

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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I Will Publish the Name of the Lord — Deut. 32: 3

With the last issue "The Northwestern Lutheran" has completed twenty-five years of its existence, and is now entering on a new period in its life. The history of its origin and development has been told in these columns a year ago, and need not be repeated here. We would therefore not linger on its experiences in the past, but rather briefly dwell on the aim and future policy of our periodical, and in so doing give utterance to our gratitude to the blessings God has bestowed on its humble services during the period of its activities. That aim and policy will find expression in the words of Deuteronomy — "I will publish the name of the Lord."

These words form part of the farewell song of Moses which he sang after Israel's thirty-eight years of wandering in view of the promised land. And what does this man of God declare here? This, "I will publish the name of the Lord." A noble theme for a farewell song like that of Moses at the end of his great career, well adapted to the celebration of any religious event today, even of the silver jubilee of a Lutheran church paper.

We know what the name of the Lord implies. It is God Himself with all the divine attributes ascribed to Him. "Blessed be the Lord God, the God of Israel . . . And blessed be his glorious name forever, and let the whole earth be filled with his glory; Amen, and Amen," says the Psalmist, Psalm 72: 18, 19, thus plainly indicating that with him God and His name are one. The name of God involves His self-existence, His immutability, His being, His personality. "**I am that I am** . . . this is my name forever, and this is my memorial unto all generations," declares God unto Moses, Ex. 3: 14. 15. As His attributes, like the Eternal, the Almighty, the Omnipresent, the Gracious, the merciful God all describe the nature of God, so does His name. Summarizing God's names according to the three articles of the Apostolic Creed, they are the Triune God, Father, Son and Holy Ghost, the Creator, the Redeemer, the Sanctifier. In other words, God's name is the most blessed hope of all Christian believers — salvation through the Gospel of Jesus Christ. What God in His infinite mercy and loving kindness has done for lost and sinful mankind through

His beloved Son is His most holy name. "This is his name whereby he shall be called, **The Lord our righteousness.**" Jer. 23: 6. In short, the name of God includes everything by which God makes Himself known as the Savior of mankind, preeminently through His Word and Sacrament.

Publishing the Name of the Lord

"I will publish the name of the Lord." Literally this means I will praise or celebrate the greatness of God. "Ascribe ye greatness unto our God," as the following of our verse has it. In the sense the name of God has just been described it means I will proclaim, make known unto all the world the God of salvation. This has been done from the very beginning after the promise of a Savior had been given to mankind, more particularly since the days of Seth of which we read, Gen 4: 26, "Then began men to call upon the name of the Lord," and it has been done throughout all ages down to the present day.

The body of men, however, by whom the name of the Lord has been published is none other but the Church of God. There never was a community which has proclaimed the God of salvation outside the church. And to this day no other body of men can publish the name of the Lord; no reformatory society, no fraternity, no state or secular government, no social or intellectual community, whether they be religious organizations, or even go under the flag of Christian civilization — none of these can claim a part in publishing the name of the Lord. No, it is the Church of the living God, the communion of saints, which is called the body of Christ, the Christian believers, the highest and most blessed calling is extended to — "I will publish the name of the Lord." It is these the Apostle Peter addresses with the glorious words, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9. And it is the Church Christ commissions, "Go ye into all the world, and preach the gospel to every creature," which essentially is the same as to publish the name of the Lord.

This her divine calling the Church pursues in every sphere of her activities, be it in the founding and up-building of Christian congregations, or be it in the

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various fields of mission work — home and foreign mission — in the rearing of children in the Christian Day or Sunday School, in the training of men for the ministry of the Gospel and educational work in her colleges and seminaries, or in her charitable institutions, etc.

Auxiliary Aid of Our Church Paper

As an auxiliary to such church work and as an official organ of the body it serves The Northwestern Lutheran has followed no other purpose than that of publishing the name of the Lord. Whether it has been serving as a communicative or informative vehicle in the various departments of the Synod in whose interest and by whose authority it is published, our paper has had no other aim in view than that of proclaiming the God of salvation. It has now completed twenty-five years of service. And small as the scope of its work comparatively may be, limited to some thousand homes and families or so, insufficient and imperfect as its efforts may have been, yet it has pleased God to use the agency of our periodical for the publishing of His name, for the dissemination of the blessed truths of the Gospel or to use the terms of St. Paul, "for doctrine, for reproof, for instruction in righteousness." 2 Tim. 3:16.

For this we owe gratitude to God. For it is He who has given our paper grace and enlightenment to publish His name. We dare claim for our synodical organ what St. Paul avers for his epistles, "such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the new testament." 2 Cor. 3:4-6.

And what of the future policy of "The Northwestern Lutheran" at its silver jubilee? Changes are irresistible — changes in the social, economic, political, even in the civilized world either for better or for worse. We cannot bring them to a halt, nor control the destiny of the world according to our will and pleasure. But by the grace of God our paper shall continue in the old paths and pursue the policy it has hitherto observed. Its motto is, "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. J. J.

— Do not shrink from the thought of living in full communication with God. Be decided to let God draw nearer and nearer, and put His holy finger on every detail of your daily life, on every detail of your daily work, on every detail of your daily habits, of your conversation, your reading, your writing. Very small things can hinder full communion with God. Let us be united in this — that our God shall be God during our brief term here. The believer should ever remember that Christ is his life, and that Christianity is nothing less than the living exhibition of Christ in his daily walk.

— Selected.

Grow In Knowledge

INCIDENTS AND EXPERIENCES ON MY VOYAGE TO EUROPE AND RETURN

There are some incidents and experiences I met with on my voyage to Europe and return in 1937 I should not like to withhold from relating to the readers of our paper. They shall, inclusive of a brief visit to various sea-ports on the way, in their sequence gradually conclude the series of my itineraries.

It was on the eighth of May I embarked from Montreal, Canada, on a cargo-liner. Of late years it has become customary with many tourists to travel abroad on a freighter or cargo-liner. There are many freight-boats which have accommodations for a limited number of passengers sailing to any part of the world. The boat I sailed on was an Italian liner of 8,000 tons driven by oil motors with accommodations for 18 passengers fully equipped with a spacious stateroom for each passenger, containing a bed, cupboard, writing table, chairs, running water and electric light. Furthermore, there was a comfortable dining hall, a reading or smoking room and deck promenade — and all this was kept remarkably clean, while the meals were excellent and plentiful, served with free Italian wines in company of the Captain and chief engineer of the ship. The freighter was scheduled for the following sea-ports going across: Casablanca, Morocco, Gibraltar, Marseilles, France, and Genoa, Italy; while on its return voyage it was to stop at Leghorn, Italy, Naples, Messina, Sicily, Gibraltar, and Lisbon, Portugal.

Being early in the season there were only five passengers sailing across, viz. a Canadian woman and her daughter from Toronto, Canada, a French Canadian young journalist from Montreal, an Italian of the same city and myself.

It was too early in the season to enjoy the otherwise picturesque shores of the St. Lawrence River we were now sailing on. While the forests and valleys in the New England States, especially along the Hudson, the Catskill Mountains and the Adirondacks, were blooming in their virgin green, as we passed by them on our way to Montreal, the shores of the St. Lawrence due to their northern latitude were practically barren. The river gradually becomes as wide as the sea, so that the shores on neither side are perceptible. And now for the next ten days or so there begins a voyage in which nothing is to be seen save the rolling waves of the ocean and the skies above, sometimes cloudy, sometimes in bright sunshine. Yet none of the passengers, few as they were, found themselves at

a loss for passing the time on the boat. Gazing at the never-ceasing billows of the sea, each one seemingly having a story to tell and the maritime panorama reminding one of the immensity of the universe, or reading, musing, resting, eating, deck-promenading — all this has a fascination which leaves no room for loneliness and ill-tempered dispositions.

For my own part, I found not a little diversion in being engaged from time to time in religious conversation with the Italian passenger mentioned before. He occupied a private cabin in another section of the ship above the engine rooms close to the wireless telegraph office; and in order to see him I was forced to descend from the passenger apartment down on the freight-decks passing along them around the smoke stacks and again climbing steep rails to the door of this man's cabin. He was an invalid, having become partially paralyzed as a result of his service in the World War in the Italian army. For the past years since the War he had been living in Montreal doing office work like typing in the Italian or French language as also in English, otherwise he was alone in the world, and now he was on his way home to Italy.

Though the man is of Catholic faith, yet he is at variance with many things taught and practised in his church, mentioning as he did even outstanding errors in its ceremonies and teachings. Just how he came to the knowledge of such errors, I do not know; but as a Christian he believed in the plain truths as expressed in the three articles of the Apostolic Creed. Noticing that I was a Protestant, he asked me, what is the difference between Catholicism and Protestantism. That, of course, was a question covering rather a wide field. Fortunately, for the moment, there came to my mind the three cardinal principles of the Reformation — sola Scriptura — Scripture only; sola gratia — by grace alone, and finally, sola fide — through faith alone.

Enlarging as I did on these three points it was an easy matter to point out the difference between the Roman Catholic Church and the Lutheran. While the Roman church does not accept Scriptures, the Bible or the Word of God as the only source of revelation and sole rule and interpreter of faith, but places the traditions of the Church and decrees of the Vatican and the Pope on the level with the Word of God, the Lutheran Church holds that the Bible, the divinely inspired Word of God is the only source of revelation and sole rule of faith, and that nothing but this Word creates and establishes articles of faith. Again, we are justified before God not by any works or deeds of our own, as the Roman Church teaches, but solely by the grace of God in Christ Jesus who has completed the work of our redemption through His suffering and death, such salvation being imparted to us through faith alone, and not through penitence or any ceremonial acts on our part.

Eagerly listening to such dissertation, my fellow-passenger found the doctrinal position of the Lutheran Church plausible, without further discussion, however. One day I left daily devotions — "Day by Day with Jesus" by W. G. Polack of St. Louis with him, and asking him after some time whether he had read them, he answered: "And how I have been reading them! They have offered me instructive and comforting reading matter." To have had the opportunity of such conversations during the days on mid-ocean was indeed a joy and has agreeably filled the space of time. But I must pass on.

The First Sea-port on the Way Across

After about twelve days voyage with but a dim view of the Azores to the left at about fifty miles distance, we finally crossed the Atlantic, arriving at Casablanca, Morocco, the first sea-port scheduled on the route. The boat was anchored in a clear harbor with a large waterfront at 10 o'clock in the night. All passengers were now at liberty to go on shore. Two of them took advantage of this and went into the city that very night, while I preferred to remain on the boat for a night's rest. The next morning I met the two on deck, both extolling the magnificence of the city. I soon found out that they were not exaggerating. After breakfasting at 8 o'clock we all went ashore and within a short distance from the docks we entered the thoroughfare which extends throughout the city and which opens with an immensely large square. How we were taken by surprise to find a city of such magnificence here in Africa! Four parallel rows of rich African palms adorn the unusually wide central street, with a sumptuous boulevard between, while alongside mosaic walks run the whole length of the street lined with the most modernly constructed and imposing buildings.

The history of the rise of this city is phenomenal. Formerly it was but an insignificant sea-port. But since this part of Morocco has come under French regime, Casablanca has become its principal port and commercial centre, and a marvel of modern enterprise. Imagine a big, modern city of 125,000 inhabitants, two-thirds of which are Arabians, while the other third consists of French and Europeans — a city constructed according to the latest European ideas of city-planning, every building of which — its business-emporiums embellished with finely polished and colored African marble-pillars, together with their grand display of wares in their show-windows, the offices, municipal building, post office, etc.—is of architectural beauty; it is as if the city has sprung into being like magic. And when one sees its wide, clean, well paved streets, and then the streams of traffic that flows through these streets, the rambling at the market square, where the Arabs and Europeans intermingle with each other, wealthy sheiks driving their own

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automobile of the latest model, Jewish money-changers in their booths along the streets — the effect is simply astounding, and one asks whence this city in Africa?

There is, of course, the old part of Casablanca, called Medina, which the French have left just as they found it. It is the place where Arabian horseraces take place, where there are all sorts of booths of Arabian ware, gambling houses, which, however, it is said, it is unsafe to visit without special protection.

About fifty miles from Casablanca, also on the Atlantic coast, lies Rabot, the capital city of Morocco. Tourist-cars stand in wait on the hour to convey passengers to this city. And as we had the entire day for ourselves until 5 o'clock in the evening when we had strict orders to be on board the ship, we mounted a tourist-car for Rabot. And here again one surprise followed the other. In the first place, the group of passengers consisted of white people and Arabs, some of whom apparently belonged to the intelligent class reading as they did their own paper in Arabian print, all, of course, wearing their own costumes from head to foot. Then running over a strongly built brick-paved road leading out of the city we pass one beautiful villa after another, some occupied by Europeans, others by wealthy Arabians, all of them overgrown by blue African flowers, and confronted by beautifully designed gardens, some of them even assuming the proportions of a park, and then some again are enclosed by profuse African cactuses.

We enter the farming country. Arabian peasants meet us on the way to the city with donkeys laden with vegetables and other farm-products; large sheep herds are grazing in the pasture and sheepcotes built of straw and cornstalks on a high elevation are visible in the distance. Though it is in the early season of May we are surprised to find the Arabian farmers in the midst of harvest, mowing hay, reaping wheat and barley, and, if I am not mistaken, even threshing, and all this by the old primitive manner of the Oriental.

There being no trees in that section to speak of, the country looks rather barren at places, and we were somewhat reminded of the Arizona deserts with their cactuses. Indeed, cactuses of the sharply pointed plant sort, play a prominent part in this section, serving as they do as safe enclosures for farms, parcels of land and gardens. We also noticed the laziness of the Mohammedan people. Many of them were lying in the midst of the field or on the wayside at any part of the day without taking notice of those passing by.

We finally arrive at the city of the Moroccan Sultan. Again a surprise. We behold a beautiful city with wide, clean avenues lined with palms, mosaic walks and conspicuous buildings built in the same order as those of Casablanca under French supervision, of course. We stop at a prominent restaurant facing the boulevard for luncheon, and while we lingeringly sit at the open air cafe, we watch the world go by. The types of people passing by here give us no little to think about — Arabs mostly, with splendid features and a few well-clad Europeans. We also notice a stately camel, the ship of the desert, laden with a heavy cargo, as he proudly walks by on the street. And not far from us is a news stand, displaying papers and illustrated journals in German, English, French and Italian, among which is Hitler's "Mein Kampf" right here in French Morocco.

After luncheon we engage a cab-driver to take in some sightseeing. We are driven to the vast, dazzling palace of the Sultan through the grounds covering acres of land, and where the many wives of the Sultan are seen walking singly or in groups. We pass the mosque where he goes to pray on Fridays, and as it was on that day we happened to be there, we witnessed a large crowd gathering around the mosque escorted by a military band in white uniform directed by a French conductor sending forth strains of martial music. For lack of time, however, we did not wait for the public services to be enacted, but passed on to the French quarters with their offices and fine residences of the officials. Thence we proceeded to the purely Arabian section of the city with their narrow streets, one booth following another for blocks and blocks, where things Arabian of every description, from the famous Arabian rugs and finest jewelry to the meanest article, are on display for sale. It was a genuine oriental bazaar.

Are there any Christian churches in this Mohammedan capital? Outside of a small Catholic church we noticed none. What a pity that in this Mohammedan centre the light of the Gospel does not shine!

At four o'clock in the afternoon we were back in Casablanca, thus giving us ample time to reach the boat for its departure which followed at 6 o'clock sharp.

J. J.

THE AVERAGE CONGREGATION'S CARRYING LOAD OF INDEBTEDNESS

(This article by Rev. E. H. Meuser, Statistician of the American Lutheran Church, while written for a different body is worthy of a careful reading. Ed.)

The indebtedness of many of our churches has become a very serious situation. For the last number of years we have observed that it has definitely threatened the credit standing of the congregation in the community, as well as with the parent body or synod, resulting in a failure to meet obligations on principal and interest of loans and in smaller contributions for the general benevolent work of the Church.

As the weight of the load of indebtedness becomes felt, either due to inability to raise sufficient money through the envelope system or because of more pressure for payments on the part of financial institutions, congregations are obliged to resort to various questionable methods of gathering moneys which undoubtedly would not be the case if the weight of indebtedness were not severe.

The debt burden also is a definite source of interference with the pastor's work. Instead of devoting the majority of his time to pastoral work and to his study, he feels compelled to take over the administration of financial affairs and to devise ways and means of meeting just obligations as promptly as they occur. We have long ago observed that it is this burden that becomes a strain upon the pastor which leads to discouragement, worry, and resultant inactivity. Not only must he face the debt obligations, but also the prospects of no increase in salary as his own financial needs increase, but on the other hand, he must take cuts in salary without any hope of restoration in the near future.

The interference is also felt, as indicated above, with a prompt and adequate payment of benevolence. In a recent survey of the credit of congregations in the American Lutheran Church having a per capita indebtedness of \$50 or more we found that the contributions for budgeted benevolence of the American Lutheran Church extended from 89c to \$1.95, which means at best 30c short per member of the average amount required by the American Lutheran Church for its budgeted general work.

It is this situation that causes us to ask ourselves, What is the average congregation's carrying load of indebtedness? There are many who believe that this question must be answered in order to save our congregations' credit standing in the community and also with the synod to which they belong, or to find a proper and fair method of distributing allocations for synodical benevolence support. We believe that the demand for an answer to this question is justifiable and that those in charge of the general administration of the Church's work should seek to provide such an answer in an effort to warn congregations as to the

danger of overloading themselves with debts. Church indebtedness is a real problem.

We ask, What has caused this problem? Undoubtedly the period of prosperity, which we often like to think of as the period of extravagance, has a great deal to do with the present situation. Congregations are made up of human beings who are susceptible to the trends of their day. In the days of extravagance much money was spent with little thought of saving for the rainy day. Many of our congregations went along with the tide and rather unconsciously took upon themselves obligations with little thought of their ultimate ability to meet them.

There is also current among many of our pastors a false idea of faith. They claim the building of a church structure should be undertaken in faith, meaning that one should not be concerned too much about the source of the money to pay for the building, but simply to build with the hope that someday or somehow the bills will be met. This, we say, is a false type of faith which constitutes trying the Lord. Indeed, as someone has said, "The Lord has promised to support us, but nowhere has He promised to nourish us with beefsteak smothered in mushrooms and all the other delicacies that go with an elaborate steak dinner." Therefore, is it reasonable to insist in the instance of building costly structures that we should resort to faith? Experience has proved that either such faith was not great enough or that the faith was a false one. We are inclined to believe that it was the latter.

Pastors and church leaders oftentimes found themselves arguing for a new church building which would be the last word in church architecture because the people demanded it. In the days of extravagance we did demand the finest that money could buy or the finest that our borrowing ability would permit. In those days we purchased costly mechanical refrigerators, radios, homes, automobiles, and what not, as long as we could get someone to sell us a product on credit — so much down and so much per month. Living in this spirit of the day our pastors convinced themselves that as much as people desired and improved their own homes, so much they desired and were willing to have their church's material assets or facilities improved. Truly, today we see many memorials to beautiful architecture, but we see also in them many memorials to a poor system of financing.

Our pastors were also led to conclude that a new church, beautifully adorned and well-equipped, was all that was necessary to gather in a large membership. We admit that people are attracted by beauty and convenience, but they want more for their souls than art fixed in stone, mortar and wood. They need something that will also cleanse their souls and inspire them to a more beautiful life. Therefore, the attraction of a building and the convenience of facilities, our

pastors learned soon, wore off and Sunday after Sunday they beheld a church partially filled with a faithful few.

Naturally, these trends which we call the background of the problem of indebtedness brought forth a situation which has caused many to ask, What is the Average congregation's carrying load of indebtedness?

Our credit survey of congregations in the American Lutheran Church having a per capita indebtedness of 50 or more dollars revealed 111 congregations in the United States having a per capita indebtedness ranging from \$50.42 to \$400.11. Before we set the figure at \$50 we studied the debt situation of the majority of the congregations in the American Lutheran Church as revealed in the statistics at hand, and came to the conclusion that very little difficulty was incurred in handling debts as long as they remained under \$50 per member. The difficulties arose when the amount of per capita indebtedness went over \$50. In this survey we tabulated the per capita contribution for indebtedness, current and unusual expenditures, debt reduction, budgeted benevolence and other benevolence. We found that in most instances congregations with a heavy load of debt are contributing more than a congregation without any debt, but the difference is not the amount contributed for debt reduction.

In this survey we also discovered that not one congregation met the average amount expected by the American Lutheran Church from each one of its members for budgeted benevolence.

The amount of the contribution per member for debt reduction ranged from \$2.55 to \$11.83 for the year 1937. In most instances this was not sufficient to meet a just and reasonable refund on the debt concerned. In many instances congregations were unable to pay the full amount of the interest and in some instances no interest at all. In many cases there was only a low refund on the principal.

It was because of this situation that one of the conferences in the American Lutheran Church, in the eastern section of the country, petitioned the American Lutheran Church to use a different system than the one now used in allocating the congregations amount for the budgeted benevolence of the Synod. In tabulating the financial figures for its own district, the authors of the report from this conference state that the average communicant of the district bears a debt of \$32 on which it pays 6% interest or 9.7% of the total amount of gifts for all purposes, that the average communicant contributed for benevolence in 1937 \$1.73 or 8.7% of the total amount of gifts for all purposes, and that the average communicant contributed for other purposes \$166.24 or 81.6% of the total amount of the total gifts contributed for all purposes. Therefore, the report continues, "The crux of the situation

and the point of attack lies around these interest payments."

We believe that the crux of the matter goes further and that the point of attack lies around both payments on interest and principal. In our survey we did not study the increase of membership over a period of years, but our general study of indebtedness prompts us to state that congregations with a heavy load of debt do not increase their memberships any faster than other congregations — at least the increase in membership does not keep pace with the increase of the weight of the debt upon the membership. Pastors often fail to realize that with the increase of membership the cost of the maintenance of the church also increases and, therefore, the total amount of contributions received from new or additional members cannot be used entirely to relieve indebtedness.

These, in our estimation, are the outstanding items of the problem of indebtedness which we must keep in mind in an effort to arrive at a figure of indebtedness which a congregation can carry without interference in its local or general work.

How shall we determine what the carrying load of indebtedness of a congregation may be? We have tried to come to a solution of the problem, by first of all studying local conditions before tabulating the general performance of congregations having per capita indebtedness of \$50 or more. We did not group these congregations into one group and then strike a general average for all of them, but we divided them according to districts or areas since we realized that conditions were not the same for all sections of the country. For instance, in the midwest and northern sections of our country where there have been frequent crop failures, we could not expect congregations to have the same financial performance as congregations located in more prosperous sections. We found in this tabulation a significant variation. Congregations in one district had a mean performance on debt reduction of only \$1.29 per member, while congregations in another district had a mean performance of \$7.37. Therefore, we believe it would not have been just to have thrown the congregations of these two districts together in order to strike a general average for all of them.

This survey revealed that the debt capacity for ten years for 100 members for the congregations located in various areas ranged from \$1,290 to \$7,370. Therefore, this general debt capacity should be kept in mind by a congregation when it contemplates borrowing money. But the figure arrived at by this tabulation cannot be decisive. In addition to this each individual congregation's financial performance over a period of years should be tabulated.

When a mission congregation applies to the American Lutheran Church for a loan, we first of all estimate the congregation's lifting power by tabulating

what it is able to do for its current expenditures, benevolence, its wealth per member, the willingness and ability of each member to contribute to the work of the Church. On the basis of this knowledge we then estimate what the congregation is able to carry in the way of debts, minus other considerations. But this figure also is not decisive since it is also necessary to take into consideration the pastor's lifting power, as revealed by his attitude towards his own financial obligations, his enthusiasm, his executive ability, and general qualifications as an administrator and pastor. In addition to this we also consider the number of prospects, but we refuse to accept the number which might be set by an over-enthusiastic church councilman or pastor. We usually decrease this number by 50% and then deduct a certain amount from the expected contributions of these prospects for maintenance of the church, benevolence, etc. After taking all these features into consideration we then seek to establish the amount of indebtedness which the congregation under normal circumstances should be able to carry. Such a procedure affords a scientific approach to the problem at hand. We have learned that sentimentality dare not play an important part in the negotiation of loans to congregations or in the granting of such loans. After all, the matter of debts is a business matter and should be kept on that plane as much as possible.

Therefore, we do not have any definite set figure which will reveal the carrying load of a congregation, but we would say that a congregation is able to carry that amount as shown by a tabulation of a given number of congregations within a given area, by the tabulation of the individual congregations past performance, by an estimation of the congregation's lifting power, by an estimation of the general administrative ability of the pastor involved, and by an estimation of the future prospects.

Comments

Another Youth Movement A news item in a recent issue of the Milwaukee Journal from Oklahoma City furnishes much food for thought. There the high school officials were investigating a Black Shirt student movement. A group of high school students known as the C ? C or the Curiosity Club were advocating a "bloodless revolution," which these young people defended stubbornly on "the right of assemblage and free speech to protect us."

The "commissar," a youth of 19 and another youth

of 18 said they were working for a new economic system. "We want a new social and economic order which will provide equality for all. This probably would be based on the Russian soviet principle, but not exactly." Concerning religion they said: "Every member can have his own religion. However, most of us are atheists or pantheists. We think a lot of so-called Christians have doubts in the back of their minds but they're afraid to express them." On sex and marriage their views are most modernistic: "We talk sex freely in our mixed group. We would change marriage laws to make it easier to get married and easier to get separated." As to parental authority their principal, Mr. Baker, said: "Their parents have no control over them. One of them told me the law of self-preservation was stronger than any man-made law."

This philosophy of the youngsters may be a lot of "hooy" as Mr. Baker puts it, but it is still a symptom of the misleading of youth by the reading of undigested material furnished not only by the public press of today, but found practically in all of the religious periodicals of the day. Most disquieting are the views expressed by these all too forward young people on religion. With the denial of God their other beliefs on sex, marriage and parental authority are understandable. Where there is no God all orders of human society fall to pieces. Our youths are ignorant of true religion and the future in their hands holds forth no promise of peace and happiness for the land. We may well tremble for this future. Z.

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More Unitarianism Commissioners of the Episcopal Church and the Presbyterian bodies have met and accepted a tentative agreement for a church union between the two bodies. They accepted a concordat that plans on actual union in some communities for Episcopalians and Presbyterians to worship together as one body. If there happens to be only one church of either denomination in any community, then the minister may be authorized through a form of ordination to serve both Episcopalians and Presbyterians, be this minister either one or the other of these sects.

But many Episcopalian priests are full of forebodings on this contemplated union. Writes one in the Episcopalian Living Church: "Such a course will undoubtedly lead to unity, but it will be the unity of Unitarianism. In truth, the longer I look at the proposals for union with the Presbyterian Church, the less I like them." And another Episcopalian church member writes in to say: "The Presbyterian Church USA is modernistic and regards the five fundamentals of the faith, i. e., the inerrancy of the Holy Bible, the virgin birth of Christ, the substitutionary sufferings of Christ, His bodily resurrection, and His mighty miracles as theories and not necessarily to be believed

as doctrine. About 1,300 of their ministers signed the Auburn Affirmation in 1923, and it is anti-Christian. How can we invite such men into our pulpits or to the altar to receive Communion and ordain their ministers and have them ordain ours? I am told that there is much modernism in our own church, and I think it must be true if we are willing to join with the Presbyterian Church USA."

A clear-sighted parishioner is this woman, say we. Just because the fundamental teachings of the Bible are not any more delivered by these modernistic pulpiteers of either church it is possible to urge a union. The unity of spirit is already there. More power to the laity in the pew to hold back their leaders, if they can, from this Unitarianism. Z.

* * * *

A Newspaper Man Looks at the Church

From far off Texas a reader sends us a clipping from the Dallas Morning News. In a column headed Thinking Out Loud the columnist Lynn Landrum answers a clergyman's question on whether the church is going to the dogs. Being only a layman he voices his ideas on the question as to what is the matter with the church. We can quote the main expressions only of this keen-minded scribe.

"The people of God in the United States have undoubtedly had some bad leadership — and lack of leadership — in our time. But it is charitable to hold their mistakes to be error rather than evil. The head has failed the heart." He goes on to speak of the old revivalists three decades ago, when "Brother Wham and Pastor Whee climbed on top of pulpits and shouted the rafters down in imitation of Billy Sunday." "Two decades ago the million-dollar drive set in. The dotted line became the straight and narrow path. A decade ago the church set out to educate youth into the kingdom, but education raised more questions than it answered. The end of that effort finds church schools everywhere crippled through overexpansion and under-support. Half a decade ago the ecclesiasts came to the conclusion that the more abundant life was an affair of wages and pensions and housing. A man's life did consist in the abundance of things after all, they decided. Sermons urged taxing the sinners to buy groceries for the saints. Synods and conferences and convention wanted federal legislation to command atheists and the unchurched, under pains and penalties of criminal prosecution to pay wages the church denied to its own employees, to pension oldsters, while the church neglected its own superannuated servants. The social gospel has had much socialism in it — but little of the good news of God. It is the wrong way." There spake a man who has not yet taken leave of his common sense when he discusses the purpose and real use of the church. We could use more of that kind in our churches. Z.

A Lutheran Layman On Communism That there still are sober-minded and thoughtful men in Lutheran pews is clearly proved by an article written by a Dr. A. L. Vadheim, M. D., in the Lutheran Herald. In warning against the communistic activities, so rife in America just now, he quotes from the Fish Report, given to the House of Representatives, 73rd Congress, Third Session. Here on page 4 Communism is defined as "1. Hatred of God and all forms of religion. 2. Destruction of private property and inheritance. 3. Absolute social and racial equality. Promotion of class hatred. 4. Revolutionary propaganda through the Communist International, stirring up Communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed, and civil war. 5. Destruction of all forms of representative or democratic governments, including civil liberties such as freedom of speech, of the press, of assembly and trial by jury."

Other points are mentioned, and it is all summed up by the writer in these words: "Communism in its true garb is a serfdom to the most godless, heartless, ultra-capitalistic dictatorship the world has ever known. Communism is not Christian. Communism is the rule of the anti-Christ."

Still another layman writes in the Lutheran Herald on that off-shoot of Communism, pacifism. Here are his golden words: "God grant that wars may never come again. Yet prophecy indicates that they will. Let the church then be prepared to bring the Gospel (bold ours, the ed.) to the men of the faith, wherever they may be, that they might be strengthened in an 'eternal righteousness of heart' in whatever conflict civil authority might plunge them."

It is heartening to see such statements by Lutheran men in the pew. We have always believed that the hard-headed Lutheran Christian, of the common or garden variety, is not so easily swept off his feet in matters of calm judgment on everlasting truths as many an over-zealous clergyman who is not in close touch with his people. Z.

* * * *

Jesus A Myth — Does Your Pastor Say That? It appears as if in every congregation there are people who are rather critical and somewhat dissatisfied whenever their pastor comes up for discussion. They don't like this about him, or they don't like that. He smiles too much so that he does not seem to be serious enough, or he is too serious. His sermons are too long, or, it may be, they are too short. He spends too much time in his study, at his books, and not enough in getting out and mingling with his members. And so on. But what would you say if he were to preach to you a Christmas sermon like this one, taken from the Supreme Council, 33°, Bulletin, of December 1?

It contains expressions like these: "Who by his pure and simple life, but eloquent doctrines in a brutal age, altered the whole course of human history . . . inculcated wide observance of humility, humanity, and charity." It contains the word "Savior," but not one word about the Savior who is the propitiation for our sins, not a word about the Savior who would redeem all people, not one word by which even one poor soul might be saved eternally. You could read it again and again, and you still would not know the real Jesus nor the real reason for His coming.

The author evidently believes he has spoken a good word for Jesus, because he says that "there should be no patience with those who, blind to historical truth, claim no such being as the Savior ever existed, and that the whole story is a myth." His proof? "Is it to be believed that the world's noblest literature, its highest art, and its divinest music have been produced simply because men and women have followed a figmentary ideal, and not an actual Personage?" We shall leave the worth of that argument to you.

But he continues: "Even if the whole Christian Church be believed to be founded on a legend, a mere child's story! The solemn fact remains that this legend, this fairy tale for children, has been the most potent single force for good in two thousand years of civilization. . . . The greatest intellects of nineteen centuries have believed this ideal. The purest women and the strongest men have believed it, and believed in it, and all who have devoutly believed it as a truth and lived by it as a truth have become exemplary for all that is good in manhood and in womanhood. If this be a myth, then let Jesus be a myth! If Jesus, a myth, can lift civilization to its zenith, . . . then all honor to the legend, all hail to the myth."

It would be unfair to question the author's sincerity, but it surely is clear that he is not proclaiming the Gospel of the Babe of Bethlehem. During these days many words will be spoken about Jesus, very likely many similar to the ones, just quoted. What a waste of time and effort. What a pity that so many are compelled to listen to such drivel and think they have found the Christ.

What kind of Christmas would you have if your pastor were to deliver messages like that? Think that over when in this holiday season you sit beneath his pulpit. He will bring you good tidings of great joy; he will preach to you the glorious truth that the new-born Child saves you from your sins. And then, won't you utter a prayer of thanksgiving for the privilege of having a pastor who knows what Christmas means, and who brings to you a Christmas message such as Jesus Himself has spoken? Is not that enough to make you forget the petty things you have found against him? Sometimes we do not realize how fortunate we are. S.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

A NEW YEAR PRAYER

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb. Luke 2:21.

HIS NAME WAS CALLED JESUS

JESUS, O precious Name,
By heaven's herald spoken;
JESUS, O holy Name.
Of love divine the token;
JESUS, in Thy dear Name
This NEW YEAR we begin.
Bless Thou, this op'ning door,
Inscribe Thy Name within.

JESUS, O precious Name,
Thou Fount of our salvation,
JESUS, O sweetest Name
In angels' adoration,
Forgiveness, mercy, grace,
And life abundant flow
From Thee, O Name divine,
To sinful men below.

JESUS, O precious Name,
In Thee our hopes are centered;
In Thee, O mighty Name,
This NEW YEAR we have entered.
Though seasons come and go,
Thou, Lord, art still the same;
Immovable remains
That solid Rock — THY NAME.

JESUS, O precious Name,
Thou bringest peace and gladness;
JESUS, O worshipped Name;
Dispelling all our sadness;
In hallowed temple halls
Thy sacred echo rings,
While heaven's ransomed host
Thy praise in glory sing.

JESUS, O precious Name,
Thou Harbinger of glory;
JESUS, most sacred Name
In hallowed song and story!
Blest Name, in Thee we live,
Blest Name, in Thee we die!
Blest Name, we'll sing Thy praise
Eternally on high! Anna Hoppe

HOW FEARFULLY AND WONDERFULLY THOU HAST MADE US, LORD!

We look in awe and wonder at a great, new, streamline, locomotive. We marvel at the operation of the latest new radio or television achievement. We think it incredible to see a giant clipper plane span great ocean distances in an unbelievably short space of time and with incomprehensible precision. We look here and we look there and become truly amazed at the undoubtedly great creations of man. In fact, at times they appear to be almost supernatural.

However, these are as nothing when compared with the inexplicable ramifications of our body processes. In our own body lies a creation so incomparably wonderful that these man-made inventions are but the playthings of children in comparison. The complexities of our body processes are so involved that the greatest scientist has not penetrated any, except their most superficial manifestations.

In this body of ours there is a blood stream that is the most complex fluid in the entire universe. It is pumped through arteries, capillaries, and veins, of tremendous intricate ramifications, greater in complexity than the road system of our entire nation. A heart regulates the flow of this blood with greater efficiency than man's finest reservoir pumps, for it works without ceasing, resting only between beats, throughout a complete life time. This blood stream goes to every organ, tissue, and cell in the body, supplying their every need. Imagine for a moment that there are more than twenty times as many cells working in one body than there are people on the face of the earth!

There are nerve cells. These bring us in contact with the world. The impressions are brought into our body through eyes (marvel of marvels!), ears (remarkable organs), tongue, nose, and skin. Like a huge telephone network, more complicated than the entire telephonic and telegraphic system of the United States, our nervous system dispatches messages to every organ, tissue, and cell, causing muscles to work and glands to secrete their vital substances with utmost electric precision and unbelievable coordination.

There is a chemical balancing equipment, the glands, which send out regulating chemicals that influence one way or another other organs in the body beautifully and perfectly harmonized to suit their every function.

There is a muscular system that does our work, a bony structure to give us rigidity and afford us motion, a system of ligaments to tie our organs together, a system of airing the body, a system for eliminating the chemical wastes. And to furnish nourishment. Is there any wonder that scientists cannot see any hope of ever solving the "riddle" of life completely?

And that is not all. Every organ, every cell, every function, every chemical reaction in the body works

together for the good of the entire organism, in a co-ordination, the like of which has no comparison even in that of the movement of the stars in the galaxy of heaven. Together they work. But more! They are regulated through a power within the body itself, the mind that has its center in the brain. This remarkable organ controls all the unconscious functions automatically, for one thing, but with its conscious efforts it can think about, plan over, and discover the marvels of the Universe. It can speak, to make itself understood; see, to perceive every beauty; hear, to become aware of every beautiful sound; taste, to sip of the pleasures on every hand and feel to sense completely every experience that the world can offer! All things in, on, and above the earth can be made known to us. Yea, truly wonderful are we made, indeed!

But that is not all! Within our body lies the power to heal! Great is that power! The broken bone it knit. The wound is united again. Diseases of many hundreds of kinds are successfully overcome. Wonderfully, yea, truly wonderfully are we made!

And yet is there more! We may look at a battleship and marvel. But can it be imagined for a moment that a battleship might of its own power produce another battleship? No, but such is the fathomless possibility beyond all comprehension that is residing right in our very own body, the power to reproduce our kind! Truly marvelous are we made, yea, past finding out, indeed, wonderful in extreme!

Yet, how fearfully are we not also made! For marvelous and awe-inspiring as is this creation of creations, all must cease some day in death! We must die! Fearful indeed, are those bitter words! And still they are not really so very fearful. More wonderful by far is yet a further creation. We have a soul; we can believe! Yea, fearfully to be sure, but how much more wonderfully, oh Lord, hast Thou made us, for we shall not die at all. Our bodies shall rise again! Help Thou, oh Lord, our fearful unbelief!

Eugene Bergholz, M. D.

BAPTIST ANNIVERSARY IN SWEDEN

"On the twenty-first of September of this year," a writer to Minister, a Baptist monthly, states, "the memory of the humble beginning of Baptist work in Sweden was celebrated." The article informs its readers that the first Baptist congregation was formed in Sweden ninety years ago. It consisted of six persons. The missionaries suffered persecution for a while, it is charged. (The Folk Church, which is thus accused, is the Lutheran.) But after 1866 interference other than individual seems to have ceased. The Folk Church probably concluded that persecution spread the movement. A paragraph synopsis of the Baptist progress reads:

"Baptists had success in the following years although the small churches had a struggle. Some of

the ministers were sentenced to fines and prisons. Of great importance was the founding of a seminary in 1866 at Stockholm. This institution began its work through the aid of Northern Baptists. They gave us money and the man who for forty years was the leader of the work, K. O. Broody. Swedish Baptists increased so that in 1868 there were 201 churches with 7,902 members; in 1890, 524 churches with 34,814 members; in 1900, 564 churches with 40,759 members and 259 ministers. The first of January, 1938, there were 643 churches and 54,090 members." — Ex.

"EPISCOPAL AND LUTHERAN UNION"

A lay member of the church surprised us recently by sending a copy of an Episcopal parish paper with the following paragraph marked:

"Episcopal and Lutheran Union?"

"A contributor to a late issue of *The Living Church* advocates the eventual union of the Episcopal and Lutheran Churches.

"After discussing the common background of the Episcopal and Lutheran service he declares:

"There is a righteous passion for reunion in the hearts of Christians today. If we are to look beyond Orthodoxy and the Old Catholic Churches why not turn to the Lutherans for fellowship before other Protestants? The family resemblance to the world's seventy millions of Lutherans quickens the imagination'."

— The Lutheran.

PENNY GOSPEL AND THE CHRISTMAS TREE THIEF

The December issue of the Bible Society Record tells the story of a confirmed vagrant who, on a snowy December day, was arrested in the attempt to sell a stolen Christmas tree. The group at the local jail, which often harbored him, called him Santa Claus. But one day he came to jail on an unusual errand. He was not under arrest, and he was sober. He walked into headquarters, laid down a lady's handbag containing money and jewelry, and said: "Here is what I stole out of an automobile a week ago." The owner of the bag stated that only one article was missing. She had not listed it in reporting the theft as it had cost only a penny; it was — a copy of the Gospel according to St. Luke. The prisoner confessed to her that, after an unsuccessful attempt to sell the jewels for a sum that suited him, he had returned to his room. Then he read the little book. The result is best described in his own words below.

Luke Fifteen Brought God Into His Life

"I looked at the little book and began to read it. I read it nearly through, but when I tried to go to sleep, I kept thinking of the bozo who got all he could out of his father and then beat it to a foreign country.

I got out of bed and tried to find that story and had to read most of the book before I got to the place. Well, when I read it again, I began to think that I was that fellow; and so I began to pray and, mind you, it was the first time I had prayed since I was a little dodger at home. So you see, lady, how it all came about. I could not go back to God with stolen goods. It took me nearly a week to fight it out. Last night I prayed again, and the first thing I knew I was telling the Lord I would give back what I had stolen and do my stretch for stealing if He would only forgive me. And here I am!" — Lutheran Companion.

ILLITERACY FIGURES SHOW A DECREASE

The biennial survey by the department of education of Alabama shows that there are in the state 67,571 illiterates in the school-age group. Certainly this showing is not an encouraging one, unless we place it alongside the figures of 1936, when the number of illiterates among school-age children was 84,617. The decrease of 17,046 gives encouragement to our leaders in educational work, who are making a determined effort to wipe out the illiteracy stain. Another fact brought out by this survey is that the number of children of school age in Alabama has decreased by 6,396 since 1936, more than two-thirds of this figure representing a decrease in the number of Negro children, thus indicating that the movement of the Negroes from the south to other sections is still under way.

ONLY CHRISTIANS ALLOWED IN EPISCOPAL PULPITS

At a union Thanksgiving service in St. James the Less in Scarsdale, in which all the Protestant churches took part, Louis Newman, distinguished New York rabbi, was scheduled to speak. The rector of St. James, James Henry Price, had invited him at the suggestion of a layman. But another layman then pointed out that Dr. Newman could not speak in an Episcopal church. He was not an Episcopal minister and he could not qualify under Canon 23, which gives the bishop power to permit addresses by "Christian men." When Mr. Price asked Bishop Manning whether the second layman was right he said he was, and Rabbi Newman graciously withdrew.

— Christian Century.

PENSION PLAN FOR BAPTIST MINISTERS

At the recent state convention of Alabama Baptists, held in Gadsden, there was adopted a pension plan for the retired ministers of the denomination. The voluntary retirement age was fixed at 65 years, and the relief fund for these ministers is to be contributed by the pastors, the local congregations and the state organization. Each pastor pays annually three per

cent of his salary, and payments by the churches and the state organization will bring the total to eight percent of the salary of each minister who is in active service as a pastor or in other work of his church.

John S. Chadwick.

France Has Tried a State Lottery for five years, and has now decided to suppress it, beginning January 1, 1939. The reasons given are illuminating, considering the fervid agitation used to establish the system in our own country. Say Premier Deladier, and his Finance Minister, Reynaud: "Whereas, the lottery system may be considered as an exceptional and temporary expedient for raising public funds, it does not appear to us possible that it should be admitted as a normal procedure for raising revenue. In proportion to the important sums that it draws from the general public its contribution to the national revenue is small, and independently of this it raises grave moral dangers. It is the latter that have especially attracted our attention." This moral emphasis does honor to the French officials, which was evoked in part by what they saw of the evil effect of the lottery on "the taste for work and economy." But the discovery of the fact that the state has never received more than 3.5 per cent of the proceeds, after all expenses were paid, no doubt had a practical, but more prosaic, effect on their decision.

— The Lutheran.



REPORT ON DEBT RETIREMENT

Our congregations have at this time finished with their mission festivals and are beginning to give more thought to debt retirement. Now that the close of the year is at hand we are receiving more contributions than we did during the fall months. The receipts to date total \$218,000. We have promises of additional \$66,000.

The committee is now corresponding with the last few parishes which till now have not taken any definite action in this synod-wide program. On request reports are being forwarded to the various conferences from time to time on the progress of the work in their midst, and where these reports are receiving real follow-up work by the visitors and finance committees, an improvement in results is noticeable. Where such work is not being pursued systematically the reports are spotty.

Some of the contributions give evidence of a real spirit of sacrifice. Two recent checks from our mission-

aries in Poland bring their total remitted to \$500. Laboring, as they do, in a troubled land against all manner of opposition and in the face of many uncertainties, they still think that debt retirement is of vital importance to the work of the church. Must we confess that our love of the Gospel is not so strong as theirs?

Another member of the Synod recently added \$20 to a previous anonymous gift with the remark, that since he has been unemployed since last April, they were sending their check now, before they be tempted to use it for daily needs. Last month we received a second remittance of \$500 from one contributor. A member of one of our drought-ridden congregations in South Dakota recently sent a check for \$500. He, too, asks that no mention be made of his name.

Our program should be made a part of the business to come before the people at the annual meeting of the congregations. The Church Extension debt is being reduced appreciably and the item of interest in our budget is no longer so appalling; this looks to be a good time to push our program and finish the work. What a pleasure it will be to send our offerings to the Church in the knowledge that the money will actually be used to carry the Gospel to men.

A report issued lately that the debt of the Synod is but \$2.00 per communicant has in some cases proved misleading. The figure can be understood — but it should not lead to the conclusion that those congregations which have thus far not taken part in the work may hold themselves to such quota. The burden cannot be apportioned equally among our members. Our goal must be to raise as much as possible for this purpose in every congregation and thus free ourselves and each other from the burden.

Kurt A. Timmel,
Treasurer of the
Debt Retirement Committee.

† MRS. ERICH SCHROEDER †

After a severe illness of two years, Mrs. Irma Schroeder, wife of Pastor E. C. Schroeder, died at the parsonage of the Trinity Lutheran Congregation in the Town of Liberty, Manitowoc County, Wisconsin, on November 25.

Mrs. Schroeder, née Irma Kramer, was born November 1, 1902, in the German colony along the Volga River in Russia. At the age of 4 years she came to this country with her parents who established a new home in Milwaukee. She attended the Christian Day School and was also confirmed at St. Matthew's Lutheran Church. On July 12, 1930, she was united in marriage with Pastor Erich Schroeder, then pastor of the Garden Homes Lutheran Mission. Three years ago she came to Town Liberty when her husband received the call to serve this congregation as pastor. She attained the age of 36 years and 25 days.

Funeral services were held on November 28 at Trinity Lutheran Church and burial took place in the adjoining cemetery. The Rev. L. Koeninger delivered the sermon based on Is. 45, 15. Pastor E. Kionka conducted the liturgical part of the services.

The bereaved who mourn her early departure are: her husband; her parents Mr. and Mrs. Conrad Kramer; two brothers: Waldemar and John; three sisters: Mrs. J. E. Divine, Mrs. Ed. Deyer and Miss Mathilda Kramer, all of Milwaukee, and other relatives.
E. H. K.

TWENTY-FIFTH ANNIVERSARY

By the grace of God Zion Congregation of Kohlsville, Wisconsin, was privileged to celebrate the twenty-fifth anniversary of the dedication of its church building. Two services were held. In the morning service Prof. J. Meyer of our seminary at Thiensville, and Rev. Wm. Weber of West Bend, Wis., delivered fitting addresses. In the evening service Pastor H. Schaar pointed out Zion's cause for thanksgiving.

May God ever incite the members of Zion to diligently visit their house of worship. G. Redlin.

REDEDICATION

After the members of St. John's Lutheran Church at Princeton, Wis., had carried out the work of completely redecorating the interior of their house of worship, they set apart Sunday, October 23, as the day for giving it over again to the service of God. Two services were held. In the forenoon the Reverend W. Gieschen of Wautoma, Wis., delivered the festival sermon and in the evening the Reverend G. Kobs of Markesan, Wis.

May God graciously bless the Word preached here to the salvation of many souls. H. W.

Announcements

NORTHERN MICHIGAN PASTORS' TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet, D. v., on January 10 and 11, 1939, at St. Paul's Church, Saginaw, O. Eckert and O. J. Eckert, pastors.

Papers: Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Bible Versions, A. Westendorf, com. chairman; What is the Use of the Law According to the Scriptures, G. Albrecht; Lenten Outlines, W. Voss; The First Commandment, A. Hueschen; How to Get and Hold the Attention of the Pupil, R. Sievert; Christian Conscience, B. Westendorf. Sermon: K. Vertz (E. Wenk).

Confessional Address: F. Krauss (A. Kehrberg).

Please notify one of the local pastors about your coming, even if you do not desire quarters.

A. W. Voges, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet from noon of January 3 to noon of January 5 at St. Paul's Lutheran Church, Aberdeen, Rev. F. J. Graeber, pastor.

Essays to be read are: 1. Religious Current Events of 1938, W. Nitschke; 2. Comparison of Liturgical Forms of Lutheran, Catholic, and Reformed Churches, H. Gerike; 3. Hints in 1 Cor. 11:1-16, Ph. Mueller; 4. Hints in 1 Cor. 11:23-34, J. Bade; 5. Pastor in Civic Affairs, G. Schmeling; 6. Baptism, L. Mehl; 7. Examination of Claims of Evolutionists, B. Hahm.

Sermon: J. Schwarting, H. Larsen.

Timely announcement is requested.

H. Heckendorf, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet at Eagle River (Pastor Jos. D. Krubsack) on January 18, 1939, at 10 A. M.

Papers: P. J. Gieschen, Isagogical Treatment of the Gospel according to St. Matthew; F. Bergfeld, The Ministry and the Call; H. Pussehl, Responsibilities Devolving upon, and Benefits Accruing to, a Congregation Because of Its Membership in Synod; F. Raetz, Bible Contests.

Sermon: H. Pussehl, Jos. D. Krubsack (English)

Timely announcement is desired.

H. J. Lemke, Secretary.

per Paul J. Gieschen, Chairman.

WINTER CONFERENCE

The Winter Conference will this year convene January 3 and 4 at Trinity, Lincoln, Nebraska. The conference as usual will open with a Communion Service at 10 A. M.

The pastors having work have been notified.

E. F. Hy. Lehmann, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets January 17 and 18, 1939, 10 A. M., at New London, Wisconsin, Rev. W. Pankow.

English confessional sermon, R. Gose — O. Henning.

Essays: Ex. Hom. on 1 Cor. 1, 1-11, I. P. Boettcher; Isagogics of Ruth, E. C. Hinnenthal; Isagogics of 1 Samuel, L. Kaspar; Basis for Synodical Union, F. Schumann; The Lutheran Church in America, W. Wichmann; How Does Paul in His Epistles Exhort His Christians to Give? K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings? P. Oehlert; Is the Church in Duty Bound to Provide Social Activities for Her Youth? W. Pankow; What is Our Attitude Toward Men's Clubs in the Church? R. Lederer; Justification and Sanctification (according to "Dierk"), W. Kuether.

Please announce!

F. A. Reier, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on January 17 and 18, 1939, in Immanuel Lutheran Church, St. Paul, Minnesota, Pastor G. A. Ernst. First session begins at 10:00 A. M.

Papers to be delivered are: "The Pastor in the Light of Paul's Statement: 'Being All Things to All Men,'" Pastor P. Bast; "Preaching on Sanctification," Pastor G. Ernst.

Holy Communion Service, Wednesday, 11:30 A. M. Speakers: Koehler (Kock).

O. P. Medenwald, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on January 17 at Mt. Calvary Church, La Crosse, Wis. Opening service with Holy Communion at 9 A. M.

Speaker: Pastor W. Limpert; sub.: Pastor A. Mennicke.

Old Assignments: Pastors Kesting, Palechek, Bentrup.

New: Catechization on Holy Christian Church, R. W. Mueller; The Pastor in the Sick Room, A. W. Sauer; Sermon Study, T. J. Mueller.

Please, announce early.

Theo. J. Mueller, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet January 17, 9:30 A. M., at North Mankato, R. Haase, pastor.

Papers: L. F. Brandes, Exegesis; H. E. Kelm, Exegesis; A. Ackermann, On the Accreditation of our Institutions.

Speakers: H. E. Kelm (A. Mackdanz, substitute).
W. Schuetze, Sec'y.

SOUTHEAST MICHIGAN DELEGATE CONFERENCE

God willing, the Southeast Michigan Delegate Conference will convene at Monroe, Michigan, in the congregation of Pastor Zapf on January 24 and 25, 1939.

Papers: Discussion of the Missouri — A. L. C. Agreement (bring your July and October, 1938, Quartalschrift); The Lutheran Confessional Service, Nicolai; Discussion of G. Fischer's Treatise on the Study of Liturgics (April, 1938, Quartalschrift), Luetke; Exegesis of 1 Cor. 5, Scheele; Exegesis of 1 Cor. 6, Richter.

Sermon: Walker, Hoenecke.

Confessional: Maas, Naumann.

Please send your announcements early to Pastor H. Zapf, 18 W. 2nd Street, Monroe, Michigan.

O. J. Naumann, Sec'y.

NOTICE

Mr. W. O. Johnson, teacher at Wisconsin Rapids, Wis., has been appointed School Visitor of Circuit No. 2 of the Western Wisconsin District in the place of Mr. E. W. Ebert, who has resigned for valid reasons.

Herbert C. Kirchner, Pres.

REQUEST

Homehurst Lutheran Mission in the Town of Greenfield, Wis., would appreciate the gift of regular Wisconsin Synod (English) hymnals. Up to this time we have been using Sunday School hymnals, which are not entirely satisfactory. The Mission is also in need of a Hymn-board, a Baptismal Font, two candle-holders, carpets, and folding chairs. Any congregation or individual able to supply these needs is urged to get in touch with the undersigned

H. W. Schwertfeger,
3415 West Pierce Street,
Milwaukee, Wisconsin.

ORDINATION AND INSTALLATION

Authorized by President Rev. Wm. Lueckel the undersigned ordained and installed Candidate Mr. Meinhard Witt in St. Paul's Church in Palouse, Wash., on the 3rd Sunday in Advent. May he prove a blessing to many!

Rev. Arthur Sydow.

Authorized by President Rev. Wm. Lueckel the undersigned ordained and installed Candidate Mr. Reinhold Jaech in the Mansfield-Withrow Parish, Wash., December 13, assisted by the Pastors W. Amacher and E. Jaech. God bless pastor and parish.

Rev. Arthur Sydow.

INSTALLATIONS

Authorized to do so by President Herbert Kirchner I on the 18th of December installed Pastor Otto Hoffmann as pastor of St. John's Ev. Luth. Church at Rib Lake, Wis., and St. Peter's Ev. Luth. Church at Town Greenwood. Pastor L. Vater assisted at Greenwood. May the Lord of the Church abundantly bless His servant and His congregations through him.

Address: Pastor Otto Hoffmann, Rib Lake, Wis.

Irwin J. Habeck.

Authorized by President A. Ackermann, the undersigned installed the Rev. G. F. Zimmermann as pastor of the St. John's Congregation at Ridgeley, Minnesota, on the third Sunday in Advent.

Address: Rev. G. F. Zimmermann, R. 3, Fairfax, Minn.

Victor F. Voecks.

Authorized by President Walter Pankow, Pastor Herbert J. Lemke was installed as pastor of the Manistique-Germfask Parish on the 22nd Sunday after Trinity, November 13, by Pastor Wm. F. Lutz.

Address: Rev. Herbert J. Lemke, Manistique, Mich.

MISSION FESTIVALS**Sixteenth Sunday after Trinity**

Oshkosh, Wis., Grace (E. Benj. Schlueter). Off'g: \$482.00.

Twentieth Sunday after Trinity

Princeton, Wis., St. John's (H. Warnke). Off'g: \$281.91.
Milwaukee, Wis., St. Matthew's (A. Halboth). Off'g: \$478.00.

Twenty-first Sunday after Trinity

Mayville, Mich., St. Paul's (A. W. Voges). Off'g: \$2.87.
Silverwood, Mich., Zion's (A. W. Voges). Off'g: \$8.68.

Twenty-second Sunday after Trinity

Morristown, S. Dak., Christ (B. R. Hahm). Off'g: \$44.66.

BOOK REVIEW**Unity, Union, Unionism.**

That is the title of a pamphlet just off the press, a reprint of the essay read by the Rev. H. M. Tjernagel at the annual convention of the Norwegian Synod of the American Evangelical Lutheran Church in 1936. The reprint of this excellent essay on a doctrinal question now occupying the minds of so many within the Synodical Conference was made at the urgent request of pastors both within and without our synod. Here, under six brief but very definite theses, we have presented a full discussion of that which Scripture and our Confessions have to say on the matter of unity, union, unionism. It has the approval of the Pastoral Conference of the Norwegian Synod, of the Delegate Synod of 1936, of the Synodical Conference convention of 1938. In order to make it available for as many as possible, it is printed in pamphlet form and sold at 10 cents per copy, 12 copies for \$1.00. In either case, postpaid. Order from Synod Book Company, Bethany College, Mankato, Minnesota.

Norman A. Madson.

ACKNOWLEDGMENT

The Ladies' Aiid of St. Paul's Congregation at Arlington, Minnesota, donated \$10.00, and the Ladies' Aid of St. Paul's Congregation at New Ulm, Minnesota, donated \$20.00 for supplies for the Dr. Martin Lutheran College kitchen. We are very grateful for these gifts.

C. L. Scheppe.

DAKOTA-MONTANA DISTRICT**Memorial Wreath**

In memory of August Schultz, from Rev. Wm. Lindloff, by Mr. and Mrs. John Schaffer, Mr. and Mrs. John Prosch, Mr. and Mrs. Wm. Marquardt, Mr. and Mrs. John Kracke, Mr. and Mrs. Lester Kramer, Mr. and Mrs. Hans Baumann, Mrs. Emma Jensen and Alvin, Mr. and Mrs. A. C. Schaffer, Mrs. Ida Sheldon, Miss Leona Hammel—\$5.50.

S. E. Johnson, Treas.

MINNESOTA DISTRICT

September, October, November, 1938

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
J. R. Baumann, Bay City.....	\$ 30.25	
Theo. Haar, Bear Valley.....	48.00	
Jul. F. Lenz, Bremen.....	12.85	
E. G. Hertler, Brownsville.....	2.55	
R. Jeske, Caledonia.....	655.84	
R. F. Schroeder, Dexter.....	52.96	
T. E. Kock, Goodhue.....	70.03	
F. W. Weindorf, Goodhue, Grace.....	51.20	
F. W. Weindorf, Goodhue, St. John's.....	108.89	
Jul. F. Lenz, Hammond.....	6.66	
E. G. Hertler, Hokah.....	21.75	
E. G. Hertler, La Crescent.....	85.25	

T. H. Albrecht, Lake City.....	33.00	
Theo. Haar, Mazeppa.....	62.00	
T. E. Kock, Minneola.....	55.00	
A. Eickmann, Nodine.....	498.06	
M. C. Kunde, Oronoco.....	45.46	10.00
Jul. F. Lenz, Oronoco, St. Paul's.....	34.25	
M. C. Kunde, Pine Island.....	10.52	
Geo. W. Scheitel, Potsdam.....	215.00	
R. Jeske, Union.....	183.44	
Herbert F. Moenkel, Wabasha.....	10.00	
Paul E. Horn, Zumbrota.....	165.76	
	<hr/>	
	\$2,425.72	\$ 71.00

Mankato Conference

R. J. Palmer, Alma City.....	\$ 75.25	
W. Schuetze, Belle Plaine.....	462.56	
L. F. Brandes, Jordan.....	404.00	41.00
H. E. Kelm, Lanesburg.....	223.32	
O. K. Netzke, Madison Lake.....	28.85	
A. Ackermann, Mankato.....	561.08	4.00
R. A. Haase, North Mankato.....	94.66	
A. H. Mackdanz, St. Clair.....	45.75	5.00
Ernst C. Birkholz, St. James.....	40.00	10.00
O. K. Netzke, Smith's Mill.....	13.20	
	<hr/>	
	\$1,948.67	\$ 60.00

St. Croix Valley Conference

O. P. Medenwald, Amery.....	\$ 235.00	\$ 11.60
Wm. Franzmann, Baytown.....	296.05	
G. F. Zimmermann, Cady.....	22.09	
Otto E. Klett, Centuria.....	13.26	
O. P. Medenwald, Clear Lake.....	20.70	
L. W. Meyer, E. Farmington.....	293.39	
G. F. Zimmermann, Elmwood.....	16.99	
Wm. Franzmann, Grant.....	100.00	
A. H. Baer, Hastings.....	151.48	
Paul C. Dowidat, Minneapolis.....	736.00	200.00
R. C. Ave Lallemand, North St. Paul.....	290.00	
P. R. Kurth, Nye.....	84.41	
P. R. Kurth, Osceola.....	117.84	
E. W. Penk, Prescott.....	48.00	
P. R. Kurth, St. Croix Falls.....	8.00	
Otto E. Klett, St. Croix Falls, Redeemer.....	12.46	
C. F. Bolle, St. Paul.....	56.01	
G. A. Ernst, St. Paul.....	286.60	
A. E. Frey, St. Paul.....	10.00	5.00
A. C. Haase, St. Paul.....	168.85	
C. P. Kock, St. Paul.....	153.00	
J. Plocher, St. Paul.....	302.15	
A. W. Koehler, So. St. Paul.....	268.54	
J. W. F. Pieper, Somerset.....	20.54	
J. W. F. Pieper, Stillwater.....	188.28	
H. E. Lietzau, Woodbury.....	300.00	
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	\$4,199.64	\$ 216.60

Redwood Falls Conference

R. Heidmann, Arlington.....	\$ 384.00	\$ 50.00
A. C. Krueger, Cedar Mills.....	177.02	
A. W. Blauert, Danube.....	411.76	
Theo. Bauer, Echo.....	120.86	
C. C. Kuske, Emmet.....	22.91	20.00
Im. F. Albrecht, Fairfax.....	646.09	
E. H. Sauer, vacancy, Ft. Ridgely.....	30.00	
Hy. Boettcher, Gibbon.....	151.00	
M. J. Wehausen, Morton.....	166.27	
A. W. Blauert, Olivia.....	254.17	
A. W. Fuerstenau, Omro.....	225.90	
Edw. A. Birkholz, Redwood Falls.....	334.42	
Aug. Sauer, Renville.....	91.00	
G. R. Schuetze, Seaforth.....	39.91	
G. R. Schuetze, Sheridan.....	163.53	19.50
E. G. Fritz, Wellington.....	318.00	
Aug. Sauer, Winfield.....	40.00	
C. W. A. Kuehner, Winthrop.....	21.39	
F. E. Traub, Wood Lake.....	236.80	25.30
	<hr/>	
	\$3,835.03	\$ 114.80

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 774.21
W. P. Sauer, Buffalo.....	289.91

Alvin Leerssen, Crawfords Lake.....	227.89	
E. H. Bruns, Delano.....	130.89	10.00
M. Schuetze, Ellsworth.....	24.00	
Im. F. Lenz, Graceville.....	123.11	
H. C. Duehlmeier, Hancock.....	178.31	
W. J. Schulze, Hutchinson.....	1,450.48	
Chr. Albrecht, Johnson.....	238.75	
Karl J. Plocher, Litchfield.....	470.12	
W. P. Haar, Loretto.....	456.18	
E. A. Binger, Malta.....	23.20	
G. C. Haase, Monticello.....	32.00	
Alvin Leerssen, Montrose.....	85.93	
H. C. Duehlmeier, Morris.....	121.83	
W. C. Nickels, Pelican Lake.....	355.07	10.50
S. Baer, Rockford.....	165.00	
	<hr/>	
	\$5,146.88	\$ 20.50

New Ulm Conference

H. C. Sprenger, Balaton.....	\$ 349.00	
A. J. Maas, Brighton.....	30.90	
A. J. Maas, Courtland.....	11.52	
J. C. A. Gehm, Darfur.....	73.90	
H. A. Scherf, Eden.....	111.00	
A. Martens, Island Lake.....	70.65	
Paul W. Spaude, Lake Benton.....	189.98	10.00
W. Frank, Morgan.....	67.28	
G. Hinnenthal, New Ulm.....	667.13	
F. Koehler, Nicollet.....	730.21	
R. Schierenbeck, Sanborn.....	203.25	
G. Theo. Albrecht, St. Peter.....	228.50	
Wm. C. Albrecht, Sleepy Eye.....	952.55	
Paul W. Spaude, Verdi.....	102.91	
Karl Brickmann, Vesta.....	256.39	
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	\$4,045.17	\$ 10.00

Grand Total	\$21,601.11	\$ 492.90
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Memorial Wreaths

In memory of

Otto Schaar, from Rev. A. H. Baer, Hastings.....	\$ 3.00
Mrs. Karl Riese, from Rev. J. Plocher, St. Paul.....	8.25
W. Lenz, from Rev. Hy. Boettcher, Gibbon.....	9.50
W. Thiem, from Rev. Hy. Boettcher, Gibbon.....	5.00
Raymond Evers, from Rev. M. J. Wehausen, Morton	2.00
Magd. Mehekens, from Rev. F. Weindorf, Goodhue	1.00
John Hennen, from Rev. Paul E. Horn, Zumbrota.....	10.00
Otto Schmidt, from Rev. A. W. Blauert, Olivia.....	6.00
Mrs. A. W. Kiecker, from Rev. E. Fritz, Wellington	8.50
Mrs. John Daehn, from Alma E. Daehn, St. Peter.....	5.00
Mr. and Mrs. Leonard Leehman, from Rev. J. R. Baumann, Bay City.....	2.00
John Karsten, from Rev. J. R. Baumann, Bay City	1.00
Harry Jeske, from Rev. R. Jeske, Caledonia.....	21.00
Harry Diekvager, from Rev. A. Eickmann, Nodine	5.50
Mrs. Bert Fuhrman, from Rev. L. F. Brandes, Jordan	6.00
August Boettger, from Rev. A. Ackermann, Mankato	5.50
Mrs. H. Bathke, from Rev. A. Ackermann, Mankato	6.00
Louis Wellner, from Rev. I. F. Albrecht, Fairfax.....	5.00
Fred Friedrich, from Rev. Hy. Boettcher, Gibbon.....	60.00
Fred Freitag, from Rev. M. J. Wehausen, Morton.....	4.00
Mrs. O. J. Kiecker, from Rev. E. G. Fritz, Wellington	1.50
David W. Jeseritz, from Rev. F. Traub, Wood Lake	21.80
August Stroschein, from Rev. F. Traub, Wood Lake	10.75
Mrs. R. Frank, from Rev. F. E. Traub, Wood Lake	2.75
Gustav Dreger, from Rev. F. E. Traub, Wood Lake	14.00
Wm. Kirschbaum, from Rev. F. Traub, Wood Lake	14.95
Mrs. E. Heller, from Rev. F. E. Traub, Wood Lake	48.75
Wm. Lange, from Rev. F. E. Traub, Wood Lake.....	11.25
Ralph Jorgenson, from Rev. W. Schulze, Hutchinson	3.00
Arthur Meinke, from Rev. W. J. Schulze, Hutchinson	3.00
Lyle Schoenman, from Rev. W. Schulze, Hutchinson	28.00
Mrs. C. Schultz, from Rev. W. Schulze, Hutchinson	2.50
Mrs. A. Steinke, from Rev. W. P. Haar, Loretto.....	3.00
Mrs. Steimke, from Rev. A. H. Leerssen, Montrose	1.00
Mrs. Wm. Rux, from Rev. W. Nickels, Pelican Lake	10.50
L. Ingebritson, from Rev. G. Hinnenthal, New Ulm	3.00
Karl Olsen, from Rev. G. T. Albrecht, St. Peter.....	17.50
J. Scharmann, from Rev. R. Schierenbeck, Sanborn	10.00
Aug. Kosel, from Rev. R. Schierenbeck, Sanborn.....	3.25
Mrs. Emma Feske, from Rev. P. W. Spaude, Verdi	15.50
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Total	\$ 400.25

H. R. KURTH, District Treasurer.

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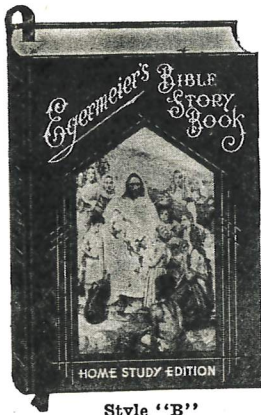
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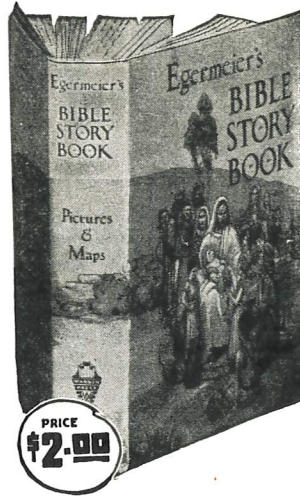
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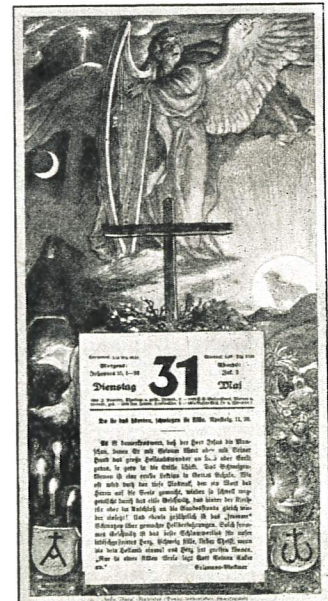
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