

# The Northwestern Lutheran

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Jan 30

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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## OUR REDEEMER

Once in a manger Thou lowly  
In a poor stall Thee didst lay,  
Son of God, sinless and holy,  
Nestled on pillows of hay.

### REFRAIN:

Precious Lord Jesus, my Savior Thou art,  
Precious Lord Jesus, my Savior Thou art,  
King of all kings, I adore Thee,  
Reign evermore in my heart!

Shepherds, in rapt adoration  
Knelt where the cattle were fed.  
Kings offered royal oblation,  
Angels rejoiced overhead.

Prophets beheld Thee in vision,  
Garbed in the raiments of light,  
Leaving the glory Elysian,  
Taking the gloom from earth's night.

Pardon, and peace, and salvation  
Thou hast brought down from above,  
Daystar of Israel's nation,  
Offspring of Infinite Love.

Dying on Calvary's mountain,  
Rising, ascending on high,  
Thou art the life-giving Fountain,  
In Thee I nevermore die.

Godhead Incarnate, forever  
Thy very own I would be,  
Bought with Thy blood, naught shall sever  
Bonds that unite me to Thee.

When to the heavenly mansions  
All Thy redeemed Thou wilt bring,  
Salem's celestial expansions  
With endless praises shall ring.

Music by  
Dean Liborius Semmann.

Anna Hoppe.

## THE TWENTY-SEVENTH PSALM

(Continued)

### Wholesome Advice for New Year both for the Sick and the Whole

Again we have entered on a new year. While there is no difference in years, as they come and go, before God — "for a thousand years in thy sight," says the Psalmist, "are but as yesterday, when it is past, and as a watch in the night. Thou carriest them away as with a flood" — yet to men there is often a great difference. Some there are which pass on smoothly, full of joy and contentment, of health and prosperity, others again are years of trials, of sickness and sorrow, and of much grief.

It is but natural that it should be so. What is this world of ours but a vale of tears? Ever since the fall of man the earth, though beautiful in itself, has become a place where there is much suffering and pain. The baby begins its life in a cry, and in some form or other we suffer unto the end. Accordingly the years we live on earth are not always to our liking, but years of which we must say, "we have no pleasure in them," for they run along in parallel lines with this vale of tears. And so the year just begun may either be one of joy and contentment, or it may be a year in which we shall experience much sorrow and grief.

But whether the coming year is one which we hail, or one which we look forward to with apprehension, we Christians have no reason to faint or despair. In all the vicissitudes of years there is one thing which never changes, but which stands firm as a rock, — that is the Word of God. "One thing have I desired of the Lord," says the Psalmist, "that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." It is not so much the house of the Lord as a place of public worship the Psalmist seeks after, but the Word of God that is being preached and manifested therein. And thus in the fleeting of years we, too, seek our refuge there only. Who would be without the divine Word? And what Christian would enter on a new year without it?

It is one of the characteristics of the Word that it addresses us seasonably and pertinently in all the manifold moods and circumstances in which we find ourselves. It seems to know us more thoroughly than we know ourselves, and if there be the least trouble which causes us worry, it is sure to take notice of it, and to offer us help and comfort. It never utters the wrong word to us, because it reads our hearts and lives unerringly.

Thus also our Psalm gives comforting advice for the new year both to the sick and to the whole. In the first place, it teaches them to pray to the Lord.

"Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me." This is a prayer in time of need, and it is an earnest prayer. The very phrase, "when I cry with my voice" shows its earnestness, inasmuch as the phrase refers to the fact that the Psalmist prayed audibly, or aloud. It was not mental prayer, but that which found expression in the language of earnest entreaty. It seems to



have been prompted by a returning sense of danger. David whose prayer we have here before us, has had assurance of the Divine favor. He had found God ready to help him. He did not doubt but that He would aid him; yet all this did not prevent him from calling upon Him for the aid which he needed, but rather stimulated him to do it. With all the deep-felt conviction of his heart that God was ready and willing to assist him, he still felt that he had no reason to hope for His aid unless he called upon Him.

Those among us who begin the new year in sickness and sorrow, or in grief of any kind, should not forego the precious privilege of making known to God their requests in earnest prayer and supplication. They need not be ashamed even of beseeching God aloud with the cry of their voice. Crying unto God with a full voice is no disgrace. The more earnest and intensive the prayer the more pleasing it is to God. It will never do to remain silent in times of sorrow and distress, and think, God will take care of the matter and help without our prayer. True, we may have experienced God's help in the past, and we may have a deep-felt conviction in our heart that God is always ready and willing to assist, yet let us not forget that we have no right to hope for His aid unless we call upon Him.

What, then, should we pray at the threshold of a new year under aforesaid conditions? David prays: "Have mercy also upon me, and answer me." O Lord, have mercy upon me in my present troubles. that is, pity me, and have compassion on me, as Thou hast done in former times. Let my griefs and sorrows move your heart to look upon me with tenderness and mercy.

What better prayer can the sick and distressed offer to God at the beginning of a new year? What shall they appeal to if not to His mercy and compassion? If there is one thing that can comfort and strengthen them in their distressful mood, it is the assurance that God is merciful, that He has compassion with them.

The prayer for mercy, however, is always an acknowledgment of guilt, and thus the plea here shows that at the very threshold of a new year we have reason to appear before God's holy countenance as sinners who are unworthy of all His kindness and mercies. Reflecting on the past year and on our past lives in general we find little more than sin and disobedience toward God on our part. How little have we been mindful of the sacred allegiance we have vowed to Him in baptism and renewed on the day of our confirmation! How often have we deviated from the paths of righteousness! How little have we practised that love which is the fulfillment of the divine law! We find indeed but a small measure of true love within us, and its practice amounts to but little.

Yes, we are guilty creatures before God. This becomes peculiarly manifest in times of affliction. When we are afflicted, we naturally inquire whether the affliction is not on account of some particular transgression of which we have been guilty; and even when we cannot trace any direct connection with sin, the general fact is suggested that we are sinners and that all our troubles are originated by that fact. It is one of the benefits of affliction to call to our remembrance our sins, and to keep before our mind the fact that we are violators of the law of God. Such connection between suffering and sin, in the sense that the one naturally suggests the other, also David plainly indicates, saying in the twenty-fifth Psalm, verse 18: "Look upon mine affliction and my pain; and forgive all my sins."

And thus as guilty creatures we have reason, on entering a new year, to plead for mercy, not only in the sense of pity and compassion, but in that of pardon, as the publican in the temple pleads, "Lord, be merciful unto me, a sinner." We ask our heavenly Father to take pity on us according to His great mercy, not to charge against us what evil we have done during the past time of our lives, but credit us with what Jesus Christ, our Savior, has done for us. We lay hold in true faith of His sacrifice for our sins, and make His merit our own, and say: For Jesus' sake be merciful to us sinners.

He that thus appeals to God's mercy will not only be assured of His answer to such prayer, but will have the more confident assurance that God will hear him in all other matters, especially in his cry for help in times of sickness and afflictions of every sort. He will become the more bold in his prayers, because he may plead God's own Word.

"When thou sayest, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." The words "Seek ye my face" are the words of God, which the servant of God here, as it were, takes from His mouth, that so laying them before God, he may make his appeal the more irresistible. He pleads, Thou, O Lord, hast said, "Seek my face," my heart makes those words its own, and builds upon them its resolve. It takes them up and repeats them, "Seek ye my face." It first claims thus Thine own gracious words, O Lord, and then its response to those words is "Thy face, Lord, will I seek." Such is the soul's dialogue with itself, when it would comfort itself in God. We are reminded of that touching scene in the Gospel history, where another, a woman of Canaan, in like manner overcomes the Savior with His own words: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table."

Why not follow the example of the Psalmist and that of the Canaanitic woman, dear Christians? Is there anything more assuring of God's help than by taking Him by His own Word? God cannot go back



on His own Word. One who appeals to this Word and holds it up to God, may rest assured that he shall lack neither mercy nor protection, neither comfort nor help, nor advice as to what to do, nor redemption, nor salvation — eternal life. Of such inestimable price is the assurance of God's Word and promise that he who trusts in the same would gladly forego all blessings in comparison to it.

To seek God's face implies to come before Him with every request and petition that may fill our heart. Thus the Psalmist continues, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation." What is this but a cry from the depth of the heart, O God forsake me not! And what do Christians crave more for than that God would not turn His face away from them with displeasure, nor abandon them, when they are in deep straits. And as such who stand in a blessed relationship to God, being His servants whom He has saved, Christians need not be afraid that God will ever forsake them. Though the best of men, even those dear to them, as father and mother, may forsake and abandon them, and though every other tie that binds heart to heart should dissolve, yet no desertion of friends, however dear, should make a Christian despair. "When my father and my mother forsake me, then the Lord will take me up." God never stirs up a soul to cry, "Leave me not, neither forsake me" without saying, "I will never leave thee, nor forsake thee." It is impossible for God to forsake those who trust in Him. There is only one whom He once had forsaken, and that is He who cried out on the Cross, "My God, my God, why hast thou forsaken me?" But He was forsaken of God because of His being our substitute, paying the penalty of our sins which was death and eternal damnation, and redeeming us therefrom forever. Outside of Jesus, the Brother and Savior of mankind, none of His brethren will ever be forsaken of God. On the contrary, He is on their side and stands by them.

What a comfort both to the sick and the whole for the new year to know that God, the mighty and kind friend, is with them! It is with a triumphant heart they can say with Paul, "If God be for us, who can be against us? 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? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." Rom. 8, 31. 33. 35. 37.

Therefore, dear Christian friend, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Yes, wait

on the Lord by faith, and prayer, and a humble resignation to His will; keep up your spirits in the midst of trials and difficulties; be of good courage, letting your heart be fixed trusting in God, and you shall live "to see the goodness of God in the land of the living."

J. J.

### COMMENTS

**Replies** It is a notorious fact that church officers find it exceedingly difficult to obtain replies from congregations to inquiries pertaining to the business of their synod. Nevertheless we are optimistic enough to make another attempt.

We are in these days again sending letters to all congregations that still have before them the joy of completing their collection for Seminary, Debts, and New Ulm, reporting to them the status of the collection in their group and appealing to them to take steps to finish the collection in 1930. We are enclosing a post card on which they are asked to report the results of their deliberations on this matter in the annual meeting. It is of the greatest importance to us to get this information, for it will to a very great extent direct our efforts in behalf of our collection during the coming year.

The post card we include already bears our address. There is only the following to fill in: the date line; the name of the congregation and its location; the date when it expects to make the final remittance; and the signature of the pastor. We admit that the prepared form on the card strongly favors an affirmative reply, but, you see, that is the kind of replies we are hoping to get.

It will take about two minutes to get the card ready for the mail; then, a refreshing walk in the crisp, invigorating winter air to the post office or the mail box, and the thing is done. You will feel better and we will be made happy.

Come, brethren, let us make this a unique affair, a reply for every letter sent out, and all replies favorable!

There are congregations that have already given us the assurance that they will meet their quota and others whose frequent remittances speak louder than words of their endeavor to finish the collection. These congregations we beg not to feel hurt when they, too, receive the letter. We know off-hand about which congregations belong to these classes and assure them that their faithful cooperation cheers us greatly, but to be entirely sure we would have to consult our files in every individual instance, and that would, we admit, be a task that would consume far more time than we have to spare in this busy season of the church year. So just pick up your pen and tell us again on the post card that you are rapidly nearing the goal. Such a story well bears repetition. It will always be fresh and refreshing to the reader or the hearer. Let us hear it again!

— Not all the congregations whose names appear in our monthly acknowledgments are still behind on their allotment. Many of them are fully paid up, but are con-



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tinuing to send in money. Which goes to prove that apportioning the cost of synodical work among all the congregations does not necessarily "quench the spirit" in our people, and that congregations can learn, and grow proficient in, the art of Christian giving. A brother suggests that the names of such congregations should be marked when they appear in our monthly list. He believes that their example will encourage others to a greater zeal in the cause. We are still weighing this suggestion in our mind, but perhaps this mention of the fact will suffice for the present.

—The collection will keep the Seminary Building Committee at work at least for a part of the coming year. Its other affairs are gradually being brought to a close. It will not be long before the last payments will be made. Many smaller matters still required attention, though the new plant can be said to be functioning very satisfactorily. Special donations for equipment will still be accepted. It was only after the students began to occupy the buildings that we realized fully what a service those congregations and individual Christians rendered the synod who donated the furnishing and equipment of the new seminary. Without their special gifts we certainly would have found ourselves in dire straits. Again, our sincere appreciation. J. B.

**A Free University** In an interview that James O'Donnell Bennett had with Dean Shailer Matthews of the divinity school of the University of Chicago as reported in the Chicago Tribune, the Dean was asked by Mr. O'Donnell: "Why a divinity school, dean?" The dean answered: "The cloistered cleric's day is over. We are doing things. Our men are in everything."

This divinity school has men of thirty different denominations in the student and teaching body — and they are all speaking to one another. The dean is a Maine Yankee, born 67 years ago. He has given the school an administration which has made it not a cloister, but a power house. Under his management it has helped kill laws against the teaching of evolution. To the legislature

who had these laws to consider and to vote upon this school sent bundles of tracts on "How Science Helps Our Faith" by Matthews; on "Religion's Debt To Science," by Fosdick; on "Evolution And The Bible," by Conklin; on "Through Science To God," by Schmucker; on "A Scientist Confesses His Faith," by Milliken, and many more.

Powis Smith's brochure, in retelling and punching holes in the biblical story of creation, made this comment: "It should be noted that the terms 'day' and 'night' here are used in their ordinary sense. There is no justification in reading into them the sense of 'period'." Thus was brushed aside — and under the aegis of a divinity school — one of the pet alibis of orthodoxy in regard to Genesis.

Let the gentle reader note, that while this may have been a pet alibi of some so-called orthodox teachers, who were scared stiff by the blathering boasts of "Science," it never has been taught by truly orthodox theologians. We have always stoutly maintained that the day and night in the Genesis account were just what they said: common ordinary days, and let the scientists make the most of it. It never pays to make any concessions to these science-mad unbelievers, for their steady aim is to destroy all faith in the Scriptures.

It was not ever thus with the University of Chicago. Its founders were stout old Baptists and were made of sterner stuff than the dean who sits in the seat of former President Harper. One of them, Poindexter Henson, who was pitiless orthodox, remarked, "If we are going to have a monkey university, let's have a monkey university, but if we are going to have a Baptist university, let's have a Baptist university."

But look at them now. Dean Shailer Matthew students are trained for social service. "This school is taking religious education out from scholastic and literary restrictions," says the dean, "and into the field of medicine, psychology, and sociology. We seek answers to the problems of 'Back of the Yards,' of the vast Negro section, of the areas occupied by homeless men, of the boarding house areas, and of the loop." And again "We study the wastage of competing and overlapping church organizations. We teach practical church management. We make Sunday Schools real seats of education." This last characterizes the flimsy pretensions of the man to being a real educator. But what can you expect of a man who declares that, "I point my finger at the seeker after God and say, 'God is the YOU of the universe.' We are going to find the on high right here on our own level. Thinking right, eating right, playing right — sic itur ad astra (This is the way to the stars). The ordinary pictures of heaven are not alluring to an active man."

And so this divinity school sends forth men into a dying world with no knowledge of sin and its terrible toll it takes of men, knowing of no cure for sin, except social betterment, holding forth no hope to the fainting, the dying, the despairing; denying the blood of our Lord Jesus



Christ, that cleanses us from all sin. Neither their dean nor his hopelessly befogged scholars know that a man cannot be uplifted unless a new spirit is created within him, and that no new spirit can be created in him but by the simple gospel of Christ, who came not to better our social condition primarily, but to reconcile us to God. Let us all be thankful that our pastors are not of that school.

Z.

**"Set for the Fall and Rising Again of Many"** We are living in the joy of the Christ-child's coming.

It has made us able peacefully to close the year 1929 of our earthly pilgrimage and with assurance to enter on the year 1930. Our peace is not the result of a careful study of world conditions; it is the gift of Him who declared, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." His peace is not only distinct from anything the world can give, but is of an entirely different nature. If you look on the spreading of His kingdom, you will note that who is not for Him is against Him. This is true of many who loudly assert that they are with Him. That there may be no peace for the Church with such is instanced by the following:

A free pilgrimage to Lourdes has been offered in a prize contest announced in the Tessin, Italy, *Foglio Officiale* for the Catholic priest who succeeds in destroying or delivering to Don Prade the largest number of Protestant Bibles and quantity of literature from Protestant publishing houses. Anti-religious literature may also be included by the contestants. The second prize in the contest consists of a quantity of Roman Catholic reading matter.

How different the mode of procedure is as the conditions vary, you may perceive by reports from Russia. The Wisconsin News recently printed the following item on happenings over there:

Four thousand ikons have been piled in a heap in a street and burned. The only church in town has been closed. The ikons came from miners who joined the Society of Militant Atheists.

Thus the fight rages against the Lord and His Anointed. What Simeon by the Holy Spirit declared of the Christ-child is still being fulfilled, He is set "for a sign which shall be spoken against."

While there is no peace to be hoped for with the enemy, yet the message of the Savior is still proving itself "a light to lighten the Gentiles. During the last year the National Bible Society of Scotland issued for distribution in China 3,100,000 Scripture portions, including entire Bibles and Testaments. In the absence of missionaries these were sold mostly by the Chinese themselves despite the confusion of civil war. The society recently consigned 2,000 Mandarin Gospels to Tibet for the Koko-Nor area and 3,000 to Turkestan. He is still with us whom God has set, and what we see in the world is an exact fulfillment of prophecy. The Truth, therefore, and not any combination with other forces must be our refuge and our strength in time of trouble.

G.

**"What An Audit That Will Be!"** What an audit that will be!", says The Baptist, commenting on the following suggestion of an editor:

In an editorial in the *Daily Reporter* of Coldwater, Mich., E. A. Kelford suggests that the citizens of Coldwater call upon the churches of the city to show definitely what benefits "the churches really render to the city for the great sums of money they take from the community, salaries for ten or a dozen ministers, for the same number of janitors, for organists and others." The argument runs on: "The churches hold the best building sites for which the city receives no taxes. Does the church really earn all this money? Does it give back 100 cents worth for each dollar it takes? A demand from the city council or from the chamber of commerce for an answer to such questions would be somewhat disconcerting, but would compel the churches to tighten up and to eliminate whatever waste there is, and in the end the churches would be better." Presumably, the churches will welcome the suggestion and will insist upon applying it also to all other groups, agencies and functionaries which draw their economic support from the community. What an audit that will be!

An interesting audit, indeed, but it would be found immediately that the matter resolves itself into a question of value, and that it would prove very difficult to find unprejudiced men to decide. We do not know, for instance, what value this editor would place on the happy smile with which his little daughter thanks him for the five dollar doll he has brought her.

However, valued as the average man values things, the churches could well stand up beside the various clubs, lodges, theaters and, perhaps, even the newspapers; the base ball park, the amusement resort, and the stores purveying luxuries to the public: all advertisers in the newspapers.

But, our question is, why single out the churches? We are assuming that these churches are, as should be the case and as is the case with us Lutherans, supported by their own members and that they do not solicit funds from others. Then what business is it of any man in the community to concern himself with what they are spending for buildings, salaries, etc. That is their own strictly private affair in which no one whatever has any call to meddle.

The moneys earned by those in the service of the churches is spent right in the home town, a part of it going directly to the *Daily Reporter* for payment of subscriptions and the rest to the merchants who advertise in its columns.

The churches do, indeed, also send moneys out of town for missions; but that is again the affair of the people who contribute them and not the affair of others. Besides, does not this editor also send money out of town for his paper, his news service, and his machinery and equipment?

Ah, but there is the exemption of the churches from the payment of taxes! True, but in Wisconsin at least, there is no discrimination in favor of churches as churches, for all charitable, cultural, etc. societies not organized for gain enjoy the same privilege. A Lutheran church that maintains its own Christian day school could



well afford to pay ten or many more times the ordinary taxes if it closed its school and turned its children over to the community for their education. We do not at all like to mention the service churches indirectly render their community, but if every one of them were instrumental in keeping only one person a year in the right path, they would be saving their community far more than the amount of taxes they would have to pay. If our state at any time wants to make the churches pay taxes, well and good, but meanwhile their exemption from the payment of taxes does not make their affairs the affairs of the community in which any one may interfere. They are private and from the standpoint of the community concern no one but their own members.

A possible earnest inquirer we refer to those who can speak with authority. Jesus says, Matt. 16:26: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange of his soul." Luke 12:20, 21. "Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided. So is he that layeth up treasure for himself, and is not rich toward God." Matt. 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Paul declares of the Corinthians: "In every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in *no gift*," and in a later chapter asks them: "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? The man who in faith accepts what God offers him through the ministration of his church will never ask, Does the church give back 100 cents worth for each dollar it takes? The very question would appear blasphemous to him. His song is: "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." J. B.

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**Fosdick On Sin** A modernist in Biblical interpretation, the Rev. Dr. Harry Emerson Fosdick, assails the present day attitude toward sin in these words: "One of the most characteristic phenomena of our time is the way we rationalize sin. We take every day, garden varieties of nastiness and personal infidelity, dress them up in a new psychological phraseology, and say 'O how modern.' St. Paul tells us that sin can disguise itself as an angel of light, but Paul never dreamed of our new psychological cosmetics, by means of which any sin from adultery up can walk abroad now as self expression, now as release from an inhibition, now as the new freedom, or now as overcoming a complex."

Well said, Dr. Fosdick, especially for a Modernist. The present-day filth in our newer fiction and in the practice of the poor deluded being who live this unreal life

nauseates and gags even this unbeliever in the Bible's teaching of wonders by the holy Lord God. But, alas, the cloven hoof appears. He would not be misunderstood. He concludes: "This is not by any means a reactionary appeal to old moral codes and taboos. It is primarily an appeal to a knowledge of history. The idea that this looseness is really modern is absurd to any one who knows history. One can find every item of it reduplicated in the eighteenth century."

And so you can, Dr. Fosdick. But why stop there. As a matter of history, Sodom and Gomorrah knew and practised these things; in fact this moral looseness is as old as the world. But what is to be done about it? Dr. Fosdick offers no remedy. Nor can a modernist have a cure. He really does not believe, as every true Christian must believe, that death is the wages of sin, and that Jesus the Christ came to destroy the works of the devil, to take our sins away, and finally, that only the justified Christian has the power to overcome sin. St. Paul could have taught Dr. Fosdick that. Z.

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**"The People Must Know If We Are to Grow"** The Presbyterian Advance found it somewhere, and we discovered it in The Presbyterian Advance. The subject is not new; neither are the arguments. Our readers know this. But, as we read this article, we happened to remember that Benjamin Franklin was wont to present his own ideas as having been suggested by some one else, feeling the people would accept them more readily when presented in this manner, and we decided to try it on our readers. So, here is the article:

"The people must know if we are to grow."

That's what one minister said emphatically — a minister of another denomination — as he was talking about the circulation of his church paper. The greater part of the conversation follows as it was reported by the managing editor of the paper in question. Does it fit into the situation of our own church?

A minister was in my office the other day and I told him about our plan to increase the subscription list. After some preliminary conversation, I said, "May I ask you some questions, and will you give me your honest opinion in your answer to them?"

He replied, "I will. Fire ahead."

"All right. Here is the first one: Would it really help the church and Kingdom to have a thousand extra papers going into the homes of our people, or is it just a plan (in your mind) to boost The . . .?"

"It would help the church greatly. There is no question about that."

"In what way would it help?"

"It would bring Christian reading matter into many homes which have at present only secular papers and magazines."

"Will it help any other way?"

"It would promote interest in the . . . Church and the Kingdom."

"Anything else?"

"Yes, it would increase giving, both to the local church and to the general work."

"How do you figure that out?"

"Well, I have tried it and checked up on it. I believe that



it will work out in any church. You will find that the best supporters of the local church work and of the general church enterprises are the people who have the church paper in their homes."

"What is the reason back of that in your opinion?"

"A perfectly natural one. You will not give to that which you know nothing about, and those who read the church paper know more about the church than those who do not, and their interest is greater, and they naturally give more."

"But can they not, and do they not, get the information every week from the pulpit and other meetings of the church?"

"No pastor on earth can preach the Gospel as it ought to be preached in its power and be continually giving information in his sermons about the details and the machinery of the church work."

"But how can we get pastors to see that they need the church paper in the way you see it?"

"I am sure that I do not know just how we can do it, but we must do it somehow if we are to live. The people must know if we are to grow."

How can we? Well, one way is to do what we are doing here, to call attention again and again to the fact that the church paper is a most valuable assistant to the pastor. But let us not burden the pastor with the entire responsibility. Even when he is fully convinced and doing his best to place a church paper in every home, he finds it impossible to prevail on all to subscribe, and he is often given very little help by members of the congregations who are readers. Our congregations should learn that it is to their own interest if their members are "people who know." Then, if they do not see their way clear to put a church paper for every family in their budget, they will at least aid their pastor in getting subscriptions.

J. B.

\* \* \* \* \*

**Unemployment** An interesting situation is revealed by the report of The Chicago Tribune on a meeting of the Congregational Pastors' union at Chicago, namely this: "Pastoral unemployment is becoming an acute problem in some of the denominations," while "on the other hand, there is a problem of many vacant churches. Pastors cannot be found to fill all existing vacancies."

This apparent contradiction is explained to some extent by statements attributed to speakers at this meeting. We are told that one of them "pointed out that the over supply of ministers applied to pastorates paying more than \$1,800, and not to the weaker congregations." Another asserted "that 60 per cent of the congregational pastorates were being served by ministers of other denominations."

With 60 per cent of the congregational pastorates served by men of other denominations, and with pastors unwilling to accept calls to charges that pay a salary less than \$1,800, feeling that they cannot live on such a salary, it is not a wonder that there are many unemployed pastors and at the same time many vacant pastorates.

In matters of finance all church bodies seem to fare very much alike, but in this respect our Lutheran Church can consider itself fortunate. It is a rare occurrence among us that a minister who is able to serve a congregation re-

mains unemployed for a longer time. It happens far more frequently that vacancies remain unfilled for some time because there is no man available.

It would appear that our Lutheran congregation are more closely bound together in their synods than are the congregations in other denominations. Our synodical officers lend congregations every aid when a vacancy occurs, so that it is hardly possible that a minister fitted for that charge remain without employment and the congregation without a pastor.

Besides, Lutheran churches do not call men from other denominations; and Lutheran ministers do not hesitate to accept a call though the salary offered falls below \$1,800. Some of our ministers are, indeed, underpaid; but the Lord evidently provides them with the necessities of life and does not permit them to starve. This fact, however, does not justify a congregation that permits its pastor to eke out a miserable existence while it is well able to pay him a sufficient salary.

Finally, we train our young men in our own colleges and seminaries, and it seems that somehow or other the attendance at these schools generally keeps pace with the requirements of our church. So here is at least one problem with which we are not confronted at the present time, and parents need not hesitate to send their boys to our institutions to prepare for the ministry. J. B.

## BRUCE BARTON'S WAY OF ROBBING JESUS

Rev. Carl J. Silfversten

The book about "The Man Nobody Knows," written by an advertising man named Bruce Barton, is an interesting book. Not so much because what he writes about Jesus is new, for it is not, but because the book as such is another addition to the many signs of the times in which we live. It is a very nicely concocted hash of rationalism squeezed out of a materialistic mind with a view of excusing human beings who live on the self-righteousness of lodge religion. Like Pontius Pilate the author calls out to the crowd that to-day is ready to crucify Jesus: "Behold the Man!" And what kind of a man? Well, not the Man of Sorrows, but rather an individual who can be recognized either as a common type of an American traveling salesman or an easy-going game warden.

When I want to tell you about Bruce Barton's way of robbing Jesus, I do not wish to have you believe that he did not leave something of Him untouched. I am simply telling you of what Barton robbed Jesus, not what he left.

First of all Barton makes it plain that he is not going to yield to the theological way of seeing Jesus. He would not need to tell us that. We discover easily that he has a very limited knowledge of Christian theology and small respect for beliefs. He makes his thrusts at theology, creed and dogma like a fullblooded Unitarian. And when we know that, we also know how he is going to treat Jesus.

In order to get his arms free against Jesus he robs



Jesus of the supernatural. We are told by Mr. Barton that the consciousness of His divinity must have come to Jesus in a time of solitude, of awe in presence of Nature. (Nature with capital N.) In writing about the storm on the Galilean sea, when the disciples woke Jesus, the author tells us the following about Jesus: "He issued a few quiet orders and presently the menaced boat swung into smoother waters of safety." And then the author adds triumphantly: "Call it miracle or not — the fact remains that it is one of the finest examples of self-control in all human history." We wonder whether to smile or to shed tears. Self-control, that is all the author can see in the miracle of Jesus! And the easy-going ignoramuses will cry out: "Wonderful!" The publishers write about the author: "You will be surprised by the scholarship he brings to his task in this book and by the brilliancy of his exegesis." Yes, we are surprised!

The advertising man uses his imagination here, just as he is using it to see people flocking to a bargain sale. And using his imagination he surely can make up stories and personalities to suit his purpose. In telling about the incident in the temple where Jesus drives out the money changers etc., the author gives us a vivid picture of the money changer. It reads as follows. "A money changer with the face of a pig leaned gloatingly over his hoard." — Also with the aid of his imagination the author is laboring heavily to make Jesus laugh. He writes mockingly of those who "never feel the contagion of his laughter." And to hold up a laughing Jesus before us he quotes a certain Lord Fisher, whoever he may be, who had made the remark that "to worship a Lord who never laughed was a strain." — Referring to the wedding at Cana in Galilee he tells us the following: "It was a point of pride with the bride's *mother* that both food and drink should last a long time." Mark it, the bride's mother! And he continues: "The wine had given out. Picture if you can the poor woman's chagrin . . . the poor woman had planned it in her proud, sensitive fashion: and now, at the very height of success, the whole structure of her dreams came tumbling down. The wine had given out." This woman he speaks of must have been an American society dame, judging from the author's interpolation, for the Gospel tells us nothing about this woman. Again a little later the author's "brilliancy" is overflowing when he tells us that "Jesus sent for six pots and ordered them filled with water." According to the Gospel these pots were there before. The author must have been in a hurry to finish his book and had not time to see them. The author quotes the words of Jesus: "I came that ye may have life and have it more abundantly." And so he goes on to inform us that Jesus made water into wine in order to provide life more abundantly. Yes, we are really overcome by "the author's brilliancy of exegesis." And Cornelius Greenway, Universalist minister of Massachusetts, exclaims: "It is great, just wonderful," about this book.

Something more of this wonderful exegesis we find

in the way the author connects up various historical incidents. We read: "One day Jesus said to him (Simon Peter) 'before the cock crows to-morrow, you will deny me thrice.' Simon was indignant. Though they killed him, he cried, he would never deny! Jesus merely *smiled*, and that night it happened. A lesser leader would have dropped Simon . . . Instead he played a stroke of master strategy. 'Your name is Simon,' he said, 'Hereafter you shall be called Peter.' It was daring, but he knew his man. The shame of the denial had tempered the iron of that nature like fire; from that time on there was no faltering in Peter, even at the death." The author forgot to connect up two other incidents that would have proven his point. We read about Judas, the traitor, that "he hanged himself," and again it is stated in another place: "Go thou and do likewise." And so Frederick Taylor, a baptist pastor at Indianapolis, Ind., writes about the book: "By all odds the best book I have read this year!" If this book is the best he read we wonder what the worst book looked like!

Without the slightest reverence for the Word of God the author misconstrues words and actions of Jesus to suit his purpose of robbing Jesus of His glory. Listen to this: "Baffled by the death of Jesus they (theologians) rejected the splendid truth and fashioned a creed instead. Lambs were put to death in the temple as a sacrifice for the sins of the worshipers; ergo, Jesus was the Lamb of God." A chill goes through my soul when I read all the author's blasphemy against Jesus. In describing Jesus as an outdoor man he reminds us more than once of His physique. And to prove his statements he goes on to tell us that the physical strength and robustness of Jesus was the thing in Jesus that appealed to the women. Listen to the author's wisdom on this point: "Men followed him, and the leaders of men have very often been physically strong. But women worshipped him. . . Women are not drawn by weakness . . . Since the world began, no power has fastened the affection of women upon a man like manliness."

Equally corrupted are the author's statements in the following lines: "He (Jesus) too, talked of the imminence of the kingdom of heaven and warned his hearers, that time was short. But little by little the note of warning diminished; the appeal to righteousness as a happier, more satisfying way of living increased. God ceased to be the stern, unforgiving judge, and became the loving, friendly Father." Again here we are surprised by "the scholarship the author brings to his task and the brilliancy of his exegesis."

Some more of the author's irreverent utterances we find when he deals with some miracles of Jesus. Here is the way the author writes about the man whom Jesus healed at Bethesda: "The old chap spluttered and grumbled, but there was no resisting the command of that presence. He rose, discovered to his amazement that he could stand, rolled up his bed and moved off. . . The shortest



verse in the New Testament is 'Jesus wept.' The tragic note in his story the Gospel record has carefully preserved. How we wish it might also have told us what occurred on the night after the chronic old grumbler was healed." A man who had been bedridden and helpless for 38 years is called an old grumbler. Would the author grumble if he had to be on the sickbed for 38 years? I believe he would, and perhaps he would not be so bold in his blasphemy then.

I have a long outline of notes I have made in reading "The Man Nobody Knows," but I shall be brief and touch only upon one more case where the author robs Jesus of His glory and God of His power. I have in mind the way the author strikes at the power of Jesus to perform miracles, a power He had from God. To the author this power is a physical one. And so he speaks sneeringly of "pictures that show Jesus with a halo around his head as though that was the explanation of his triumph." The author likes to impress upon the reader with such words as "muscles hard as iron . . . the health that flowed out of him to create health in others . . . the steel-like hardness of his nerves . . . the health of the teacher that was irresistible, etc." Nowhere in the Gospels do we find anything of what the author speaks, but with him imagination speaks louder than facts. In commenting upon the words: "He could do there no mighty work, because of their unbelief," the author says: "Whatever the explanation of his miraculous power may be, it is clear that something big was required of the recipient as of the giver. Without a belief in health on the part of the sick man, no health was forthcoming. So it was belief in health that caused Jesus to heal the sick! If the man only believed in health he would be healed."

The publishers of the book, of course, in order to make sales, start out with the statement that the book is "a wholly sincere and reverent effort to picture Jesus Christ as he really was." Imagine yourself standing before a picture of Christ as painted by one of the great masters! You stand with reverence before this picture, because it speaks to you of Him who gave His life for you. That is the picture of Jesus in the Gospels. Again imagine yourself seeing a little wayward boy, blindfolded, making a drawing which in every detail is a caricature of the master painting. That is "The Man Nobody Knows."

(Paper read before the Twin Ports Lutheran Ministerial Association in Duluth, Minn.)

—The Lutheran Companion.

— An old Welch Minister speaking of the burial of Moses, said, "In that burial, not only was the body buried, but the grave and the graveyard. This is the way in which God's mercy buries our sins. If any one should meet Mercy returning from the funeral of our sins and ask, 'Mercy, where didst thou bury our sins?' her answer would be, 'I do not remember.'" — Selected.

### SIMEON WAITING

When Jesus, by the Virgin brought,  
(So runs the law of heaven),  
Was offered holy to the Lord,  
And at the altar given;

Simeon the just and the devout,  
Who frequent in the fane  
Had for the Savior waited long,  
But waited still in vain,—

Came heaven-directed at the hour  
When Mary held her Son;  
He stretched forth his aged arms,  
While tears of gladness run:

With holy joy upon his face  
The good old father smiled,  
While fondly in his wither'd arms  
He clasped the promised Child.

And then he lifted up to heaven  
An earnest asking eye;  
"My joy is full, my hour is come;  
Lord, let Thy servant die.

"At last my arms embrace my Lord;  
Now let their vigor cease;  
At last my eyes my Savior see,  
Now let them close in peace!

"The Star and Glory of the land  
Hath now begun to shine;  
The morning that shall gild the globe  
Breaks on these eyes of mine!"

Michael Bruce.

### IN GOD'S HARVEST FIELD

The most efficient toilers in God's vineyard do not get the most of their wages in this world. The best work in the world is done not by those who organize on a large scale, but by those who work faithfully in individual lines in the corners and byways. The careful observer will learn that all those who are pre-eminently useful, pay for it in self-sacrifice, suffering, agony, and tears. Surpassing usefulness must be paid for, and most people are not willing to pay the price. — Selected.

### "SEEING THE SUN"

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast away his idols. For twenty years he worshiped the eternal God, revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought a great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."

—Woman's Evangel.



## THE MOST POPULAR BOOK OF OUR DAY

Dr. Alf. Bergin

Would you be interested in knowing something about it? Here are some of the most interesting facts. They are easily proven, and anyone has the chance to be convinced who desires to be.

It has been translated in 835 different languages, 30,000,000 copies were sold last year. 100,000 copies were sold in the city of Denver alone. Enough copies were distributed last year to bring more than one copy to every one of the 25,000,000 families of our nation. Several radio stations have started to broadcast its contents. It consists of sixty-six individual parts or books, 1,139 chapters, 31,175 verses, 773,692 words, 3,586,480 letters, has many authors and has been written at divers times during 1,500 years and yet is a united whole unlike anything else in print.

It may be had for nothing or for any sum, and when beautifully made up demands a large price.

*Luther's Small Catechism* has been translated into some half a hundred languages, *Pilgrims Progress* has been done into even a larger number of tongues, and Luther's hymn, "A Mighty Fortress Is Our God," has perhaps had over one hundred translation, yet no book compares to this one as to translations into many languages. In the State of Pennsylvania last year this book was spread in sixty-two different tongues. The American Bible Society last year published it in 108 different tongues. This society has 3,200 persons working for its spread. One person has traveled 65,000 miles, visited 185,000 homes and distributed 110,000 books.

No one can read this book without being benefitted by it. It has encouragement for the sad, warnings for the frivolous and shows the true way to happiness for all. Even in death, disease and distress it is the best of friends. Ought we not to be familiar with the contents of such a book?

—Lutheran Companion.

## BREND, THE WHALER

Down by the quayside we meet all sorts of people, men of all religions and no religions; some who scoff, others who argue, many who accept our tracts with a "Thank you," and pass on. But I have never met any man of any country who wanted to die an enemy of God. All seem instinctively to desire like Balaam, "Let me die the death of the righteous, and let my last end be like his," Num. 23: 10, to be friends with God at the end, and go to heaven at last.

James Brend was a whaler. Before he left, I had a long talk with him on eternal things, reminded him of the danger of his calling, the peril of the Arctic seas, the possibility of death, and the need of being ready to meet God. "All true, sir, all true; but there will be mercy for a man if he seeks it at last, won't there?" was the old whaler's reply. "God's mercy is in Christ, Brend," I said, "and if you want it, receive it now, while it is within

your grasp; do not leave it to the chance of a dying hour. You may have enough to occupy you then, without having to settle the great question of your soul's salvation." Then as I left him I quoted the words, "Christ Jesus came into the world to save sinners," 1 Tim. 1: 15. That was the last I saw of James Brend. He was crushed by a barrel of water rolling into the hatchway of the ship while in the North Sea, and while lying in great pain he said to a shipmate, "I've got to go, and I'm glad I did not leave it till a dying hour, as once I thought I might. I learned from the Bible before we left the port that 'Christ Jesus came into the world to save sinners,' and I'm quite sure that I'm one of them. Ever since I heard that, I've been a peaceful man. The fear of death is gone and I feel like a man going to his home." It was a great joy to me to hear that the old whaler did not put off his salvation to a dying hour, but in the days of his health received God's glad tidings into his heart, that "Christ Jesus came into the world to save sinners," and put in himself as "One of them."

— Selected.

## THE BLACK JEWS OF ABYSSINIA

The missionaries of the London Jews' Society who are at work among the Black Jews of Western Abyssinia, have just celebrated their diamond jubilee. Missionary work among the Falashas or Black Jews was begun by the Church Missionary Society before 1838, for in that year the missionaries were banished. The work was again resumed in 1855, and in 1859 the London Jews' Society sent out a worker. From 1864 to 1868 the missionaries were thrust into prison. Until 1923 no work was carried on among the Black Jews, but since then the London Jews' Society has kept workers in the field. Rev. Thomas Chalmers, Editor of *The Jewish Missionary Magazine*, states that the Black Jews have evidently been in Abyssinia from before the days of Christ. Their worship is modeled after the Tabernacle, with its altar and sacrifices, and not after the synagogue. They are unfamiliar with the Feasts of Purim and Dedication, which points to a separate existence from before the days of Esther.

—The Alliance Weekly.

— Christianity did not create the mysteries, sorrows and perplexities incident to this earthly life. Were we to throw the Bible away, these problems, tragedies and sufferings would still be with us, without the light, hope and comfort given by teaching of the Scriptures. Think of what death would mean without the assurances of immortality contained in the Divine Revelation! Surely, it is better to "See through a glass darkly" than not to see at all.

— Selected.

Our best and greatest mission field are our children in our home church.

With sanctification the Holy Spirit gives tact and a sense of propriety as no human training can give it.



**THE SAVIOR'S HUMILITY**

"Christ Jesus . . . emptied Himself."

"He humbled Himself . . . even unto death."

How utterly the Crucified lost sight of self. He emptied Himself of all that heaven held to come to earth, and then emptied Himself of all the earth had left Him, for the sake of Love's divine mission. Who was ever so poor as He! He had nothing but a stable to be born in, nothing but a manger to be laid in. He had not so much as a place where to rest His head; even His cross was not His own, and His grave belonged to another. It is pathetically written that, to the traitor He left His purse; to the soldiers, His robe; to the beloved disciple, His mother; to the dying thief, His promise of paradise; to the penitent Peter, His pardon; to His Father, His last breath and departing spirit, and to His followers, His peace. Naked He came into the world; while here He got nothing, though He gave everything; and naked He went the way to the tomb. Do you wish to follow Him? Count the cost; for along that way self must be left behind to walk with Him. — Dr. A. T. Pierson.

**THE ANTI-RELIGIOUS DECREE IN RUSSIA**

A new anti-religious decree recently enacted by the Soviet Government aims at the suppression of religion in Russia. For several years the Government allowed various religious groups to carry on work without putting too much obstacles in the way; its purpose was to weaken thereby the Russian Orthodox Church. But the response in city and village was too encouraging to please the Government. And some of the Russian Orthodox priests began to imitate the methods so successfully employed. The Government felt obliged to pass further laws in addition to the restrictions already existing.

The new decree requires that all members of any religious community numbering twenty or more persons must be registered in one church, chapel, or mission room; they are forbidden to worship elsewhere in their own town or in any town in Russia. Priests, deacons, and Christian ministers are forbidden to conduct services in any church, chapel, or mission room save in that one where they are registered. Nor can they use any religious books, ikons, vestments, or sacerdotal vessels except for the one church where these objects are registered. "No church or Bible room may be used for, nor may any registered religious community engage in, any activities other than religious worship. This last puts a stop to all welfare work which Christians have successfully carried on. Still another edict forbids that any room or building be rented for religious purposes if it can possibly be used for living quarters.

Much, of course, will depend on local authorities for the effectiveness of the above laws. This fresh effort against religion will sadly increase the trials of Russian Christians and our missionaries. May we constantly up-

hold them by our prayers. After all, these are but man-made laws, and God's power and love are the same. He is able to bring about full liberty for His work in Russia. Let us continue to ask Him for such liberty until we see the opened doors which will make it possible for millions of precious souls in Russia to hear the gospel of Christ.

—The European Christian.

**FROM OUR CHURCH CIRCLES****Mississippi Valley Pastoral Conference**

The Mississippi Valley Pastoral Conference will meet at Winona, Minn., Rev. Paul Froehlke, pastor, on Tuesday evening January 28th, after services and Wednesday forenoon and afternoon.

Papers: Isagogic Treatise on the Gospel of Matthew, continued, Theo Mueller; Isagogic Treatise on the Gospel of Mark, Richard Mueller; Exegesis on the Third Chapter of the Epistle to the Hebrews, F. Kurzweg.

Sermon: A. Sauer (A. Vollbrecht), English.

Confession: I. Brackebusch (A. Werr), German.

Notice: Please inform local pastor whether you intend to come before or after supper.

W. C. Limpert, Sec'y.

**St. Croix Pastoral Conference**

The St. Croix Pastoral Conference meets in St. James Church, Cherokee and Annapolis Sts., St. Paul, Minn., on January 21st and 22nd.

Essays: The Augsburg Confession, its Origin and Purpose, Rev. P. T. Bast; The Sphere of Activity of a Lutheran Pastor's Wife, Rev. G. A. Ernst; Exegesis: 2 Timothy 2, Rev. Carl Bolle.

Confessional: Rev. A. E. Frey (Rev. G. A. Ernst).

Please register with Rev. Carl Bolle, 958 South Smith Ave., St. Paul, Minn.

**Southwestern Conference of Wisconsin**

The Southwestern Conference of Wisconsin convenes the last full week in January 21-23 from noon to noon with Rev. Schwartz at West Salem, Wis.

Confessional Sermon: C. W. Siegler — G. Vater.

Sermon: Richard Siegler — E. Zaremba.

Service: Wednesday evening.

Papers to be read by: Rev. H. Kirchner, Exegesis of 1 Cor. 11, 1 etc.; Wm. Lutz, Catechism, question Nr. 355. J. H. Schwartz; Chicago Thesis, No. 1, Conversion.

S. Vater, Sec'y.

**Winnebago Pastoral Conference**

The Winnebago Pastoral Conference will convene at the Ev. Luth. parochial school-house, Nebraska Street, Oshkosh, Wis., Rev. E. Benj. Schlueter, pastor, from January 20 to 22. The first session will be January 20, 7:30 P. M. January 21, 7:45 P. M., an English com-



munion service will be held. Pastor E. Pankow will deliver the sermon, or his substitute Pastor Gerh. Pieper.

The following papers will be read:—

1. A History of the Augsburg Confession (English), by K. Timmel.
2. The 15th Paragraph of the Augsburg Confession (German), by O. Theobald.
3. A Biography of the Apostle Paul as Pastor and Missionary (English) by E. Benj. Schlueter.

Pastor Schlueter will be highly pleased to have you make your announcement to him early and state whether you plan on arriving January 20 before supper.

F. C. Weyland, Sec'y.

#### Northwestern Lutheran Academy

The cornerstone of the new dormitory for Northwestern Lutheran Academy was laid on Thanksgiving Day. Due to inclement weather and poor roads many guests who had intended to be present for this occasion could not be with us. The services which were to commemorate this event were conducted in Zion Lutheran Church. The Pastors H. Schaar and E. Schaller spoke in the English and German language respectively. The true cornerstone of our school is, and must needs be, Christ; such was the central thought of both sermons. After the services proper the audience drove out to the school grounds where the Rev. E. R. Gamm solemnly read the ritual and laid the cornerstone. Into the stone were placed copies of the confessional writings of our church, of our synodical Catechism, and various other booklets and items of interest. The chief contents of the stone, however, is a copy of the Greek New Testament, a symbol to future ages that Christ is the true cornerstone of all Christian education.

We had hoped at this time to show cuts of the front elevation and the first floor plans of this building. Due to delay in the office of Mr. D. Gauger, our architect, this cannot be done. As soon as possible we shall have these pictures and perhaps a few others ready for publication. The brick work has progressed rapidly, so that only a few days more will complete it. The roof is under construction, and, unforeseen accidents barred, we hope that the building will be ready by March 1.

As the Christmas recess draws near, we can report that we have lost only one scholar during the first part of the year. This is encouraging, when compared with last year's losses. The health of the students and teachers has also been very good throughout the term, so that class work progressed without undue interference. The scholars seem to take a lively interest in their work, which naturally makes the work of the teacher more pleasant. Our congregations are also much interested in the school, as shown by the numerous gifts which we have received for the kitchen. May the Lord of the Church keep his guiding hand over us, so that this spirit may continue.

K. G. Sievert.

#### Silver Jubilee

On the 19th of November Rev. Arnold Hoenecke's silver anniversary was celebrated by his congregation and the Southeast Michigan Conference.

In the absence of Rev. K. Haase, due to illness, Rev. Carl Lederer of Conklin, Michigan, a classmate of the celebrator, delivered the jubilee sermon. A severe snow-storm made it impossible for some of the conference brethren living farther away to attend, but most of the members of Grace Congregation were in attendance.

After the close of the divine service the guests were invited to partake of a lunch served in the church basement by the ladies of the congregation, and during this report toasts and speeches were given by members of the Missouri and our Synod. A purse of silver was given the celebrator by members of Grace Church in token of thankful appreciation.

May the Lord bless the celebrator and Grace Congregation of Muskegon Heights in the future as He has in the past.

R. C. T.

#### Anniversary of Dedication

Sunday, December 15, the St. John's Ev. Luth. Congregation of Lomira, Wis., observed the 25th anniversary of the dedication of their present church building. The Gospel of Christ, that is the power of God unto salvation to every one that believeth was preached in the forenoon by Rev. J. Klingmann and in the afternoon by Rev. Otto Toepel. In their sermons they reminded us of the grace of God which was bestowed upon us in these twenty-five years and exhorted us therefor to give thanks to the Lord.

Mr. and Mrs. Wm. Voge having faithfully served the congregation for more than twenty-five years as janitor of the church were also remembered by the pastor of the congregation, as a gift of the Lord for which to thank God and to pray to the Lord to keep them in good health so that they may be able to continue their work for many years to come.

The thank-offering consisted of \$80.58.

R. F. W. Pietz.

#### 400th Anniversary of Luther's Small Catechism

St. Paul's Congregation, St. James, Minn., observed the 400th anniversary of Luther's Small Catechism October 27. The wonderful autumn weather permitted to hold the celebration on the church lawn. The collection for New Ulm with a donation of \$25.00 from the Ladies' Aid totaled \$217.70. Speakers were Shippanowske, Schaller, Bramscher, and Gehm.

Ernst C. Birkholz.

#### Installation

Rev. W. E. Pankow was duly installed as pastor of Emanuel Lutheran Congregation of New London, Wis.,



on the 15th of December, 1929, Rev. M. H. Pankow assisting.

Address: Rev. W. E. Pankow, 721 Lawrence St.,  
New London, Wis. Ad. Spiering.

**Ordination**

By authority of President J. G. Glaeser, I ordained my son, Roland C. Hillemann, who has been called by the Plum City-Eau Galle-Waverly, Wis., parish, as a minister of the Gospel, on the third Sunday of Advent. Rev. G. M. Thurow and Rev. Henry Gieschen assisted in the service. May God bless him and his work.

M. J. Hillemann.

**Acknowledgment and Thanks**

The following donations have been received by Dr. Martin Luther College, New Ulm, Minn., during the past fall:

*New Ulm, Rev. G. Hinnenthal:* 2 sacks apples, 2 sacks vegetables, 2 sacks potatoes, 1 box plums, 104 quarts canned goods.

*Arlington, Rev. R. Heidmann:* 29 sacks potatoes, 11 sacks apples, 1/2 gallon lard, 1 gallon honey, 223 quarts canned goods.

*Essig, Rev. P. Gedicke:* 5 sacks potatoes, 1/2 sack oats, 1 bu. beets, canned goods, lard, 2 pillows for the sick rooms.

*Darfur, Mrs. J. Gehm:* 10 quarts canned goods.

*Balaton, Rev. J. Bade:* 13 sacks potatoes, 2 sacks apples, 1 sack carrot, 1 sack vegetables, 1/2 sack ground cherries, 1/2 sack onions, 1/2 sack carrots, 20 quarts canned goods, 15 gal. sulphured apples, 3 gal. lard, 2 pounds honey.

*Acoma, Rev. W. Voigt:* 16 sacks potatoes, 2 sacks vegetables, 4 sacks grain, 2 sacks cabbage, 1 sack beets, 6 bu. carrots, beans, squash.

*Marshall, Rev. E. Birkholz:* 5 sacks potatoes, 2 sacks apples, 2 bu. beets, 12 quarts canned goods, carrots, squash, \$4.65 cash.

*Hendricks, Rev. A. Birner:* 24 sacks potatoes, 1 sack carrots, 1 sack pumpkins, 1 sack cabbage, 1 sack beets, 67 quarts canned goods, 8 pounds honey, onions, beans.

*Millville, Rev. J. Lenz:* 13 sacks potatoes, 5 sacks carrots, 1 sack beets, 3 sacks onions, 2 sacks apples, 4 sacks cabbage, 1 sack squash, 2 sacks pumpkins, 1 sack sulphured apples, 1 gallon lard, 50 pounds flour, 33 quarts canned goods, 2 pillows for the sick rooms.

*Echo, Rev. J. Schrader:* 10 sacks potatoes, 2 sacks cabbage, 1 sack beets, 1 sack carrots, 1 gallon honey, beans, onions, canned goods.

*St. James, Rev. E. Birkholz:* 12 sacks potatoes, 4 sacks oats, 2 sacks cabbage, 1 sack beets, 1 sack corn, 1 sack apples, 1/2 bu. carrots, squash, pumpkins, 1 sack vegetables.

*Vesta, Rev. C. Brickmann:* 13 sacks potatoes, 2 sacks carrots, 1 sack cabbage, 1 sack beets, squash, pump-

kins, beans, onions, 3 gal. lard, 6 pounds honey, 34 quarts canned goods, \$3.00 cash.

*Seaforth, Rev. G. Schuetze:* 7 sacks potatoes, 3 sacks vegetables, 4 quarts canned goods, \$1.30 cash.

*Sheridan, Rev. G. Schuetze:* 8 sacks potatoes, 1 sack beans, 5 sacks vegetables, 1 box onions, 5 pounds butter, \$5.00 cash, 11 quarts canned goods.

*Winfield Tp., Ladies' Aid:* \$20.00 cash.

*Emmett, Rev. F. Zarling:* 9 sacks potatoes, 3 sacks vegetables, 1 sack pumpkins, 10 quarts canned goods.

*Flora, Rev. F. Zarling:* 9 sacks potatoes, 3 sacks vegetables, 1 sack pumpkins, 5 quarts canned goods, squash.

*Sleepy Eye, Rev. W. Albrecht:* 53 quarts canned goods.

*Verdi, Rev. P. Spaude:* 11 sacks potatoes, 5 sacks vegetables, 1 sack onions, 3 sacks pumpkins.

*Lake Benton, Rev. P. Spaude:* 3 sacks potatoes, 1 sack onions, 2 sacks apples, 1 box pork and beans.

*Oshkosh, Rev. C. Kuske:* 13 quarts canned goods, 2 sacks potatoes.

*Wellington, Rev. E. Fritz:* 3 sacks potatoes, 6 sacks vegetables, pumpkins.

*Brighton, Rev. H. Am End:* 12 sacks potatoes.

*Sanborn, Rev. R. Schierenbeck:* 21 sacks potatoes, 1 sack cabbage, 1 sack onions, 4 sacks carrots, 55 1/2 quarts canned goods.

*Lake City, P. Bremer:* 8 quarts canned goods, *Mrs. H. Dorn,* 2 quarts canned goods, *Mrs. H. Bremer,* 2 quarts canned goods.

*Gibbon, K. Sievert:* 2 sacks potatoes, 1 sack vegetables.

*Courtland, J. Schiller:* 1 sack apples, 1/2 bu. potatoes.

In behalf of our college I thank the donors most cordially.  
E. R. Bliefernicht.

\* \* \* \* \*

The Ev. Luth. Theol. Seminary of Thiensville, Wis., gratefully acknowledges the receipt of 5 gal. of honey, donated by Mr. John F. Laubenstein of Fredonia.

Joh. P. Meyer.

\* \* \* \* \*

The following congregations and members thereof have sent us donations for our kitchen during the past weeks, and we wish to extend our heartfelt thanks to them in behalf of the Academy.

Congregations of the Eastern Conference of our District: a load of foodstuffs of various kinds; the parish Faith-Dupree, S. D.: canned goods; the congregations South Shore-Germantown, S. D.: vegetables and canned goods; Mr. Dieterle of Athboy, S. D.: chickens and other eatables; Mr. G. Ellwein, Bowdle, S. D.: canned goods and honey; Mr. A. Kaaz, Summit, S. D.: a turkey; the congregations at Eales and Akaska, S. D.: several shipments of chickens; the congregations at Grover, S. D.: \$8.00 (by Mr. E. Mischke).  
K. G. Sievert.



### Change of Address

Rev. Ad. Spiering, 1009 36th St., Milwaukee, Wis.  
Rev. R. H. Vollmers, 415 G St., Geneva, Nebr.

### MISSION FESTIVALS

**Kenosha, Wis., Friedens Church,** Carl H. Buenger, pastor.  
Speaker: Wm. Lehmann. Offering: \$403.45; School Children, \$64.12; Mission Sewing Society, \$25.00; total, \$492.57.

#### Seventeenth Sunday after Trinity

**Freeland, Mich., St. Matthew's Church,** A. J. Fischer, pastor. Speakers: B. J. Westendorf, Prof. E. Berg. Offering: \$54.78.

#### Twenty-first Sunday after Trinity

**Winona, Minn., St. Matthew's Church,** Paul Froehle, pastor. Speakers: Rich. Mueller, Theo. Schoewe, Theo. Albrecht. Offering: \$384.81.

#### Twenty-second Sunday after Trinity

**St. Paul, Minn., Mount Olive Church,** C. Koch, pastor. Speakers: W. F. Weindorf, Karl Plocher. Offering: \$140.00.

### ITEMS OF INTEREST

#### Night

The Russian Lutheran press service of Riga, Latvia, reports the following quotation from a letter from Russia:

"I recently attended an evening service of worship. In the middle of the church was the dead body of a young woman. After the service the funeral was to take place. The daughter of the deceased, an eleven-year-old girl, stood beside the coffin. The child was asked why no one else came. She replied: 'Daddy is not allowed to come to church. He is an employee of the Soviet government. Perhaps he will come to the cemetery later when it gets dark . . .'"

#### Power, Divine or Human

In its fight to foist atheism upon the Russian people, the Soviet government has issued anti-religious textbooks for the various guilds and classes of workers. An example of the argument taken by *Kirchen-Blatt*, Waverly, Ia., from a textbook issued for the farmer-peasants, is the following:

"As far as the farmer is concerned the place of God is taken by the threshing machine and the tractor plough; for the workman in the factory it is the machine shop and the machine. In place of 'Providence' their own power is worshipped. The industrialization movement, electrification, and farm labor only are divine. Instead of praying for rain, the farmer may depend upon artificial irrigation. Instead of prayers against hail storms, they may scatter the clouds by explosion. Instead of asking divine protection against lightning, they use lightning conductors. Instead of seeking the blessings of the church upon the fields, they ensure a crop by selecting better seed.

#### Labors of a Pioneer

Robert Morrisson, English missionary a century ago to China, overcame many obstacles in order to give the Chinese the Christian Bible. When, at nineteen, he decided to enter the Gospel ministry, he undertook the study of Latin. Later when he volunteered for foreign missionary service in China, he studied astronomy and medicine and went to work for the East India Company, and became a master of the Chinese language. He translated the Book of Acts, he printed sermons in Chinese in tract form, then the Gospel according to Luke, and a Chinese grammar.

A Roman Catholic bishop issued a curse upon all who held intercourse with Morrisson. A Chinese king published an edict making it a capital crime to issue books on the Christian religion. Morrisson kept at work. After six years' effort in China, he completed his translation of the New Testament. He later translated all of the Old Testament except twelve books which were rendered by a fellow-laborer, William Milne. When Morrisson died, two Protestant missionaries and three active native Christians constituted the entire Protestant Church in China.

#### To Proselyte Greek Catholics

The Jesuits have established in Rome a new "Russian seminary" intended to enroll only young Russians of the Greek Orthodox faith who are to be converted from Greek Catholicism to Roman Catholicism and sent back to Russia as priests.

#### Nonagenarian Chosen Leader

The Baptist Union of Australia has elected as president a man ninety-five years old. Mr. Stow Smith, the new president, has been a leader among Australian Baptists for many years, advocating the need of an evangelistic ministry, and is said to possess the largest private theological library in South Australia.

#### Mutes Observe Anniversary

The third anniversary of the organization of St. Philip's Lutheran Church for the Deaf, Philadelphia, was celebrated a few weeks ago, at a special service held in the Church of the Transfiguration. Seventy-five deaf mutes attended the celebration, wherein they shared sermon, hymns, and liturgy through the use of the sign language with Rev. Edward F. Kaercher, said to be the only ordained Lutheran pastor in the United States who is himself a deaf mute. Rev. G. H. Bechtold, secretary of the Board of Inner Missions of the Pennsylvania Ministerium, who was responsible for the organization of this congregation together with several similar ones in eastern Pennsylvania preached the sermon.

### WEST WISCONSIN DISTRICT

November, 1929

Rev. H. Allwart, Leeds	\$ 69.40
Rev. C. H. Auerswald, Prairie Farm	32.00
Rev. C. H. Auerswald, Dallas	10.04
Rev. A. Berg, Sparta	65.00
Rev. C. E. Berg, Ridgeville	50.76
Rev. J. W. Bergholz, La Crosse	261.30
Rev. A. Bergmann, R. I. Wausau	61.42
Rev. Gerh. Fischer, St. Peter, Savanna	85.86
Rev. Gerhard Fischer, St. Matthew, Savanna	26.00
Rev. Gust. Fischer, Ringle	76.15
Rev. Gust. Fischer, Schofield	105.00
Rev. Gust. Fischer, Wausau	100.00
Rev. Gust. Fischer, Hamburg	14.60
Rev. H. Geiger, Randolph	68.53
Rev. J. G. Glaeser, Tomah	132.45
Rev. M. J. Hillemann, Marshall	25.42
Rev. O. E. Hoffmann, Poplar Creek	10.00
Rev. O. E. Hoffmann, Iron Creek	14.44
Rev. O. E. Hoffmann, Beyer Settlement	27.61
Rev. H. Kirchner, Baraboo	321.93
Rev. J. Klingmann, Watertown	74.50
Rev. R. P. Korn, Lewiston	98.61
Rev. C. F. Kurzweg, T. Norton	63.60
Rev. H. Kuckhahn, St. Charles	22.25
Rev. P. Lehmann, Hubbleton	72.89
Rev. P. Lehmann, Hubbleton	72.89
Rev. P. Lehmann, Richwood	76.32
Rev. W. Lutz, T. Summit	24.80
Rev. W. Lutz, New Lisbon	121.80
Rev. W. Lutz, Mauston	173.75
Rev. G. C. Marquardt, Hurley	6.40
Rev. J. Mittelstaedt, Hillsboro	13.10



Rev. J. Mittelstaedt, Wonewoc .....	52.25
Rev. R. W. Mueller, Arcadia .....	20.00
Rev. M. J. Nommensen, Juneau .....	61.47
Rev. A. W. Paap, Johnson Creek .....	65.66
Rev. Aug. Paetz, Friesland .....	19.25
Rev. H. A. Pankow, Hustler .....	62.52
Rev. H. A. Pankow, Indian Creek .....	11.01
Rev. Chr. Sauer, Ixonia .....	27.00
Rev. H. Schaller, Medford .....	40.75
Rev. H. Schaller, Medford .....	30.46
Rev. H. C. Schumacher, Brodhead .....	29.22
Rev. H. C. Schumacher, Milton .....	94.00
Rev. J. H. Schwartz, West Salem .....	124.59
Rev. R. Siegler, Personal .....	15.00
Rev. G. M. Thurow, Waterloo .....	550.00
Rev. Theo. Thurow, Sun Prairie .....	35.24
Rev. F. Weerts, Cambria .....	12.00
Rev. A. Werr, Wilson .....	15.36
Rev. H. R. Zimmermann, Cochrane .....	16.35
Rev. H. R. Zimmermann, Cream .....	14.40
Rev. H. R. Zimmermann, Buffalo City .....	2.90
Budgetary .....	\$3,562.32
Non-Budgetary .....	43.04
Total for November, 1929 .....	\$3,605.36

**MINNESOTA DISTRICT**  
**November, 1929**

PASTORS: WALTER G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$8.05, Dr. Martin Luther College, New Building, \$8.25; total \$86.30. WALTER G. VOIGT, Acoma, General Mission \$25.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$8.72, Dr. Martin Luther College, New Building, \$9.00; total \$107.72. WALTER G. VOIGT, Acoma, Theological Seminary \$7.40. WALTER G. VOIGT, Acoma, New Seminary and Debts \$21.00. R. HEIDMANN, Arlington, Synodic Administration \$45.00, General Institutions \$39.00; total \$84.00. J. E. BADE, Balaton, Dr. Martin Luther College \$30.00, Bethesda Lutheran Home \$2.50; total \$32.50. J. E. BADE, Balaton, Indian Mission \$15.00, from Walther League. J. E. BADE, Balaton, Northwestern College \$49.00, Bethesda Lutheran Home, Watertown \$14.00; total \$63.00. WM. FRANZMANN, Baytown, To Retire Bonds \$22.18. WM. FRANZMANN, Baytown, Synodic Administration \$9.66, Twin City Mission, Rev. Frey, \$10.00, General Support \$9.07; total \$28.73. PAUL E. HORN, Bear Valley, Missions \$14.15. PAUL E. HORN, Bear Valley, Missions \$18.93. H. AM END, Brighton, Theological Seminary \$63.80. E. G. HERTLER, Brownsville, Dr. Martin Luther College \$9.25. W. P. SAUER, Buffalo, Home for the Aged \$11.17. R. JESKE, Caledonia, General Mission \$15.00, Indian Mission \$33.00, Home Mission \$33.65, Negro Mission \$10.00, Student Support \$15.00, General Support \$15.00, from Mrs. R. Jeske for Bethesda \$1.00, for Lutheran Children's Friend Society \$1.00, for Indian Orphanage, Arizona, \$1.00, for Wheatridge \$1.00; total \$125.65. WM. PETZKE, Cedar Mills, Theological Seminary \$20.00, Northwestern College \$30.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Mission \$10.00, General Support \$10.00; total \$120.00. OTTO E. KLETT, Centuria, Wis., Negro Mission \$40.00. A. W. BLAUERT, Danube, General Administration, \$38.85. E. H. BRUNS, Delano, General Mission \$52.00, Theological Seminary \$32.00; total \$84.00. R. E. SCHROEDER, Dexter, Finance \$58.65. C. J. SCHRADER, Echo, General Support \$23.00, Greensboro Building \$3.00, Seminary Building etc. \$11.00, Deaf Mute Inst. \$1.25; total \$38.25. M. SCHUETZ, Ellsworth, General Institutions \$22.50. HY. BOETTCHER, Gibbon, Home for the Aged \$9.54, General Mission \$15.00, General Support \$15.00; total \$39.54. HY. BOETTCHER, Gibbon, Home for the Aged \$5.00, Home Mission \$10.00, Student Support \$20.00, General Support \$20.00; total \$55.00. F. W. WEINDORF, Grace, Goodhue, Negro Mission \$25.50. F. W. WEINDORF, St. John's, Goodhue, Negro Mission \$41.03. ED. A. HEMPECK, Hancock, Dr. Martin Luther College \$30.00, Home for the Aged, Belle Plaine \$25.00, General Support \$25.00, Student Support \$25.00; total \$105.00. A. JUL. DYSTERHEFT, Helen, General Institutions \$41.00, Home Mission \$45.50, Dr. Martin Luther College, Sick Room, from Mrs. F. B. \$10.00, Home for the Aged, from Mrs. F. B. \$5.00; total \$101.50. E. G. HERTLER, Hokah, Dr. Martin Luther College \$1.75. M. J. WEHAUSEN, Johnson, Indian Mission \$5.30, Twin City Mission

\$35.25; total \$40.55. M. J. WEHAUSEN, Johnson, Home Mission \$11.30, Negro Mission \$56.25, Poland Mission \$20.25, Student Support \$35.30; total \$123.10. L. F. BRANDES, Jordan, Educational Institutions \$70.00, Home for the Aged \$21.00; total \$91.00. E. G. HERTLER, LaCrescent, Dr. Martin Luther College \$35.70. PAUL W. SPAUDE, Lake Benton, General Support \$8.05. PAUL W. SPAUDE, Lake Benton, from Prof. Schweppe's paper, "Christians and their Children," \$3.20, for 25th Jubilee of Bethesda Home, Watertown, Wis., \$10.00; total \$13.20. PAUL W. SPAUDE, Lake Benton, Home Mission \$12.55, Dr. Martin Luther College, New Building Fund \$10.00; total \$22.55. H. E. KELM, Lanesburg, Negro Mission \$50.00, Poland Mission \$23.55, Student Support \$56.00, Student H. Baumann \$10.00, Dr. Martin Luther College \$25.00; total 164.55. W. FRANK, Lynn, Dr. Martin Luther College \$5.00. A. ACKERMANN, Mankato, Church Extension Fund, Memory Wreath for Mrs. M. Schneider \$16.50. PAUL E. HORN, Mazeppa, Missions \$32.70. PAUL E. HORN, Mazeppa, Mission \$37.20. A. C. KRUEGER, Minneola, Synodic Administration \$65.22. GUSTAVE C. HAASE, Monticello, General Administration \$9.10. GUSTAVE C. HAASE, Monticello, General Administration \$9.90. J. CARL BAST, Morton, Indian Mission, Wis., from H. A. Hempel \$50.00, from H. A. Hempel for Negro Mission \$50.00; total \$100.00, for New Building in New Ulm from Art Club \$50.00, for Lutheran Children's Friend Society, Minneapolis, from Ladies' Aid \$10.00; total \$160.00. F. KOEHLER, Nicollet, Educational Institutions \$49.45, Home Mission \$31.31, Negro Mission \$38.22; total \$118.98. F. KOEHLER, Nicollet, Deaf Mute Inst., Detroit, \$27.76 for Build. Fund, coll. at 25th Wedding Anniversary of Mr. and Mrs. Louis Dahms in memory of the late Ernest Dahms. F. KOEHLER, Nicollet, General Support \$64.41. A. EICKMANN, Nodine, General Mission \$40.00, Student Support \$30.00, Deaf Mute Inst., Detroit, New Building \$6.25; total \$76.25. W. P. HAAR, North Mankato, Theological Seminary \$10.00, Northwestern Coll. \$10.00, Dr. Martin Luther College \$10.00; total \$30.00. A. W. BLAUERT, Olivia, General Administration \$27.00. HENRY ALBRECHT, Omro, Northwestern College \$48.00, Indian Mission \$14.00, Negro Mission \$60.00, General Support \$48.00; total \$170.00. M. C. KUNDE, Oronoco, Synodic Administration \$19.06, General Mission \$1.00; total \$20.06. M. C. KUNDE, Poplar Grove, Synodic Administration \$11.12. AUG. SAUER, Renville, Dr. Martin Luther College \$22.60. H. C. NITZ, Rockford, Gen. Supp. \$49.20. W. P. SAUER, Town Rockford, General Institutions \$50.00, Home for the Aged \$7.47, General Mission \$50.00, Negro Mission \$4.03; total \$111.50. E. C. BIRKHOLZ, St. James, for New Recitation Hall at New Ulm \$192.70 at 400th Catechism Jubilee. C. P. KOCK, Mount Olive, St. Paul, City Mission at St. Paul, Rev. Frey \$40.00. J. PLOCHER, St. John's, St. Paul, Educational Institutions \$90.52, Twin City Mission \$13.00; total \$103.52. A. C. HAASE, Trinity, St. Paul, Synodic Administration \$26.94, Finance \$50.00; total \$76.94. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission memberships from Emanuel's \$3.00, from Trinity \$6.00, from St. John's \$27.00; total \$36.00. G. THEO. ALBRECHT, St. Peter's, General Support \$30.00. G. THEO. ALBRECHT, St. Peter's, General Institutions \$33.00. R. SCHIERENBECK, Sanborn, Home Mission \$75.00, Dr. Martin Luther College \$100.00; total \$175.00. WM. C. ALBRECHT, Sleepy Eye, Supervision and P. and P. \$33.00. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$125.00, Indian Mission \$60.00, Home Mission \$150.00, Negro Mission \$60.00, Poland Mission \$28.00; total \$423.00. WM. C. ALBRECHT, Sleepy Eye, Student Support \$31.60. H. A. KUETHER, Smith's Mill, General Support \$12.10. CARL C. KUSKE, Taunton, Dakota-Montana Academy \$7.16, for Seminary Building Fund and Debts \$4.25; total \$11.41. ALFRED MARTENS, Tyler, \$3.70, Burchard \$1.00, Indian Mission \$4.70. R. JESKE, Union, Indian Mission \$10.00, Home Mission \$9.75, Student Support \$5.00, General Support \$5.00; total \$29.75. PAUL W. SPAUDE, Verdi, Negro Mission \$8.40. PAUL W. SPAUDE, Verdi, for Prof. Schweppe's paper, "Christians and their children" \$2.37. PAUL W. SPAUDE, Verdi, Bethesda Home, Watertown, Wis., for 25th Jubilee \$10.00. KARL BRICKMANN, Vesta, General Institutions \$15.00, General Mission \$20.00, Student Support \$5.24, General Support \$10.00; total \$50.24. E. R. BAUMANN, Wabasso, Home Mission \$15.00, Negro Mission \$10.00; total \$25.00. E. R. BAUMANN, Wabasso, General Mission \$11.00. E. G. FRITZ, Wellington, Indian Mission \$16.00, Home Mission \$35.00, Negro Mission \$16.00; total \$67.00. AUG. SAUER, Winfield, Dr. Martin Luther College \$15.75. CARL G. SCHMIDT, Wood Lake, Negro Chapels \$196.00, at Catechism Jubilee. Carl G. SCHMIDT, Wood Lake, Theological Seminary \$24.00, Northwestern College \$24.16, total \$48.16. PAUL E. HORN, Zumbrota, Educational Institutions \$91.95.

H. R. KURTH, District 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.

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.

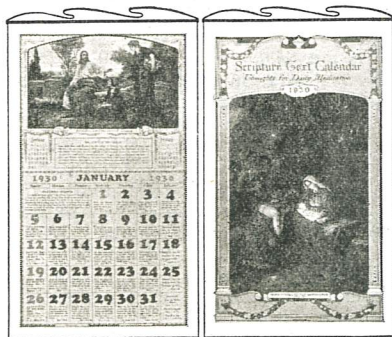
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