St. Luke's, Knowles, Wis.....	11.00
Rev. N. Schlavensky, Christ, Fontenoy, Wis.....	2.00
Outagamie Co. Lutheran Churches, 400th Anniversary of Luther's Catechism.....	402.13
Rev. J. G. Pohley, Trinity, Menasha, Wis.....	246.50
Rev. Arthur Berg, St. John's, Sparta, Wis.....	300.00
Rev. G. W. Fischer, E. S. English Lutheran, Madison, Wis.	1.50
Rev. Henry Lange, Nathanael, Milwaukee, Wis....	1.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis....	1.00
Rev. R. Lederer, First Lutheran, Green Bay, Wis.	93.65
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis....	25.00
Rev. Ph. Lehmann, Immanuel, Hubbelton, Wis....	84.80
Rev. A. Petermann, St. John's, Newburg, Wis....	3.00
Rev. Wm. Pankow, Ephrata, Milwaukee, Wis.....	16.10
Rev. H. Klingbiel, St. Paul's, Town Forest, Wis....	2.00
Rev. A. Werner, St. John's, Town Center, Wis....	2.00
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.....	5.00
Rev. Wm. Roepke, Bethany, Bruce's Crossing, Mich.	2.00
Rev. Wm. Roepke, St. Paul's, Green Garden, Mich.	56.00
Rev. John Brenner, St. John's, Milwaukee, Wis....	17.00
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Total for the Month.....	\$ 5,148.60
Previously acknowledged	\$604,940.88
	<hr/>
Total Collection to Date.....	\$610,089.48
Expenditures during October and November.....	\$ 1.50
Balance for New Ulm, Minn.....	\$ 5,147.10
New Ulm Building Fund.....	\$145,764.58

Correction

Rev. E. P. Pankow, Friedens, Green Lake, Wis...\$	40.00
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Congregations That Made Their Quota In November, 1929

242. Rev. A. Sydow, St. Paul's, Tacoma, Wash.	\$991.50—\$5.86
243. Rev. H. C. Arndt, Mt. Olive, Detroit, Mich.	\$183.60—\$5.40
244. Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	\$780.00—\$5.49
245. Rev. H. Cares, Zion, Town Theresa, Wis.	\$447.00—\$5.51
246. Rev. Wm. F. Lutz, St. Luke's, New Lisbon, Wis.	\$321.15—\$5.44

Special for Furniture and Library

Rev. J. Witt, St. Paul's, Norfolk, Nebr.....\$	85.43
Rev. E. Benj. Schlueter, N. N., Grace, Oshkosh, Wis.	25.00
Rev. W. Hoenecke, Bethel Ladies' Aid, Milwaukee, Wis.	50.00
Herm. Dahlmann, Merrill, Wis.....	5.00
Rev. W. E. Zank, Immanuel Ladies' Aid, Town Deerfield, Wis., toward Electric Sweeper....	20.00
Rev. Paul Pieper, St. Peter's, Milwaukee, Wis., (Mr. W. Getzel, toward Library).....	150.00
	<hr/>
Total	\$ 335.43

Donations for the New Seminary

Rev. A. Lederer, Trinity Ladies' Aid, Saline, Mich., 2 Quilts.
 N. N., 3 Blankets, 4 Quilts, 1 Mattress Pad, 1 Bible.
 Clas-Sheperd-Clas, Three Pictures, The Wartburg and the New Seminary.
 John Brenner.



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.

These needs are supplied by the Day by Day with Jesus Calendar which takes up a Bible text for each day and unfolds its contents briefly and pointedly. Thousands of Christians have accepted this aid to the Bible reading and Bible study that is provided annually by experienced leaders in Christian faith and living. The little Calendar has led them to a better understanding and a greater love of the Bible and has helped them in developing a truly Christian character.

The pad on block has 366 sheets, printed on both sides, 732 printed pages in all. (*Larger than many books.*) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verses and suggested Bible readings for every morning and every evening of the year. This year's Calendar is the joint work of over 120 authors from all parts of the country.

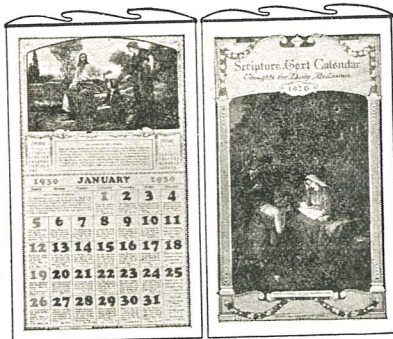
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Better—Finer—More complete than ever before!

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The Scripture Text Calendar contains 13 beautiful reproductions of the works of some of the world's greatest artists. All of these pictures represent what is best and most refined in the realm of religious art. The color paintings are perfect and beautiful. These beautiful reproductions are worth many times the low price of the calendar.

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To All Lutherans

A new feature on this calendar is the listing of the Gospel lessons and the Epistles for each Sunday. All vestment colors and special church holidays are shown.

Single Copies 30 cents

Calendars Are Not Returnable

The Scripture Text Calendar may also be had in *German*, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Christlicher Hauskalender für 1930

(Importierte Original-Ausgabe.)



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand eine prachtvolle Lithographie. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angaben der von ihnen behandelten Tage.

Preis: Einzeln 60c, franko.