

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE COMING OF THE KING

He is coming! I know He is coming,
My Jesus, my Savior, my Lord!
He is coming! I know He is coming!
He promised me thus in His Word!
Let the world scoff and mock if it pleases,
Its taunts are all useless and vain!
He is coming, — my crucified Jesus,
As the King of all Kings to reign!

He is coming! I know He is coming, —
My glorious Redeemer, my King!
He is coming! I know He is coming,
And to His blest promise I cling!
Not again as a babe in a manger,
Not again to Bethlehem's stall;
Not as Nazareth's lowliest stranger,
But as Conq'rour and Lord of All!

He is coming! I know He is coming,
To claim His loved Church,—His dear Bride!
He is coming! I know He is coming,
And in this blest truth I'll abide!
Not again will the grief-stricken mourners
Follow Him to Calvary's hill!
Not again will a Pilate's vile scorners
Mock the King of all Kings at will!

He is coming! I know He is coming, —
The Lamb Who for sinners was slain!
He is coming! I know He is coming,
To rule o'er His blood-bought domain!
He Who writhed in Gethsemane's garden,
He Who died on Calvary's tree,
He Who rose to assure me of pardon,
Has a Home in the skies for me!

He is coming! I know He is coming,
My King in His beauty I'll see!
He is coming! I know He is coming, —
His Own from earth's fetters to free!
All the doubtings of earth's wisest sages,
Cannot shake this faith in my Lord!
He has told me in Scripture's pure pages,
And I trust His unfailing Word.

He is coming! I know He is coming, —
The Christ, Who has saved me by grace!
He is coming! I know He is coming,
I'll behold His radiant face!
Then all sorrow and weeping shall vanish,
Life's trials and burdens shall cease,
And my precious Redeemer shall banish
Pain and strife from His realm of peace!

He is coming! I know He is coming, —
My Master, in glory and pow'r!
He is coming! I know He is coming, —
Concealed is the day and the hour!
But I know that blest moment is nearing,
By the prophets so, long foretold,
And I'll watch for His glorious appearing,
Till the Portals of Pearl unfold!

Anna Hoppe.

THE NINTH PSALM

7. The Lord shall endure forever; he hath prepared his throne for judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The Second Coming of Christ

There is a twofold visible Advent of Christ. The first was the gladsome event to which we are looking forward with holiday cheer, Christ's coming in the world in humbleness and lowliness at His birth; when the Son of God became man, was born a little child, and thus revealed that great mystery, of which St. Paul says: "Without controversy great is the mystery of godliness: God was manifest in the flesh," 1 Tim. 3:16. We glory in this Advent of Christ as the source of all salvation, for therein He carried out the blessed work of the redemption of fallen mankind.

The second Advent, or coming, is that which shall take place when in great majesty and glory Christ shall appear at the end of the world, and all men shall be gathered before Him, both the living and the dead, to receive their judgment at His hands.

These are the two personal or visible comings of Christ, the one past, the other still future. Of the latter we hear in the words of the Ninth Psalm.

Final Judgment

"The Lord shall endure for ever; he hath prepared his throne for judgment. And he shall judge the world in righteousness."

There can be no doubt, that these words have reference to the final Judgment at the end of the world. When Paul the apostle made his great address on Mars Hill at Athens a thousand years later, he used the very words of our Psalm in teaching the Athenians the doctrine of Judgment-day, saying: "Now God commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness." And that these words of our Psalm furthermore refer to the Judgment of Christ

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on that day, is seen from the words of Paul, which he adds: "By that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 30-31.

It is true, God is the Judge of the world. He who endureth forever, the eternal God, He who has made the world and all the things therein, the mighty Creator of heaven and earth, "who giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," . . . He "in whom we live, and move, and have our being," — He will judge the world, judge all the nations that dwell on the face of the earth, all men that ever have lived, are living now, and shall live unto the end of time.

What does this imply? To judge is to draw to account and to render a verdict. To judge men is to call them to a reckoning for what they have been, and what they have done or not done during the whole of their lifetime, — their thoughts, their words, their deeds, their conduct and attitude toward God, their Maker.

True; had man not sinned, had he not fallen away from God by disobedience, there would be no judgment for him, no need of being drawn to account for his actions. Man would then ever remain in the blessed fellowship of God and enjoy eternal life. But man is fallen, having sinned against God by transgressing His commandments, and ever since his fall, he is a fit subject for judgment. At the very moment man had sinned he was summoned before the judgment of God who called unto Adam, "Where art thou?" What hast thou done? Answer the charges that stand against thee.

That first judgment of fallen man was but the precursor of the final judgment and its execution on that day which God has appointed. Foreseeing that man would fall of his own accord through the deceit of the devil, God "has prepared His throne for judgment," has appointed a day on which he will judge the world, all men who have descended from the loins of Adam, the first fallen man. That day is fixed in the external counsels of God and cannot be altered. No power on earth and no learning and devices of men can change that day. But it is also hid in the counsel of God. Its date cannot be known, as Christ says, of the date of that day no one knows, not even the angels, but God alone.

Final Judgment is an established fact, which no man can deny. It is prepared by God, and that is sufficient proof of the fact. It is also sufficiently recorded in the Bible, in which we believe. As far back as the history of Abraham such judgment is proclaimed. We hear Abraham calling unto God, "Shall not the Judge of all the world do right?" David fore-

tells a universal judgment, saying in the words of our Psalm: "He hath prepared his throne for judgment. And he shall judge the world." And the entire New Testament is replete with clear and distinct predictions of this judgment. But even though men would not believe in these predictions of the Bible, the conscience of man itself bears witness to the fact that a judgment is coming, whence also the heathen know it. There is not a man on earth that is not conscious of this great and awful fact. No matter, whether he admits it or not, it is written in his heart. — Modernist's denial or vague conception of Final Judgment does not concern us here. Not believing in the resurrection of the body, nor in the second visible coming of Christ they neither believe in the last Judgment. To them that, at best, consists in a local separation of God's people from the wicked, due to their millenarian ideas.

The Day of Judgment is appointed by the Triune God, Father, Son, and the Holy Ghost. Each of the three Persons in the one Godhead has decreed it in the eternal counsel. But by whom shall this Judgment be executed?

The Son of Man — the Judge of the World

"The Lord endureth for ever; . . . he shall judge the world in righteousness." Of whom are we reminded here but of Him, of whom Scripture says: "Jesus Christ the same yesterday, and today, and forever," and of whom Paul says, "God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

It is by the Son of Man, Jesus Christ, our Lord and Savior, God will execute His judgment upon all men. The original and absolute right of judging all men, it is true, belongs to God Almighty, whose creatures, whose servants, whose subjects we are, and consequently to whose judgment we stand liable. Yet we must remember, in the first place, that according to Scriptures this final judgment shall be a public one before all the world, and that all those who are judged shall see the Judge with their own eyes. Scriptures more than once makes mention of a public and visible judgment which shall come to pass at the end of the world. All the world shall see the Judge and be witness of the process of His Judgment. But who can see God who "dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see?" And who could discern the process of this Judgment, if God Himself would execute the same? It is evident, therefore, that God has committed His judgment to Jesus, the Son of Man, for the purpose of making it public before all the world, and that we may behold the Judge visibly; for Jesus, the Son of Man, will return visibly on the Day of Judgment, so that all men shall see their eternal Judge.

But there is a reason of far greater weight why God ordained Jesus the Judge of the world. The Lord Himself gives the reason: "The Father hath given him authority to execute judgment also, because he is the Son of man." John 5:27. Because the Son of God became man, therefore He is appointed the Judge of the world. Because He took upon Himself the form of a servant and humbled Himself so far as to become the bearer of our sins and to be accused, judged and condemned innocently in our stead, thereby to deliver us from the judgment of condemnation, because He has redeemed the whole world by His unutterable sufferings and ignominious death on the Cross, — therefore the Father ordained Him Judge of all mankind, that He should wind up the affairs of the present world, and that He might be revealed in His glory, and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11. It is the highest exaltation of the Son of Man before all the world.

And whom could we desire more to be our Judge on that Day than Jesus our Savior? If God would have permitted us to choose our own Judge, whom should we have chosen but Him, who has purchased us with His own blood to be God's own and heirs of eternal life? Him our gracious Redeemer we who believe in Him may not dread, but have full confidence in Him, when He appears as Judge. For how will He administer judgment?

Christ's Judgment In Righteousness

"He shall judge the world in righteousness, he shall minister judgment to the people in uprightness." This Judge is a righteous Judge. He will not be influenced by partiality; He will show no favoritism. He will do exact justice to all. And such a Judge is Jesus Christ. St. Paul calls Him a righteous judge, saying, "Henceforth is laid up for me a crown of righteousness which the Lord, the righteous judge will give me on that day."

Oh, for a righteous judge on that Day! When a human judge presides at court, he may be unduly influenced to render a favorable or adverse decision. He may be prejudiced, he may be bribed. Not so when Christ judges. He is a just God who deals with every one according to his deserts. He is no respecter of persons. The high rank of a person cannot baffle or bias Him, and the lowly will receive fair justice from Him.

Again, when a human judge has a case on hand, he is often seriously impeded in passing a just sentence by his own shortsightedness, ignorance of facts in the case, or the possibility of being deceived by accuser or accused. Not so when Christ shall judge. He is the omniscient God, knowing the past, present and future equally well, all things, even those that are hidden from the eyes of men. Though they them-

selves may long since have forgotten what they have done in secret, it is all written in indelible characters into the book of His reckoning. None can deceive Him.

Furthermore, when a court on earth renders a decision, there is always a possibility of appeal to a higher court, until the supreme court of a nation is reached. Christ is Supreme Judge of all nations, and once His judgment has been pronounced, there is no further appeal possible; no court of higher order can reverse His decision. His sentence is inexorable to all eternity.

"He shall judge the world in righteousness." The righteousness of Christ is the joy and glory of all true believers. It is the righteousness wherewith they stand in the sight of God, pure, righteous holy. Wrapped in the robe of Christ's righteousness, clothed with the garment of salvation, true Christians need not fear the Final Judgment. On the contrary, so tremendous and dreadful to the Christless sinner, this scene will be the most happy and joyful that ever was known to the humble believer in Jesus. The second coming of Christ is spoken of in Scripture as a most desirable event; and true Christians are described as "loving his appearing," and saying, "Come, Lord Jesus, come quickly."

Would you, dear reader, wish this great and glorious Judge to be your friend, and to be owned by Him at the great Day? Know that He is now set before you in the Gospel as an all-sufficient and most gracious Savior.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. J. J.

COMMENTS

Seminary As will be seen from an announcement in another column of this paper, the Seminary Building Committee is now ready for a final conference with the Advisory Committee for the discussion of the revised building plans.

Final action will be taken after this meeting, and our architects will then be in a position to make their preparations to begin the building operations early in spring.

That means that we will have action and progress from now on. Now, we have always been told that action at the executive end of this proposition will bring on action at the financial end. In other words, we have been assured that our people will be more ready to bring in their contributions after they see that something is actually being done.

Well, we are ready for whatever results the announcement of the progress in our work will effect. Our volunteer secretary has already re-written the

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sheets and is anxiously waiting to enter the sums our congregations will now remit.

It is entirely possible that both of our building projects, New Ulm and Thiensville, will have been completed by about January or February, 1929, or perhaps a little later.

We still need about \$270,000 to meet the cost of the buildings to be erected. This sum should be forthcoming and should be in our hands early enough to forestall the necessity of borrowing any moneys for this purpose. Our suggestion is that the congregations that have not yet met their quota take this matter up immediately.

If they find it impossible to raise the entire sum at once, pledges could be solicited now, to be paid in monthly installments, the last, in December, 1928. Distributed over twelve months, the payment of a liberal contribution for our building projects should not prove a hardship to our members. J. B.

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The Other Column Perhaps it would be better if there were not so much newspaper reading; but if we are bound to read, let us at least not fail to read the other column also.

One column: The father of a young woman who recently entered into a "companionate marriage plans to be remarried" in order to free himself from the gloom of the medieval ceremony that years ago united him with his wife"; to "repudiate the old church wedding, with its barbarism and its insults; to express "my unutterable and unfathomable contempt for the American clergy, the greatest enemy of free thinking and civilized living. The new marriage, we are told, "brings to the altar sane and sound and thoroughly human ties — marriage in the name of love, free from dogmas and theories. It does not, however, give vent to free love, nor provide an elastic moral code."

The other column: "A companionate marriage has ended with an 18 year old bride a suicide and her 20 year old husband a prisoner."

They had, it is said, eloped. "We will both work and preserve our independence. And there won't be any children." J. B.

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Abolition of Government War-resisters and other pacifist groups are busy and seem to be making headway. Sidney Strong has addressed an impressive letter to the 7,000 congregational clergymen appealing to them to say what they are going to do in case of war. The Seattle group of Peacemakers is circulating a pledge of refusal to participate in war under any circumstances. The same pledge secured 100,000 signatures in England. Similar stirrings are reported in several countries. Eight students of Meadville Theological School in Chicago have signed a pledge "to take no part whatsoever in any future wars, no matter what their real or ostensible purpose or motive may be." These various "total abstinence" pledges, when signed, are being forwarded to the president of the United States. Stranger things have happened than for this movement to become epidemic.

—The Baptist.

Extreme pacifism amounts almost to the abolition of government. Government rules by force and not by moral suasion. Take the sword from its hand, and it has ceased to be a government. If the sword is not to be drawn in defense of our country against a foreign foe, why should it be wielded, that is, why should force be employed, against the law-breaker within our bounds? And yet, we find that the very groups in which pacifism is strongest will often appeal to law where moral suasion would be in place. J. B.

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"Folie A Deux" "Folie a deux" means complementary insanity. A and B are individually sane and would be law-abiding citizens if each of them would pursue his course uninfluenced by the other. Thrown together, however, they develop a joint insanity that leads to criminal acts. Individually they are sane and responsible for what they do, but jointly they are insane and, consequently, cannot be held fully responsible, at least not to the extent that the infliction of capital punishment is warranted in their case.

In this manner psychiatry comes to the rescue of criminals facing a death penalty. But the science of psychiatry cannot claim credit for having discovered this "folie de deux." The credit belongs to Adam. In withdrawing his faith from God and in eating the forbidden fruit, he had done a most foolish and wicked thing, and now he offers in his defense the plea: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." That means, If I had been left alone, I would never have developed the complex that is responsible for my fall.

And Eve is not slow to grasp the idea. When the Lord says to her, "What is this that thou hast done?" she replies, "The serpent beguiled me, and I did eat." Surely it was madness for Adam and Eve to forsake their God and surrender to the devil, and no one will

dispute that the serpent influenced Eve, and Eve, Adam. But this was not a madness that relieved Adam and Eve of the responsibility for their act, nor did the fact that they were acting under the influence of another lessen their responsibility. The Lord holds them accountable and curses them individually; and His verdict stands. Complementary insanity of otherwise sane persons, this plan will not serve before the Eternal Judge to save a single guilty soul from eternal punishment in hell.

We serve the interests of a sinner best when we drive home to him his full responsibility for the transgressions of which he made himself guilty and then point him to the Cross the only refuge for the lost.

J. B.

SPECIAL SESSION OF THE WEST WISCONSIN DISTRICT OF OUR SYNOD

In accordance with the summons of our officials the special session of the West Wisconsin District of our Synod took place at Watertown, Wis., November 15th to 18th.

The meeting was opened with divine services, Rev. G. Bergemann delivering the sermon based on Matt. 7:24-29. Each session also was begun with short services.

Prof. A. Pieper, having been asked to give a Scriptural exposition on suspension, presented such in brief and concise theses. This treatise, enlarged upon, will be published in our Theological Quarterly.

The first session began at 2:00 p. m. The roll call received response from 127 representatives, namely, 78 pastors, 8 teachers, and 41 certified delegates. Later more arrived, so that, in all, approximately 150 were in attendance.

After the District President, Pastor G. Thurow, had read his report, and several other matters had been adjusted, Rev. G. Bergemann was prevailed upon by the Synod to occupy the chair as moderator during the sessions. Prof. K. Bolle and Pastor J. Bergholz were appointed stenographers to assist the secretary.

In order to give our congregations as clear and plain an account as possible the deliberations and resolutions are here reported in their connection.

Why was this special meeting of our District called? The particular occasion was that our officials had found themselves compelled to suspend five pastors of our District, after futile admonition, partly because of subscribing to and spreading of false doctrine, partly because of their persistent opposition to a case of church discipline which the Synod had enacted according to the Word of God, namely, the Pastors W. F. Beitz, W. Bodamer, Hans Koch, O. Hensel, and W. Motzkus. Regarding three other pastors the Synod was told that they take the same stand and that all dealings with them had been in vain.

The officials therefore called the District together in order to inform it of the situation. Consequently the Synod was bound to deal with those involved, of convincing them of their error, and possibly of winning them. In its deliberations the Synod granted all those who desired to be heard every opportunity of being heard before the assembled body. At the same time the Synod realized that a meeting of some 150 representatives could, if necessary, listen to all verbal and written reports and statements, but that it could not possibly examine them as thoroughly as necessary. Therefore the Synod resolved that a committee should do preliminary work. This committee was constituted in such manner that a pre-committee recommended the members thereof, the Synod ratifying them. This committee consists of the pastors: Prof. H. Schmeling, Chairman; E. Hoenecke, Secretary; H. Geiger, R. F. Wolff, F. Loeper, M. Hillemann, Gerh. Fischer; the teachers: E. Piepenbrink, G. Groth, L. Pingel; the delegates: W. Gensmer, Chr. Indermuehle, Fred Wolf. This committee is to receive all information and memorials, continue to act in the name of the Synod, and then report.

As soon as this committee had been formed the Synod declared that now all the involved persons be heard. The officials had already submitted their report on the suspended pastors and the Marshfield and Friesland cases to the Synod.

The Friesland case was taken up for consideration, and all who were concerned in the matter gave their comments to the Synod. In the evening Pastor Hans Koch arrived and was given opportunity to state everything he desired to say in his case before the committee and all present.

Pastor O. Hensel stated that he and his trustees were still engaged in preparing a report for the Synod. He presented it, however, on Friday afternoon, and his description of the Marshfield case was taken down in short-hand by Prof. K. Bolle. In connection with this the chairman of our Mission Board stated that it is not an opposition congregation which we are serving there, but that this is actually our true and faithful congregation in Marshfield. Concerning the publication and distribution of the so-called "Blue Books" in which Pastor O. Hensel and his church-council had made public their version of the Marshfield case before having come to the Synod therewith, the Synod declared that such transaction is to be denounced, and resolved that we as District instruct our committee not to deal with the persons responsible for the slander of our officials in the "Blue Books," before and until they consent to withdraw this slander.

An appeal of two members excommunicated by the congregation of Pastor Hensel was referred to a committee for investigation.

The cases of Pastors W. Bodamer and W. Motzkus could not be considered on Friday, because they

with their delegates had already left. The Synod however resolved that they may hand their reports to the respective committee for examination.

The Beitz case took up nearly all the time on Thursday and Friday forenoon. It concerns chiefly a conference paper of Pastor Beitz which paper practically has been distributed throughout the Synod, regarding the contents of which not only he and others who subscribed to it had been dealt with, but regarding which our theological faculty also had written a "Gutachten," the latter having been sent to all pastors, teachers, and lady-teachers. Therefore the Synod resolved that the faculty of our seminary be represented in the discussion of this case. The Professors Pieper, Henkel, and Meyer complied with this request.

Now Pastor Beitz was permitted to read his paper "The Just Shall Live By Faith."

Having heard it, the Synod asked our theological professors to expound it in the light of the Word of God. They showed from the Beitz paper that it contained unjust condemnations and also false doctrine. That the paper of Beitz passes such judgments and condemnations on our church and its members in particular: It says of our Synod and the Synodical Conference in general that the Spirit has departed, and they are given to dead formalism; that they have lost the spiritual life, and this to such an extent that their singing and praying become sacrilege. "We don't mean it," it says; "the glory of the Lord, Christ; . . . is departed from our houses, our churches, our Synod, our schools, our hearts"; "and if they so tempt the Lord further He would have to pronounce over them: Woe unto you, you Lutheran Church, woe unto you, Synodical Conference, and you Wisconsin Synod which art exalted unto heaven shalt be brought down to hell," etc.

Of the greater share of our congregation members it says that their services consist in observance of external forms, that their Christianity is summarized in the words "Be good and you'll be saved," etc.

Of our pastors it says that their sermons are no living testimony, but rather mechanical routine, their dealing with souls legalistic, and that their instructing the youth consists mostly in teaching dead catechism forms.

Upon the teachers in our schools it throws similar slander. Even of the professors in our seminaries it says, few are worthy of that name, because through their spiritless teaching, through their stressing dogmatics, etc., "our faculties are not a little to blame for our being in such shackles. Instead of making us free by making us see Jesus . . . we are chained for time, if not eternity." They divide the Word of God into Law, Gospel, and "Evangelische Ermahnung," and thereby have worked untold havoc in our church; they

want to bring about the knowledge of sin by the law, etc.

All this our professors showed to be loveless judging of the hearts against Jesus' Word: Judge not, condemn not, and manifest distortion of facts and, therefore, slander. It is also contrary to love because published without foregoing admonition.

Then they showed from the Beitz paper that it contains also false doctrine, for instance regarding repentance, that is, knowledge of sin and contrition. This, as the Beitz paper declares, is not brought about by the Law, the Law effecting only a dead, superficial knowledge of sin and no true repentance. True repentance could be obtained only at the foot of the cross through the love of Christ. Repentance according to the manner of fanatics is being emphasized overly much and a particularly deep consciousness of sorrow is stressed and set in its place, and so spoken of as though God demands a certain degree of sorrow. All this was clearly marked as false doctrine. It is the error which has been rejected by our Lutheran Church, cf. F. C., Article 5. The Scriptures clearly say, By the law is the knowledge of sin; again, I had not known sin but by the law. Many other unscriptural statements in the paper were touched upon; but can not be given here in detail.

The Synod, however, had been clearly convinced of what according to the opinion of the theological faculty severs the brotherly relation between Pastor Beitz and us, provided he does not retract his paper.

After the Synod heard the expositions of the professors, Pastor Beitz was again given opportunity to have his say as to the statements of the professors, also regarding matters in his paper of which he might hold that he is being misunderstood and misrepresented. The time of session was prolonged another hour. After Pastor Beitz had spoken, although referring very little to what the professors had stated, the Synod resolved to express its stand toward the Beitz paper. The following resolution was passed by the representatives of the District and testified to by arising: That we reject the condemning judgments and the false doctrine as set forth in the Beitz paper.

Against this resolution have voted four pastors of our District, two teachers and two delegates, besides the suspended and three laymen, that were not delegates. Those of the West Wisconsin District stated their reasons for voting against said resolution, but were requested by the Synod to send these reasons in writing to the committee to be appointed, which committee is to deal with them on the ground of their report.

What attitude the Synod is to take toward such who despite instruction and admonition, persist in their adhering to the Beitz paper, was expressed by the following resolution: "That we consider those

teachers, professors, and pastors, who subscribe to the paper of Pastor Beitz and persist therein as such who have severed themselves from us." But admonition and instruction shall be continued to restore the erring, if possible.

Then Synod resolved that a committee be appointed by the chairman, President G. Bergemann, which is to handle the whole matter. This committee consists of three pastors, one teacher, and one layman, and is to deal with those who are willing to be dealt with; all written statements are to be handed to this committee which the President will publish, and the result of the transactions are to be reported in a later meeting. That another meeting would be necessary became apparent already when the first appointed committee pointed out that it would be physically impossible to digest conscientiously the immense amount of testimony in the short time that Synod is in session and to step before Synod with a definitely formulated resolution before the Synod adjourns; and therefore recommends that the committee be granted more time for carrying out the resolution of the Synod, and then report later.

Acknowledging this, the Synod resolved that the District convenes again in the last full week of February, 1928. The undersigned was requested to write a report on the proceedings of this special session of our District for our church papers. Then the Synod voted hearty thanks to the Moderator for conducting the meeting, to the professors for their services, and to St. Mark's Congregation for their hospitality.

After the Synod had adjourned with prayer, and all were returning home, some may have asked themselves, is it really worth while that we assemble again in three months, spend so much time, efforts, and money? We answer yes, because not mere personal differences, but rather serious and sacred things are involved, the winning and restoring of erring brethren, the upholding of pure doctrine for our Synod and of true life according to the Word of God. This must ever be the care of our congregations with their pastors and teachers, and over this the officials of our Synod must ever watch constantly and faithfully. For this we all as Christians daily pray in the Lord's Prayer, in the first petition, Hallowed be Thy Name — and this is done, as Luther says in the Catechism, only then "When the Word of God is taught in its truth and purity, and we as the children of God lead a holy life according to it. To this help us, dear Father in heaven! But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father!"

R. Siegler.

We must never lay that weight on an arm of flesh which only the "Rock of Ages" can bear.—Selected.

ADVENT AND OPPORTUNITY

What an opportunity was thrown open to the people who dwelled on earth when Jesus Christ came into the visible flesh and tabernacled among the sons and daughters of humanity. So great does this opportunity appear that we at this distant day, looking backward, wish that we might have been among those who beheld all the mystery of the God-head bodily; that we might have been among those who came near and touched the nail-prints in His hands and His feet and laid their hands in His side.

It is true, those who lived then did not have the opportunity which we Christians of to-day would have if Jesus were to appear again in visible form. We have been enjoying the full light of the Gospel dispensation for centuries. Our fathers and their fathers lived in the light of the glorious evangel. We might rightly expect to see more in the opportunity which would be given to us by His reappearance among us than was seen by the thousands of His own day who come under the charge, "He came unto His own and His own received Him not."

Measuring opportunities and comparing them — whose opportunity was the greater: that of the people who lived in the dim light of the Old Testament revelation and then saw Jesus bodily in the flesh; or that of ourselves, who live day by day in the full light of the New Testament dispensation, but do not see Jesus bodily?

The question is a fanciful one, is it not? And after all, what benefit is there in comparing opportunities, especially when we are really in no position to estimate their comparative value. A far more pertinent and practical question is the one which directly and pointedly asks us about our own actual opportunities and inquires how we are living up to them.

Opportunity is a fitting Advent subject. Infinite opportunities were opened by the coming of Jesus into the flesh of our race. Infinite opportunities are continuously being laid before us while the message of His advent continues to be proclaimed. And as infinite as are the opportunities, just so infinite will be our responsibilities as to making the most of them. The fate which befalls us by reason of our attitude toward the grace of God in Jesus will be a matter of infinity, extending into eternity.

May the recurrence of this Advent season effectually remind us of our opportunities. Not only are they infinitely great but their bigness and their bearing have everything to do with humanity's welfare even here in this finite existence. It matters much to the mighty world, of which you perhaps have never viewed more than a tiny corner, whether you are a believer in the coming of Jesus or not; and it matters much to this big world what kind of a believer you are. Paul said that no man lives unto himself. You simply cannot

live unto yourself. What you do and what you leave undone matters, matters in a circle so wide that the effects are as numberless as the sands and the stars. Just as soon as you have identified yourself with Christianity, you have become part of an institution which gives lost souls their only opportunity.

God's richest blessing rest on us, to open our eyes wide to the opportunities which Advent proclaims to us anew.

— Lutheran Standard.

FROM ROME TO CHRIST

The subject of the sketch printed below arrived unexpectedly at the Bible Institute in San Jose early in September. It appears that priestly opposition and intrigue secured his deportation from Peru, where his fearless preaching of the Gospel was considered a menace to Rome. On returning to his own country, Bolivia, this persecution became so violent that the missionaries considered it expedient to get him out of the country at least for the time being. So it was decided to send him to us in Costa Rica with the hope that he may be led into a deeper personal experience of the power of the Gospel in his own life. We feel very keenly the privilege and responsibility thus thrust upon us, and we would bespeak the prayers of our prayer helpers that the Holy Spirit may so reveal Christ in and to this young ex-priest that henceforth he may preach Him in a mighty fashion throughout Latin America.

Sr. Manuel Ames, our national helper in Cuzco, left for the Bible Institute in Costa Rica, on December 31st, 1926, to follow the three years' course of study for pastors. Although rejoicing with him in his splendid opportunity, I was concerned for another who would be able to assist me in using the many opportunities for advance in the Gospel in Cuzco, and in the surrounding territory. There was no one available. We had asked the Lord for months for a helper who would be able to preach in Quechua, as well as in Spanish.

It was at 5 a. m., on Monday morning, January 3rd, 1927, that we were awakened by a strange voice in front of the mission house and within the grounds of "Monjaspata." After listening for a few minutes, Mrs. Patton rose and looking out announced that a priest in black and white robes and suitcase in hand was talking with one of the workmen. I dressed hurriedly and went downstairs to inquire what he might want. After the customary salutations, I waited a moment for an explanation of his presence in the place of the heretics. I will not attempt to analyse my reaction to his simple statement:—"I want to become a Protestant, and would like to come and live with you."

Never did a thirsty traveller in the desert drink from a refreshing stream with more satisfaction than Father Luis Montaña, who tarried for hours that morning at the Fountain of Living Water, drinking in the precious truth of Him Who satisfieth the longing soul. After our

mid-day meal a small "prophet's chamber" was arranged, the necessary clothing provided and Father Luis Montaña passed into history leaving in his place Señor Manuel Montaña G., civilian. What a joy and privilege it has been to help him with his difficulties; direct him in his reading and study, and lead him along in the way everlasting. The results have been gratifying and have called forth many praises to Almighty God for His blessing and power.

Señor Montaña is a gifted writer and speaker and his desire is to dedicate his life to the work of the Gospel. He has already, without fear of favor, preached the truth of salvation only in Christ, to our congregations in Cuzco, "Urco", Urubamba, and to an open-air crowd of some 200 men at the railway camp in the valley. For our Indian meetings and in the Cuzco jail he has preached in Quechua. All praise be unto Him that is able to do exceeding abundantly above all that we ask or think.

Señor Montaña is a Bolivian, with some Italian heritage. In 1920 he entered the Dominican Convent in Lima, at the age of 17 years. His ability as a writer and poet were soon recognized, and many demands were made upon his talents, for special occasions and for newspaper publication. During his six years of study in Lima he gained the title of Doctor of Philosophy in his Order, and received his solemn vows for life of "poverty, chastity, and obedience." Being of the Order of Preaching Friars, one course of study which he pursued was the intensive study of the Bible in Latin. His refusal to accept all the interpretations of his professor in this class and his occasional discussion of different points, called forth the warning from his instructor, that he must not continue in such ideas, for they would surely lead him into heresy. Although in the convent, he secretly obtained and read some evangelical literature, which opened his eyes to the falsehood of some of the doctrines of his church and helped to strengthen conviction for the Truth.

In the early part of 1926, the students of the Convent, five in all, were transferred to Cuzco. Here Sr. Montaña's tendency to "liberal" views soon brought him into personal difficulties. He was called upon to preach in the church and in the Monastery and was a favourite because of his eloquence, but he said to me, "I often entered the pulpit with a desire to speak openly against sin, but could not, knowing that my words would condemn my fellow clergy and would be received by the people as hypocrisy." Finally, he reached the place where he realized that to remain in the Roman Catholic Church would mean the denial and surrender of his convictions. In Cuzco, God was also working with him along another line. Serious abuses bore down upon him until his life in the convent became unbearable and he fled from his cell for freedom.

As all who know Cuzco will really realize, Sr. Montaña's life is not free from difficulties and dangers, and he is in need of a prayerful support of Christians every-

where, and of some material support from any who are led to send it. We may be very sure that Satan will do his utmost to stop the testimony of this young man, but our God is still able to do exceeding abundantly above all that we ask or think. A short time after leaving the convent, he received a letter from his father, who is a lawyer and politician in Bolivia, demanding that he return at once to the priesthood and saying that if he refused to do so he would no longer recognise him as his son. (His mother died when he was very young.) The following is a translation of a part of the letter he sent in reply to his father's demands. After explaining fully his reasons for leaving the Roman Catholic Church, and after declaring his faith in Christ as Savior and his acceptance of the truth that "the just shall live by faith", he writes: "If for these firm convictions, you deny me and say that I am not your son, I can only resign myself to your decision and confide only in Him Who inspired the song of David, "When my father and my mother forsake me, then the Lord will take me up ; and in Him, who said, 'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.' And I have also the example of Saint Francis of Assisi, who, when he was denied by his father because he chose to follow Christ, said solemnly and forever, 'My Father which art in heaven; Thou art my only father and aside from thee I have no other.' Nothing that you may do will cause me to renounce my convictions for they are founded on truth and right."

—The Latin American Evangelist.

THY KINGDOM COME

It is a necessity of nature for the kingdom of God to increase perpetually. There has been given to it of God the disposition as well as the power to penetrate everyone and to pervade everything. The Holy Scriptures say: "God wills that everywhere men be saved." And the kingdom of God brings help for all. From its beginning on, Christianity has set up its claim to be the universal religion. When as yet it hardly numbered twelve souls, when it was still like the grain of mustard-seed, still Christ commanded his disciples thus: "Go ye into all the world and preach the Gospel to every creature." We do not find this claim to be made by other religions, because they already carry their limitations within themselves. They have sprung up from a certain soil with quite a decided nature and national characteristics, hence only suit people of quite the same qualities. Asiatic religions, for example, are only adapted to Asiatic people. But Christianity is bound to no peculiarities; it possesses the wonderful elasticity of adapting itself to all circumstances and individualities, without sacrificing anything of its essential character. Therefore it can become the religion of all. It appeals to the rich fancy

of the oriental as well as the practical sense of the occidental; it appeals to the pious warmth of the Southerner as well as to the calm reason of the Northerner. It appeals to the independent thought of the cultured religionist, as to the credulous simplicity of uncultivated people. And Christianity, in its essence, brings with it the power to perform that which it is impelled to do through the force of its own being. Christianity is the religion of missions, as none other has been. It is the nature to expand forever; no bar can stop it, no boundarylines can set bounds to it; no Chinese wall can block its path. And wherever Christendom has once established itself, there also will it be the leaven that leaveneth the whole lump; it rests not until it has imprinted its stamp upon all. It imprints its stamp also upon outward forms; the forms of art as of trade must bear witness to this, that Christian art and Christian commerce are of different type from non-Christian art and non-Christian commerce. All associations of human society, whether the family, community or state bear witness, that a Christian commonwealth is of a different type from anti-Christian one.

All this, too, the kingdom of God does without our praying for it, and even if there be fluctuations, if in troublous times it occasionally seems as if its progress was made doubtful, the fruit of its victories snatched from it, those dark nights are only the passageway to a brighter morning, and it is manifest here, as in the course of outward nature, that the sun, the Christian sun, stands the next morning a day's march higher in the arch of heaven. Often it is with the ship of the church, as with the ship tossed on a boisterous sea some pitch black-night; when the dawn breaks, it finds that the waves have only driven it so much quicker to the "desired haven."

Yes, most assuredly, God's kingdom will come without our prayers, but what we want in the second petition is, that God would grant us the grace, to be permitted to contribute something towards its coming, through our own exertions. Now, if the three holy powers, which are all in all in the kingdom of God, pervade us too, then most assuredly this will be vouchsafed us. Faith, Hope, Love, these are the three consecrated forces; hear how they are forever laying anew the foundations of the kingdom of God, building it up, and urging on its completion. They all three have this thing in common, namely, that they seek fellowship. Faith is the possession of truth. But with this possession it is different from what it is with that of worldly goods: it is not enough for me to have it for myself, it urges men to help others to a possession of the same. That were a remarkable truth, which I would selfishly seek to keep entirely to myself; no, he who has the real truth, will feel as though his bosom would burst if he may not impart it to others. Faith is the praise of truth, wherefore faith naturally tends to confession, and again confession is nothing else than the call to one's members.—And as faith makes communion, so also does love. I cannot love God without, at the same

time, loving those who are the objects of his love; "he who says that he loves God and hates his brother, is a liar," saith the Bible. The children of my brother or friend are commended to my love, as much, even although I may not know them. The children of God, the brethren of my Lord Jesus Christ, as such, are also embraced in my love. It were contrary to human nature, if brothers and sisters did not feel peculiarly near to one another: Nature gives them a representation of this closer affiliation in the shape of the family. It were unnatural, if God's children did not join together in intimate association, and seek to give ocular demonstration of it in the form of a great family of God, forming the foundations of God's kingdom.—Contributing to this comes the genial power of hope. If I stand solitary with my hope, it is a comfortless thing, and there seems lacking to me exactly the element constituting content. Involuntarily I seek sharers of my hope. All who hope with me are so many props to my expectations; and not until I have sympathizers is hope exalted into joyfulness. Solitary joy is suppressed joy. What would Christmas be to a man living entirely alone? People invite guests, only to have sharers in their enjoyments, namely, through them, to heighten their own pleasure. That already indicates a feeling of mutual dependence; and the feeling increases, the more conscious we become that it behooves us in the kingdom of God not merely to enjoy but to work also: to work all the individual allotments to each person, according to his gifts and means, as to the great common tasks, that can only be performed by the joint labor of all the subjects of the kingdom. —The Evangelist.

THE TRIAL OF FAITH

The trial of faith is the greatest and heaviest of all trials. Therefore, if faith gives way, then the smallest and most trifling temptations can overcome a man. But when faith is sound and true, then all other temptations must yield, and be overcome.

Secure, easy spirits, like all false Christians, when they have glanced over the Bible and heard a few sermons, soon persuade themselves they have the Holy Spirit, and that they understand and know all things.

Ah! true hearts find it far otherwise; these pray every day, yea, every moment: "Lord, strengthen our faith."

Real believers are always thinking they believe not, therefore they are fighting, wrestling, striving, and toiling without ceasing, to preserve and increase their faith. Just as good and skillful masters of any art are always seeing and observing that something is lacking in their work, whilst bunglers and pretenders persuade themselves that they lack nothing, but that all they make and do is quite perfect.

Our faith is weak, and yet it is a rock; for it is the cornerstone of the Lord. —Luther.

† REV. WM. FETTINGER †

William Theodore Fettinger was born at Zell on the Attersee in Upper Austria on September 22, 1863. After his confirmation an uncle urged him to study for the ministry. This he was willing to do, and therefore he enrolled in the Gymnasium at Passau, Bavaria. In 1886, after being graduated, he set out for Wittenberg, Germany. Here he became acquainted with other candidates for the ministry, among whom were the pastors P. Burkholz, Sr., and R. Heidmann of the Wisconsin Synod, H. Nitschke and E. Trapp of the Missouri Synod. It was the wish of these five men to serve the Lutheran Church in America.

In the summer of 1886, they therefore set sail for America, where they matriculated in the Seminary of the Minnesota Synod at New Ulm. In May, 1888, the departed brother took charge of his first parish, West Albany, Minnesota. The following year his marriage to Ida Vinup of New Ulm took place. To this union eleven children were born, three of whom preceded their father in childhood to the mansions above.

During his twenty-eight years in the ministry the deceased served the Lord at West Albany, Bremen, Eden, and New Prague, Minnesota. While a member of the Minnesota Synod he also acted as secretary for twelve years. From Minnesota he transferred to Lynch, Nebraska, because of ill health. During this time he preached at several mission stations, McNeely and Witten, in Tripp County, South Dakota. Since this climate was beneficial to his health, he located there in 1911, and continued doing mission work at various places until 1917. His parish included Witten, Winner, Jordan, Mission, Brunson, and Hamill. In 1917, because of failing health, he reluctantly turned over his field to younger men.

For several years after his resignation he enjoyed fair health. Two years ago last February, however, he suffered a light stroke, followed by a very severe one two weeks later, when his life was despaired of. From this stroke he never fully recovered, although able to be up and about. His most ardent wish, expressed often, was to go to his Redeemer's side. This wish was granted. Quick and unexpectedly sudden was his departure from this earth. Saturday evening, November 12, our Savior heard his prayer. The time of his sojourn on earth was sixty-four years, one month, twenty-two days.

Funeral services were held at the home of the deceased in Witten, South Dakota, Wednesday noon, November 16. Pastor W. Schaefer based words of comfort on John 11:11. The cortege then proceeded to Trinity Church at Winner where President J. Witt drew forth cheer and hope from the passage Matthew 25:21. Burial was made in the Winner Cemetery. Pastors of the Rosebud District acted as pallbearers. The comfort of the bereaved is the knowledge that

their loved one through the blood of Christ has entered into the joy of his Lord.
R. K.

FROM OUR CHURCH CIRCLES

Meeting of the Dakota-Montana District

General Synod at its last session decided to locate an academy in our District. The choice of a desirable location was left to our District. And since the Board of Control of this institution deems it advisable to choose such a location at this time, the undersigned announce a special session of our District for the 10th of January, 1928, beginning at 1 A. M. This meeting will be held in Watertown, South Dakota, in the congregation of President W. F. Sauer. It will continue, until all business, which may properly come before this session, shall have been finished.

The opening services will be conducted on the evening of January 10th. Holy Communion will also be celebrated at that time.

All those congregations which intend to join Synod at this session will please file a copy of their constitution with the President for proper examination. All delegates of the respective congregations will please file their credentials, properly signed by the President and Secretary of the congregation, with the secretary immediately after the opening of the session. The local pastor urges that you announce yourself at the earliest date.

- W. F. Sauer, President.
- J. P. Scherf, Vice-President.
- E. Birkholz, Vice-President.
- K. G. Sievert, Secretary.

New Ulm Delegate Conference

God willing the Pastoral Conference of New Ulm Delegate Conference convenes at Sleepy Eye, Minn., January 3, 1928 (Rev. Wm. C. Albrecht). Session opens at 9 a. m. H. Bruns, Sec'y.

Dedication of Church at Mercer, Wisconsin

On the 27th of November, the first Sunday in Advent, the mission congregation at Mercer, Wisconsin, was permitted to dedicate its new church to the service of the Triune God. The joy of the congregation was the greater because its new church is its first own church home. Thus far it had to move about from place to place to hold its services. During the last months services were held in the town hall.

The act of dedication was performed by the undersigned, pastor of the congregation. The dedicatory sermon was preached by Pastor Carl Bolle of Hurley. In the afternoon the pastor preached. The mixed choir from Hurley added much to the spirit of joyfulness in both services with its beautiful singing.

The church building measures 36x26. It is a frame building built in the conventional Lutheran style. Practically all of the labor was donated by members of the congregation, one member in particular, Mr. Carl Peter, having devoted several months of his time toward building the church. The pews and hymnboard are a gift of the Bethesda Congregation at Milwaukee.

May the Lord of the Church graciously grant that the true beauty of this new church may always be that His Word is preached there in its purity and His sacraments administered according to His will.

Irwin J. Habeck.



New Church of Zion's Congregation, Town Morrison, Brown Co., Wis., whose dedication was reported on page 377

Rededication of Church

Sunday, November 20, was a day of rejoicing for St. John's Lutheran Church at Rib Lake, Wis., being the day on which their church, rebuilt and redecorated, was again dedicated to the service of the Triune God. Sister congregations from round about together with their pastors joined in the celebration of this joyous event.

Services were conducted in German and in English and sermons were preached by the Pastors Wm. Keturakat, H. Schaller, and F. Stelter. The Mixed Choir and a Children's Chorus joined in the festivities of the day by rendering appropriate hymns of praise.

The old church, erected in 1898, has now been turned and moved fifty feet, so as to be in line with the parsonage. The space in the basement of the rebuilt structure has been utilized for a furnace room, a kitchen, a cloak room, and a dining room. Ten dome lights, of which one has been placed in the kitchen, amply furnish the necessary illumination. By rebuilding space has now been provided on the main floor beside the sanctuary for a sacristy, a church council room, and a mothers' rest room. A new pulpit and art glass windows throughout the building give

an added beauty to the interior. This is true particularly of the windows beside the altar, presenting "Jesus knocking at the door" and "Jesus in Gethsemane." The lights in the sanctuary follow the line of the arch and are eleven in number; together with the corresponding illumination of altar and pulpit they help to set off the beauty of the sanctuary.

Rib Lake now has a beautiful church; there was ample cause for the joyous celebration of November 20, the Lord had done great things for St. John's Church. From varied sources help was available to cover the cost of rebuilding. One was an endowment which had been placed in the hands of the pastor for administration; the ladies of the church gave further assistance; the windows were, in part, the gifts of individuals; the Ladies' Aid presented the dome lights and the children of one family the lights for the dining hall; the Young People gave the pulpit. Beside the work done on the building, drains have been laid, sidewalks were made, concrete steps with railings and ornamental lamp posts constructed, — and all could be paid for in full on the day of dedication.

May the Lord of goodness and mercy be with St. John's Congregation in the future as He was in the past.
F. Kammholz.

Installation

Authorized by President C. Buenger the undersigned installed Rev. Phil. Martin as pastor of St. Paul's Church at Brownsville and St. Lucas Church at Knowles, Wis., on the 22nd Sunday after Trinity, November 13, 1927.

Address: Rev. Phil. Martin, Brownsville, Wis.
H. Wolter.

Ordination and Installation

Upon authorization of President Im. Albrecht, Edward Hempeck, student of theology, was duly ordained and installed as pastor in Darfur, Minn., Sunday, November 13th. May God bless pastor and congregation.

Address: Rev. Edward Hempeck, Darfur, Minn.
Ernst C. Birkholz.

Request

The next meeting of the Ev. Luth. Synodical Conference will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned would respectfully request such invitations from congregations affiliated with the Conference. The meeting will take place about the middle of August and about 75 to 100 delegates are expected to be present.

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

Announcement

The Seminary Building Committee will meet with the Advisory Committee on Thursday, December 15th, at 1:30 o'clock in the basement of St. John's School, Vliet and Eighth Streets, Milwaukee, Wis.

The revised building plan will be discussed and final action taken. Members of our Synod who are interested and have advice and criticism to offer are herewith invited.
John Brenner, Chairman.

Notice

Zion's Church of Town Morrison, Brown Co., Wis., have the following articles which they desire to donate to some other congregation: Two chandeliers with oil lamps, pulpit and altar, two candlesticks, communion ware. For particulars apply to Rev. Br. Gladosch, R. 2, Greenleaf, Wis.

Wedding Anniversary

Mr. and Mrs. Fred Umland, Sr., members of St. Paul's Ev. Luth. Church of Ft. Atkinson, Wis., for over 40 years, celebrated their 55th wedding anniversary on October 21st, in their home in the presence of their nearest relatives. The undersigned delivered an address.
P. Janke.

MISSION FESTIVALS

Prentice, Wis., Mission, Gerh. P. Fischer, pastor. Speaker: Gerh. P. Fischer. Offering: \$31.50.

Ninth Sunday after Trinity

Eagle River, Wis., Christ Church, Jos. D. Krubsack, pastor. Speaker: R. Malotky (German and English). Offering: \$106.45.

Fourteenth Sunday after Trinity

South Milwaukee, Wis., Zion Church, O. B. Nommensen, pastor. Speakers: R. Wolff, C. Sieker, E. Sterz. Offering: \$200.00.

Fifteenth Sunday after Trinity

Town Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: J. Schaefer, P. Dowidat. Offering: \$350.00.

Sixteenth Sunday after Trinity

Loyalton, So. Dak., E. Schaller, pastor. First Mission Festival. Speaker: A. G. Mertens. Offering: \$12.50.

Milwaukee, Wis., Trinity Church, A. Koelpin, pastor. Speakers: J. Schaefer, E. Tacke. Offering: \$154.38.

Milwaukee, Wis., St. Andrew's Church, L. H. Karrer, pastor. Speaker: A. Halboth. Offering: \$22.85.

Seventeenth Sunday after Trinity

Minneapolis, Minn., Pilgrim Church, Paul T. Bast, pastor. Speakers: Im. P. Frey, L. F. Brandes, G. A. Ernst. Offering: \$110.00.

Oshkosh, Wis., Dr. Martin Luther Church, H. O. Kleinhans, pastor. Speakers: Jul. Bittner, L. Koeninger. Offering: \$86.13.

Town Vinland, Wis., Mears' Corners Church, H. O. Kleinhans, pastor. Speaker: Jul. Bittner. Offering: \$25.15 (For Synodical purposes, \$40.00).

Monroe, Mich., Zion Church, H. F. Zapf, pastor. Speakers: John Gauss, Otto Hoenecke (English). Offering: \$554.80.

Eighteenth Sunday after Trinity

Kenosha, Wis., Friedens Church, Carl H. Buenger, Martin L. Buenger, pastors. Speakers: J. Ruege, G. M. Thurow. Offering: \$433.00; School children, \$67.00; Mission Sewing Society, \$50.00; total: \$550.00.

Saginaw, W. S., Mich., St. Paul's Church, A. F. Westendorf, pastor. Speakers: A. Kehrberg, C. Rutzen, W. Voss. Offering: \$1,306.39.

Douglas, Ariz., St. John's Church, Chr. Albrecht, pastor. Speaker: Chr. Albrecht. Offering: \$8.00.

Warren, Ariz., Grace Church, Chr. Albrecht, pastor. Speaker: Chr. Albrecht. Offering: \$8.50.

Nineteenth Sunday after Trinity

Detroit, Mich., Detroit Mission, H. C. Arndt, pastor. Speakers: R. G. Koch, H. C. Richter. Offering: \$54.07.

Nineteenth and Twentieth Sundays after Trinity

West Allis, Wis., Nain Church, W. Keibel, pastor. Speakers: L. H. Koeninger, Th. Monhardt. Offering: \$193.46.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speakers: J. Nauss, E. Kirst (German and English). Offering: \$68.33; after deducting expenses, \$50.33.

Twentieth Sunday after Trinity

Bowdle, So. Dak., St. John's Church, P. G. Albrecht, pastor. Speakers: A. H. Baer, E. Schaller, S. Baer. Offering: \$316.56.

St. Louis, Mich., Zion's Church, C. G. Leyrer, pastor. Speakers: C. Frey, C. Rutzen. Offering: \$63.11.

Twenty-first Sunday after Trinity

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: O. Eckert, Sr., H. Engel. Offering: \$165.08.

Milwaukee, Wis., St. Jacobi Church, J. Jenny, pastor. Speakers: H. Knuth, Raymond Huth. Offering: \$514.00.

Twenty-second Sunday after Trinity

Manitowoc, Wis., Immanuel Church, T. F. Uetzmann, pastor. First Mission Festival. Speakers: I. Uetzmann, P. Kionka, W. Schink. Offering: \$230.51.

Town Morrison, Brown Co., Wis., Zion Church, Br. Gladosch, pastor. Speakers: Prof. Edw. Buerger, G. Marquardt, Fr. Reier. Offering: \$397.76.

First Sunday in Advent

Gale, So. Dak., E. R. Gamm, vacancy pastor. Speakers: L. Lehmann, E. R. Gamm. Offering: \$55.25.

BOOK REVIEW

Day By Day With Jesus Calendar for 1928. Edited by W. H. T. Dau, President of Valparaiso University. Price: 60 cents. Ernst Kaufmann, New York.

Crown Him Lord of All. By Prof. Theo. Graebner. Stories of the world's great whose delight was in the service of the Lord Jesus. Price: 30 cents. Ernst Kaufmann, New York. A very good book for our young people.

Bringing Christ to the Obijways in Michigan.

Christmas in the Blackbelt. By Prof. W. G. Pollack. A new series of Missionary Hero Stories from missions fields at home and abroad. Price: 30 cents each. Ernst Kaufmann, New York.

Under the Christmas Tree, by Uncle Timothy (Prof. Theo. Graebner). Another of the famous Golden Hour Series of Bible Stories, Narratives and Poetry for children 8 to 10 years. Price: 30 cents. Ernst Kaufmann, New York.

In His Keeping, by Prof. Th. Graebner. Stories for boys and girls of lively action, each illustrating a clean Christian moral. Price: 30 cents.

Guests of Holy Night, by Prof. Th. Graebner. Stories for Christian folks. Price: 50 cents. Ernst Kaufmann, New York.

We cheerfully recommend these books for our Lutheran boys and girls.
J. J.

ITEMS OF INTEREST

The Nature of Lutheran Villages

The latest census figures, just released, show that in northern Siberia, there are 503 rural German churches, with a membership of 108,816. German colonies and churches have lately developed in the Amur district in the Far East which have not yet been enumerated in the census. These German colonies in Siberia differ distinctly from those of the Russians and also among themselves in regard to faith. A large portion of them are Lutheran.

The Lutheran settlements are compact villages with wide streets leading through them, the houses being built of loam and wood. Flower gardens and trees appear in front of many of these houses, and in the midst of the village street there is placed a community well, similar in importance to the town pump of American colonial days, and next to this stands the school house with its tower and bell. In earlier days the school house was also used as a chapel, but since the separation of church and state this practice is not permitted. The villages, therefore having no church, and being too poor as yet to build one, conduct their services in the homes of the settlers.

The living room of the German Lutheran settler's home is a model of cleanliness. Nowhere in the German settlements can one find the wide oven used by the Russians as a resting place. The large Lutheran colony of Alexandrowska, south of Omsk, has prospered to such an extent that it has established its own electrical power system. Prior to the World War the German families became wealthy quickly because of the rich black soil of the Siberian prairies. During the World War persecution began and in many cases the German names of villages were dropped and Russian names substituted. During recent years these villagers have experienced long, gruelling periods of great famine, but prosperity is now beginning to return and the outlook of the future is hopeful. Throughout the Lutheran villages south German dialect is spoken, mostly the dialect of the Wittenbergers, with which are mixed a great many Russian words.

The Cause of the Trouble

Subbarayudu, one of the gods of the Hindus, is held to be responsible for punctured tires and various other evils which befall automobiles on Indian roads, and a temple is to be built in propitiation, according to a letter received by Rev. Charles L. Grant of St. Paul, Minn., from Rev. C. P. Tranberg, missionary at Peddapuram, East Godavari District, of the United Lutheran Church in America. Missionary Tranberg was a classmate at Lutheran Theological Seminary, Chicago, Ill., of Pastor Grant. India's modern ideas carry it as far as strong belief in American motor cars and motor buses, which, loaded with as many as 30 and 33 persons each, travel between towns in the country. But India's ancient ideas place the blame for mechanical troubles upon the gods of mischief!

In the neighborhood of the Lutheran mission at Peddapuram, Missionary Tranberg writes, a motor bus service was started between two towns, but owing to careless operation many accidents occurred, and occasionally persons were killed.

Engines, after the fashion of those on this side of the water, would stall, overheat, and make trouble on almost every trip. One day an American motor bus carrying many passengers made a wild leap into a ditch, overturned, killed the driver, and distributed frightened Hindus over the countryside. The natives sought everywhere for an explanation, and concluded that the gods were to blame.

During the summer one of the missionaries of the district, traveling on the bus, overheard a conversation between the driver and another native, which cast light upon the cause of the series of accidents. It seemed that beyond a certain point on the road the cars would refuse to go. Petrol gave out without reason, a tire suddenly was punctured, cylinders would miss, lack of lubricating oil would cause the engine to smoke, or any one of countless other misfortunes would befall the driver at the same spot on each trip. Careful examination of the spot in the road over a period of two or three months convinced the drivers that nothing was wrong with the cars, nor with the road, but that Subbarayudu was doing all the mischief! Accordingly, a subscription was begun to build a temple to Subbarayudu, toward which this particular driver had subscribed 5 rupees, and other drivers had pledged like amounts. "It is always the motor cars and bus drivers that Subbarayudu is after," he said, "and we are soon going to have a temple for him so that he will stop this trouble."

When the temple is completed all evil spirits, devils, and bewitching influences operating upon automobiles and their drivers will be offset, and India should become a motorist paradise!

For Mutual Protection

The Chinese pastors of a number of denominations have formed in West China a "Flying Squadron," according to recent advices, the purpose of which is to render assistance wherever a pastor is in danger of attack through anti-Christian propaganda. In such cases where attack seems imminent the members of the Squadron are arranging public meetings, giving answers to questions, distributing pamphlets, making suggestions for the conduct of the people, encouraging the Christians, and seeking in every way possible to conciliate and arbitrate where controversial questions have arisen. The expenses of the work of the Squadron have been paid by the members themselves. Furthermore, they have pledged themselves to provide the burial expenses for each Christian killed in their district, and to care for their widows and orphans.

GENERAL TREASURER'S STATEMENTS

October 31, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 25,946.35	\$ 9,335.00
Educational Institutions	34,538.55	59,160.11
Home for the Aged	1,013.00	3,209.49
Indian Mission	12,376.40	11,822.49
Home Mission	25,153.52	37,881.04
Negro Mission	8,628.81	
Mission in Poland	1,034.48	2,976.71
Madison Students Mission	10.00	333.33
General Support	2,140.28	5,337.74
Indigent Students	991.74	2,327.90
To Retire Bonds	2,538.64	
	<u>\$114,394.07</u>	<u>\$132,383.81</u>
		114,394.07
Deficit		\$ 17,989.74

Statement of Collections for Budget

	Receipts July 1 to October 31	Budget Allotments 4 Months	Arrears
Pacific Northwest	\$ 193.00	\$ 590.68	\$ 397.68
Nebraska	4,135.97	3,411.08	surpassing
Michigan	11,806.57	12,994.68	1,188.11
Dakota-Montana	4,136.75	4,208.48	71.72
Minnesota	19,514.87	24,778.48	5,263.61
North Wisconsin	20,167.35	33,416.96	13,249.61
West Wisconsin	25,661.94	34,347.24	8,685.30
Southeast Wisconsin	11,539.16	33,919.04	22,379.88
	<u>\$ 97,155.62</u>	<u>\$147,666.64</u>	<u>\$ 51,235.91</u>
From other sources	660.08		1,384.97
	<u>\$ 97,815.70</u>		<u>\$ 49,850.94</u>
Revenues	16,578.37	27,500.00	10,921.63
	<u>\$114,394.07</u>	<u>\$175,166.64</u>	<u>\$ 60,772.57</u>
Disbursements	132,383.81	132,383.81	*42,782.83
Deficit	\$ 17,989.74		\$ 17,989.74
Unappropriated		*\$42,782.83	
1. Nebraska District		Surpassed its allotment.	
2. Dakota-Montana District		Paid 98% its allotment.	
3. Michigan District		Paid 83% its allotment.	
4. Pacific Northwest District		Paid 80% its allotment.	
5. Minnesota District		Paid 79% its allotment.	
6. West Wisconsin District		Paid 75% its allotment.	
7. North Wisconsin District		Paid 60% its allotment.	
8. Southeast Wisconsin District		Paid 34% its allotment.	

RECEIPTS FOR SEMINARY AND DEBTS

Month of October, 1927

Rev. J. R. Baumann, St. John's, Red Wing, Minn.	\$ 104.85
Rev. Wm. Lindloff, Immanuel, Ward, S. D.	6.00
Rev. O. B. Nommensen, Zion's, S. Milwaukee, Wis.	24.26
Rev. W. G. A. Essig, St. Paul's, Stevensville, Mich.	100.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn.	15.00
Rev. A. E. Schneider, St. John's, East Bloomfield, Wis.	5.00
Rev. H. Lau, Goodwin, S. D.	5.00
Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Wis.	25.00
Rev. John Gauss, Trinity, Jenera, Ohio	56.00
Rev. G. R. Fritzsche, St. John's, St. Clair, Minn.	35.00
Rev. M. C. Kunde, Centuria, Wis.	3.00
Rev. Paul E. Horn, Christus, Zumbrota, Minn.	411.66
Rev. Louis W. Meyer, Zion's, Osceola, Polk Co., Wis.	229.00
Rev. Ph. Henry Hartwig, Christus, Pewaukee, Wis.	10.00
Rev. Edw. A. Birkholz, Christus, Marshall, Minn.	73.84
Rev. Ph. Sprengling, St. John's, Centerville, Wis.	53.00
Rev. H. C. Richter, Ascension Lutheran Church, Detroit, Mich.	20.80
Rev. John Brenner, St. John's, Milwaukee, Wis.	10.00
Rev. E. Schoenicke, Zion's, Leeds, Wis.	65.75
Rev. Ed. Zell, Rockwood, Wis.	6.00
Rev. Arnold Hoenecke, Grace, Muskegon Heights, Mich.	50.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn.	10.00
Rev. G. Gerth, St. John's, T. Merrimac, Wis.	65.00
Rev. H. A. Scherf, St. Paulus, Fairburn, Wis.	113.00
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D.	20.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	293.50
Rev. Arthur Berg, St. John's, Sparta, Wis.	143.00
Rev. Otto J. Eckert, St. John's, Hemlock, Mich.	30.00
Rev. B. J. Westendorf, Immanuel's, Flint, Mich.	5.00

Rev. Ph. L. H. Lehmann, Immanuel's, Hubbleton, Wis.	85.00
Rev. Wm. Nommensen, Zion's, Columbus, Wis.	20.00
Rev. H. Lau, First Ev. Luth. Church, Gary, S. D.	25.00
Rev. W. Gutzke (A. Gentz) Parish, Powers, Mich.	*125.00
Northwestern College Students, Watertown, Wis.	3.00
G. C. Groth, Proceeds of concert given by the joint choirs of Kenosha, Oconomowoc, and Watertown at the Northwestern College Gymnasium November 3, for the benefit of the State Teachers' Conference	150.00

Total	\$ 2,396.66
Previously acknowledged	\$467,070.78

Expenses, November, 1927 \$469,467.44

Mr. J. Lentzner, Photographer	\$ 15.00
Northwestern Publishing House	29.00
Long Distance Toll	1.45
Mr. Fred Gamm, Traveling Expenses	15.59
Total	\$ 61.04

Congregations That Made Their Quota In November, 1927

129. Rev. Edw. A. Birkholz, Christus, Marshall, Minn.	\$ 518.84	\$5.76
130. Rev. Herm. Scherf, St. Paulus, Fairburn, Wis.	810.00	5.40
131. Rev. E. Schoenicke, Zion's, Leeds, Wis.	1,043.75	5.49
Dr. Martin Luther College Fund	\$9,690.76	

* Present status of the congregations in this parish:

Grace, Powers, Mich.	\$ 53.50
Waucedah	
Hermansville	75.00
St. John's, Wilson	62.00
St. Paul's, Ford River	34.50

John Brenner, Treas.

MICHIGAN DISTRICT

Receipts for September and October, 1927

Rev. G. Schmelzer, New Salem's, Sebawaing	\$ 16.33
Rev. O. Frey, St. John's, Saginaw, W. S.	3.75
Rev. H. L. Engel, Zions, Chesaning	71.00
Rev. L. G. Meyer, St. John's, Sterling	36.70
Rev. E. E. Rupp, St. Paul's, Manistee	100.00
Rev. E. E. Rupp, Emmanuel's, Batcheller	100.00
Rev. R. Koch, St. Jacob, Waterloo	144.25
Rev. Chas. Strasen, St. Petri, Plymouth	35.00
Rev. Hugo Hoenecke, Our Saviour-Detroit	90.88
Rev. Herman W. Cares, Immanuel's, Greenwood	111.00
Rev. M. A. Haase, St. Paul's, So. Haven	105.55
Rev. H. Engel, Christus, Brady	111.46
Rev. Franz Cares, St. John's, Frankenmuth	35.65
Rev. O. Eckert, St. John's, Riga	194.11
Rev. O. Eckert, St. John's, Riga	55.00
Rev. J. Gauss, Trinity, Jenera, Ohio	352.10
Rev. G. Ehnis, St. Paul's, Monroe	107.00
Rev. H. C. Haase, St. Matthaues, Benton Harbor	560.00
Rev. C. H. Schmelzer, Gnaden, Eau Claire	64.47
Rev. J. F. Zink, Trinity, Bay City	50.40
Rev. Henry F. Zapf, Zions, Monroe	27.10
Rev. A. W. Waidelich, Bartholomaeus, Kawkawlin	131.69
Rev. C. Lederer, Trinity, Saline	580.78
Rev. Alf. F. Maas, St. John's, Northfield	590.15
Rev. Oscar J. Peters, St. John's, Wayne	350.28
Rev. A. F. Westendorf, St. Paul's, Saginaw	12.70
Rev. Raymond C. Timmel, St. Paul's, Sodus	152.00
Rev. H. Wente, Zion's, Crete	40.88
Rev. Otto J. Eckert, St. John's, Freemont	92.50
Rev. A. J. Clabuesch, St. Paul's, Remus	74.06
Rev. D. Metzger, St. Paul's, Hopkins	225.36
Rev. G. F. Wacker, St. John's Pigeon	80.00
Rev. G. Schmelzer, St. John's, Sebawaing	13.88
Rev. A. F. Westendorf, St. Paul's, Saginaw	423.77

Rev. D. Metzger, St. Paul's, Hopkins	2.00
Rev. J. J. Roekle, St. John's, Allegan	131.40
Treas. Henry C. Neffke, Salem's, Coloma	111.65
Rev. C. F. Rutzen, Bethel, Bay City	52.74
Rev. H. L. Engel, Christus, Brady	11.45
Rev. H. L. Engel, Zions, Chesaning	11.76
Rev. A. E. Hoenecke, Grace, Muskegon Heights	63.00
Rev. A. Kehrberg, Emmanuel's, Tawas City	181.20
Rev. Walter C. Voss, Christus, Swan Creek	59.05
Rev. F. M. and K. F. Krauss, Emmanuel's, Lansing ..	1,142.38
Rev. J. F. Zink, Trinity, Bay City	265.00
Rev. O. R. Sonnemann, St. John's, Sturgis	102.87
Rev. W. W. Westendorf, St. John's, Clare	62.10
Rev. H. Wenk, Apostel, Toledo	250.00
Rev. A. W. Hueschen, Salem's, Owosso	354.30
Rev. O. Eckert, St. John's, Riga	74.41
Rev. F. Z. Cares, St. John's, Frankenmuth	122.45
Rev. Herman Cares, Zion's, Silverwood	4.00
Rev. Herman Cares, Zion's, Silverwood	25.00
Rev. Herman Cares, St. Paul's, Mayville	20.10
Rev. A. F. Westendorf, St. Paul's, Saginaw	12.71
Rev. Henry F. Zapf, Zion's, Monroe	530.00

Total Receipts	\$8,729.47
Non Budgetary	31.00

Budgetary Amount	\$8,698.47
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C. J. Schulz, Treasurer.

WEST WISCONSIN DISTRICT

Pastors: October, 1927

E. Ablemann, Alma	\$ 141.76
Julius Bergholz, La Crosse	128.40
J. B. Bernthal, Ixonia	53.84
Leonard Bernthal, Town Trenton	42.58
I. M. Brackebusch, Stoddard	138.15
Gustav Fischer, Savannah, Ill.	125.50
Henry Geiger, Randolph	2.00
J. Gamm, La Crosse	1,090.45
G. Gerth, Merrimac	72.00
I. J. Habeck, Woodruff	31.50
H. W. Herwig, Lewiston	20.00
P. Jahnke, Ft. Atkinson	516.75
O. Kehrberg, Mosinee	82.35
L. C. Kirst, Beaver Dam	507.00
Theo. Kliefoth, Oak Grove	23.22
J. Klingmann, Watertown	1,085.53
O. W. Koch, Lowell	251.60
R. P. Korn, Cream	234.00
R. P. Korn, Arcadia	138.00
Fried. Loeper, Richmond	18.50
Fried. Loeper, Whitewater	318.50
P. Lorenz, Watertown	150.00
J. Mittelstaedt, Hillsboro	107.50
J. Mittelstaedt, Wonewoc	3.00
A. W. Paap, Johnson Creek	42.45
Aug. Paetz, Friesland	110.78
Aug. Paetz, Dalton	48.14
H. A. Pankow, Indian Creek	10.68
H. A. Pankow, Hustler	10.95
H. A. Pankow, Hustler	19.00
F. P. Popp, Westfield	79.52
Wm. H. Parisius, Naugart	43.89
S. Rathke, Barron	39.00
S. Rathke, Cameron	2.00
A. W. Sauer, Winona	969.60
Chr. Sauer, Ixonia	63.00
F. E. Stern, Watertown	342.60
M. F. Stern, Eau Galle	120.00
M. F. Stern, Plum City	125.00
G. M. Thurow, Waterloo	421.50
L. A. Witte, Cornell	90.00
Walter Zank, T. Deerfield	173.61
E. Zarembo, Norwalk	72.75
H. R. Zarembo, Cochrane	6.20
H. R. Zarembo, Buffalo City	1.55
N. A. Zimmermann, Burr Oak	410.00
N. A. Zimmermann, Melrose	2.85

Budget	\$8,390.16
Non-Budget	97.04

Total	\$8,487.20
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H. J. KOCH, Treas.



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President of Valparaiso University

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