

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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No. 1.

"I SHALL NOT WANT"

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17-18.

The New Year dawns. Through all the vanished years
Lord Jesus, I have known Thy shepherd-care.
Should things uncertain fill my heart with fears?
And should the future cause me to despair?
Ah no! The memories of pastures green
And sparkling streams breathe courage to my heart.
Shekinah still beams on in glorious sheen.
I shall not want, for Thou my Shepherd art.

And should my path lead through the wilderness,
Through desert regions, where no bread I see;
Should sore temptations fill me with distress,
Still, my Redeemer, I will trust in Thee!
Thou still hast ways and means Thy flock to feed
Though all the world no pasture should impart.
Thou still canst well supply my every need,
I shall not want, for Thou my Shepherd art.

Why should I fear then, if my toil should fail?
The cattle on a thousand hills are Thine!
Should anxious cares cause my poor heart to quail
When Thou hast wealth in every treasure mine?
Should illness come, and bring through ling'ring days
Sheer helplessness, and poignant pains that smart,
Physician blest, I leave to Thee my ways,
I shall not want, for Thou my Shepherd art.

Should foes oppress, should bitter sorrows come,
Should death lay low a loved one I hold dear,
And should the pilgrim-path that leads me Home
Be strewn with cruel thorns this coming year, —
Should tear-drops fall, still will I hold Thy Hand,
O nevermore from Thee let me depart!
On Thy sure promise I can firmly stand;
I shall not want, for Thou my Shepherd art.

Thou, too, hast wept. Thou, too, hast suffered loss,
Hast hungered, borne temptation's subtle blow.
Thy holy Hands were nailed to Calv'ry's Cross,
Earth's every pain and grief Thou well didst know.
Thus Thou art able well to comfort me
Should I be wounded by the arrow's dart;
Let come affliction and adversity,
I shall not want, for Thou my Shepherd art.

Redeeming love caused Thee to die for me.
Thy precious Blood washed all my sins away;
Thy Father's Arms embrace me tenderly;
Thy Spirit bids me fear not, come what may.
Thy death has won eternal life for me;
My journey Heavenward Thou well canst chart.
O Savior mine, till Eden's gates I see,
I shall not want, for Thou my Shepherd art.

Anna Hoppe.

THOU ART THE SAME, AND THY YEARS SHALL HAVE NO END

Psalm 102:27

The Unchangeableness of Christ in the Flight of Time

Anno Domini, 1931, we write. Nineteen hundred and thirty-one years since Christ came; more than nineteen hundred years the full light of the Gospel has been shining upon the benighted world. How it will continue to shine, or how long a time the world will stand, and all time shall have expired, we know not. The mystery of time is beyond our grasp.

Time is generally taken in a two-fold sense, a general and a special sense. In a general sense it signifies the whole duration assigned to the present world: so long as the world exists, so long is there time; but the period shall come when the great angel shall descend from heaven and pronounce the solemn decree: "time shall be no longer." The time since the creation of the world till the end of all time, — who can fully realize its importance? who can grasp its significance? All the plans of God's providence are to be transacted in this world, and who can fathom them? Above all, His eternal plan of man's salvation was executed during this period once for all. In no other period of time will God provide and execute salvation for man. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

During the period of time races, peoples and nations have risen and fallen, generations have passed away. Where are the ancient ancestors of Abraham, the Chaldeans, where the Assyrian and Babylonian peoples, where the Egyptians of old with their mighty Pharaohs? Ah, what changes, what evolutions have taken place in the course of time! Governments and principalities have been dethroned, civilizations wiped from the face of the earth, and replaced by others: and so shall it be with other generations in successive ages. And all this under the supreme rule of God, all time, past, present and future, being in His hands alone.

In a special sense time signifies the period of human life: as long as we are in the present world, we are said to live in time; the time allotted to each individual from his birth to his death. And this period of time particularly concerns us. When we look back to the past year with its three hundred and sixty-five days, how many have been the changes therein for

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better, for worse! Changes have taken place in our life that have made our heart full of misery. Many who have commenced the past year in affluence, have by the financial panic, which has shaken the commercial world, been reduced to poverty. Thousands upon thousands of people, furthermore, are out of work and suffering under the present times of depression with no promising signs in sight. Others again, who a year ago were enjoying perfect health, are now seriously ill. And still others have met deep sorrow in their home life by losing a beloved member of their family through death. Alas, cups of sweetness have been filled with draughts of gall; joyfulness has been turned into depression and forebodings.

But in the midst of the flight of time and the sorrows and perplexities it harbors in its bosom there is One who towers above all time and who stands as a stable rock amidst the changing billows of the sea of life. It is He whom the Psalmist addresses: "Thou art the same, and thy years shall have no end."

Do you ask who this One is? In the New Testament, Hebrews 1:12, these very words are quoted as addressed to Christ in proof of the fact that He is "the same yesterday, and to-day, and for ever." Yes, Jesus Christ is the unchangeable One in the flight of time.

Consider, for a moment, the unchangeableness of Christ in the midst of the continuous changes that take place in time. Though centuries pass by, though generations of men come and vanish again, though governments and principalities, and all the works of men crumble, though the whole world with all its science and knowledge and theories, with all its inventions and discoveries and all its accomplishments is ever subject to change: — all this brings about no change with Christ. It does not impede His conquering course through the world, does not diminish His power, does not interfere with His ruling and governing His kingdom on earth; does not change His Word and the truth revealed and taught by Him; it has no deteriorating influence upon His doctrines and principles; much less does it diminish His love and mercy towards sinners; nor does it change the attitude of His Church in its doctrine and practice. No, Jesus Christ is the same and remains the same, unchangeable and eternal, immutable, even as He was from eternity.

It follows, then, that as Christ is the same yesterday, to-day, and for ever, not only His years had stretched through all the generations of men, and all the changes which had occurred upon earth; and that He would continue to exist to the very close, unchangeably the same, but that every year of His existence is a year of grace and salvation for us, a year through the whole length of which we may joyfully exclaim: "Lord thou hast been our dwelling place in all generations." "He that dwelleth in the secret place of the most High shall abide under the shadow

of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

Consider, furthermore, Jesus Christ being the same at all time will give to each and every year of our lives its true value. What are all our years we live on earth without Jesus? They have no value whatsoever, but are vain and void. Without Jesus the Savior every span of life is a waste of time. To spend a year without Jesus is to live a year bereft of divine grace and spiritual blessings, a year burdened with sin and disgrace and the terrors of judgment, an unhappy, miserable year. Do we not see, then, that Jesus Christ, the Immutable, alone can give real value to the years of our lives? Jesus His name is, which means Savior, Redeemer, Helper, Deliverer. In this name every year of our life must be a year of blessing.

Entering, therefore, on a new year in this name we need not fear. Jesus Christ the same yesterday, to-day, and for ever being with us we have the assurance that whatever happens is permitted by His all-embracing and ever-ruling providence, and must serve for our good. It is not chance, or accident, or natural law, or human agency, or Satan's power that rules, no, it is Jesus and He rules for our good. No matter of what character and what it may be, great or small, calamitous or joyful, His hand is over it, and we can feel secure. Therefore, let us cast all our care upon Him, for He careth for us.

Nor need the Church be afraid for its future. The same Christ who has founded His Church nineteen centuries ago is with her to-day and will remain with her unto the end of time. Jesus Christ is the same to-day as He was yesterday in the teachings of His Word. He preaches to-day the same as when He preached during His ministry on earth; He has not changed His doctrine; men may ridicule and laugh, but still they stand the same — *semper idem* written upon every one of them. They shall not be removed or altered. Hence, the old truth that Paul preached nineteen centuries ago, and that Luther preached four hundred years ago, is still the truth which shall be preached in this so-called enlightened twentieth century. There is no improvement, no change of doctrine there.

So long as the pure Gospel is being preached among us so long Jesus Christ the same yesterday, to-day, and forever is with us, and we need not fear. "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. — God is in the midst of her (His Church); she shall not be moved: God shall help her, and that right early."

Anno Domini, 1931. This is an acceptable year of the Lord. Write this over the portal of your heart, and it shall be a year of blessing.

J. J.

COMMENTS

"Much More — Or Else Much Less" "It (the federation movement) has reached a crossroad. It must now become much more than it is, or else much less," The Christian Century quotes Mr. H. Paul Douglass, who after a three-year study of inter-church relations, made under the auspices of the institute of social relations, reports the results of his investigations in twenty-four cities.

Mr. Douglass finds that the existing ecclesiastical machinery is designed for denominational advancement and is, therefore, inefficient "in the interest of those great common objectives which now command the serious attention of most earnest Christians."

He holds that the attempts toward cooperation made so far do not answer their purpose. One of these attempts is the organization of the Federal Council of Churches.

The Christian Century says:

In comparison, the forces and resources of such cooperative organizations as the Federal Council are too small to do much. The second is that the Federal Council itself is "opportunistic." It has no definite plan of action and no clearly defined field of responsibility." "Cooperative work is simply carried on up to the point at which somebody challenges its wisdom or authority." In general, the lay mind pushes forward toward more generous cooperation, and the ecclesiastical mind holds back, like "a mouse dallying with a trap — terribly afraid of getting farther than they intend." Here is the problem which the Federal Council prepared to face, and then did not face, at Rochester — the problem of allocating to the council itself some definite areas of responsibility of a more serious nature than those so far undertaken by the tacit consent of the constituent denominations. Nobody in particular is blamed for this condition. Of course a federation of denominations can do only what the denominations are willing to let it do. Nevertheless, the federation movement, in Mr. Douglass's judgment, has reached a crossroad. It may have reached its peak. "It must now become much more than it is, or else much less."

We take it as Mr. Douglass's opinion that a federation of churches become truly efficient only when it ceases to be a federation, when the federated churches practically merge into one church, not necessarily organically, but, rather, as far as doctrine and polity is concerned.

This conclusion does not at all surprise us. The only true objective a Christian church can have is the edifying of the Body of Christ to the glory of God and for the welfare of souls. This objective can be attained only through the Word of God. The Church is God's witness in this world, his herald to the nations. So the work of a church is preaching. In 1 Peter 4: 11, we are admonished: "If any man speak, let him speak as the oracles of God." A church that wants to preach must, therefore, be certain that it is delivering God's message to men without adulteration and in its fullness and is able to offer men everything they need for the eternal welfare of their souls. That being the case,

a church can cooperate efficiently, in the sense of Holy Scriptures, only with churches that are one with it in the faith. We can, and do, respect the ministry of every Christian body, we, for instance, do not seek to proselyte from such a body, but we cannot delegate any part of our work to a church that differs from us in doctrine and in practice. To do this, would be to disobey the Word of God and to defeat the very purpose of our preaching. It is, therefore, not fair to say that churches are wasting moneys for the advancement of their denomination if they are not clearly breaking into a field of another denomination to proselyte from people already under its spiritual care.

From the experience that others seem to have made, our church members can learn that our church in holding itself aloof from such federations and practicing fellowship only with those who are truly one with us is not hindering but, rather, furthering the work of the Church of Jesus Christ.

J. B.

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Bishop Manning Fights the Good Fight There used to be current an ill natured gibe at the Episcopalian church, that it "meddled neither with politics nor religion." Things have changed somewhat now. Bishop William T. Manning of the diocese of New York in the Episcopalian church got into the limelight when he delivered his well advertised sermon against Ben Lindsey, exponent of companionate marriage, at the Cathedral of St. John the Divine, New York City, on December 7. Before an audience of 3,500 people the bishop delivered a vitriolic address on "companionate marriage and other issues." Our report is taken from the Chicago Tribune.

The pews were well filled and men and women stood six deep in the rear of the auditorium. A press table for reporters stood near the altar rail — a new accessory in church furniture. The bishop had advised the congregation that "this is a time for speaking out," and, continuing his sermon, had attacked Judge Lindsey by name for his teachings on what the bishop called "free love."

"As to his last book," the bishop shouted, "it is in my regard, one of the most filthy, insidious and cleverly written pieces of propaganda ever published in behalf of lewdness, promiscuity, adultery, and unwarranted sexual gratification."

But Judge Lindsey was present also. At the conclusion of the sermon the former judge, who had been seated at the press table, jumped on the top of this table, and, with a face flushed with anger, shouted: "Bishop Manning, you have lied about me." Then pandemonium broke loose. Mr. Lindsey was forcibly ejected from the church, while the bishop vainly pleaded with the organist to play the hymn which he gave out: "Fight the good fight, with all your might."

It is, perhaps, unjust to lay the whole blame for this disgraceful scene on the ex-judge Lindsey, who no doubt

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erred in disturbing the public services in church. We believe that part of the blame must be borne by the bishop himself, whose flair for publicity had advised not only his parishioners on his sermon subject of this Sunday, but had also invited and prepared for the reporters of the daily press, always eager for a bit of sensationalism, especially where the clergy is concerned. Be that as it may, the bishop must be lauded for the firm stand that he took on companionate marriage.

His courage is all the more to be commended, when it is made known that all of his clergy are not so determined against this foul nastiness so sedulously preached by Mr. Lindsey. It is disclosed — we quote the *Chicago Tribune* again — that the Protestant Episcopal clergy, at least in and about New York, is divided into two factions on this question. The Rev. Eliot White, assistant rector of Grace Church, one of the fashionable parishes of Manhattan, disclosed that two months ago he had married his own daughter into companionate wedlock. "In addition to signing a pledge," said the Rev. Mr. White, "my daughter and her husband indicated at the time of their marriage that they were going to postpone for a time the having of a family. "The minister said that he had not questioned the bridal pair on their ideas on divorce, but that for himself he believed in divorce. Comment on this minister of the Gospel of Jesus Christ and his views of his office seems hardly necessary.

Meanwhile, the *Commonweal*, a weekly review of literature, art and public affairs from the Roman Catholic point of view, contained two editorials in its issue of yesterday (December 12 or 13) praising Bishop Manning and blaming the whole Lindsey episode on a desire for free publicity by the League for Public Discussion, under whom the former judge will lecture next Saturday evening in Mecca Temple. We quote now from the *New York Times*. "Whatever else may be uncertain in this fantastic happening, certainly there rarely can have been delivered from the pulpit of any church so deadly a denunciation of an individual as the one heaped upon Judge

Lindsey by Bishop Manning. For the latter's stand in this matter we frankly proclaim our sympathy and admiration. He really champions the moral standards of Christianity — and in refreshing contrast to many of his own fellow-clergymen, he refuses to consider those standards debatable."

As to the laudation of Bishop Manning from the Catholic Church there is another angle that must be considered. The bishop seems to be a highchurch man, that is to say an Episcopalian who leans rather dangerously far toward the Catholic ritualism, episcopacy, the real presence in the mass, etc. Not long ago the *Tablet*, official weekly of the Roman Catholic Diocese of Brooklyn, in an editorial beckoned Bishop Manning into the real Catholic fold.

We quote once more from the *New York Times*. The editorial compares Bishop Manning to Cardinal Newman. "The situation now presented is almost exactly the same as existed just before Newman came over. His 'Apologia' describes the issue just as it exists in New York. The issue is whether a person can be hot and cold, flesh and fish, black and white at the same time. Bishop Manning and those who think as he does are out of place in the Protestant Episcopal Church, even though they may try to ride a horse in two different directions.

"There is such divergent opinion, such a contradiction in views between those in authority in the church and those who belong to it, that they cannot exist as a whole. On the one hand, you have a group of intelligent men, maintaining a belief in practically everything Catholic — including mass and confession — then you have others accepting part of the Catholic heritage and rejecting the rest, and lastly you have men like Dr. Guthrie, permitting Mr. Zero and his gaudy dancers to parade in the aisles and Egyptian hula-hula artists to perform — and all this under the one banner of the Protestant Episcopal Church.

"There is one place — and only place — for Bishop Manning and his sincere followers, who consider themselves Catholic and want to be Catholic, and that is in the church that is really, truly and solely Catholic. There is no question about the Church of Rome; there are no two sides to the question; it is wholly Catholic, yesterday and to-day. Why play with Catholicity? Why hold yourself open to attack? Why parade under the title of 'Protestant' and with men who maintain your church is Protestant? The doors of the Catholic Church are open to you; it welcomes sincere and intelligent men who want a free and unquestioned outlet for their faith."

So that accounts for the praise of good Bishop Manning from the Catholic side. Still every honest Christian must be grateful to this churchman for so courageously branding the godless teachings of a man who is doing all he can to further destroy, not merely the very foundations of family life and with it of the state, but whose books and lectures are to-day misleading many men into misbelief, despair and other great shame and vice. Z.

The Light of the World St. Paul admonished Titus: "For the grace of God that bringeth salvation hath appeared to all men. . . . These things speak and exhort, and rebuke with all authority. Let no man despise thee." He demands a humble and trustful acceptance of the glad tidings of the Savior's birth. That is the attitude the shepherds took toward this Gospel's first preaching. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. . . . And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." None other than that there described should be the position of the Church of all time. Her duty is plainly stated in the words, "Go and preach the Gospel." And the Gospel may be briefly summed up in the angel's words, "Fear not: unto you is born a Savior, which is Christ the Lord." A world that universally accepted this message would be a world lifted out of its misery to a place of love at the heart of God.

Sad to say the acceptance of the Gospel message is anything but general. The plaint of the prophet of old (Isa. 53:1) might well be that of the Church to-day: "Who hath believed our report? and to whom is the arm of the Lord revealed?" We would make a great mistake, however, if we would expect opposition to the Gospel only from the unlearned and uncultured: some of the Church's most violent enemies are recruited from the ranks of the so-called scientists. The attention of the reading world was but recently directed to one of this class by the Literary Digest. He is described as "a distinguished biologist and a man of wide-ranging interests, scientific and humane." He went to East Africa a year ago to study native education on behalf of the British Colonial Office Advisory Committee. Next year his book on this subject will tell the world the details of his observations; just now he has given a brief review of the African situation, as he sees it, in Harper's Weekly. To his mind the conditions in the field of Missions are deplorable. He gives credit to the pioneers, like Livingstone, for their self-sacrificing service, but regarding their successors he questions: Are they building a Church or only churches? Are they teaching only a catechism at the expense of all the arts of civilization and of the new outlook on life which the biological sciences have revealed? Yes, his name is Huxley, as these last words prepare us to know; he is a grandson of Thomas E. Huxley, famous scientist and philosopher. He contends that some of the creeds pressed on the people of the Dark Continent are but little more advanced than the superstitions they are trying to oust.

This is, of course, true in regard to the Roman Catholic missions, and they are strong in Africa. The Digest relates that according to Mr. Huxley's figures (later one's seem not available) this church boasted 8,000 priests in the

mission field, and about seven and one-half million native converts in 1925.

That Mr. Huxley's condemnation of missions is, however, far more sweeping and inclusive is plainly revealed when he says: "We attempt to wean the Negro from his addiction to magic, and yet allow him to be preached at and converted by people who, solemnly believe in prayers for rain, the literal inspiration of the Bible, the historical truth of Genesis' account of Creation, and all the rest of it!"

"Over and again," he goes on, "I was warned about the difficulty of introducing biological ideas into native education — because biology implied evolution, and evolution (although admittedly the greatest and most illuminating single new idea which we owe to the nineteenth century) was anathema to large sections of Protestant and Catholic missionaries alike."

"Admittedly," he says. Who has admitted that? Not even "Science" has generally conceded that. Evolution is to this day but a theory. And, O poor nineteenth century! Your "greatest and most illuminating new idea" you cannot even prove! The shepherds of Bethlehem are far more fortunate: they go to see "this thing which is come to pass, which the Lord hath made known unto us." Isaiah spoke truly, "For, behold, the darkness shall cover the earth and gross darkness the people." This refers not only to the night of the Dark Continent. There is one means of banishing this gloom: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." G.

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"What Ails A Church?" "What ails a church," asks The Baptist, "whose 'doctrines and aims' are endangered by the public school?" To understand this question we must read the article that leads up to it:

J. H. Bradbury is running a series of articles in the Western Recorder in which he indicts with vigor modernism and all of its works. Among other interesting statements made by him is this one: "The high school professor who antagonizes the doctrines and aims of the churches of his community should in no case be given the chance to influence the young people of those churches." Meaning what? The alternative seems to be to exclude either such professor or such young people from the schools. To what kind of churches should the rule apply — Modernist, Fundamentalist, Catholic, Unitarian, Jewish, Mormon, Mohammedan? But societies which do not bear the name of churches are sometimes attached to sacred beliefs; instance lodges, communist and socialist locals, labor unions, civil liberties committees, peace societies, the W. C. T. U., the D. A. R., the American Legion. Must the professor antagonize none of them? He is not likely to intend so, but he can hardly avoid saying something displeasing to somebody. Perhaps after all the best plan will be for everybody to contribute to the common fund of information and faith of the community the best he has and let everybody appropriate from that fund what will best serve his needs. But what ails a church whose "doctrines and aims" are endangered by the public school?

Naturally, we agree with The Baptist that all church and other organizations shall be treated alike. We fully appreciate the difficulty of teaching the young any subject without conflicting with the religious views of some citizens and with their ideals of education. For this reason we grasp one horn of the dilemma by conducting our own graded and high schools wherever it is possible for us to do so.

But it is, rather, the final question on which we desire to comment. Mr. Bradbury objects to a professor who antagonizes the doctrines and aims of the churches of his community. The question of The Baptist could, therefore, be generalized so: What ails a church whose doctrines and aims are endangered by false teaching and training? Our answer is, Nothing, nothing at all. On the contrary, there is something wrong with the church whose doctrines and aims are not endangered by conflicting teaching and training. Such a state of affairs is possible only under one of two conditions, that a church holds that it matters very little whether or not people accept and adhere to its teaching. A Christian church cannot take this attitude. It professes to speak in the name of the Lord and, therefore, with divine authority. It demands faith and obedience and holds forth promises of vital importance to the sinner in God's name. If a church merely casts its own opinion into the community grab bag it can stand by complacent as the individuals draw from this bag what may appeal to them. But as a messenger of God, a church is jealous for God's Eternal Truth and prayerfully labors and battles to keep souls within this Truth.

Or, a church would have to assume that its members, including those of tender years, are so firmly founded that no false teaching can move them. For such assumption, however, we find no grounds in Scriptures. The Scriptures tell us that the Christian still has within his heart the old sinful nature that rebels against all truly spiritual teaching and aims and that he is, therefore, very susceptible to false teaching and only too easily led astray. They point us to the warning example of the churches of old, into which false teachers gained entrance almost immediately upon the departure of the apostles of our Lord. As the Savior did, so his apostles continually exhort the Christians to avoid false teaching and error in every form in order that they may not lose what the Lord has given them through His Word. How many prayers do we not find similar to this one: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ."

And adolescent youth is particularly susceptible to the appeal to our sinful reason and inclined to follow guides that do not lead toward the goal established by the Lord Himself for all education.

Yes, even religious schools called Christian can en-

danger our doctrines and aims, and we warn our people against such schools. Read the article we reprint from The Bible Banner in this issue. It is entitled: "Can we as Lutherans partake in community schools of religious education?"

J. B.

WHY A MEMBER OF THE NORWEGIAN SYNOD, OR OTHER CHURCH BODY IN THE SYNODICAL CONFERENCE?

This article written by a layman in a sister synod appeared in a recent issue of the Lutheran Sentinel. It was sent us by the author, and we are glad to print it, as it offers our church members much food for thought. —

Do we each and every one of us, fully know and understand why we adhere to this particular, and, as we believe, true branch of Lutheranism? If we do not, it is high time that we look to our indoctrination, examine ourselves therein in the Light of the Scriptures, so as to give account of the faith that is in us. No individual dare allow such an important matter to pass him by and leave it, shall we say, with the minister or another; each must know the Truth for himself. It is vitally necessary that we know, definitely, personally, where we stand, also as to whether we are the "salt" that true believers are said to be. Would that we all were imbued with the spirit of the Bereans of old!

We need never fear that the Truth will slip up on us when we seek it faithfully and diligently through the Holy Spirit; for its very essence is Light, and it not only "envelopes us and presses in upon us," but it leads us to its very source. Knowing ourselves, then, possessed of the unadulterated Truth, may our feet grow wings and our hearts be joyously eager to put it into actual, working practice throughout the length and breadth of our respective synods.

Considered as laymen, we are not required to go out and teach and preach abroad, as some falsely imagine, but we must be able to give account of our position, confess Christ, reveal our light in our lives, even defend ourselves. We are personally responsible; we have no warrant to assume that we may perform by proxy. The reason is not far to seek: Evidence and affirmation of our faith are to be made through us as individuals, for thus the Lord would try our love to strengthen us and encourage others, as well as draw us more and more into His service. We sadly skimp our measure for good, so as to fulfill God's love and will in us, when we disregard the opportunities He has given us thereto, thus failing in our requirements. It is a glorious thing to stand prepared in the Lord in view of example and testimony in the divine cause. Thus have many souls been brought to peace, often through the humblest of His instruments.

Though individually responsible, it is our privilege as well as duty to learn from the pastor and the brethren concerning things of the spirit, as all the aids we can muster are not too many in becoming well grounded in

the Truth. Let us never forget, however, that the whole achievement is really the Lord's, for He gives us the faith wherewith we may see, and altogether without merit of our own.

Each should know clearly, for instance, where he stands touching Unionism, rife among so many church bodies today, and be able to prove by Scripture its false underlying principle. It is well to conserve time by considerably less poring over the newspaper so as to be free to post up on the subject. There is plenty of opportunity and to spare when we are truly interested. Is it not of incomparably greater importance to fortify ourselves through Christ with the eternal safeguards than the garnering of worldly news or whatever else of similar import?

Again, what is to hinder us from knowing the why and wherefore of woman's right place in the congregation? This question has troubled many, and is misunderstood or underrated by most of the contemporary church bodies. Scripture and the Confessions are not vague or confused on this or any other subject, and the Truth may be ascertained when earnestly sought. To plead ignorance is no excuse. We are to believe, pray and consider and God will look after our progress. There is a crying need of testimony in this our day of cults and confusions. We need first-hand knowledge for our own edification as well as to reach out a helping hand to others.

Why, for instance, expect the pastor to bear the brunt of the battle against the lodges when we may help by becoming wise to these evils through the Word and the literature of true Christian writers who know whereof they speak, and who express themselves in a manner anyone may understand? Why this laxness oftentimes, this unconcern about vital questions agitating the church? We will be held to account for such monstrous stupidity and carelessness, this overpowering apathy that takes us unaware, yet by our own fault in not being wide awake stewards of the spiritual blessings vouchsafed us.

Further: Why necessarily turn the specious reasoner, that pharisaical heaven stormer, the Synergist, over to the harrassed minister; why not promptly strip the sophistications off his back with the two-edged sword of Truth, the Word itself, which after all is the most effective weapon anyone may wield, be it even a learned divine? Oh no! there is not any hidden method with which to fight the devil withheld from the layman. We may put that evil foe to flight by applying the words of the Lord, or by quoting His servants the Apostles, or other earnest men of God. Their light still shines and we may absorb it and let it reflect around us, and no enemy can overpower us.

No, our abilities, God helping us, are not too small, but the flesh is unwilling, and we often drag along as if the Kingdom of God were rather remote, anyway not *in* us, and we need not bother so very much, personally, about having it spread. Let us ponder the Word, hold

fast to our faith, pray and work, on our way, in the home, and in the congregation.

The earnest Christian knows that there are not only three or four evils, but countless other wrongs and misuses to combat; and there are a thousand good deeds and kindnesses to perform, examples to set, and no end of testimony to be given. It is well that we bear this constantly in mind, ministers, laymen and all, that we may, through faith, gladly meet and effectively perform the loving tasks and duties laid upon us by the Lord. N. Tjernagel.

CAN WE AS LUTHERANS PARTAKE IN COMMUNITY SCHOOLS OF RELIGIOUS EDUCATION

By this type of schools I mean, of course, a union effort of Protestant churches, both the liberal and the conservative, to teach religion to the children in either week-day or vacation church schools.

I wish at this time to answer the question in the light of some of the impressions received at the Minnesota Council of Religious Education which was held last month in Mankato, Minn. Later on I hope to discuss the question from the viewpoint of the history and principles of the work of the community schools of religious education.

In the first place I want to give credit to the religious education movement, as expressed in the Religious Education Association and the International Council of Religious Education, for its untiring and magnificent efforts in improving the art of teaching religion. The experts of the Religious Education Association and others inspired by that organization, have rendered a valuable service to the churches in placing such a clear emphasis upon the necessity of a pupil-centered approach in teaching religion.

This same commendable emphasis upon efficient teaching was evident throughout at the Convention in Mankato. But as regards the spirit and the viewpoint and the philosophy of education that seemed manifest throughout, the writer must confess that he felt distinctly a stranger as a Lutheran. I noticed repeatedly the emphasis upon the Christian religion as the "Jesus-way of living," and that teaching is guiding the pupils in living. But I noticed no suggestion of the need of a new life.

The Bible itself was frequently referred to as one of the sources of inspiration and guidance to the Jesus-way of living. But I heard no mention of the Bible as the Word of God which is God's power unto salvation. In fact, as instruction material the Bible was definitely placed in a secondary place and the child's problems, or, as they were called "piece of living," were of even greater consequence than the Word of God.

I had occasion to take in the sessions for teachers in the elementary department, under the leadership of the director of the elementary division of religious education in a neighboring State. This particular person, in defining the aim of religious education stated it to be "to help

the child develop a conscious fellowship with the Father, and to develop love and admiration for Jesus as a teacher and a leader and an example." In fact, Jesus was referred to as a hero, for whom we should awaken admiration in the child in a sort of hero-worship.

In speaking of a conscious fellowship with the Father, as the aim of religious education, from the setting and the context the hearers surely could get no other impression than that every child is a child of God and God is the Father of all men. Nor was there any mention at all of the need of being born again and through new birth to become God's children and thus have claim upon God as the Father through Christ.

Much was said by this particular person about Jesus as a teacher, and He was constantly referred to in terms of a human being. Finally, someone ventured to ask how Jesus was to be taught to the child as the Savior. The speaker prefaced her answer by a fairly lengthy statement to the effect that the Bible was written by adults, climaxing her reply by saying, "I cannot think of anything more useless than to teach Jesus as Savior to children." When she was pressed a little bit on that point she modified by saying, "I can think of nothing more useless than to teach Jesus as the Savior to little children because they cannot understand it." "And you know," she added, "we do not teach that children are sinners any more."

The questioner then asked if at any time the child should not be led to accept Christ as his personal Savior, to which the speaker replied that Jesus is always by His example and influence saving us all, both old and young, from our weaker selves. She brought the discussion on that particular question to a conclusion by saying, "If the given lesson for a Sunday should happen to be Jesus as Savior, then I would take a lesson about the helpfulness of Jesus."

From this alone I feel justified in saying that Lutherans dare not, nor can they, unite their efforts with the community schools or religious education. Both the context and the spirit of the statements by the speaker referred to above, are not at all unique. They express the viewpoint and the theory of religious education movement of the liberal Protestant interdenominational type, of which the International Council of Religious Education is an exponent, not only in this State but in others as well.

—HGR. in The Bible Banner.

WHY SHOULD THE POPE DENY

Why should the pope deny the same rights to Protestants in Italy that are given to Roman Catholics in America? The following words of Pope Pius the XI in an address delivered to the Consistory on June 30 are not without significance when we remember the position of Protestantism in Italy since the Concordat between the Vatican and the State:

"The next matter '(to be dealt with)' is that Protestant proselytism has steadily gone on and increased

since 1870, and is now rampant in Rome itself. That this has been so is a grave insult to the Divine Founder of the Catholic Church, and a grave danger to souls. It is very painful for us to state that this proselytism seems to be favored by recent modifications of the law, which, to the informed observer appear to be in direct contradiction to the spirit and letter of the recent solemn agreements which have rejoiced the Catholics of Italy, as well as of the whole world. We speak thus, because if we were ready to admit that those denominations, which the Statutes rightly term 'tolerated,' were in practice to be known as 'acknowledged,' we must expect them to be so treated as it would appear that they were not only tolerated in theory and acknowledged in fact, but widely favored as well, a state of affairs by which proselytism would certainly profit."

We hold that Protestantism has the same moral and divine right to exist in Italy as Roman Catholicism has in the United States. The divine right to exist as a church proclaiming the Gospel belongs to the Church of Rome no more than it belongs to the Lutheran Church and other evangelical churches. —The Lutheran Companion.

GETTING RID OF THE MINISTER

The Confession of a Contrite Layman

Sadly he lifted his hoary head. His cheeks flushed, tears glistened in his eyes, and his lips trembled violently as he began speaking.

"Brother," he began, "you have this morning brought me many criticisms against our beloved pastor. You have faulted his messages, his methods, his accomplishments, and the spiritual condition of his congregation. You have recommended that we dismiss him and secure another in his place. I have listened attentively, and respectfully, and now beg you patiently to bear with me as I relate a sad experience from my own life.

"Years ago I was a party in a like affair. I learned a bitter lesson which I shall never forget. Solemnly I have vowed before God never again to be a party in another program of this kind. Listen, I pray you, while I tell you about it.

"Being dissatisfied with our pastor, we began murmuring, and gossiping, and criticizing, and creating sentiment against him, until he could finally go no farther. Wounded, bleeding at the wounds we had made, he departed from us. We flattered ourselves because of our sincerity, and conscientiousness, and that God working with us had helped us realize our desire. We hunted and crushed his loyal supporters until they dared not speak commendably of their beloved pastor, and finally had things going as we desired. We thought it a small matter indeed to drive God's messenger from our midst, and soon had another man in his place, and joyfully set ourselves to work again. Scarcely had our good pastor gone until God in a marvelous way began working in our midst. Our children began seeking God, and many from

the community who for long months had attended our meetings gave their hearts to God, and backsliders were reclaimed in His fold. This had pleased us well had it not been that with one accord these redeemed souls began praising the man we had driven from the field for his faithful life, and to express their desire of seeing him, and letting him know his prayers, his counsel, and his tears had not been in vain. My heart was broken, realizing my mistake I finally resolved to visit him, and confessing my sins, beg his forgiveness. God did not permit me to receive his pardon, but taught me a lesson which I believe all his children should learn. Consider what I say, may the Lord give thee understanding.

"One day I entrained for the city to which this good man had gone. The evening shadows gathered over my head as I stood knocking at his door. His good wife met me at the door and courteously invited me in. Immediately she told me her husband was at the point of death. I begged to see him at once, but she refused, saying, 'The sight of your face might add to his anguish.' 'Oh, my God, has it come to this?' I cried, and with bitter tears began begging that meek little woman to forgive me, and in Christ's name to grant me the privilege of imploring her husband's pardon before it was too late. Finally she led me to his bedside, and turning to me he called me by name. I fell sobbing at his bedside, and he raised his thin, white hand, whispered with the death-rattle in his throat, 'Oh, do not come to accuse me and to do me harm.'

"I spoke tenderly to him, telling him how I loved him, and how sorry I was that I had so grievously wronged him, and begged him to forgive me. I told him how God had honored his labors, and of the recent fruitage; I made great vows of faithfulness to him, and all of God's servants from that time on; I promised to endeavor to repair the injury I had done to his family, and to walk more softly before God in the future, but he was unconscious to all around him. I kissed his brow, and thanked him again and again for his trueness to my soul. Again I repeated my confession of wrongs done, and pleaded for his pardon. Finally he opened his eyes again, and seeing my face, a pained look flashed across his countenance, while he weakly whispered,

'Oh, do not come to accuse me and to do me harm.'

"The sight of my face had brought the last human pang to his soul!

"I stayed at his bedside all night, and, as the morning sun stole its feeble rays of light into his room, his gentle spirit left us. I closed his eyes, and remained with the family until his remains were lowered to the ground, and then being assured that his widow and children had forgiven me, I departed for home. But, brother, I want you to hear me! From that coffin, and from that grave; yea, even in my dreams, Christ has appeared before me ever saying, 'Oh, do not come to accuse me and to do me harm.'

"I realize to-day that Christ holds in high esteem those

servants, who, giving up all for His sake, have taken up their cross to follow Him. Since that time I have had little time to criticize God's ministry, and spend more time guarding my tongue, and watching my own heart. Our pastor may be very ordinary, and others may eclipse him by far, but I will not join you, my brother, in this very unwise plan. My advice to you is this: Stop this matter right where you are and pray God that the very thoughts of your heart may be forgiven you. Don't continue as you have begun, lest you, too, will have reaped the bitter harvest that is mine." —The Gospel Trumpet.

THE FIGHT FOR THE RUSSIAN SOUL

By Rev. M. Billester, Toronto, Canada

Since my return from Europe I have been asked several time to give my impressions about Soviet Russia and their propaganda. Those who believe in democracy, liberty, and fair justice, or that material progress alone can never bring happiness to any people, will discover that many things which they have been taught to regard as virtues, such as thrift, independence, freedom of speech, tolerance, belief in peace or a belief in God, are regarded in Russia as deadly sins which must be stamped out at any cost.

It is absolutely believed by the followers of Lenine that his teaching is infallible. In order to bring their objectives to a successful ending they are guarding it by the Red Army and the G. P. U. (Secret Police), which holds absolute power and dictatorship supreme. It dictates each step in the building of the new Russia. It decides how the people shall live; whether they shall eat, what they shall read and what they shall think. It is this supreme and all-embracing power over life and death, over every man, woman and child that has enabled the Soviet Government to marshal the whole strength of industrialization. This five-year plan embraces the development of industry, the development of culture. This plan is the first step in the task of turning Russia from a young nation into one of the great powers of the world — a power completely industrial and independent of foreign capital. This plan also embraces the abandonment of religion and God.

It is more than two years now since the Bolsheviks have wiped Sunday off the calendar and substituted their proletarian feast days. The church bells have also been silenced, never again to be heard in Russia, they say. When asked why, the answer was: "They interfere with work," but it is also evident that church life interferes with the communistic ideas they hold about God, for if religion is opium for the people, as Lenine declared, one can hardly permit priests or preachers to entice their comrades to be drugged. Therefore, many church buildings have been seized and turned into granaries, clubs, theaters and vaudeville shows of the lowest type. It is a fight to put God down and make man supreme as the Soviet slogan

reads: "Thou shalt not have any other gods but Lenin." So it came to pass that practically no religious activities of any kind have been allowed to be practiced in Russia. All public evangelistic work has been completely paralyzed; preachers and missionaries in charge have been exiled to the Island of the White Sea and sentenced to five to ten years of hard labor. Many of my personal friends with whom I had Christian fellowship four or five years ago have been exiled and subjected to the most unspeakable torture. The last blow that came upon the Christian church was when the government, a year or so ago, demanded that every church, mission station and every believer give up their hymn book and their Bible. Those refusing to comply with the order have been regarded as counter-revolutionists and sentenced to from three to ten years in exile. This, of course, affected thousands of Christians, for many of the Russian true believers would rather part with life itself than the Word of God. Tens of thousands of Russian believers are passing through such privations and undergoing hardship as perhaps have never been recorded in the pages of history since the persecutions of the early church in the first and second centuries.

The question comes to us, then, will the Bolsheviks be successful in carrying out this plan? It is hard to give an answer, but the future will tell. There is one thing that is quite evident and that is that they are not having their own way in everything. The communications that I have received from the heart of the Soviet Republic are very encouraging and most gratifying in spite of the above mentioned persecution. A spiritual awakening is in evidence everywhere. People with spiritual inclination, such as Russians have, will defy not only the Sovietism, but hell itself and will believe in God. Many of the exiled Gospel preachers, though they have endured unspeakable hardships and torture at the hand of the Soviets, are rejoicing in the fact that they have been the means of leading hundreds, yea, thousands of all types of convicts to the saving knowledge of the Lord Jesus Christ.

When the Revolution took place, there were thousands of Russian intellectuals driven out of Russia, including lawyers, bankers, educators, musicians, editors, etc. One often finds these high-up people living in poverty to-day, in exile in France, Belgium and other European countries. There are about one and one-half million of these upper-class people in other countries. These people are often engaged in humble trades, some are taxicab drivers, others common day laborers, saloon keepers, etc. I have a friend by the name of Judge Urban, a converted Russian lawyer, whose missionary activities in France are simply capturing scores of these people with the Gospel. He has been working among these people for two years in France. Should the Soviet Government be over-

thrown, the bars would be instantly let down for these people to return, and if we evangelize them with the Gospel like Pastor William Fetler, Oswald J. Smith, Judge Urban and others are doing, it will be seen that the Gospel would flow into Russia when the exiles return.

Speaking of the old Russian Empire, such as Poland, Latvia, Esthonia, and many other adjacent countries where some twenty million Russians are to be found; among these I have spent five months this past summer; preached to them and have found such a hunger for knowledge of spiritual things as perhaps no nation has shown in many years past.

In 1924 I was the first man to preach the Gospel in the section of Poland where my father is residing. Since then, in that section alone several thousands of people have been influenced by the preaching of the Gospel, and more than a thousand have been enrolled as members of the Church. Five years ago very few people in Poland knew anything about the Gospel and its power unto salvation. At present, several thousands have been influenced by the Gospel and more than twenty-six thousand people have been baptized and received into church fellowship.

In one province of the little Republic of Latvia in the province of Leafland I have seen more than six hundred people stand up and profess Christ publicly in one single week. Seeing the hunger of these people, one cannot help but be moved with compassion for them to do all he can to interest others in this great enterprise for the Gospel. It is my profound conviction that God at this particular time is moving in that direction. These people are having a chance now the like of which they have never had before. Now is the time that we, as Christian people, — those who believe in preaching the Gospel to the whole world, those who believe in the imminency of the coming of the Lord, to move in the direction God is moving, and to hasten, for this opportunity may pass and never again come our way. Therefore, let us ask the Lord of the Harvest to thrust forth laborers and invest our prayers for this supreme and all-important task which will bring to us a hundred-fold dividend, not in money, but in the souls of men that are groping in darkness in search for the glorious light of the glorious Gospel.

—The Defender.

CLOSE COMMUNION OR OPEN COMMUNION

In many denominations open Communion is practised while in the Lutheran Church we practise close Communion. By open Communion is meant a celebration of the Sacrament of the Lord's Supper in which all without distinction are invited to partake. By close Communion we understand the celebration of the Lord's Supper in which only those partake who confess the same faith with us.

The advocates of open Communion maintain that all men are God's children and that especially all those who are members of some church-body should be recognized by every other Christian denomination as Christian brothers and sisters. Therefore whenever and wherever Holy Communion is celebrated everybody ought to be invited since all men thus are entitled to it.

But what does our Savior say to this? He plainly teaches that only those are brethren who are united in fellowship through the confession of the Christian faith. He says, "If ye continue in my word, then are ye my disciples indeed." Not all who say: "Lord, Lord," will He recognize as even known to Him. So it is a falsehood to say all men are God's children, etc.

1 Cor. 10: 16-17, St. Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread." These words assure the certainty of Christian fellowship. There is a fellowship with the other communicants, with whom we participate by eating of the same bread and drinking of the same cup. Those who receive the Sacrament are in Holy Communion, and for that reason the term Holy Communion has been applied to the Sacrament of the Lord's Supper.

Since this Sacrament establishes a union of those who partake of it, and also is a token of this union, and since the union for which Christ prayed is a spiritual fellowship, it follows that we can commune only with those who really are united with us in such fellowship. Truth unites, error divides.

By keeping all that Christ has commanded His Church and avoiding fellowship and union with false teachers, we have fellowship with Christ and with those who confess the same faith, "who will continue in His word."

To these we are limited in Communion, in worship, joint prayer and joint churchwork. We must heed the words Job 4: 24, God is a spirit; and they that worship Him, must worship Him in spirit and in truth.

— A. S. in Ev.-Luth. Herold.

CHURCH PAPERS

The Lutheran Companion, official weekly of the Augustana Synod, ask its readers what is accomplished when they persuade a family to subscribe to the church paper and answers:

"You help a home. A church paper in a Christian home, read in a Christian spirit, draws each member of the family closer to our Savior Jesus Christ. Thousands and thousands have testified to this.

"You help your church. The magnificent growth of foreign missions, home mission, Christian education. Pension fund and other activities of our church would had been impossible without the church papers. This is the testimony of our church leaders."

THE BOOK

The precious Book I'd rather have
Than all the golden gems
That e'er in monarch coffers shone
Or on their diadems.
And were the sea one chrysolite,
This earth a golden ball,
And gems were all the stars of night,
The Book were worth them all.
Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief;
Gold cannot purchase health.
But here's a blessed balm
For every human woe,
And they that seek that Book in tears,
Their tears shall cease to flow.

— Author unknown.

"TAKE ME AS I AM"

In a house in an Australian city, a man lay dying. Not long before, he had been strong and vigorous, an excellent hand at his trade, and popular among his companions. He had lately been married, and life had seemed to open before him with brightest promise. But these favorable circumstances, instead of inducing a thankful recognition of the goodness of God, only caused a feeling of pride and independence. Uncouscious of any need of God, and well satisfied with himself and his good character, he lived a godless life.

The man who begins by forgetting God may at length openly deny Him; and so it came to pass that this young man, like many others, fell an easy prey to the craft of one of Satan's ministers, to ridicule the Bible, to scoff at Christians as weak and credulous, and to talk with great swelling words about the rights of man.

But God broke in upon his peace and prosperity. He took away his vigorous health, and laid him on a sick-bed, with the gracious design of teaching him his weakness and need. Not at once, however, was this blessed result reached, for nature was impatient and rebellious.

Messages of mercy were carried to him by friends who loved him, and knew the danger of his position; but he refused to listen.

Such is man by nature! He hears of the value of his soul, the tender love of Christ, the awful reality of judgment to come, the glories of heaven, the wrath of God; but none of these things move him. He may be thrilled by a fiction or melted by a drama, but of the truth of God he says, "What a weariness it is!" Even so this dying man closed ear and heart against the message of salvation.

How wonderful is the long-suffering of God! He could wait, but His purpose of mercy was not to be frustrated. If the sick man's ear seemed closed against

the Word when spoken, it was to be quietly opened by the voice of sweet song.

During the weary hours, his wife waited upon him with all the attention and solicitude that true affection could prompt. Although not a Christian, she had no sympathy with the direction her husband had taken. Like many others, if asked, she would have said she desired to be saved; but as yet, her salvation did not extend beyond the use of certain expressions, and a regard for external forms. She had a tuneful voice, and often, when about the household work, would find relief from her burden of cares in singing the simple hymns she had learned. At such times, her husband liked to listen; but it was the pleasing music, and not the sentiment, that he cared for.

The tune of the hymn called "Take me as I am" was a special favorite of his. As he lay on his weary pillow, the sweet refrain would often recur to him; and at length, unconsciously, he began to dwell upon the words and their meaning. He soon found out that, simple as they were, they spoke of something he had not understood. He considered himself clever in argument, but here was something that could not be argued against until it had been tested by experience. If he had never come to Christ as a sinner, how could he honestly deny the truth of that Scripture, familiar though, "Him that cometh to Me I will in no wise cast out" (John 6:37)?

And then, again, conscience told him he was a sinner. All his clever sophistries could not dispose of that fact; and the more he thought of it, the more he felt he would like to know by experience whether Christ indeed received sinners; for, once this fact was proved, there was an end to all argument, to doubt, and to skepticism for ever. If, moreover, this fact was not determined, his infidelity was based on ignorance and how awful the consequences might be!

Thus the Spirit of God was gradually pulling down the strongholds, and preparing the way for the entrance of the Son of God into this poor sinner's heart.

One day, he called his wife to his bedside. "Sing 'Take me as I am,'" said he.

As she did so, he seemed to listen with more than mere admiration, for he heard the voice of God speaking to his soul, and when she came to the words, —

"And this my plea, Christ died for me,
Oh, take me as I am,"

the proud man turned his face, and sobbed like a little child.

"Will He really take me as I am? Will He receive one who has so often spoken against Him, and lived all his life in hatred and opposition to Him?"

The very words of the hymn were an encouragement, and Scripture-assurances were plain. The moment when this poor sinner was to know their truth in his own heart had now come (John 7:18).

Then, Jesus, take me as I am!" responded he; and in

self-abandoning trust he cast himself upon the Savior of sinners, and then and there found sweet peace and rest.

His independence and self-efficiency were completely broken down, and his pride laid in the dust. Self, with its arrogant importance, retreated more and more as Christ came into view; and during the few short days he was permitted to remain in this world, the once bold scoffer delighted to tell of the grace and excellence of the Savior he had found.

—B., in Scattered Seed.

THE SHEPHERD STORY

It was near the itinerating missionary's tent in the Kodoli district, India, that a number of shepherds were encamped. Each morning they led their sheep out to pasture and each evening at sunset they brought them into the fold. The shepherds told the missionaries that they wanted to see the lantern pictures, but they could not leave the sheep to go into the town where they were shown.

So the lantern was taken to them at night. It was a scene never to be forgotten by those who looked on. The men sat in a semi-circle before the screen, wrapped in their blankets, for the night was cold. Their bright red turbans, the badge of their occupation, showed even in the clear starlight. Their faces were eager and intent as they listened to the story of those other shepherds to whom the glory of the Lord was revealed. Nearby the sheep huddled together, and the silence of the night was broken only by the bleating of the little lambs and the voice of the speaker as he told the story and showed the pictures to these "other sheep," with a longing that the vision of the Savior might be granted to them also.

—Letter from Western Indian Mission.

I CANNOT FEEL SAVED

Martin Luther was asked by his arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word. Paul did not say: 'Believe on the Lord Jesus Christ and thou shalt feel saved,' but 'Believe on the Lord Jesus Christ and thou shalt be saved.'"

Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid. I know from this receipt that it is paid, and I feel happy because I know it is paid."

—The Bible Banner.

OF THE SON OF GOD

That the Son of God did assume the human nature so that there are two natures, the divine and the human, that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men.

—Augsburg Confession.

There is not a boy or a girl, all Christendom through, whose lot is not made better by this great book, the Bible.

—Theodore Parker.

FOR EVERY DAY A NEW CHECK

The old Apache men that once served the government as scouts get every month their pension checks, for twenty, thirty, some even for forty dollars. Usually the money received by one check does not reach until the new check comes. Very often, the receivers of such checks, toward the end of the month remember how money looks, but do not see it any more. The Scout writers, too, sometimes count the days until the check from their headquarters are due. Yet they see no reason for feeling uneasy. They will find it good in their daily life to practice arithmetic and what is called economy, that is: the household rule to get along with little if one cannot afford to use much. And there need not be any sourness of mind in such practice. For the soul is more than the body. When the soul enjoys something, the heart of the body also beats in right time. And a Christian's soul is brought on the way of being joyful every day.

A Christian can each morning, and all through the day, enjoy the fine feeling of having got a new check, though not able at once to get all the cash. He has a great book full of checks all filled out, and can not only look at them but also take from them. Even if he does not have the book with him, he can draw what he just needs, wherever he may be.

What he needs first of all is a peaceful mind, a hopeful mind. What else is needed will follow. It all comes from Him in whose name the great Book has been written. It has been written that we may know for sure where to turn to in our need. We went astray, we turned away from Him, and did it wilfully; so it should go hard with us, as hard as it did with the Jews when their city was destroyed, yea harder than that. But Jeremiah the prophet, when he saw the destruction of Jerusalem around him, wrote, — "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." The Lord's mercies have come to us through His Son Jesus Christ, who is the same yesterday and to-day and for ever. Therefore: draw from the Lord's promises every morning, every day. They are the checks which are good indeed. Keep them in your mind, in your heart. So you have the first thing needed. The rest will follow, according to Jesus' word, — "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is more than being in a position to draw from a bank according to one's needs. It holds good even when the body is about to stop breathing. So it was found by that prominent Apache, Mark Hopkins, who, also as mission interpreter at Peridot, did much good for his people. When so severely burnt that the end of his life on earth was near, he took from the check-book of God's Word that which he just then needed most. He took hold of the greatest check in the Book,

as it was again pointed out to him. That check is numbered John 3:16. Do you remember what is written in John 3:16? If not, look it up in the Book, or have somebody who knows the words tell you. Our friend understood very well that the word "whosoever" under that number meant in this case exactly Mark Hopkins. A few minutes before he died he said to the missionary who stayed with him that night — "Now I am going to get the cash in full, — eternal life."

It is the greatest thing on earth daily to be cheered by the word of the Most High. If a man thus has his mind turned toward Him, he knows nothing to be more thankful for than for what this word says. And he is of the mind "to show forth His — God's — lovingkindness in the morning, and His faithfulness every night," as the old-time singer wrote about it.

— F. U. in *The Apache Scout*.

The English Bible, a fountain of English literature, is practically stricken from the reading of the American people. I contend that we are not only on the point of impoverishing life and literature by neglect of Bible reading, but we have done so already. It is a present condition, not a future problem. My own feeling is that what has come to pass can only be described by one word, shameful.

— N. M. Butler.

† MRS. SOPHIA MARGARETA LANGE †

On November 11 Mrs. Sophia Margarete Lange, widow of Pastor Frederick William Lange, who departed this life fourteen years ago, in a quiet, peaceful end carried life's pilgrimage to its close. Funeral services over her mortal remains were held on November 14 at Goodhue, Minn., Rev. F. W. Weindorf officiating. The text of his address was 2 Tim. 4:7, 8. The body of the deceased was thereupon conducted to Sargent, Minn., where on the cemetery of St. John's Church it was committed to its final rest. Ten children survive her.

Our departed sister was born April 27, 1845, in Hanover, Germany. In 1853 she came to this country and settled in New York, there to spend several of her childhood years. The next change of abode took her to Humboldt, Kansas, where, again several years later, she entered the estate of holy matrimony with Frederick William Lange. With the changing pastorates her life at her husband's side led her to a variety of places which for longer or shorter periods were her home. Thus Humboldt, Kansas, was exchanged for Zumbrota, Minn., this again for Pine Island, the latter for Hay Creek. During the eighty-five years of her earthly sojourn she was privileged to behold and in many cases herself to experience many proofs of the wisdom and grace of her heavenly Father. He has now called her home. Tr. by G.

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.

— John Locke.

FROM OUR CHURCH CIRCLES**Fox River Valley Pastoral Conference**

The Fox River Valley Conference will convene at Hortonville, Rev. G. E. Boettcher, on January 20-21, 1931.

Papers: Work and Life of Paul, G. A. Dettmann; What is the gift of the Holy Ghost according to Acts?, R. Gose; Ex. Hom. Treatise on Matt. 10:40-42, K. Toepel; Ex. Treatise on the Second Letter of John, R. Lederer; Ex. Hom. Treatise on Matt. 14:22-33, V. J. Siegler; The difference between excommunication and suspension, W. Pankow; Scripture proof of our doctrine of a divine call, G. E. Boettcher; The essential parts of a funeral sermon, E. Redlin; Exegetical Treatise on Matt. 18:15-22, T. Sauer.

Sermon: R. Gose—L. Kaspar.

Rev. G. E. Boettcher requests early announcements.
F. A. Reier, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet at Oshkosh, Wis., Rev. Harold O. Kleinhans, on January 26 to 28, 1931.

First session at 2 P. M. Speaker: Walter Strohschein (English).

Papers: the same.

Purpose: Election of a finance secretary to fill the vacancy.
F. C. Weyland, Sec'y.

Milwaukee City Pastoral Conference

The Milwaukee City Pastoral Conference will meet at Grace Church, Pastor W. Sauer, January 20 and 21, 9 A. M.

Essays: Prof. A. Pieper, The Glory of the Lord; H. Brandt, Revelations; E. Schulz, The Daily Struggle Between the Spirit and the Flesh in the Christian; O. Hagedorn, Divorce; Wm. Pankow, Exegesis Eph. 4:1-6; W. Schaefer, Modernism; P. Pieper, Whether Lodge Members are to be Admitted to Lord's Supper.

Confessional services: Wednesday evening.

Speakers: Graeber, Ebert.

Wm. F. Pankow, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will meet at Winona, Minn., Rev. A. Sauer, on January 27 and 28, 1931.

First session after the service on Tuesday evening.

Sermon: Rev. C. F. Kurzweg (Rev. A. Werr), German.

Confessional Address: Rev. A. Vollbrecht (Rev. A. Sauer), English.

Papers: Catechization, the promise in the conclusion of the commandments, Rev. H. Zimmermann; American Legion, Rev. A. Werr; Modern Woodmen, Rev. R. Korn.

Remarks: Kindly let the local pastor know whether you intend to come before or after supper.

W. C. Limpert.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets at St. John's Church, St. Paul, Minn. (Pastor Plocher), January 27 to 28. First session at 10 A. M.

Papers: The Sacraments, Rev. A. Ave Lallemand; Exegesis, Rev. H. Lietzau; Seeming Discrepancies in the Bible, Rev. C. Kock.

Confessional speaker: Rev. C. Bolle (Rev. P. Bast).

Please register with Pastor Plocher, 727 Margaret St., St. Paul, Minn.
H. E. Lietzau, Sec'y.

Golden Wedding Anniversary

On December 9 Mr. and Mrs. Aug. Witt were privileged to celebrate their golden wedding anniversary. Being the first occasion of its kind in Christ congregation of Marshfield, Wis., it was but natural that all the members joined in singing praises of God. The undersigned delivered the sermon based on Psalm 71:7-9. After the services the members and guests were entertained in the church parlors, after which a delightful lunch was served by the ladies of the congregation.

May the Lord bestow His richest blessings upon this pair all the remaining days of their life!

A. C. Dornfeld.

Installation

Authorized by President Zich, the undersigned on the first Sunday in Advent installed Rev. Edmund Reim as pastor of St. Paul's and St. John's congregations in Town Forest.

Address: Rev. Edmund Reim, R. R. 8, Fond du Lac, Wis.

MISSION FESTIVALS

Milwaukee, Wis., Zebaoth Church, Arthur B. Tacke, pastor. Speakers: William Schaefer, J. Jenny. Offering: \$329.39.

Twelfth Sunday after Trinity

Whitewater, Wis., St. John's Church, Fred W. Loeper, pastor. Speakers: Walter A. Hoenecke, L. C. Kirst. Offering: \$200.54.

Sixteenth Sunday after Trinity

Kenosha, Wis., Bethany Church, W. K. Pifer, pastor. Speakers: Prof. John Meyer, Emil Schueler. Offering: \$96.09.

Eighteenth Sunday after Trinity

Tippecanoe, Town Lake, Wis., Resurrection Church, A. F. Krueger, pastor. Speakers: Prof. F. Brenner, J. Ruege. Offering: \$78.65.

Fond du Lac, Wis., St. Peter's Church, Gerhard Pieper, pastor. English Mission Festival: Speakers, Paul Brockmann, George Kobs. Offering: \$331.72. German Mission Festival (Fourteenth Sunday after Trinity). Offering: \$522.24. Total, \$853.96.

Twenty-first and Twenty-second Sunday after Trinity

Milwaukee, Wis., Grace Church, W. F. Sauer, pastor. Speakers: E. Jehn (German), Adolf von Rohr (English). Offering: \$800.00; Ladies' Mission Society, \$366.45; N. N., \$50.00; total, \$1,216.45.

DAKOTA-MONTANA DISTRICT

November, 1930

Rev. H. J. Wachterfuss, Bison, So. Dak.....	\$ 2.78
Rev. H. J. Wachterfuss, Drew, So. Dak.....	4.22
Rev. H. J. Wachterfuss, Athboy, So. Dak.....	7.25
Rev. H. J. Wachterfuss, Meadow, So. Dak.....	6.00
Rev. E. R. Gamm, Mobridge, So. Dak.....	81.00
Rev. Herbert Lau, Gary, So. Dak.....	17.00
Rev. A. H. Baer, Aurora, So. Dak.....	17.50
Rev. J. P. Scherf, Roscoe, So. Dak.....	6.08
Rev. R. F. Gamm, Ipswich, So. Dak.....	55.15
Rev. W. F. Sprengeler, Grover, So. Dak.....	20.60
Rev. W. R. Krueger, Reeder, No. Dak.....	6.75
Rev. J. J. Wendland, McIntosh, So. Dak.....	32.50
Rev. J. B. Erhart, Rawville, Twp.....	25.79
Rev. W. F. Sprengeler, Grover, So. Dak.....	114.75
Rev. D. F. Rossin, Shadehill, So. Dak.....	20.00
Rev. D. F. Rossin, White Butte, So. Dak.....	33.58
Rev. F. Wittfaut, Terry, Mont.....	14.46
Rev. F. Wittfaut, Crow Rock, Mont.....	38.35
Rev. F. Wittfaut, Terry, Mont.....	5.45
Rev. F. Wittfaut, Terry, Mont.....	1.15
Rev. F. Wittfaut, Wolf Point, Mont.....	3.71
Rev. P. G. Albrecht, Theodore, So. Dak.....	59.12
Rev. Paul Kuske, Watkins, Mont.....	7.24
Rev. Paul Kuske, Cohagen, Mont.....	9.52
Rev. Paul Kuske, Watkins, Mont.....	13.17
Rev. Paul Kuske, Cohagen, Mont.....	11.21
Rev. R. F. Gamm, Faulkton, So. Dak.....	45.00
Rev. Fred E. Blume, Tolstoy, So. Dak.....	103.41
Rev. G. Schmeling, Clark, So. Dak.....	93.30
Rev. S. Baer, Zealand, No. Dak.....	5.00
Rev. S. Baer, Hague, No. Dak.....	.71
	<hr/>
	\$861.75

Zeeland, North Dakota.

ADAM J. HEZEL,
Treasurer.

MINNESOTA DISTRICT

November, 1930

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$6.58, Dr. Martin Luther College, New Building, \$6.00; total \$72.58. R. HEIDMANN, Arlington, Church Ext. Fund \$50.00. J. E. BADE, Balaton, Twin City Mission, from Ladies' Aid, \$25.00. C. F. KOCK, Belle Plaine, General Administration \$29.40, General Missions \$3.00; and \$1.00 from Mrs. Jos. Hulischek, \$1.00 from Paul Hafer, and \$1.00 from William Hulischek; total \$32.40. E. G. HERTLER, Brownsville, Indian Mission 30c. W. P. SAUER, Buffalo, Home for the Aged \$10.00, To Retire Bonds \$32.37; total \$42.37. R. Jeske, Caledonia, General Institutions \$18.00, Theological Seminary \$18.00, Northwestern College \$18.00, Dr. Martin Luther College \$18.00, Michigan Lutheran Seminary \$18.00, Dakota-Montana Academy \$12.32, Student Support \$25.00, from Young People's Society, General Support, \$25.00; total \$152.32. OTTO E. KLETT, Centuria, Wis., Educational Institutions \$16.00. R. F. SCHROEDER, Dexter, Finance \$27.50. C. J. SCHRADER, Echo, General Missions \$14.75. P. GEDICKE, Essig, Dr. Martin Luther College \$5.40. F. ZARLING, Flora, Student Support from Ladies' Aid \$15.00. KARL A. NOLTING, Frontenac, from Lad. Aid f. School f. Deaf, St. Paul, \$5.00, Deaf Mute Instit., Detroit, \$5.00, Bethesda H. \$10.00, H. for Aged, Wauw., \$5.00, H. for Aged, Monroe, \$5.00, Wis. Children's Home Soc. \$5.00, Lutheran Children's Friend Society \$5.00, Michigan Kinderfreund \$5.00, Indian Mission, Cibecue, Ariz., \$5.00; total \$50.00. HY. BOETTCHER, Gibbon, General Institutions \$10.00, Home Mission \$10.00, Student Support \$9.00, General Support \$10.00; total \$39.00. T. E. KOCK, Goodhue, Indian Mission \$10.00, Negro Mission \$16.25, Home Mission \$30.00; total \$56.25. T. E. KOCK, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$7.32; total \$37.32. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$10.00, Northwestern College \$9.00,

Dr. Martin Luther College \$10.00; total \$29.00. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$15.17, Northwestern College \$10.00, Dr. Martin Luther College \$20.00; total \$45.17. E. A. HEMPECK, Hancock, Dr. Martin Luther College \$17.56, Bethesda, Watertown, \$20.00, City Mission \$20.00; total \$57.56. A. JUL. DYSTERHEFT, Helen, Negro Mission \$60.00. E. G. HERTLER, Hokah, Indian Mission \$5.50. M. J. WEHAUSEN, Johnson, Home Mission \$4.15, Negro Mission \$51.80, Poland Mission \$11.36, Madison Student Mission \$30.00, Student Support \$18.25; total \$115.56. L. F. BRANDES, Jordan, Memorial Wreath in Memory of Mrs. Art. Chard from Mr. and Mrs. H. T. Morloch \$5.00 and from Della M. Liefer \$3.00; total 8.00 for Twin City Mission. L. F. BRANDES, Jordan, General Institutions \$82.00. E. G. HERTLER, LaCrescent, General Missions \$43.50. PAUL W. SPAUDE, Lake Benton, Home for the Aged \$10.00, General Missions \$3.10; total \$13.10. KARL P. PLOCHER, Litchfield, General Administration \$20.76, Home for Aged \$20.00; total \$40.76. W. P. HAAR, Loretto, Home for Aged \$15.00, Student Support \$10.00, General Support \$18.61, Orphanages at Hamburg and Mittweida, Germany, \$10.00; total \$53.61. W. FRANK, Lynn, General Mission \$26.44. C. A. HINZ, Mason City, Home Mission \$52.41. C. A. HINZ, Mason City, Home Mission \$6.88. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$200.00, Northwestern College \$200.00, Dr. Martin Luther College \$200.00, Michigan Lutheran Seminary \$200.00, Home for Aged \$50.00, Indian Mission \$50.00, Home Mission \$200.00, General Support \$100.00, Negro Mission \$50.00; total \$1,250.00. GUSTAVE C. HAASE, Monticello, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$6.00; total \$31.00. F. KOEHLER, Nicollet, Dr. Martin Luther College \$100.00, Church Extension \$100.00, Indian Mission for Orphanage, Whiteriver, Ariz., from Sunday School \$26.90, Home Mission \$134.93, General Support from Sunday School \$43.10; total \$404.93. F. KOEHLER, Nicollet, Home Mission \$43.71. A. EICKMANN, Nodine, Home for Aged \$27.00, Missions \$60.00; total \$87.00. HENRY ALBRECHT, Omro, Northwestern College \$34.00. M. C. KUNDE, Oronoco, General Administration \$12.30. CARL C. KUSKE, Oshkosh, General Administration \$1.86. CARL C. KUSKE, Oshkosh, Northwestern College \$7.35. CARL C. KUSKE, Oshkosh, Michigan Lutheran Seminary \$6.84. M. C. KUNDE, Poplar Grove, Synodic Administration \$6.50, General Missions \$1.00; total \$7.50. GEO. W. SCHEITEL, Potsdam, General Administration \$30.00, General Missions \$3.50, Home Mission \$30.00, Student Support \$30.00, Seminary and Liquidation of Debts 50c; total \$94.00. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College \$29.39. AUG. SAUER, Renville, Indian Mission \$23.50. AUG. SAUER, Renville, Home Mission \$20.00, of which \$1.50 from Mr. and Mrs. Hans Hansen of Hector, Minn., as Memorial Wreath for Mrs. Fred Sterns. J. BAUR, Ridgely, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Student Support \$12.50, General Support \$11.50, Church Extension Fund \$10.50; total \$134.50. OTTO E. KLETT, Rock Creek, Wis., Educational Institutions \$12.00. H. C. NITZ, Rockford, Theological Seminary \$9.00, Northwestern College \$9.00, Dr. Martin Luther College \$12.00, Michigan Lutheran Seminary \$9.00, Dakota-Montana Academy \$9.00; total \$48.00. J. PLOCHER, St. Paul, General Institutions \$200.00, Indian Mission \$135.00, Home Mission \$200.00, Negro Mission \$99.06; total \$634.06. MRS. H. A. LARSON, Treas., St. Paul, Twin City Mission from Trinity \$4.00, Emanuel \$7.00; total \$11.00. G. THEO. ALBRECHT, St. Peter, Student Support \$25.00, General Support \$26.00; total \$51.00. WM. C. ALBRECHT, Sleepy Eye, General Administration \$29.75, General Institutions \$5.35; total \$35.10. WM. C. ALBRECHT, Sleepy Eye, Dr. Martin Luther College \$53.00. J. W. F. PIEPER, Stillwater, General Administration \$199.96, General Institutions \$99.98; total \$299.94. R. JESKE, Union, General Institutions \$3.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Student Support \$5.00, General Support \$5.00; total \$38.00. PAUL W. SPAUDE, Verdi, Home Mission \$9.65. E. G. FRITZ, Wellington, Indian Mission \$2.00 from N. N., Home Mission \$23.00; total \$25.00. E. G. FRITZ, Wellington, Twin City Mission \$10.00, General Support \$40.00; total \$50.00. KARL A. NOLTING, West Florence, from Ladies' Aid for Lutheran Children's Friend Society \$5.00, Fremont Kinderfreund \$5.00, Milwaukee Lutheran High \$5.00, School for Deaf, St. Paul, \$5.00, Deaf Mute Institute, Detroit \$5.00; total \$25.00. A. W. SAREMBA, Weston, Wis., Theological Seminary \$20.40. AUG. SAUER, Winfield, Donation to Dr. Martin Luther College Household by Ralph Seehusen \$5.00. PAUL E. HORN, Zumbrota, Educational Institutions \$50.00, Missions \$39.19; total \$89.19.

H. R. KURTH, District Treasurer.

Christlicher Hauskalender für 1931

Abreißkalender für das christliche Haus.
(Importierte Originalausgabe.)



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 die Himmelfahrt Christi in prachtvoller Lithographie. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c, franko.

DAY BY DAY WITH JESUS

A CALENDAR FOR FAMILY AND PRIVATE DEVOTIONS
EDITED BY PROF. W. H. T. DAU, D. D.



O come, let us worship! Ps. 95, 6.
You have often heard this cry of a worshipper two thousand years ago.

The DAY BY DAY WITH JESUS Calendar reiterates this call to prayer in the family circle and in the solitude of your private room.

Fifty-three active church workers have joined in producing the 1931 edition of the Calendar.

The pad or block has 365 sheets, printed on both sides, 730 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 Verse and suggested Bible Readings for every morning and every evening of the year.

The back shows the picture "Christ and the Rich Ruler" in finest Chromo-Lithography.

Price: 60c a copy.

SCRIPTURE TEXT CALENDAR FOR 1931



Thirteen masterpieces of famous painters have been reproduced in rich, full color. Fourteen pages — 9¼x15¾ inches in size.

- Thirteen full-color religious paintings suitable for framing.
- Brief stories of the pictures.
- Preceding and Following Month Pads.
- Phases of the Moon.
- Flower and Birthstone of the Month.
- A Scripture Verse for Every Day.
- Golden Texts for Sunday School Lessons.

TO ALL LUTHERANS

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

Price: Single copies 30c; 4, \$1.00; 12, \$3.00.

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.

Gemeindeblatt = Kalender (Wisconsin = Synode)
Einzeln 15c.

Amerikanischer Kalender (Missouri = Synode)
Einzeln 15c.

Evangelisch = Lutherischer Hausfreund = Kalender
von M. Willkomm. Preis: 20c.

Northwestern Lutheran Annual (Wisconsin Synod)
Price: Single copies, 15c

Lutheran Annual (Missouri Synod)
Price: Single copies, 15c