

The Northwestern Lutheran

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

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No. 2

"THERE REMAINETH A REST TO THE PEOPLE OF GOD"

Hebrews 4:9

O Friend of souls, what holy gladness
Is mine when in Thy love I rest!
I flee from haunts of gloom and sadness
Into Thy arms, when sore distressed.
Then must the night of sorrow vanish.
Celestial joys the darkness banish
When from Thy breast the love-light glows.
Here e'en on earth I find my Heaven;
Who would not be content, when given
Pure bliss in Thee, and sweet repose?

If as a foe the world me knoweth,
So be it, I mistrust her wiles,
Though a pretended love she showeth
And wreathes her face in friendly smiles.
In Thee my soul finds true affection.
Thou art the Friend of my election,
E'er faithful, though earth's friendships flee.
The world may hate, but cannot fell me,
When waves of trial fain would quell me,
I anchor in Thy loyalty.

And should the Law of Moses press me,
As Horeb's lightnings rend the skies,
Should hell's dread penalty distress me,
Then faith will bid me upward rise.
I'll flee into Thy side, my Savior,
And find a haven safe, where never
The arrows of the curse can smite.
Though well I merit condemnation,
In Thee I find complete salvation,
And in Thy love divine delight.

Shouldst Thou through dreary deserts lead me,
I'll bear the cross, and lean on Thee.
A word of Thine, and clouds will feed me,
The rocks must yield refreshment free.
I know my path will end in blessing,
Thy love and wondrous ways confessing,
I'll be content, when Thou art near.
They who shall share Thy habitation,
O'er sun and stars in exaltation,
Thou humblest through affliction here.

Death may seem dark to some, my Savior,
But not, O Lord of Life, to me.
I know Thou wilt forsake them never
Whose soul and heart repose in Thee.
Why should they fear the journey's ending,
Who from the dang'rous deeps ascending
Reach hills of blest security?
My Light, from wilds of gloom and sadness
I will depart with joy and gladness,
To share Thy rest eternally.

O Friend of souls, what bliss delights me
When I in faith can lean on Thee!
No pain of earth, no death affrights me,
Since Thou, my God, consolest me.
May this repose Thy grace has given
Grant me a foretaste of Thy Heaven,
Where I shall bask in joys divine.
Away, O world, with fleeting pleasures.
In Christ I find abiding treasures.
O solace sweet, my Friend is mine!

Translated from "Wie wohl ist mir, O Freund der Seelen,
Wenn ich in Deiner Liebe ruh."

Anna Hoppe.

COMMENTS

The Lord—His "Vicar" Of the Lord, the holy Son of God, we read: "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Of the man who claims to be the vicar of Christ, we are told in a recent press dispatch: "Vatican etiquette forbids the pontiff ever having a meal with other persons." Members of the family had come from Milan to eat the Christmas dinner with their illustrious relative. However, they sat at separate tables, though in the same room.

Far be it from us to venture an opinion on the arrangements a man makes for his own household. But this information is given to the general public with a purpose. The general public is to learn to regard the pope in Rome as a person separate from all other men, occupying a unique position on earth, that of the "vicar" of Christ.

But plain Bible Christians will be reminded of the words of the Lord: "One is your Master, even Christ; and all ye are brethren," and will wonder why a brother may not sit down at meat with a brother. J. B.

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"If Another War Comes" "I have not yet come to the full espousal of the Quaker position, but I am ready to say with hundreds of other preachers that if another war comes the pulpit I occupy will not be prostituted to its promotion. War is

unchristian. It has always put on sheep's clothing; it will do so the next time, if there is a next time. The unregenerate wolf is always underneath. If we, as a nation, go into another war, let it be as heathen or devil-worshippers and not as followers of the Prince of Peace. Let it be with the recognition that we have renounced Him who loved his enemies.

"If another war comes while I am your preacher — pray God it may not, and I do not expect it — but if it comes, do not anticipate stirring, martial, blood-curdling sermons from me. I shall not preach them. No matter how holy the cause, it can never justify resort to war as war is now conducted in this advanced stage of 'civilization' and it can never justly claim the support of the Church of Christ." (Quoted from an Armistice Day sermon by The Western Christian Advocate.)

A good resolution that, not to prostitute the pulpit to promote a war that may come in the future by preaching stirring, martial, blood-curdling sermons. If such resolutions had been formed by all preachers and consistently carried out during the late war, the lot of the Lutheran preacher in our land would have been far more pleasant than it was in those frenzied days.

The Lutheran pulpit did not promote the war. From it no such stirring, martial, blood-curdling sermons were heard. It remained faithful to the Prince of Peace, proclaiming his message of salvation to a sinful world. Though it did not fail to instruct men to "render unto Caesar the things that are Caesar's, it was frequently suspected of a lack of patriotism because it did not measure up to the standard set by other pulpits that actually did promote the war.

We are glad to learn that many of these preachers are now heartily sorry and are resolving to amend their ways. However, we deplore that they are now swinging to the opposite extreme in turning pacifists and so again departing from the sound teaching of the Holy Scriptures, and thus misleading the conscience of their hearers.

War is caused by sin. War is horrible. We pray for peace and work for peace. Yet no one speaking in the name of Christ can say that it is always sinful to engage in war. "He beareth the sword not in vain," Romans thirteen tells us. Government is instituted by God to maintain peace and order within a country and to protect the citizens against enemies that endanger them from without. To do this, it has to employ force, to carry on war. It has a right to call its citizens to arms and to send them out against the foe. And no one who claims to be a messenger of Christ can declare a nation thus engaged in war as one that has forsaken the Prince of Peace and has turned heathen, worshiping the devil. To do this, is to disavow the Scriptures and to contradict the Lord who, far from calling the officer in the army a heathen or devil-worshiper, said of him: "Verily I say unto you, I have not found so great faith, no, not in Israel.

We should be guided by the written Word, not by our emotions.

J. B.

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Church Federation Troubles H. Paul Douglass of the Institute of Social and Religious Research reports, according to the New York Times, after a three year investigation by intensive first-hand studies in nineteen large cities that the co-operative movement among Protestant churches is rather unsuccessful. The branches of endeavor of this movement, started twenty years ago, include religious education, evangelism, church comity, social service, legislation and law enforcement, court work, hospital service, industrial relations, racial relations, international relations and many others. The federation movement, however, constantly encountered troubles, not the least of which was a lack of adequate support, Mr. Douglass found.

And small wonder, say we. With so many irons in the fire, covering the religious activity of the Protestant churches, except the patient, thoroughgoing care of souls, how could it help but meet disaster. It is just another movement to build up the church as a church in its power, magnitude, influence and prestige, instead of simply following our Lord's injunction to preach the Gospel to all creatures. There are objectives of this Federation with which the Church can have little sympathy and which inevitably wreck any church which indulges in them.

Mr. Douglass lays the blame for his apparent failure of support from the Protestant churches, financially to antipathetic feeling existing between members of the various churches which made up the membership of federations. "Specifically, the Episcopalian and the Lutheran are harder on the Baptist, the Congregationalist, the Presbyterian and the Methodist than these latter denominations are on one another. The Episcopalian also shows notable antipathy to the Quaker, presumably because the forms of religious worship of the two are too antithetical." Considering the heterogeneous makeup of this group of churches and varying beliefs, it is not surprising that: "The resulting impression is inevitably one of considerable incoherence" and that the federations in turn reflect this incoherence in indecision and weakness.

Mr. Douglass further lays the blame on the clergymen. The lay constituents of the federations have endowed the plan with an extraordinary vitality by enthusiastic expressions of support and belief in it as highly desirable idealism. But these laymen, believing in the movement and constantly pushing it from the bottom, find a barrier to their enthusiasm in the official cooperators, the pastors and church officers whose psychology, says Mr. Douglass, "is that of a mouse dallying with a trap. They are terribly afraid of getting farther in than they intend."

"Still further evidence that the ecclesiastic is in the saddle is found in the overwhelming preponderance of clergymen on federation committees. The cooperative machinery is in the hands of those who live by ecclesias-

tical order. Any proposal for the effective cooperation and coordination of the existing machinery and agencies has to reckon with resistance deep rooted in the emotional attitudes of religious bodies. Has not God revealed Himself in special fullness to each? Is not each, therefore, better than the rest?"

This last fling of Mr. Douglass reveals much. It shows that the main obstacle to church federation is still a holding fast to whatever beliefs may be dear to the different church bodies. In short the Federation of Churches finds itself in difficulties because the different bodies and creeds cannot agree amongst themselves. They have no common ground of faith to stand on. It is but another example of the age-old truth that you cannot combine what God has solemnly declared to be asunder — namely, false doctrine and the revealed truth of the Bible. Z.

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Now One The synods of Ohio, Iowa and Buffalo, now are one, the American Lutheran Church. The official organs of this body are The Lutheran Standard, formerly of the Ohio, and the "Kirchenblatt," formerly of the Iowa Synod. Both papers are to appear weekly. Rev. J. Julius Bodensieck is the editor of the "Kirchenblatt," Rev. Edw. W. Schramm, of The Standard. Both papers announce that no news items will be accepted that are sent in later than ten days of the occurrence. Not at all a bad idea. The readers of the papers get real news, and it is much easier to write the report immediately than to carry the thought with you for several weeks.

From The Standard we reprint the following statistics on the American Lutheran Conference:

1. UNITED DANISH LUTHERAN CHURCH, in 23 states: strongest in Wisconsin and Iowa, then in Minnesota and Nebraska 29,590
2. LUTHERAN FREE CHURCH, in 13 states: strongest in Minnesota, then in North Dakota and Wisconsin 38,636
3. AUGUSTANA SYNOD (Swedish), in 35 states: strongest in Minnesota and Illinois, then in Iowa, Michigan, Nebraska, New York, Massachusetts....310,647
4. NORWEGIAN LUTHERAN CHURCH OF AMERICA, in 29 states: its greatest strength in Minnesota and Wisconsin, then in Iowa, North and South Dakota and Illinois489,968
5. AMERICAN LUTHERAN CHURCH:
 - Joint Synod, in 29 states: strongest in Ohio, Wisconsin, Michigan, then in Pennsylvania and Minnesota275,859
 - Iowa Synod, in 21 states: strongest in Iowa and Texas, then in Illinois and Wisconsin.211,941
 - Buffalo Synod, in 6 states: strongest in New York, Wisconsin, Minnesota, then in Illinois 10,765

————— 498,565

I. B

The Catholic Church vs. Neo-Paganism

The Rev. Francis X. Talbot, S. J., literary editor of the Catholic weekly, America, declared in an address to 250 members of the New York Circle of the International Federation of Catholic Alumnae, at their annual communion breakfast at the Plaza: "We are at a turning point. For 150 years Protestantism has been the strongest element in the United States, and now this non-Catholic but Christian culture is vanishing. It is a wave that is receding." We quote again from the New York Times. "And now another wave is coming up, a wave that is dangerous to us and to Protestantism, the neo-pagan culture. Instead of God-fearing people, we have those on the horizon who have no belief in God."

"This neo-pagan culture is as not direct as the old pagan culture, but more diabolical. The old Greeks and Romans had natural wisdom and natural goodness. They feared God (which God? The ed.), though not Christ, for Christ had not come. This pagan culture knows Christ (?) and rejects Him. It is growing, and is more and more menacing. We have to-day legislation that ignores Christ, books that deny the existence of God, and scoff at it, and plays that travesty natural goodness and exalt unnatural vice. We are living at a most important point in the history of this country. There is an opportunity for us to effect a turn in the right direction. Why don't we Catholics arouse a tidal wave that will bring Catholic culture fairly and squarely into the United States to-day?"

"Why don't we drive in between the two waves and make these United States Catholic, Catholic in legislation, Catholic in civilization and ideals, and prepare that reign of Christ with justice and charity? We have come to the point where we Catholics are the greatest in number of all the religious bodies in the country; we are growing in wealth and power. (No doubt of it! The ed.) Now is the acceptable time for us to attempt to accomplish much. Now is the time for our various organizations to strike and strike hard in order to put the Catholic idea before our people."

What could be plainer than this language? Let us not be deceived. The Roman hierarchy has not changed its age-old ambition to rule wherever it gains a foothold. Can the leopard change his spots, though he succeed in hiding his sharp claws? Truly, we are beset on every side. On the one hand is this growing paganism, call it old or new, it is the same denial of God. On the other hand we have the threatened tyranny of a church that knows no mercy when it comes to dominate a people. Our faith and religious liberty is threatened on either hand. Against these dangers we have but one weapon, and that a spiritual one — the Word of God. With this weapon alone the monk Luther overthrew the pope, and with this weapon we can defend our beloved faith in Christ as the only mediator. To learn to know this weapon. to have expertness and bold courage in wielding

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it, must be our prime concern. The truth of the first Psalm is still uncontradicted and unshakeable. Z.

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Local Church Papers Two local church papers have recently come to our desk, The Tri-Parish Monthly Caller, of Immanuel's, Zion's and Trinity, Pastor E. G. Hertler, and the Lutheran Messenger, "Published in the interest of the West Missouri Congregations of the Synodical Conference." We will be glad to receive them regularly.

In the October Messenger we find the following item: "Are you reading one of our Synod's papers? They are being published for you. No other papers contain so much beneficial reading for so little money as our church papers. Ask your pastor about them and subscribe now." We are informed that this appeal has not been in vain. J. B.

THE PLANS OF ZIONISM

In view of what has recently transpired to shatter the hopes of Zionism's supporters it will not seem a loss of time and space to reprint what some of the people of that race felt and thought after the disastrous happenings of the year 1929, presenting and preparing in a general way the collapse in recent months of the Zionist hope. The following was written at the end of 1929 and is taken from "The Shepherd of Israel":

Jerusalem, Jerusalem

Like a thunderbolt from a clear sky comes the shocking news of uprising, riots, cold blooded murders, and wholesale massacres in the Holy Land. Jews dwelling in the principal cities and settlements which have been established through the Zionistic organizations, have been living in these few weeks a life of terror and agony. The Jews of the world have been startled, the Christian leaders of the world have likewise felt outraged because of these unspeakable atrocities through which the Jews have gone, and indeed many thousands of Christian people have been

pouring money into the treasuries of emergency relief societies to help bring a little mitigation to the suffering.

What does it all mean. Is Zionism doomed to failure? Is the dream of Theodore Herzl to be shattered? Are all the efforts of the Jews for the past fifteen years or more to go for naught?

Our answer, dear reader, to all of these questions must be both yes and no. It is time for plain talk to those who hold responsibility for the leadership of the Jews of the world. It is no secret that Zionism officially is non-religious. It does not recognize God as the divine mover in the history of the Jews. It says, "I, I am sufficient unto myself, and have no need of God!" This has been ever the curse of our Jewish nation, we have disobeyed God over and over again, and we never seem to learn our lesson. In ages gone by, whenever we did this, whenever we left God out of our lives, whenever we made unto ourselves false idols, God visited us with swift and unmistakable punishment. But just as soon as we showed a penitent heart and just as soon as we turned ourselves to God, He was ready to receive us, and to bless us.

We are appealing now to the finer spiritual sense of every Jew who reads these words. Is it not true that in Zionism we have set up for ourselves an idol? What is an idol? An idol is anything which in our lives takes the place of God. Have we not worshipped Zionism? Have we not thought that in this would lie the salvation of our people?

Why have we not learned the lesson which God has been trying to teach us all of these years? And did not God Himself promise to bring us back to this land, and give it to us for a permanent possession? Then what right has any Jew or any group of Jews to undertake to possess the land without recognizing God as the supreme source of power and authority?

This is exactly what God warns us against. He tells us not to put our trust in horses, not in chariots, not in men, not in treaties, not even in the British Mandate. The Lord warns us that if we go back to Palestine in our own strength and with our own pride, there will come to us sudden destruction. In the book of Jeremiah we read some startling predictions:

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble." Jer. 30: 5, 6, 7.

In this same connection there is another marvelous prophecy foretold in Ezekiel 38: 8, 9:

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they

shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Ezek. 38:8, 9.

This is a prophecy given to the nations of Gog, Magog, Meshech and Tubal, and shows that in the last days when our Jewish nation shall think themselves thoroughly at peace and shall rely most fully upon British Mandates or upon other man made assurances, suddenly will come the most terrible hour of Jewish suffering the world has ever known, and Zionism will then have such an awakening as they have never had in all of their experience.

This that has now happened in Palestine will prove to be only a little picnic compared to what will happen in that final time of Jacob's trouble. This is a warning from God, if only we will heed it. It is a call from God to every true Jew: "Repent!"

Zionism, without God, the return of the Jews to Palestine, without God, these things are doomed to heart-breaking failure. God has a controversy with us, and until that controversy is settled we can never be right with Him. That controversy centers itself about the Person of God's only begotten Son, the Lord Jesus Christ, who was crucified 1900 years ago at Calvary for the sins of the world, and that means the sins of every Jew as well as every Gentile. Until you are ready to accept that and to settle that matter with God, you are putting vain hope upon Zionism and upon Palestine.

Nineteen hundred years ago the Lord Jesus Christ, the incomparable and only begotten Son of God, stood on one of the hills surrounding Jerusalem, and looked upon the city and wept. With a heart that must have been fairly bursting with grief and agony He cried out:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:37, 38, 39.

The same Lord Jesus Christ is still waiting, for that time when His own people, the Jews shall turn to Him with truly repentent hearts and shall say, "We have sinned; Lord, what wilt thou have us to do?"

Dear reader, will you start to-day to be one who will turn to Him and say, "Lord, I accept thy salvation through the blood that was shed for me on the cross 1900 years ago?" G.

RIDING BACKWARDS

Have you ever stood on the rear platform of a moving train? If so, you have noticed how everything rushes away from you and out of sight. It also makes you dizzy and may make your eyes ache. If, on the other hand, you sit at one of the windows and look forward

you see all things coming to meet you, the sensation is agreeable and the eyes keep adjusting themselves without pain.

The "moral" is this: face forwards! If you ride backwards through life your thoughts will dwell on your losses and on things gone by, and the consequence will be only a sense of loss, perhaps heartache, too. This is often the fault of old age, and very often of those who are not old in years. Everything is going — going — gone, and, of course, they feel sad, disconsolate, dissatisfied, sometimes peevish and irritable. Turn around and look forward instead. That is, hope! You old people, especially, and those of you who are going to be old, how much reason you have, or ought to have, to face in that direction. If your hope is that of the Christian, literally *everything* is coming, and you are losing literally *nothing*! Let "Coming, Coming" be your song; and re-echoed from the skies you will catch a sweeter refrain: "Coming, Coming," from the Lord and all His angels!

Dear reader, take time, to-day, to read just this one passage: *Philippians 3:7-21*, and rejoice in the hope that shall not be put to shame! —The Bible Banner.

"A MIGHTY FORTRESS"

Several years ago, in one of the mines near Scranton, Pennsylvania, manned mostly by Germans, a sudden fall of rock and coal buried a number of workmen. The rescuers, after toiling three days and nights in vain to reach them, began to despair. "We shall never find them alive!" was the muttered verdict of one and another exhausted miner as he ceased his efforts.

The mob of ignorant men and women at the mouth of the pit echoed the lamentations of the wives and children of the victims in the mine, and the excitement was fast rising to frenzy. Unreasoning rage broke out against the rich mine-owners. The tired workers, already stung to desperation by their fruitless toil, vented their feelings in curses. An angry challenge or signal from any leader of the mob would have fired them to violence in a moment.

Just then a pale little German girl, fourteen years old, moved by some unknown impulse, began to sing:

"Ein' feste Burg ist unser Gott."

Her voice was husky at first, but gathered strength and tone, and very soon other voices joined hers, until the whole great company were singing together the great hymn of the fatherland:

"A mighty fortress is our God,
With might of ours can naught be done,
Soon were our loss effectuated,
But for us fights the valiant One
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is."

When the song ceased peace had come to the hearts of the people. The rescuers resumed work with new

energy and hope, and before morning they reached the buried men, who were still alive.

It is doubtful if there was ever an incident which more strikingly demonstrated the power of a grand religious hymn to calm passion, and steady wavering courage and failing faith. For centuries that sacred song of Martin Luther has made brave hearts braver and strong hands stronger. It has borne on high the prayers of persecuted worshipers, and cheered the march of death-defying hosts and victorious armies. It was sung on the field of Luetzen, where Gustavus Adolphus died for the faith.

Luther wrote it in 1530, during his stay in Castle Coburg, a stronghold made famous in the struggles of the Thirty Years' War. It was his song of victory, but it gave to the ages a Christian battle hymn that has nerved the hearts of millions through moral campaigns where only God's help could break the way. — Selected.

THE NEED OF GOOD EXAMPLE

The other day a prominent minister was called to conduct a funeral service. The funeral was in one of the magnificent homes. The daughter of a multimillionaire had died. When the minister entered, he spoke to the father and mother and to the son, who was plainly intoxicated. Later, when he arose to read the burial service, suddenly the old man, the gray-haired millionaire, pushed his way past him, took hold of the side of the casket, dropped his head, and was heard to be whispering: "Daughter dead, son disgraced, billiards, society, the club, bank all week, club every evening, automobile all day Sunday, money, wine, cards, — no Christ, no family worship, no Bible, no hope!" The old man stood for a moment, staggering as if he would fall, then dropped his head in his arms, this man of millions, and cried as if his heart would break.

Yes; something like this comes to every one in the land of sin. Everything is going out, nothing is coming in. I want to ask you fathers and mothers, What kind of home are you giving your children? What kind of atmosphere are you making for them? If I should go back through this crowd this evening and find your boy and speak to him, would your life as a father or a mother help me to win him to Christ? Stop a moment and think about this. What kind of influences are you fathers and mothers throwing about your children? You, who are prominent business men, what kind of example are you setting to the younger people of your city? Is it not worth while for a strong man to set a good example before a boy or girl? The prodigal had a vision of his home, and he said, "I will arise." — Chapman.

One step thou seest, then go forward boldly,
One step is far enough to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"

Joshua 24: 15

"All this I give to thee,"
I heard the Tempter's voice.
"All this for you, and much, much more —
Serve me, and live — rejoice!"

I heard the Master call,
"No, sell what thou dost own,
And take the Cross, and follow me,
And let me reign alone."

I stood upon the "Mount,"
And saw the world in store;
Much wealth and comfort, worldly love,
It all was mine and more.

I gazed upon the Cross —
And guessed what pain was there;
Much sorrow, work, a wide world's hate,
And not a friend to care.

I glimpsed eternity,
And there was Death and Life —
And Death led from the Mountain steep,
And all the way was strife.

And Life that conquered death,
Had made the Cross shine bright,
And Life and Love led from the Cross,
And all the way was light.

— Ingrid J. Miller in Guldax.

SHOULD A DOCTOR HASTEN THE END OF A SUFFERING AND TO HIS MIND INCURABLE PATIENT?

The question has been receiving some attention in the Adelaide press. A doctor who contributes a weekly article to the "Advertiser" on his experiences among his patients refers to a case in which a man eventually died from a painful cancer. He reproaches himself for not having administered morphia more freely to the patient, which would have cut short the time of suffering. He ventures the opinion: "It is quite time we began to be sensible about these things. When a case is absolutely hopeless and in torture, why prolong it? I mentioned the argument at somebody's home the other day, and an elderly gentleman fixed me with an eagle eye, and asked me who was I to interfere with the plans of the Almighty. I replied, (1) that I did not think the Almighty planned for anyone to suffer agonies, and (2) if He did, I was constantly interfering with His plan every day in my work as a healer."

It is good to know that not all medical practitioners share this view. In reply to the opinion above expressed, "General Practitioner" wrote to the "Advertiser" as follows:

This is a question of vast importance, and is one in which I feel not only justified but in duty bound to express an opinion. There are two questions which

I wish to propound, and then to answer them according to my observations during hospital residency followed by fifteen years' experience of a large general practice.

"The first question, 'Is it absolutely necessary under any circumstance to take the life of a person in order to save him (or her) from suffering?' I can answer that question by stating that in my experience I have never had to deal with a case of malignant or other incurable disease in which complete relief could not be given by safe and proven preparation at times by themselves, at other times combined with palliative operations to meet emergency complications. Relief of suffering may at times require that the sedative be pushed to semi-narcosis, and, of course, the palliative operations are performed under local or general anaesthesia. I emphatically deny that there is any pain or suffering which cannot be completely relieved by medical or surgical means or by both combined. The fact alone should render untenable the position of the lethalists, who hold that life can justifiably be taken to relieve suffering.

"My second question is, 'What would be the psychological effect upon the sick of knowing that the doctor could, under certain circumstances, be also an executioner?' (In parentheses I may add that these remarks are made to intelligent people, and upon a serious subject; and are not addressed to any cheap wag who may feel impelled to reply with some bearded jest.) Now to return to my second question, the executioner function of the doctor would have to be carried out either with the knowledge and consent of the victim — which would compel a very sick patient to add to physical troubles, the mental distress of deciding to commit suicide; or the death of the victim could be encompassed without his or her knowledge and consent. This latter course would be unthinkable, as it would rob the sick of faith in the intentions of their medical advisers, and very necessary hypodermic injection, or mixture, would become enveloped in nameless terrors. Any reader, with the slightest knowledge of human nature will realize that this reason alone must compel the abandonment of the fantastic scheme of supposedly humanitarian execution.

"Further, such a practice would be a precedent to hysterical or designing relatives or others to slay those whom their mental instability or malevolence led them to suppose to be better dead. Lastly, and not least, there is an innate sense of the sacredness of human life, an indefinite inward voice which tells us that we had better not take that which we cannot give, and which we do not fully understand. We all feel that it is right for us to afford protection or relief to each where we can, but there is more than half a grain of sublime truth in the idea expressed in the words, 'The Lord gave and the Lord taketh away — blessed be the name of the Lord.'"

The aim and purpose of medical science is to alleviate pain and prolong life if possible and as much as possible. That is no interference with the plans of the Almighty, who has created herbs and drugs with curative values and in His Word speaks of the physicians in appreciative terms. Although we know that disease and pain have come upon us through sin and are, in general, a manifestation of God's wrath over sin, yet in sickness and pain we call in a reputable doctor. We do not go to spiritualists and necromancers; that God has forbidden in His Word, but we use the means God has given for the alleviation of physical suffering and pain.

—The Australian Lutheran.

THE IMPORTANCE OF SEPARATION OF CHURCH AND STATE

The absolute separation of Church and State is one of the bulwarks of the American Republic and its free institutions. This doctrine of government is one of the many temporal blessings that the Lutheran Reformation brought us. We can not escape the conviction that the founders of our Nation were divinely led to write it into the constitution of the United States. Its absence in this land of many nations and religious faiths would long ago have thrown us into bitter internal conflicts and hopeless confusion. "Christianity To-day" reports a situation in Scotland which might easily occur in the United States were it not for the principal of separation of Church and State.

Protestant Scotland and Parochial Schools

"As a result of a recent judgment of the Judicial Committee of the Privy Council of the British House of Lords, Protestant Scotland may find itself compelled to maintain Roman Catholic parochial schools at the public expense. Of late years many Irish Roman Catholics, wishing to share in the prosperity of Presbyterian Scotland, have settled there, forming communities like those they have left in Ireland. At Bonnybridge, near Stirling, there is found a Roman Catholic mining community. Heretofore its children have been educated in public schools. More than ample accommodation was provided for them, and they were allowed Romanist instruction at stated hours. Not satisfied with this, however, they demanded a special school. When this was refused by the local authority, they built a school edifice themselves, and managed to secure the consent of the educational department for the transfer of the building to the local authority, involving, of course, its support by public taxation. The local authorities refused to accept the building or to maintain it as a Roman Catholic school. They were upheld in the lower courts, but the Privy Council has now reversed the judgment. It is said that 'as the law now stands, Roman Catholics can build as many schools as they like and compel the elected body responsible for education to pay for and

accept them.' It remains to be seen whether the land of John Knox and the Covenanters will peacefully submit to Roman penetration at government expense."

—The Bible Banner.

LEAD US, O FATHER

By the grace of our Lord we again are permitted to enjoy the blessed privilege of entering another year. Many have been the joys of the past years, many the sorrows, and great the weight that has sorely pressed us. The future lies before us. The unknown is awaiting us. Many are the pitfalls by the wayside. Step to the right and we may stumble; step to the left and we may fall; step ahead, ruin and disaster lurking. And who would wish to step backwards? What then shall we do?

Lead Us, O Father

Only when guided by the true Shepherd and Bishop of our souls, can we journey safely on. Resting in the bosom of the Good Shepherd can we dwell securely. Grasping His hand firmly and being led by Him will protect us against the billows and waves of the sea of life. The heavenly manna, the bread of life, will feed us; the everliving waters quench our thirst. Trusting in His promise all our needs and wants will be supplied. The name of the Lord is a strong tower; the righteous runneth into it and is safe. There be many that say, who will show us any good? Lord, lift the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased. I will both lay me down in peace, and sleep; for Thou Lord, only makest me to dwell in safety.

When the Lord lets us have His favor, and makes it known to us that we have it, we desire no more; that is enough to drive all sadness and fear from our hearts. Then we have gladness in our hearts in spite of all outward depression and depletion. The grace of God is sufficient in every weakness and supplants that which is missing. It not only supports and refreshes us, but fills us with joy unspeakable. It is the everlasting Spring which is continually bubbling over, ever sparkling, ever bright. It gives us a joy to which no other can be compared, no not even that of a plentiful harvest, when the corn and wine have superabundantly grown. It is an inward solid, substantial joy. The mirth of the wordly is but a flash, a shadow; even in laughter their heart is sorrowful. Although we seem to be alone, yet we are not alone. God is with us. We may have no guard to attend us, the Lord in all-sufficient to protect us. He can do it Himself when all other defences fail.

To be led by the Father in Christ and through Christ we have that which alone can make us fearless. Then we know that we have the authority of God for all that which we undertake and do. This authority is

an all-sufficient one. It is more than half the inspiration of life. It is enough for a soldier to know that he has the authority of his officer, the officer the authority of the general, the ambassador the authority of his country. For a Christian it is enough to know that he has the authority of his God. Nothing short of this kind of authority would either inspire or justify us in our work, especially that of the church. Not because of "success" but in spite of it, did Peter say "nevertheless." And this word is still on the lips of the church. It still re-echoes from the mouths of the faithful. All because they have the authority of Christ and act upon His promise.

Superabundantly blessed, blessed beyond all comprehension and understanding, was the fruit of such an obedience of Peter. The failure of the night before was not unforeseen nor unarranged. Christ was in that failure as much as He was in the success. It was a part of His gracious purpose to teach the disciple that without Christ's blessing Peter could do nothing. Empty nets without His blessing and full one with it; and obedience to Christ's word reaped it for Him.

We can do worse than fail. We can succeed and be proud of our success. We can succeed and burn the incense of our nets. We can succeed and despise others. We can succeed and become proud in the imagination of our hearts. We can succeed and ascribe our success to our skill and foresight. We can succeed and forget God, the Giver of all things. We can succeed and see all things only in a material light. We can succeed and value things only in dollars and cents. We can succeed and forget our souls. We can succeed and despise the grace of God. We can succeed and turn away from the Savior who so dearly has purchased us with His own blood. We can succeed and become entangled in the pollution of the world and the end be worse than the beginning. We can succeed and as natural brutes, made to be taken and destroyed, speaking evil of things that we do not understand, not ceasing from sin, having beguiling unstable souls and a heart exercised with covetous practices, cursed children. We can succeed and be damned. We can succeed and pass up the forlorn. We can succeed and ignore the cry of the needy. We can succeed and turn a cold heart to the robbed and half-murdered, prostrate by the wayside. We can succeed and forget to love and be loved. We can succeed and turn our hearts into stone.

He is but a weak and worthless man who can labor only so long as he succeeds, fight as long as he conquers, run a race as long as he wins. Such a fair-weather soul is not fit for any kingdom, least of all for the kingdom of God. Let the lower lip droop and you may have the sad experience of tripping over it and not only hurting yourself, but meeting your "Waterloo." Melancholy apprehensions and dispirited souls paint the gloom only the darker. That victory

is easily won which is tamely yielded. Fearful, faint-hearted people are not fit to be employed under the banner of the Lord. But among them already enlisted, are there not many more than we think there are? God often makes those enemies instruments to destroy one another, who endeavor to ruin His kingdom. It is a pity that friends of the church should become infatuated with them and their cause. It is our interest to preserve such a command over our spirits as never to be afraid with any amazement, for we can never conceive into what mischief we plunge ourselves.

The Philistines fled when they saw the youth David slay their champion. The Midianites and Amalekites and the children of the east, which lay as grasshoppers along the valley, were routed and fled and slew one another when Gideon came upon them with his three hundred men. The Philistines melted away and beat one another when Jonathan with his armor bearer crept into their camp.

Surely the Lord was with the conquerers; surely the Lord caused this consternation among the enemy. But why? Because the conquerers acted upon His command and promise. It was a "nevertheless." It was an obedience under the most trying circumstances. Such trusting in God's promise and being faithful to His word and command always reap such victories and blessings. Think of Daniel. Recall Abraham to your mind; meditate and ponder. His promises are yea and amen in Him. This same God still lives. His promises are still being fulfilled. His faithfulness is new every morning and His grace reaches as far as the clouds go. Yes, He fulfills them in spite of all unbelief. Zacharias becomes dumb and cannot speak but nevertheless a John is born. The three men are delivered from the fiery furnace in spite of the boasting vaunt of a Nebuchadnezzar. Israel freed in spite of a resisting Pharaoh. A Haman is hung on a gallows prepared for Mordecai. Jesus rises from the tomb in spite of all watch and sealing the grave. God's wisdom is seen in timing the deliverance of His church so as to manifest His glory.

The Lord shall make thee the head and not the tail; and thou shalt be above only, and not be beneath; if thou hearken unto the commandments of the Lord thy God. Dt. 28:13.

O Lead Us, O Father

—E. F. Kirst in The Evangelist.

THE WONDROUS CROSS

When the Portuguese colonists first settled in Macao, on the coast of South China, they erected a massive cathedral on a hill crest. But a violent China Sea typhoon proved too severe a test for even the massive building, and three centuries ago the cathedral fell, all save the front wall. It has never been rebuilt, and that ponderous facade has stood as a sort of

mournful monument ever since. On the top of the facade stands a great bronze cross, clean cut against the sky. It is a striking thing to see, and when Sir John Rouring, then governor of Hongkong, visited Macao in 1825 he was deeply impressed by that cross surmounting the ruined church.

Returning home he wrote the famous hymn, "In the cross of Christ I glory, towering o'er the wrecks of time." As you sing this hymn, think of the great ruined wall on a misty hill-top, birds nesting on its hideous gargoyles, the sea and the mountains and the sky of China seen through its gaping doors and windows; and over all the cross, changing desolation to majesty.

Sir John has gone, but his hymn remains; the builders of that distant cathedral are long since forgotten, but the cross they reared there in memory of the Crucified One remains. And time has seen mightier wrecks than this cathedral. The monarchy that built it has gone; the priesthood that burned incense within it has been driven from the colony forever; and the iron dynasty that ruled those Chinese hills beyond the bay has crumbled as did the church of stone. But the cross, it stands. And the light of that sacred story is bringing liberty and light and life to Portuguese and Chinese; and in these days of ours we begin to catch the vision of that radiant day when all shall know the story of the Cross and from the heart shall worship the Christ of the Cross and of the Throne.

—The Pastor's Monthly.

A SCOTCH HOME

A poor peasant on the Scotch coast had an unusually large family of children, seven of them boys, and little indeed could he do for them. He labored early and late in the fields and contrived to keep the wolf from the door, but that was all. There was never a shilling to spare, and the farmer's life was a hopeless, exhausting struggle against poverty and adversity.

The mother, too, worked early and late with all the cooking, washing and household drudgery of the humble home. There were many to clothe as well as to feed, and so scanty were the schooling facilities on that lone stretch of coast that she herself taught the boys one by one to read and write.

If there had been girls among the older children, she would have had help in the housework. Her daughters were the youngest of the flock and only added to her cares when she was least able to endure them. Weary and overworked though the Scotch mother was, she nevertheless was the light and the life of the household. It was a happy home because it was brightened by her cheerfulness and contentment.

When there was a boy old enough to read a book aloud, there was entertainment for the family while

she was sewing, and she taught her children to sharpen their wits by keen argument and above all, to think for themselves.

Then, too, this Scotch mother, while not a trained musician, had a deep, rich voice and a stirring way of singing old-fashioned hymns. On Sunday evenings the Bible would be read aloud, and then she would sing one hymn after another, while her brawny Scotch lads listened with eagerness and enjoyed the treat so keenly that they often complained that Sunday came only once a week.

The children left the house one by one, and the mother died prematurely because of overwork and anxiety. But she lived anew in the boys as they became successful men in various professions and callings; for, although at the outset they were poor and had little education, they had her buoyant, hopeful nature and her fine qualities of mind.

One of them was a soldier, and he was mortally wounded in the World War. The chaplain in the hospital told him that he had only a few more hours of life in reserve and asked him if he had any religious faith.

"I have never had anything else," he replied. "I can hear my good mother now singing her Sunday night hymns on the Scotch coast."

Another son became a prosperous barrister, with a great reputation for learning and wit. He would have had a larger income if it had not been for a striking peculiarity. He invariably threw up a case when he was convinced that there was no justice in it.

"I like to think of my dear old Scotch mother," he would say, "when I plead a case in court."

Another was an earnest preacher. One was a doctor with a metropolitan practice. Two were successful merchants, and one was a high-minded publisher. All were richly endowed with their mother's courage and mental resources, and all shared her deep religious nature.

In many a temptation and crisis they recalled her face shining in the winter firelight of their old home and the hymns she had sung, in which she had expressed the religious devotion that had governed her life and the tender, unflinching love of a mother's heart.

— Ex.

FAITHFULNESS TO THE GOSPEL

Adoniram Judson, the great missionary, was a most faithful preacher of the blessed Gospel. The person and work of the Lord Jesus Christ was the great theme of his preaching. How else can it be with one who is filled with the Holy Spirit and who follows His guidance? We give the following incident which happened after his return from Burmah: —

"Announced to address an assembly in a provincial town, and a vast conference having gathered from great distances to hear him, he rose at the close of the usual

service and, as all eyes were fixed and every ear intent, spoke for about fifteen minutes with much pathos of the 'precious Savior,' of what He has done for us, and of what we owe Him; and he sat down, visibly affected. 'The people are very much disappointed,' said a friend to him on their way home; 'they wonder you did not talk of something else.' 'Why, what did they want?' he replied; 'I presented, to the best of my ability, the most interesting subject in the world.' 'But they wanted something different — a story.' 'Well, I am sure I gave them a story — the most thrilling one that can be conceived of.' 'But they had heard it before. They wanted something new of a man who had just come from the antipodes.' 'Then I am glad they have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the Gospel of Christ; and when I can speak at all, I dare not trifle with my commission. When I looked upon these people to-day and remembered where I should next meet them, how could I stand up and furnish food to vain curiosity, tickle their fancy with amusing stories, however decently strung together on a thread of religion? That is not what Christ meant by commanding us to preach the Gospel. And then, how could I hereafter meet the fearful charge — I gave you one opportunity to tell them of Me, but you spent it in describing your own adventures?'" — Our Hope.

FROM OUR CHURCH CIRCLES

Fox River Valley Pastoral Conference

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

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

Sermon: R. Gose—L. Kaspar.

Rev. G. E. Boettcher requests early announcements.

F. A. Reier, Sec'y.

Winnebago Pastoral Conference

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

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

Papers: the same.

Purpose: Election of a finance secretary to fill the vacancy.

F. C. Weyland, Sec'y.

Milwaukee City Pastoral Conference

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

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

Confessional services: Wednesday evening.

Speakers: Graeber, Ebert.

Wm. F. Pankow, Sec'y.

Mississippi Valley Pastoral Conference

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

First session after the service on Tuesday evening.

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

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

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

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

W. C. Limpert.

St. Croix Pastoral Conference

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

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

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

Please register with Pastor Plocher, 727 Margaret St., St. Paul, Minn.

H. E. Lietzau, Sec'y.

Northern Michigan Pastoral Conference

The Northern Conference of the Michigan District will meet at Saginaw, Rev. O. Frey, on February 12-13.

Papers: Meyer, Was ist das Reich Gottes? Bartels, Wie soll der Unterricht im Katechismus und in der biblischen Geschichte verbunden werden? Wacker, Eine Reihe von Texten und Dispositionen fuer die Passionszeit; Voss, English Sermon; Hueschen, Die Taufe des Johannes; Krauss, Die Goettlichkeit des Berufs; Schaller, Redemption with Reference to the Types in the Old Testament;

Weissgerber, The Chronological Sequence of the New Testament Books; Kehrberg, Information on the American Legion; Binhammer, Das Verhalten des Pastors beim Krankenbesuch.

Sermon: Hueschen, Kionka.

Confessional Address: Wacker, Voss.

Please register with Pastor O. Frey.

W. Weissgerber, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will convene from February 3 to 4, 1931, in the Immanuel Evangelical Lutheran Congregation at Manitowoc, Wis. Sessions begin at 9 A. M.

Divine services with Lord's Supper Tuesday evening with one sermon (English) by N. Schlavensky. (Substitute: L. Koeninger.)

Papers: O. Gruendemann: Der Christ als Missionar nach dem Vorbilde Christi; Ed. Kionka: Verkehr des Christen mit der Welt im Anschluss an 1 Cor. 8: 10; Ed. Zell: Die fruchtbare Ausgestaltung der Predigt an der Hand 2 Tim. 3: 16-17 and Eph. 4: 29; N. Schlavensky: Sermon Study: 2 Cor. 6: 1-10.

Kindly announce your coming and state whether you desire lodging, meals or both. T. F. Uetzmann, Sec'y.

Central Conference

The Central Conference will meet on February 10 and 11 at St. Mark's, Watertown (Rev. Klingmann and Rev. Eggert).

Papers to be read by P. Janke, L. Kirst, F. Stern, F. Loeper, Prof. Kowalke.

Confessional Address: Prof. Hermann, L. Bernthal.

Sermon: Schumacher, Wolff.

Please, announce intended presence or absence.

H. Geiger, Sec'y.

Southeastern Delegate Conference of Michigan

The Southeastern Delegate Conference of Michigan will meet at the church of the Rev. H. Heyn, Detroit, February 3 and 4. The opening session is to begin at 9 A. M.

The sermon is to be delivered by C. Schmelzer (P. Schulz), the Confessional Address by H. Zapf (G. Ehnis).

Essays: H. Zapf: An Exegetical Treatise on the Epistle to Titus. Krauss: "I believe the Forgiveness of Sins."

Kindly take care of the appointment of delegates betimes, and announce your arrival to the Pastor H. Heyn, 3755 Seyburn Ave., Detroit, Mich.

E. Hoenecke, Sec'y.

Nomination of Candidates to fill the vacancy of the Fifth Professorship at our Thiensville Seminary

We reprint the following from the Gemeinde-Blatt:

In accord with the resolutions of the Joint Synod adopted in 1929 the Seminary Board met December 29, 1930, to discuss again filling the fifth professorship at the above-mentioned institution. After a thorough-going discussion of conditions the Board decided that, as the burden of work now resting on the present faculty is entirely too great, the filling of the fifth professorship is a matter of extreme necessity and the steps looking to the filling of the vacancy are to be taken.

All congregations, pastors, professors, and teachers of synod are therefore asked to nominate candidates for the position. In nominating, the following considerations are to be observed:

- 1) The new faculty member is to teach Old Testament Exegesis, Isagogics, Homiletics, Catechetics.
- 2) The newly-elected will not be required to enter upon his duties until the beginning of the new school year, September, 1931.
- 3) All nominations must reach the secretary of the Board by February 1.

(Signed) J. Brenner, President,
W. Hoenecke, Secretary,
1868 North 24th Place,
Milwaukee, Wis.
Tr. by G.

Northwestern Lutheran Academy

"Let us now go to Bethlehem and see this thing which hath come to pass, which the Lord hath made known unto us." Thus the shepherds express their faith in words, and carry it out in deeds. He whom the prophets of old had foretold had been born. Their hope and longing of many a year had finally been announced as born, and they must come to adore Him. Oh, that we and our children would learn ever to follow the example of these shepherds and seek the Christ, the Lord.

And where could our children better learn to become followers of the shepherds, to worship and adore the Bethlehem Babe, than in our own schools and colleges? No other school can ever replace the advantages of the religious influence exercised by the church schools. Educators have pointed to this influence as the decided advantage of the church school, which it must not sacrifice for competition's sake. Therefore we ought to make ever greater efforts to build up our schools, not as competing factors with non-religious schools, but as something far superior to all others, since in our school children become true shepherd-followers, and so have the inheritance of the world to come. To lead children to Christ is also the purpose of Northwestern Lutheran Academy.

The work at the Academy has quietly progressed during the past term. While the grind has been hard and steady for both teachers and scholars, we feel gratified with the results. The scholars, 31 in number, have done better work this year than under the conditions of a year ago. We were also spared from sickness and disease, and so our work went on unhampered.

A few improvements have been made on the property this fall, the most important of them being the construction of a vegetable cellar, large enough to take care of the many gifts of vegetables and potatoes which our congregation so liberally donated to us. The funds for this purpose were made available through private gifts. The necessary preliminary work for planting a goodly number of trees was also done this fall. We hope to build up our property into a little park.

The financial depression also made itself felt for the time being. Our bank closed, a few days after our general treasurer had issued us his monthly check. So a part of our funds was tied up. But latest reports are very favorable. Apparently the bank will soon reopen and gradually release our moneys again. May the Lord teach us that such untoward events also must serve to our best and to His eternal glory.

K. G. S.

Laying of Cornerstone

On December 14, 1930, Zebaoth Evangelical Lutheran Church of Milwaukee, Wis., was privileged to lay the cornerstone of its new church. Rev. John Karrer preached the German, Rev. Arthur Halboth the English sermon. In the presence of some thousand members and guests the pastor of the congregation laid the cornerstone.

May the Lord's blessing be upon the work begun in His name.

Arthur B. Tacke.

Memorial Wreaths

In memory of Mrs. Theo. Stecher, born May 19, 1858, died December 8, 1930. Mr. and Mrs. Richard Zetzmann, \$1.00; Mr. and Mrs. John Stucky, \$1.00.

In memory of Peter Henry Banitt, born April 7, 1865, died December 10, 1930. Mr. and Mrs. Henry Borgsten, \$1.00; Mr. and Mrs. Aug. Lohmann, \$1.00; Mr. and Mrs. W. Luetke, \$1.00; Mr. and Mrs. E. Torvund, \$1.00; Mr. and Mrs. E. Sprikes, \$1.00; Nieces and Nephews, \$5.50.

Zumbrota, Minn.

Paul E. Horn.

Acknowledgment

Christmas joy was increased at the Peridot Mission by the Christmas gifts of the following: \$5, Rev. O. Kehrberg, Mosinee, Wis.; \$2 and a box of clothing, Mrs. H. C. Berndt, Hartford, Wis.; \$29.18, St. John's Congregation, Rev. F. C. Uetzmann, Wrightstown, Wis.; \$5, I. P. Frey, Hoskins, Nebr.; \$10, Ladies' Aid, Rev. E. Schoenicke, Greenleaf, Wis.; \$2, Miss Clara Denninger,

Los Angeles, Calif.; \$5, Mrs. Ida Wuerger, Milwaukee, Wis.; \$10, Rev. P. Schulz, Ann Arbor, Mich.; Christmas package, pupils of Kindergarten, First and Second Grade, Mrs. Pape and Miss Ruth Schaller, teachers, Milwaukee, Wis.; A box of one dozen children's shoes, Mr. H. Plass and Mrs. C. Plass, Milwaukee, Wis.; Box Clothing, Rev. W. G. Fuhlbrigge, Coleman, Wis.; Candy, Nuts, Apples, and Toys, Miss Elizabeth Douglas, New York, N. Y.

For these many gifts we sincerely thank the kind givers.

H. E. Rosin.

San Carlos, Ariz., January 2, 1931.

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Gifts of various kinds have been delivered at Northwestern Lutheran Academy at Mobridge, S. D., during the past months, and we take this opportunity to extend our sincere thanks to the kind donors, listed below:

Morristown, S. D.: chickens and 10 quarts of pickles; Lemmon, S. Dak.: 48 quarts of canned goods, 2 sacks of potatoes; Glenham, S. D.: turkey, chickens, canned goods; McIntosh, S. D.: 2 sacks of potatoes, 1 sack of flour, meat, lard, 1 sack of carrots, 7 quarts of canned goods; Bowdle, S. D.: chickens, ducks, 108 quarts of canned goods; Akaska-Eales, S. D.: chickens, ducks, canned goods; Eastern Conference: 1 truckload of foodstuffs; Flasher, N. D.: 1 truckload of eatables; Grover, S. D.: 1 truckload of vegetables; Paradise, N. D.: \$5.00 and lard; Rev. Lehmann, Bemis, S. D.: \$5.00; Y.P.S., Mazeppa Twp., S. D.: \$10.00; N. N., Zeeland, N. D., \$12.10.

K. G. Sievert.

MISSION FESTIVAL

Eighteenth Sunday after Trinity

Town of Seneca, Green Lake County, Wis., St. Paul's Church, Fred A. Schroeder, pastor. Speakers: Prof. Alex Sitz, Rev. Arthur Mittelstaedt. Offering: \$40.33.

ITEMS OF INTEREST

CONCORDIA COLLEGE AT MILWAUKEE DEDICATES NEW GYMNASIUM

On Sunday afternoon, November 16, Concordia College at Milwaukee dedicated its new gymnasium. The building is of concrete, brick, and steel construction, 135x105 feet, and modern in every detail. In addition to the usual furniture and apparatus of a gymnasium, it has a two-manual organ with thirteen stops. Its seating capacity is about 1,600. A physical director has been engaged. The total cost is \$112,000.00.

RECENT EXCAVATIONS AT BETH-SHAN

The books of Chronicles and Kings may suffer at the hands of destructive critics, but what these men mutilate with pen is soon recovered and restored by the infallible testimony of the archæologist with his spade. Nothing seems more evident than that the workings of that strange guidance which we call Providence, has reserved in its hiding many of those buried cities, with their treasured secrets, only to be revealed at this hour when unbelief is so wrathful in its attacks. Beth-Shan lies at the center of the kingdom of Israel. These present excavations are

regarded as second only in their worth to the valuables in the tomb of Tut-ankh-amen. It is the University of Pennsylvania expedition that reaps the harvest this time. Much success has come to them, and their reports are always reverent confirmations of the Scriptures. Here we prefer to report their own evidence on the Bible story that, standing alone, was difficult to understand in the minds of many of us:

"Treasures already found during the expedition's operations revive, with added interest, the Biblical stories of Saul, David, the Philistines, and the Israelites.

"On the third level, the expedition found the remains of two Philistine temples mentioned in the narratives of Samuel and Chronicles.

"These ruins recalled the story of how Saul's little army went down to heroic defeat before the Philistines on the slopes of Mount Gilboa, to the southwest of Beisan, or Beth-shan. When the victors stripped the slain, they found Saul and his three sons among the dead. Samuel's account declares that 'they cut off his head and stripped of his armor. And they put his armor in the house of Ashtoreth; and they fastened his body to the wall of Beth-shan.'

"When news of this calamity was taken to David, he went out to wreak vengeance upon the Philistines. He captured their citadel of Beth-shan and burned it. The thoroughness with which he destroyed the city is evident in the ruins unearthed by the excavators. The mud brick walls had been baked to a red color by the heat of the conflagrations and charred and fallen timbers filled the place to a height of three feet.

"David drove the Philistines out of Beth-shan about 1000 B. C. David probably established a sanctuary or tabernacle at Beth-shan, and the only place large enough for it was on the ruins of either of the temples.

"The great central hall of the temple of Resheph, or Dagon, was seventy-three feet long and twenty-six feet wide, divided into three aisles by a double row of columns, three on either side. Beneath the stone base of the central column on each side was a foundation deposit. One of these was made of gold and silver, and the other of silver. Both were filled with rings, bracelets, earrings, wire and nuggets of gold and silver."

—The Presbyterian.

LUTHER A "BEST SELLER"

When a book published four centuries ago outsells during a given period current books presenting recent and perhaps more striking lines of thought, that's news! In October Luther joined the six best sellers in the religious field. The Blessing Book Stores, Inc., Chicago, found Luther's work on Galatians fifth on the list of their most popular religious books during the month of October. The remainder of the first six were recent publications.

A NOTABLE JUBILEE

Our work in Argentina, South America, is now looking back upon a quarter century of activity. It originated in 1905, when Rev. W. Mahler, then president of the Brazil District (now first vice-president of the Kansas District), was invited to attend a meeting at San Juan. Towards the end of 1905 Pastor Wittrock arrived to assume the duties of missionary to Argentina. Since that day the number of missionaries has increased to 18, with 5 additional men just called into this field — a total of 23. There are now 80 organized congregations and mission stations. During the past eleven years an agency for the dissemination of Christian literature has been conducted by Pastor Kroeger. An official organ, entitled "Kirchenbote," has now completed its thirteenth volume. A college was dedicated in 1926 at Crespo, built through the

free-will offerings of the people in Argentina and served by three professors. The missionary efforts by means of the Spanish language are beginning to show fine results.

—The Lutheran Witness.

LUTHERANS IN NEW AMSTERDAM

Eraly in his administration Peter Stuyvesant issued a proclamation forbidding the people to assemble for any religious service other than that of the Dutch Reformed church, which was the established church in the fort.

This law was vigorously enforced. Stuyvesant banished from the colony a Lutheran minister who had come from Holland to minister to the large number of Lutherans in the colony and even imprisoned Lutheran parents who failed to have their children baptized in the Dutch Reformed church.

Stuyvesant's iron hand fell heaviest, however, upon the Quakers, a large number of whom had settled on Long Island, in Hempstead. In this settlement was Robert Hodgson, who began conducting Quaker meetings among his townfolk. Stuyvesant haled him to New Amsterdam, and without allowing Hodgson to speak in his own defense, sentenced him to two years hard labor or a fine of 500 guilders.

— P. B. Cole in the *New York World*.

MICHIGAN DISTRICT

November and December, 1930

Rev. A. Lederer, Trinity, Saline.....	\$ 56.24
Rev. G. Luetke, Zion's, Toledo, Ohio.....	50.00
Rev. G. Schmelzer, New Salem, Sebewaing.....	15.68
Rev. G. Schmelzer, St. John's, Sebewaing.....	8.52
Rev. C. Leyrer, Zion's, St. Louis.....	68.00
Rev. J. Nicolai, St. Stephen's, Adrian.....	50.00
Rev. A. Maas, Preaching Station, S. Lyons.....	54.66
Rev. W. Franzmann, Salem's, Coloma.....	53.91
Rev. W. Weissgerber, Zion's, Lansing.....	35.86
Rev. P. Naumann, St. John's, Bay City.....	248.80
Rev. O. Frey, St. John's, Saginaw.....	130.68
Rev. G. Wacker, St. John's, Pigeon.....	52.21
Rev. W. Westendorf, St. John's, Dowagiac.....	67.01
Rev. W. Westendorf, Grace, Eau Claire.....	22.77
Rev. J. Gauss, Trinity, Jenera, Ohio.....	198.27
Rev. H. Richter, Ascension, Detroit.....	46.10
Rev. A. Maas, St. John's, Northfield.....	27.69
Rev. C. Kionka, St. John's, Fremont.....	24.00
Rev. C. Kionka, Christ, Swan Creek.....	13.00
Rev. M. Schroeder, Bethel, Bay City.....	106.96
Mr. M. Tischler, Our Savior, Detroit.....	71.54
Rev. J. Zink, Trinity, Bay City.....	36.30
Rev. E. Hoenecke, St. Peter's, Plymouth.....	12.26
Rev. E. Hoenecke, St. Peter's, Plymouth.....	100.00
Rev. P. Schulz, Salem's, Scio.....	48.00
Rev. A. Lederer, Trinity, Saline.....	73.51
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw.....	557.37
Rev. R. Timmel, Apostle's, Toledo, Ohio.....	238.00
Rev. M. Schroeder, Bethel, Bay City.....	132.59
Rev. W. Voss, Emanuel, Tawas.....	103.72
Rev. H. Zapf, Zion's, Monroe.....	103.03
Rev. O. Frey, St. John's, Saginaw.....	10.50
Rev. F. Cares, St. John's, Frankenmuth.....	38.20
Rev. J. Gauss, Trinity, Jenera, Ohio.....	286.00
Rev. G. Schmelzer, St. John's, Sebewaing.....	5.10
Rev. O. Peters, St. Paul's, Sironia.....	221.71
Rev. G. Wacker, Trinity, Elkton.....	10.25
Rev. W. Wente, Zion's, Crete, Ill.....	54.36
Rev. E. Hoenecke, St. Peter's, Plymouth.....	17.05
Rev. H. Zapf, Zion's, Monroe.....	33.61
Rev. A. Fischer, St. Matthew's, Tittabawassee.....	42.49
Rev. G. Luetke, Zion's, Toledo, Ohio.....	310.00
Rev. P. Schulz, Salem's, Scio.....	25.05
Walther League, Trinity, Bay City.....	1.87
Walther League, Salem's, Owosso.....	1.94
Rev. J. Roeckle, St. John's, Allegan.....	49.64
Rev. C. Leyrer, Zion's, St. Louis.....	43.10
Rev. M. Haase, St. Paul's, S. Haven.....	9.15
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw.....	386.88
Rev. O. Peters, St. John's, Wayne.....	59.14

Rev. J. Gauss, Trinity, Jenera, Ohio.....	151.68
Luther Verein, Trinity, Jenera, Ohio.....	50.00
Rev. H. Haase, St. Matthew's, Benton Harbor.....	263.69
Rev. E. Hoenecke, St. Peter's, Plymouth.....	35.75
Rev. O. Sonnemann, St. Paul's, Sodus.....	31.53
Rev. E. Rupp, St. Paul's, Manistee.....	48.44
Rev. E. Rupp, Emanuel's, Batcheller.....	24.19
Rev. G. Schmelzer, New Salem's, Sebewaing.....	55.34
Rev. G. Schmelzer, St. John's, Sebewaing.....	15.98
Rev. J. Nicolai, St. Stephen's, Adrian.....	139.16
Rev. F. Krauss and K. Krauss, Emanuel's, Sebewaing.....	438.12
Rev. H. Engel, Christ, Brady.....	19.60
Rev. E. Hoenecke, St. Peter's, Plymouth.....	31.28
Rev. O. Peters, St. Paul's, Livonia.....	26.76
Rev. G. F. Albrecht, St. Bartholomew, Kawkawlin.....	96.20

Total\$5,840.44

E. WENK, Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$25.00, Home for Aged \$10.00, Students \$15.00, General Support \$75.00	\$ 125.00
Rev. Im. P. Frey, Hoskins, General Institutions \$43.79, Students \$16.62, from Ladies' Aid for Home for Aged Permanent Account \$10.00, for Hot Springs \$10.00	80.41
Rev. Im. P. Frey, St. Paul's, Stanton, General Institutions	5.60
Rev. E. J. Hahn, Naper, Synodic Administration.....	9.65
Rev. Wm. P. Holzhausen, Winner, General Institutions	13.87
Rev. R. C. Horlamus, St. Paul's S. S., Broken Bow and Callaway, Hot Springs	2.03
Rev. E. A. Klaus, Stanton, General Administration \$59.65, General Institutions \$80.34, from Ladies' Aid for Indian Mission (East Fork) \$11.00, for Belle Plaine Permanent Account \$10.00, Moberidge \$10.00, Fremont \$10.00, from School for Fremont \$10.79	191.79
Rev. W. A. Krenke, Grafton, Negro Mission \$110.70, from Sunday School for Fremont \$6.35	117.05
Rev. E. F. Hy. Lehmann, Firth, General Mission \$50.00, Home Mission \$50.00	100.00
Rev. E. C. Monhardt, Clatonia, Students \$89.00, General Support \$89.00	178.00
Rev. A. Schumann, Garrison, General Institutions \$50.70, Orphans \$5.00, from N. N., for Indians \$5.00	60.70
Rev. W. H. Siffring, Brewster, General Administration \$10.00, General Mission \$20.00, General Institutions \$9.32, General Support \$3.36	42.68
Rev. L. Tessmer, Burke, Carlock, Dakota-Montana Academy \$20.48, Indians \$15.00, Madison Student Mission \$15.00	50.48
Rev. W. H. Siffring, Mary, General Missions \$13.40, Indians \$2.05	15.45
Rev. Geo. Tiefel, Hadar, Supervision \$25.00, General Institutions \$100.00, Students \$9.75, General Support \$35.00, Church Extension \$50.00, Deaf-Mute Institute, Detroit \$15.00	234.75
Rev. W. F. Wietzke, Shickley, General Support.....	19.50
Rev. J. Witt, Norfolk, General Administration \$75.00, General Institutions \$100.00, General Missions \$100.00, Students \$25.00, General Support \$90.00, from N. N., for Indians \$12.00, Negroes \$10.00, from Colored Missions for Expedition to Africa \$2.65	414.65
.....	\$1,661.61
General Administration	\$ 169.66
Synodic Administration	9.65
Supervision	25.00
General Institutions	403.62
Student Support	155.37
Dakota-Montana Academy	30.48
Home for Aged	10.00
Home for Aged Permanent Account	20.00
Indian Mission	34.05
Indian Mission East Fork	11.00
General Missions	183.40
Home Missions	50.00
Church Extension	50.00
General Support	311.86

Orphans	5.00
Detroit Deaf-Mute Institute	15.00
Fremont	27.14
Negro Mission	120.70
Negro Mission Expedition to Africa	2.65
Hot Springs	12.03
Madison Student Mission	15.00
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	\$1,661.61

Norfolk, Nebr. DR. W. H. SAEGER.

PACIFIC NORTHWEST DISTRICT

June 15 to December 31, 1930

Rev. C. H. Bernhard, Grace, Portland	\$ 113.69
Rev. Ewald F. Kirst, St. John's, Clarkston (incl. \$100 Repayment Loan to Church Extension Fund) ..	142.27
Rev. Louis C. Krug, St. Paul's, White Bluffs	59.31
Rev. Wm. Lueckel, St. Paul's, Leavenworth	52.46
Rev. Wm. Lueckel, Lutheran, Withrow	29.13
Rev. Wm. Lueckel, St. John's, Mansfield	42.37
Rev. Arthor Matzke, Faith, Tacoma (Repayment Loan to Church Extension Fund)	125.00
Rev. Philip Rusert, Trinity, Omak	26.56
Rev. F. H. K. Soll, Grace, Yakima	168.50
Rev. Arthur Sydow, St. Paul, Tacoma	205.30
Rev. Helmuth H. Wiechman, Good Hope, Ellensburg (incl \$100 Repayment Loan to Church Extension Fund) ..	168.61
Rev. Elmer Zimmermann, St. Paul's, Palouse	32.50
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Total	\$1,165.70
Budgetary	\$ 810.70
Non-Budgetary	355.00
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Total	\$1,165.70

J. C. JAECH, Treasurer.
Tacoma, Wash.

DAKOTA-MONTANA DISTRICT

December, 1930

Rev. A. H. Baer, Bruce, S. Dak.	\$ 4.16
Rev. A. H. Baer, Aurora, S. Dak.	17.50
Rev. H. J. Wackerfuss, Drew, S. Dak.	4.00
Rev. H. J. Wackerfuss, Bison, S. Dak.	3.13
Rev. H. J. Wackerfuss, Meadow, S. Dak.	7.32
Rev. H. J. Wackerfuss, Athboy, S. Dak.	3.71
Rev. D. F. Rossin, Lemmon, S. Dak.	19.00
Rev. D. F. Rossin, Lemmon, S. Dak.	85.55
Rev. Theo. Bauer, Eales, S. Dak.	9.50
Rev. G. Schmeling, Henry, S. Dak.	21.40
Rev. E. A. Birkholz, Milroy, Minn.	14.41
Rev. E. A. Birkholz, Marshall, Minn.	119.48
Rev. H. C. Schnitker, Dupree, S. Dak.	10.37
Rev. H. C. Schnitker, Faith, S. Dak.	28.70
Rev. Wm. Lindloff, Elkton, S. Dak.	67.85
Rev. Wm. Lindloff, Ward, S. Dak.	66.66
Rev. L. G. Lehmann, Havana Twp., S. Dak.	18.95
Rev. L. G. Lehmann, Hidewood, S. Dak.	39.35
Rev. J. B. Scherf, Roscoe, S. Dak.	12.64
Rev. J. B. Erhart, Rauville Twp., S. Dak.	27.16
Rev. F. E. Blume, Mt. Olive, S. Dak.	10.46
Rev. F. E. Blume, Tolstoy, S. Dak.	13.20
Rev. P. G. Albrecht, Bowdle, S. Dak.	70.00
Rev. P. G. Albrecht, Theodore, S. Dak.	14.00
Rev. P. G. Albrecht, Cottonwood, S. Dak.	10.05
Rev. P. G. Albrecht, Bowdle, S. Dak.	5.95
Rev. W. F. Sprengeler, Crover, S. Dak.	69.20
Rev. W. T. Meier, Watertown, S. Dak.	221.34
Rev. W. R. Krueger, Hettinger, N. Dak.	3.15
Rev. W. R. Krueger, Reeder, N. Dak.	10.50
Rev. S. Baer, Zeeland, N. Dak.	6.00
Rev. S. Baer, Zeeland, N. Dak.	30.55
Rev. S. Baer, Hague, N. Dak.	9.43
Rev. F. Wittfaut, Volt, Mont.	100.00
Rev. F. Wittfaut, Crow Rock, Mont.	3.71
Rev. F. Wittfaut, Kingsley, Mont.	1.75
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	\$1,160.13

ADAM J. HEZEL, Treasurer,
Zeeland, North Dakota.

RECEIPTS FOR SEMINARY AND DEBTS

November, 1930

Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis.	\$ 25.00
Rev. A. Lossner, Trinity, Tp. Raymond, Wis.	6.00
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	170.00
Rev. Theo. H. Mahnke, St. Paul's, Cataract, Wis.	5.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis. ...	20.00
Rev. C. Lescow, St. John's, Woodland, Wis.	40.00
Rev. C. E. Berg, St. John's, Ridgeville, Wis.	19.00
Rev. O. P. Medenwald, Redeemer, Amery, Wis.	50.00
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D.	10.00
Rev. Arnold Hoenecke, Grace, Muskegon Heights, Mich.	26.56
Rev. T. Voges, Trinity, Huilsburg, Wis.	172.80
Rev. Martin Glaeser, St. Paul's, Wonewoc, Wis.	100.00
Rev. H. R. Zimmermann, Zion, Town Lincoln, Buffalo Co., Wis.	214.90
Rev. John H. Schwartz, Christus, West Salem, Wis. ...	40.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis. ...	137.91
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis.	20.15
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D.	1.00
Rev. H. C. Schnitker, First English Lutheran, Dupree, S. D.	10.15
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis. ...	15.00
Rev. O. E. Hoffmann, Elk Mound, Wis. (Mission)	5.00
Rev. W. E. Gutzke, St. Peter's, McMillan, Wis.	25.00
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Total	\$1,113.47
Previously acknowledged	\$631,610.45
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Total Collection to Date	\$632,723.92
New Ulm Building Fund	\$168,009.95

Congregations That Made Their Quota In November, 1930

276. Rev. T. Voges, Trinity, Huilsburg, Wis. ...	\$ 971.80—\$5.58
277. Rev. J. Henry. Schwartz, Christus, West Salem, Wis.	\$1,867.45—\$5.40
278. Rev. H. C. Schnitker, First English Lutheran, Dupree, S. D.	\$ 81.00—\$5.40

Special for New Seminary Grounds

Rev. John Brenner, St. John's, Milwaukee, Wis.	\$ 60.00
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December, 1930

Rev. Gerhard Fischer, St. Peter's, Savanna, Ill.	\$ 65.00
Rev. C. Lescow, St. John's, Woodland, Wis.	16.00
Rev. J. Plocher St. John's, St. Paul, Minn.	400.00
N. N. New Ulm, Minn.	20.00
Rev. Paul Burkholz, Siloah, Milwaukee, Wis.	7.20
Rev. R. Bittorf, St. Paul's, McNeely, S. D.	5.15
Rev. C. Siegler, Portland, Wis.	28.50
Rev. E. Sponholz, St. John's, Slades Corners, Wis.	30.90
Rev. R. C. Hillemann, Immanuel, Plum City, Wis.	3.50
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	6.00
Rev. Carl Schrader, Echo, Minn.50
Rev. H. W. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. J. G. Pohley, Trinity, Wis.	100.00
Rev. A. J. Engel, St. John's, Pardeeville, Wis.	125.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	32.45
Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	300.00
Rev. C. Lescow, St. John's, Woodland, Wis.	7.00
Rev. G. Vater, St. Paul's, North Freedom, Wis.	6.00
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Total	\$1,172.20
Previously acknowledged	\$632,723.92
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Total Collection to Date	\$633,896.12
New Ulm Building Fund	\$169,182.15

Notice

In "Proceedings" of the West Wisconsin District 1930 insert
 Rev. Ph. Lehmann, Immanuel's, Hubbleton, Wis. \$217.60—
 Rev. Ph. Lehmann, St. Mark's, Richwood, Wis... \$664.20—\$5.40
 JOHN BRENNER, Treasurer.

SCRIPTURE TEXT CALENDAR FOR 1931



Thirteen masterpieces of famous painters have been reproduced in rich, full color. Fourteen pages — 9¼×15¾ inches in size.

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

TO ALL LUTHERANS

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

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

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

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

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

DAY BY DAY WITH JESUS

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



O come, let us worship! Ps. 95, 6.

You have often heard this cry of a worshipper two thousand years ago.

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

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

The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. (LARGER THAN MANY BOOKS.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verse and suggested Bible Readings for every morning and every evening of the year.

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

Price: 60c a copy.

CHURCH FURNITURE

If you are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymnboards, Lecturns, Fonts, etc., for Lutheran Churches.

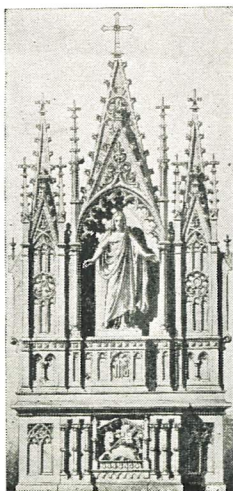
Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

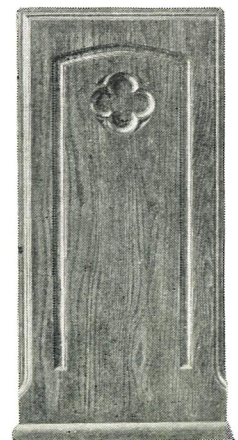
For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and will be pleased to have an opportunity to submit our quotations to you.



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