

The Northwestern Lutheran

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Jan 32
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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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"PEACE THROUGH THE BLOOD OF HIS CROSS"

Col. 1:20

God's holy Word brings the comfort divine.
Mid strife and tumult His peace can be mine.
Letters of gold the sweet message emboss:
"Christ hath made peace through the blood of His cross."

Coming from Heaven, the blest Son of God
Poured out His life-blood on Calvary's sod,
Cleansed me from sin, purged away all the dross,
Granting me peace through the blood of His cross.

His Holy Spirit, abiding within,
Tells me the Father has pardoned my sin.
Though in dark storms life's frail bark oft must toss,
Sweet is my peace through the blood of His cross.

If through the valley of death I must go,
Jordan's cold waters shall not overflow.
Earth may recede, but I suffer no loss, —
Jesus made peace through the blood of His cross.

Some day I'll see my dear Lord face to face,
Saved and redeemed by His fathomless grace,
Joys everlasting shall bless me, because
Christ hath made peace through the blood of His cross.
Anna Hoppe.

THE ONE HUNDRED AND SECOND PSALM

Verses 12—22

The Exaltation of the Church

The Church of God has never failed. Floods have passed over her, but she was never submerged. Fiery trials and grave perils have threatened her existence, but she has withstood every tempest without wavering. In vain did the heathen world, during the first three centuries of her primitive existence, seek to wipe the Christian Church from the face of the earth by bloody persecutions. Far from being vanquished in her existence and hampered in her growth the Church proved to be a virile seed, from which grew forth a mighty tree spreading its branches throughout the world, ever increasing in numbers of faithful and loyal members to the extent of millions among all the nations of the world.

In vain has the great apostacy during the Middle Ages under the bondage of the Antichrist threatened to undermine the very foundations of the Church of Christ. Out of the remnants of the faithful the Church was restored to her original strength and power by that faithful witness, Martin Luther, whom God raised

up and gave him the trumpet of the sanctuary to sound an alarm and to proclaim anew the truths of the everlasting Gospel.

Space fails us to tell of the storms, the storms of persecution, hatred and malice, that during these nineteen centuries have beaten upon the Church, — storms from rabid enemies assaulting her; yet she stands like a rock unshaken in the midst of the sea, with her energies unbroken.

Viewing the history of the Church we find it to be a standing and glorious testimony to all ages, and for all future trials, how little her faithful people have to fear, and how certain are the promises of the Lord concerning her solidity and durability. The Christian Church has indeed won splendid victories, and she is winning victories still. Everything which is best in human life, the things really worthwhile, the things destined to endure, have come, directly or indirectly, from God's Church as its fostering mother. And in spite of the devil's malignant power, she is going to keep on winning victories even to the end.

We know why all this is true. The durability of the Christian Church is not dependent on anything human or material. She is not constructed of the material of this world's creation. That is perishable; nothing in this world is permanent. We look over the history of our human race, — the mightiest governments, the most powerful empires that the ingenuity of man has founded, — where are they to-day: Assyria and Egypt, Rome and Greece, and many others? Have we not witnessed the downfall of the greatest monarchy in the world in recent years with its standard-bearers fallen, and its glory departed? And so it is with all else of man's make — science and learning, wealth, power and glory. Not so the Church of Christ. That crumbles not with the passing away of man's work.

Why not? To this we find answer in our Psalm. Hear the sacred poet sing in tones of joy and consolation:

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord.

"But, thou, O Lord, shalt endure forever." This is the great consolatory thought by which the Psalmist as an individual member of Zion or the Church of God rises above his sorrow concerning her humble state. He, the individual, may perish, but Zion's hopes rest on her Eternal King. The Psalmist recalls God's promises to His Church especially that great covenant promise: "Ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a Kingdom of priests, and an holy people" (Exod. 19: 5. 6); or that promise: "In all places where I record my name I will come unto thee, and I will bless thee" (Exod. 20: 24). And though given long after his time, the sacred writer might have recalled that promise: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isaiah 41: 14), even as Christ gave the promise to His Church, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke 12: 32), "and, lo, I am with you always, even unto the end of the world" (Matt. 28: 20); or that great promise of His: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18).

Resting on such promises, the Psalmist feels sure that God's Church, however lowly her state may be, shall not only have her share in the Lord's blessings, but shall be exalted from her lowly state. Because God changes not, His promise and covenant change not, and therefore we may rest assured that the Church will never fail, that on the contrary she shall be exalted at the time God has fixed.

Because God is eternal, therefore He will have compassion on His Church. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." There was an appointed time in the counsels of God to favor Zion of old, or to bring her troubles to an end. It was the time when the seventy years of the Babylonian captivity had come to an end. Then not only her deliverance had come, but the walls of Zion were to be rebuilt, the Church of God rejuvenated and restored to her former blessed state. The return from the Captivity was like a second birth. Zion was revived. She again began to declare the name of the Lord (v. 21), so that the heathen feared the Lord, and all the kings of the earth His glory (v. 15). Once more the Church of God be-

came the depository and guardian of the truth and His messenger to the world.

Such times of revival have always repeated themselves in the history of the Christian Church. Even when at times the Church seemed dead, it was created anew; for He who created a world out of nothing, can also bring His Church out of the darkness of death. It was so at the time of the Reformation, when the Church of Christ awoke, as from the dead, through the new revelation of the old Gospel. It was a return to the eternal foundations, a revival and restoration of apostolic Christianity, a rebirth of the Christian Church, in which again, as in apostolic days, precious things were spoken, and in which a blessed people rejoiced at hearing the Gospel of salvation.

It is so to-day when God is about to create new spiritual life in a church or congregation. It is an easy matter for God to revive the spiritually dead, when His set time is come. He need but look down from His high and holy dwelling place, in heaven, and hear the groaning of His people, vv. 19. 20. We need not fear that God will overlook the afflicted state of His Church. He hears every sigh and every groan that is uttered. He knows the pious grief of His chosen. He will not be unmindful of their tears or of their labor of love. Nor will He despise their prayer, pass it by unheard, but regard it highly, v. 17. Prayer is indeed one of the most powerful means to create new spiritual life in the Church. Nor need churches wait till the rich and the gifted among their members are greatly stirred up in the work of the Lord; for he hears the prayers of the destitute, the poor, the solitary, the afflicted. God cares not at all for the worldly consideration in which men are held. O no! He takes the beggar from the dunghill and sets him among princes.

When God thus builds up Zion or His Church, when He comes to visit His people in grace, to convert and save sinners, and to revive His work in the Church, He appears in His glory, v. 16. That is, He appears as a glorious God, as a God of mercy, grace, and salvation, and His people shall recognize and praise Him as such. There is no scene on earth where the character of God is more gloriously exhibited than in the revival and exaltation of His Church.

"And "this shall be written for the generation to come: and the people which shall be created shall praise the Lord," v. 18. The exaltation of the Church brought about by the grace of God shall be recorded for the instruction and encouragement of future ages. The fact that God has revived and exalted His Church in a time of trial shall be so recorded and remembered that it may be referred to in similar circumstances in all time to come, for He is an unchanging God. What He has done now, He is always willing to do hereafter; and the people who praise the Lord for what He has now done, shall praise Him for all times to come, even unto eternity.

J. J.

COMMENTS

More Advertising That "birth control" squabble down in New York has now entered on a new stage, as the Chicago Tribune tells us in the following news item:

New York.—The Rev. Eliot White, birth control advocate, who challenged Bishop William T. Manning, ceased to be a member of the staff of Grace Church to-day.

Mr. White invited former Judge Ben B. Lindsey to speak here under the auspices of the Churchmen's Association. Mr. Lindsey came here and made his spectacular interruption of Bishop Manning's service. Subsequently Mr. White announced that he had sanctioned the companionate marriage of his daughter. On Sunday he announced that he had asked Bishop Manning to try him on ecclesiastical charges to make a test case.

There was no comment from the bishop's office, and Mr. White announced that he would seek persons, first in the Grace Church vestry, who would bring the necessary charges.

That a good deal of publicity, if not notoriety, would attach to his line of conduct must have been plain to the ousted pastor from the beginning. If a formal heresy trial were now yet to follow he will get more advertising still. And if he does lose out before the high ecclesiastical court, what of it? That other court — the masses — will not give an undivided verdict against him. We would not be at all surprised to hear later on that the Rev. Eliot White was the head of a "flourishing" modernistic church in New York City. Surely our generation still uses the petition, "Hallowed by Thy name"; but it is little borne in mind that this is done "when the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it." It is as sad as it is true that doctrine and life are not the vital issues to-day that they were with the bulk of our Christians in past generations. Naturally then, the other side is also lost sight of, "he that teaches and lives otherwise than the Word of God teaches, profanes the name of God among us." There is a great lack of Christian knowledge to-day. There is not, however, a corresponding sense of humility, of willingness to be taught. Our stand against some of the forms of worldliness in our time is, by not a few, charged to the narrow and antiquated views of the pastors. So it is often viewed rather with a pitying tolerance than with a reverent and obedient "the Lord hath said." So some of our victories are joyless and hollow and have a tinge of the bitterness of defeat.

Abide with Thy protection
 Among us, Lord our strength,
 Lest world and Satan fell us,
 And overcome at length.

G.

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"The Gloomy Dean" as the Very Reverend W. R. Inge, Dean of St. Paul's, London, has often been called, discusses in the December issue of the Atlantic magazine, the vexed question of

birth control. Without going into a number of the contentions and ideas expressed by this eminent leader of thought in the Episcopal Church, we will quote only one passage found in this paper. In defending the position that the Lambeth Conference of 320 bishops, gathered from every quarter of the world, took on the question of birth control he says: "A Roman Catholic controversialist has blamed the bishops for condemning adultery, while condoning 'a greater sin,' the prevention of conception. It is difficult for anyone who does not accept the authoritative declarations of the Roman Church to understand this position, though a fundamentalist might appeal to the injunction 'Be fruitful and multiply,' uttered when the population of the globe consisted of two persons and to Genesis 38, where Onan is punished, not, however, for 'spilling his seed,' but for refusing to have a child by his brother's widow. These arguments *are out of date* (italics ours), and in the discussion which follows I shall take the position of the bishops, that control of conception cannot be condemned absolutely, without regard to the motives which lead men and women to adopt it."

Just what kind of a theology this is should not be hard to determine. In the first place, the words of our Lord, "Be fruitful and multiply" were uttered not only at the creation of Adam and Eve, but also after the flood, Genesis 9:1 and 7. In both places the learned dean has overlooked the words just preceding: "And God blessed them." If the theologian in our worshipful dean cannot discern that these words are not merely an injunction, but by the words of blessing a creative word of God, which is to be operative in man until the end of time, so that the act of procreation is but the effect of this word of God's creative blessing, without which there could be no offspring at all, even in other creatures, if, we say, Dean Inge cannot see that or believe that, then his theology must be a very shallow thing indeed. Such a superficial view of God's word will indeed make arguments based on Scripture out of date.

As to the case of Onan, his sin was not merely disinclination to obey the law of God regarding the raising up of seed for his deceased brother, which disobedience was certainly a great sin, but also this was his unnatural crime that he tried to defeat the creative order of God in nature. Luther on this point has well said: "This is indeed a most shameful sin, even more abominable than incest and adultery — it is as the sin of sodomy." It is an hard and an evil thing, when the crimes of sinful lusts are thus excused by ignoring Scripture as out of date.

Z.

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Landscaping the Seminary Grounds Soon after the dedication of our new seminary, a member of one of our congregations wrote us a letter in which he pleads that thought be given to the proper landscaping of the seminary

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grounds. "Show the plan in the Gemeindeblatt and the Northwestern Lutheran," he said, "so that everybody will know just what is wanted. Then all persons who feel like contributing, be it ever so little, will know what is being done and feel better about it."

Some planting was done last year along general lines upon which we had agreed. But we kept the suggestions made by the writer whom we quote in mind. Professor M. Lehninger gave the matter much thought and visited conferences to appeal to the ministers that they bring the matter to the attention of their members and ask them to donate larger trees. On one of these visits Prof. Lehninger was informed that Pastor Ph. H. Hartwig of Hartland, Wis., takes a great interest in landscaping and has given considerable study to it. It was suggested that Pastor Hartwig be asked to prepare a plan for our seminary grounds. This was done, and Pastor Hartwig gladly consented and immediately set about to prepare a plan. This involved very much work, but now we have a carefully drawn complete plan for the planting of the seminary grounds. At a recent meeting of the local committee this plan was adopted. We could have a cut made for publication in our papers, but we are afraid that even a full page cut, which is rather costly, would hardly suffice to enable our members to visualize the future development of our grounds. But they now know at least that we are following a definite plan and are not planting in a haphazard manner. One of the provisions of this plan is a row of trees of rapid growth as a wind-break on our west line.

No change is contemplated of the contour of the grounds. The rustic path of which we have spoken before will be constructed as funds for this purpose become available. The main thought is to take care of the planting of trees and shrubs first.

The Seminary Building Committee still holds several hundred dollars given for the improvement of the grounds, and the Seminary Board will go as far as it can with the means on hand. We feel certain

that some of our members will want to donate trees or shrubs. Such donations will aid us greatly in carrying out our plan. But we ask those contemplating to give trees or shrubs to write Professor Lehninger in the very near future, giving him information concerning the kind of trees, their size, etc., in order that their donation may be incorporated in the plan.

We feel certain that the members of our synod take great interest in the development of our seminary grounds and we want to assure them that we will make improvements as rapidly as the circumstances permit.

J. B.

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The Pope's Radio Message In the Vatican state at Rome the Pope now has

his own radio station, from which he sent a message to all the world. He modestly introduced himself: "WE being, through the high design of God, successors to the Prince of the Apostles of Him that in whose (?) doctrine and preachings is destined through divine command for all peoples and for every creature." After such humble beginnings we are not surprised that the holy Father cries out: "'Hear, O heavens, that which I shall say, and listen, O earth, to the words of my mouth!

"Listen, all people, lend your ear, all of you who inhabit the globe, united toward the same end! Both the rich and the poor. Hear, O islands, and listen, O distant people'."

With such high words the Lord God Almighty proclaims His message as recorded in Isaiah 49:1. As the Lord God on earth who speaks with authority to all men, as the mouthpiece of God to all men on earth, nay as the very God on earth, so does this successor of Peter speak to the world. Surely such blasphemy in the mouth of a mere man cannot be else but the open proof that the pope is the Antichrist. Z.

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"About New England's Witchcraft" Under the heading "About New England's Witchcraft," Mr. Robert Hastings Nichols in The Presbyterian replies to an article on "Religious Intolerance" written by Mr. Allan A. McRea for "The Advance" for February 5. Mr. McRea had, we are told, suggested that "it might be an act of Christian courage if an expiatory monument were erected in New England to the memory of all those who were burned as witches."

Mr. Nichols denies that any one ever was burned for witchcraft in New England, stating that of the twenty who were put to death during a few months of 1692 nineteen died by hanging. He also declares this as a case of malignant superstition rather than one of religious intolerance, as the victims were not accused of teaching false doctrines but of the crime of being in league with the devil.

The suggestion of an expiatory monument he meets with a historical account which we are glad to offer our readers:

Probably the reason why no expiatory monument has been erected in New England is that there has already been public repentance for the executions on charges of witchcraft. This repentance is worth recalling, because it signally illustrates the intelligence and conscience of Puritanism. In 1696, the General Court of Massachusetts appointed a fast day, and in so doing asked in behalf of the colony divine forgiveness for the errors committed in the proceedings against alleged witches. On this fast day Samuel Sewall, one of the judges in the cases of witchcraft, caused to be read in the church which he attended the following remarkable statement. He stood while it was being read and bowed at the conclusion:

"Samuel Sewall, sensible of the reiterated strokes of God upon himself and family; and being sensible, that as to the Guilt contracted upon the opening of the late Commission of Oyer and Terminer at Salem (to which the order for this Day relates) he is, upon many accounts, more concerned than any that he knows of, Desires to take the Blame and Shame of it, Asking pardon of men, And especially desiring prayers that God, who has an Unlimited Authority, would pardon that sin and all other his sins; personal and Relative: And according to his infinite Benignity, and Sovereignty, Not Visit the sin of him or of any other, upon himself or any of his, nor upon the Land: But that He would powerfully defend him against all Temptations to Sin, for the future; and vouchsafe him the efficacious, saving Conduct of his Word and Spirit."

Furthermore, some of the jurymen in the cases also publicly repented. Finally in 1711, the General Court voted pecuniary compensation to the heirs of the persons executed on charges of witchcraft." J. B.

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Russia Just before the end of the seventy-first Congress, now a closed incident, Senator Borah took the floor to make a strong plea for Russia's recognition by us as a nation. We, of course, do not feel called upon to discuss the advisability of this step which he would have our country take. There are other things about Russia which interest and concern us more. As the senator touched upon some of these in his address, we quote him for the benefit of some of our readers who perhaps have had no occasion to read what he said.

He pictured the size of this great land in the words, "Russia covers one-sixth of the earth's surface. It contains 150 million people. It extends from 65 degrees north of the arctic circle as far south as the latitude of Richmond, Va." Of the fundamental difference between that nation and us he says, "The three greatest human instincts are the instincts for religion, for family, for property — something to believe, something to love, something to possess. Russia seeks to uproot and exile all three as we seek to foster and strengthen them. There is an irreconcilable difference between us." We might as well give you the rest of the argument though we did not think of pleading with our readers for or against recognition. He goes on: "But how strong is our faith? Are we afraid of contact with communism? We cannot place an embargo on ideas. Our difficulties arise not from

communistic propaganda, but from the unsolved problems of capitalism. There is a Russian problem, and, since there is, it can be most readily settled by granting Russia recognition."

He says the differences are irreconcilable and yet suggests solving the Russian problem by recognition: we might ask, Is there nothing to fear for our people from too careless and unnecessary exposure? When we are cruising in our seagoing yacht the ocean breezes might bring disease germs to us; yet we would not stop at a leper colony and ask a select deputation of these unfortunates to tour the Mediterranean with us.

It might be well, before taking action in the direction the senator indicates, to listen to what observers say of conditions in the lands where recognition has been granted. Charles Ozols, Latvia's most talented diplomat, according to the Chicago Tribune, a man who represented his country at Moscow for six years, has the following to say on the subject (we quote the Tribune):

"I should like to call so loudly that the entire world would listen, hear and remember that the victory of bolshevism means the destruction of yourselves.

"Cynically laughing at the protests of the civilized world and doing harm wherever they can, the Red agents from Moscow enjoy legal protection and the privileges of civilized society in the countries which have recognized them; but at the same time in their country the individual has been deprived of all legal rights by decree after decree demoralizing, degrading and enslaving human beings residing within their frontiers.

"Abroad their representatives are hiding under the mask of diplomacy and are demoralizing and disorganizing, promoting and causing differences between citizens, nations and states, and are thriving and profiting through this agitation. The union between the soviet government and certain other European countries is now openly spoken about. Diplomacy in Europe is weak and is being influenced.

"Logically bolshevism has had to recognize private trade, but only foreign private trade, otherwise Russia would have to deal with states, making dumping and the products of slave labor impossible. Now we see bolshevism with her centralized trade monopoly exporting how much, where and when she likes, while demoralized Europe can only export to Russia when and how much the bolsheviks permit.

"In war times persons caught helping the enemy were regarded as traitors and punished as enemies. Bolshevism took this position during the revolution and has held it since. The bolsheviks execute, exile, and exterminate everybody suspected of having relations with the enemy — their enemy is the entire civilized world. But now the world is giving engineers specialists in poison gases and other munitions, and even Henry Ford is assisting in the erection of an automobile factory which will support the bolsheviks for their last decisive fight which their hymn, the Internationale, forecasts.

"In order to justify this we tell ourselves that no one should pay attention to the danger of the abyss until we come to it, but the danger is growing immediate and it is time that the world stops to look. There is only one thing to do and it must be done immediately. Citizens and politicians, especially the leaders of foreign affairs in the various European states, must become more active and organize a powerful anti-bolshevik international whose aim would be to destroy the privileges the bolsheviks enjoy abroad. Bolshevism, having no privi-

leges abroad, would quickly liquidate itself. The alternative is the destruction of the world through the present privileges we have granted to a band of degenerate fanatics whom we know are our daily enemies.

"Which course will we choose this year?"

So you see there are people who by their intelligence and peculiar experience might be suspected of being entitled to an opinion in the matter, that differ radically with Senator Borah.

Regarding the stability of Russia's government the speaker said: "It has lasted for twelve years, has resisted invasion from without, revolution from within." We think he touches on the source of its cohesive power when he says, "One hundred and fifty million persons can be coerced and prevented from revolution." Devilish brutality and the resultant fear in its victims will carry a great way and where isolation and cruelty are applied with the consistency of an intricate system the morale of a people gradually breaks down. For this very reason we do not follow the senator when he meets the contention that convict labor was used in getting out manganese and timber and other products with the assertion, 'but they (the one hundred and fifty million persons) can't be forced into one day's decent work.' How about the Hebrews under Pharaoh the Oppressor? They were held together under the yoke for more than twelve years, while the work they did is considered rather decent even when examined critically at this late day.

Whether we recognize Russia or not, there is One who is taking heed of all her ways. If one-half is true of the stories which persistently come over her borders, there is no doubt that He will in His own good time recognize Russia fully and completely. When He is through recognizing her, there will probably be nothing left of the present Russia for anybody else to recognize. While our hearts bleed for our persecuted fellow-Christian in that dark land, let us remember that He still reigns who from Horeb's burning bush gave Moses assurance: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and am come down to deliver them." G.

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"One Day of Rest In Seven" Under the heading, "One day of rest in seven," the Lutheran Sentinel says:

We have just received a clipping from the Minneapolis Journal of February 9, reporting a mass meeting in Central Lutheran Church. The report reads in part as follows: "A petition indorsing the proposed 'one day of rest in seven' law and asking its passage by the Minnesota legislature was unanimously adopted last night by the rising vote of more than 3,000 persons at a mass meeting in Central Lutheran Church. . . . The petition reads as follows: 'In the name of God and his law; in the name of our common Christianity; in the name of humanity; in the true interest of business; in the vital interest of labor; in the interest of public peace, public morals and the general public welfare; and as a genuine contribution to the permanent solution of the present acute and

growing chronic problem of unemployment, we, citizens of the sovereign state of Minnesota, in mass meeting, do most heartily and cordially indorse the 'one day of rest in seven' law now pending in the legislature, and do most respectfully petition for its passage by that law-making body, and we will ever pray."

We did not know that such a law was up for consideration in the legislature at this time, and we do not know how the law reads or what it establishes. For that reason we are not in position to give an opinion concerning the proposed law itself, nor would we feel it our duty to give any reason for or against its adoption as long as it does not interfere with religious liberty. If the law, however, is in accord with the petition adopted in the Central Lutheran Church, we would protest against its adoption.

It is clearly the intention of the petition to impose a religious duty upon the citizens of the state. The proposed law may be worded so as to avoid this, but that does not change the nature and intent of the petition. According to the wording of the petition, the petitioners come before the legislature in the name of the law of God and Christianity and demand that one day out of seven be set aside as a day of rest. They do not merely demand that the state shall make a law for the promotion of civil order and for the physical benefit of its citizens, but they demand that a certain tenet or doctrine of religion shall be imposed upon them. As soon as this is done, a state religion has, in so far, been established by the law of the state, and liberty of conscience denied.

This meeting in Dr. Stub's Church is another instance of how certain churches attempt to force their religious views upon others through civil authority and power. It also shows how far members of the Norwegian Lutheran Church of America are from following true Lutheran doctrine and practice.

We believe the point to be well taken. As it reads, the petition bases its appeal to the legislature on the law of God, and according to the Holy Scriptures it is not the mission of the Church to bring about civil legislation. Its duty is to the soul of the individual and it has no means whatever save the Gospel of Jesus Christ to influence a soul.

In this connection, the opinion of J. Elliot Ross, a Catholic priest, may be of interest. It is expressed in an article written for the Christian Century on the social function of religion.

He does not keep in mind as clearly as we would desire the fact that both the ends and the means of the Church are of a purely spiritual nature, for he says: "To reform the social order, to bring it into harmony with Christian principles, is the heavy burden laid on Christian conscience."

We do not find the apostles even making mention of the reform of the social order in their day. They preach Christ into the hearts of sinners and then by the message of God's love lead the *regenerated* into the ways of the Lord that they in the various stations and callings in life walk as becometh the Gospel of Jesus Christ.

But, though he does not base his opinion on this fundamental principle, he is opposed to direct political activity on the part of the churches. "Considering American politics, I do not think that the church will by this direct

political action further the things of God — in the long run. There may be temporary success, but in the end I am afraid that the things of God will suffer."

We know that the things of God will suffer through the very success achieved, for a church that is wielding the political sword instead of the sword of the Spirit is losing its spiritual power.

"Principles can be eternal and infallible, but the application of principles to concrete political situations is beset with hazards. When the church leaves the serene atmosphere of eternal principles, to enter the hurly-burly of politics in applying these principles, she loses something of the dignity attaching to principles."

We would say, principles are eternal and infallible, for the law of God is unchangeable. When a church preaches God's law, it speaks in His name and with his authority. But it has no call to utter an opinion of which it cannot truthfully declare, Thus saith the Lord, and demand obedience in His name.

The writer fears that a church entering into political action will become the plaything of politicians: "Churchmen seem to be especially gullible in judging political candidates. The soft-soaping, hypocritical politician often stands a better chance of winning clerical support than the outspoken, independent, honest candidate. Many clerics will swallow flattery as avidly as a forty-year old spinster." "The candidate who is opposed by one church poses before another church and before the unchurched as a martyr to his political convictions."

Though opposed to direct political action, the writer still clings to the thought "that the religious conscience should accept as part of the church's task the reconstruction of the social order," solving the problem for himself as follows: "It is for the church to rouse the conscience of all her members to the need of social reconstruction, to hammer away on principles in season and out of season: but to leave to the aroused consciences of the church's members the advocacy of specific laws by which social reconstruction shall be secured. When the church does more than this, and as a religious organization tries to put over a particular law or the election of a particular individual, I see no way of escaping the conclusion that she has become a political party."

Our Lutheran Church puts it thus: The duty of the Church toward the world is to call sinners to repentance. Of those who reject this call, Paul says: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then ye needs go out of the world. But now I have written unto you not to keep company, if *any man that is called a brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one do not eat. For what have I to do to judge them also that are without? do not ye judge them that are within?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

Those who repent and turn to Christ in faith, the Church is to edify in Christ by the preaching of the Gospel and to lead them in the footsteps of the Master. Naturally, such men will prove an asset to any community and a blessing to their fellow-citizens.

The writer says correctly: "Laws are not passed to be enforced, but to be observed." He who trains men to walk in the fear of God, and therefore also in obedience to civil laws, is doing far more for a betterment in civil life than he who merely makes a law. J. B.

* * * * *

Fined for Contempt of Court The recent report in the press that a Lutheran minister was fined \$100, if we remember correctly, for contempt of court no doubt was of interest to our readers, particularly to the brethren in the ministry. It seems that a member of Rev. Emil Swenson's church, Minneapolis, Minnesota, had confidentially told his pastor of his marital troubles. These troubles led to a divorce suit, and the pastor was called as a witness. The pastor steadfastly refused to disclose the confidences of his parishioner, and for his refusal was declared in contempt. According to the Milwaukee Journal, "Judge Paul W. Guildford held that the Lutheran Church does not countenance the confessional, therefore the pastor was not bound by church law to keep the confidence, and was guilty of contempt of court."

Without a knowledge of the facts in the case it is, naturally, not possible to form an opinion. But we asked Mr. Ernst von Briesen to inform us of the Wisconsin law in the matter, which he kindly sent us. It reads:

325.20. "A clergyman or other minister of any religion shall not be allowed to disclose a confession made to him in his professional character, in the course of discipline enjoined by the rule or practice of the religious body to which he belongs, without consent thereto by the party confessing."

There have been, Mr. von Briesen informs us, two cases in Wisconsin. In one of these the court held that it was not an error to allow a clergyman to testify against a defendant *when there was no confession* and it was apparent that *he was not acting in a professional character* at the time. It is selfevident that other communications to a minister, as, for instance, when a minister acts as a business advisor, etc., are not privileged, but it seems clear that under Wisconsin law the confessions of a person to his pastor are privileged.

The Wisconsin law does not distinguish between the Roman Catholic and other churches. As to our Lutheran practice, Lutheran pastoral theology has always held that the confidences of a parishioner must be kept inviolate by the pastor. We translate from Prof. Schaller's Pastoral: "The confessional seal (Beichtiegel) covers the announcement for Holy Communion, private confession and, in fact, all official activity of the pastor: The things he hears in confession or that are in any other manner con-

fidentially told him as the pastor, must not by him be revealed to any creature, for as pastor he stands in the place of God and hears only for God (Luther, St. Louis Ed. 21, p. 2514 a; 22, 559, par. 4). The one making a confession must have the fullest assurance that his confession will be kept secret; but he should be instructed that he on his part must not reveal to others what his pastor said to him."

What has been said must not be interpreted as covering a possible abuse of the confessional seal, but a discussion of the exceptions to the general rule would carry us too far. J. B.

A MODERN ANANIAS AND SAPPHIRA

Ananias and Sapphira lied to the Apostles regarding a gift to their church. To Ananias Peter said: "Thou hast not lied unto men, but unto God." When Ananias heard this he fell down dead, "And the young men arose, wound him up and carried him out and buried him."

About three hours later Sapphira, the wife of Ananias, came in and repeated the false statement her husband had made. Peter said to her: "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." Then she straightway fell dead at Peter's feet, and the same young men carried her out and buried her by her husband. Acts 5: 1-10.

God is the same yesterday, to-day, and forever, and cannot be hoodwinked by lies in the twentieth century any more than in the first, as the following narratives of a modern Ananias and Sapphira, using modern methods, so clearly illustrates. The actors in the tragedy to be related might be named, but, for obvious reasons, I shall not do that.

A certain congregation had decided to make an earnest effort to liquidate the debt on its parsonage property. Solicitors were elected, went to work and were met with encouraging willingness to contribute. Mr. and Mrs. Blank also received them kindly and were, apparently, willing to give, but the contribution offered was miserly when compared to their financial rating. The solicitor referred the matter to the pastor. "I called," to use the pastor's own words, "at the home and both the husband and wife assured me that they just could not do any more, because they could not afford it."

A few weeks later the bank in which Mr. and Mrs. Blank had some seven or eight thousand dollars closed its doors tight for good and all.

When with tears in his eyes and voice quivering, Mr. Blank sought comfort in the telling of his misfortune to one of his fellow church members and, as it happened, the one who had solicited his subscription towards paying off the parsonage debt, the answer he received was: "What! you lost money? I thought

you had no money; didn't you tell me and our pastor that you simply had none?"

This twentieth century Ananias and Sapphira did not fall dead, but their lie, very much to their dismay, was turned into truth by God.

"And great fear came upon all the church, and upon as many as heard these things." Acts 5: 11.

— Lutheran Sentinel.

BACK UP YOUR WORDS BY YOUR DEEDS

Late one afternoon a trolley-car hurrying with its load of hungry, tired passengers, stopped. Directly on the track holding the right of way, was a heavy, loaded wagon. The horses strained and tugged, but the load didn't stir. The passengers began to talk. One said: "It is a shame to overload horses like that! The Society for the Prevention of Cruelty to Animals ought to take up the case. Horses have rights as well as men. The driver ought to be punished." But the load did not stir. It takes a deal of talk to draw a load of coal.

Another man said: "The corporations are to blame; they are too greedy; there should be more horses and lighter loads, even if the profits are smaller. If the state owned and distributed coal, the horses would have a better chance; the cure for corporate greed is state ownership." But this declaration of principles did not stir the coal.

Another man spoke of his pity for the overloaded, overworked horses; but pity in the car isn't power on the pole.

One man, with a practical turn of mind, left the car, spoke to the horses, patted their necks, won their confidence, pushed sturdily at the wheel and encouraged the horses at the same time. A few pounds' push, a hundredweight of good cheer and the load started.

If the Church sticks, if discouragements are in the way, if the road is blocked, don't blame conditions and circumstances, don't pity the overworked; get out, whisper a word of encouragement, put your shoulder to the wheel, do your share to make things move, to clear the track.

Any one can criticise, find fault, blame; it takes sense to help. Sympathy in the car will never help the horses; get out a little, and push a good deal. Put your shoulder to the wheel. Cease to be a load and become a force. Put your strength against the obstacles, your words where they will do work. Give a hearty welcome to the stranger next to you in church. Be a radiator, not a refrigerator; raise the temperature, not lower it. Call on that new family next door, ask the members to your church home. Get the new children into the Sunday School.

Put your share of the substance into the treasury. Quit grumbling, begin pushing.

— L. A. in The Messenger.

THE WORD WAITS FOR ITS OPPORTUNITY

For fourteen years an Indian of Guatemala could not understand the Bible he had purchased. He was unable to read it. He sought the help of the village priest, and invited him to his home. When the priest saw the Bible, he reproved the Indian severely — then departed in great dignity and never darkened the door of that house again.

This only intensified the Indian's feeling that the contents of the Book must have great significance. Even unread, the Book was at work. It had made an indelible impression upon the Indian and his family.

He watched for "evangelistas" — but they were few. They rarely passed through his village, and when they did it was only to get to some larger center. Several times he heard of the passing of a Bible man only after he had gone.

The Indian's sister, in a village twelve miles away, also watched. One day she heard that an evangelist was in town, distributing tracts. Immediately she searched for him — but before she could find him he had gone. She trudged after him through the country, finally caught up with him, and pled that he should go with her to the village of her brother and explain the Book to him.

He went. For a week he remained, reading aloud the Book that had waited fourteen years for its opportunity. The Indian threw away his images, quit drinking, and he with nine relatives accepted the Man of the Book as Savior.

The Book now made up for its long inactivity. The converted Indians taught others. Presently there was a demand for a chapel. It was built by the villagers themselves, and at their own expense. Exquisite care was spent upon it and it is more finely constructed than the best house in the village. From it the new faith is radiating and there are now many Bibles in the village — but the patient brown volume which was willing to bide its time for fourteen years and then accomplished so much, has now been brought to the United States where it is being used in telling the story of need and opportunity in thousands of villages such as this.

—The Bible Banner.

DAVID LIVINGSTONE AND THE BIBLE

The birthday of David Livingstone occurs on the 19th of March. To the present writer this date has been one of special significance for the last twenty-one years, and that takes me back to the second year in my ministry. I was looking around for a good book to read in leisure moments, a book capable of instructing and inspiring at the same time. And such a book I found in G. W. Blaikie's *The Personal Life of David Livingstone*. It is an old book, but an unusually good one, as good old books are apt to be. At any rate, henceforth David Livingstone found a place in my heart, as he has found in countless others, of which the passing years have not been able to deprive him. Had I met him ten years sooner I might

perhaps have followed him into the continent he loved so well and where his heart lies buried in Chitambo's village, Ilala. His body has found a resting place in Westminster Abbey, and it was a rare opportunity of quiet soul communion three years ago to look down upon the marble slab beneath which the great discoverer and missionary pioneer rests until Christ shall come again.

He was an earnest student of the Bible, this remarkable man, this great pathfinder of the Cross of Jesus. For many months at one time he was detained somewhere in the interior of Africa and not able to find his way out. During this period he read the Bible through four times, and this was done not merely to help pass the time but for a devotional purpose. There was a time in his early life when the Bible did not mean so much to him, when the reading of it was perfunctory and did not convey to him the voice of the loving Father. During this time, however, he had a deep sense of sin, he tells us. But the peace of God he knew not. This peace came to him as soon as he turned the gaze away from himself and looked only upon the finished work of Christ. Here he found, as every true believer has found, the ground of blessed assurance. He was then twenty years of age. Of course, it was through the medium of God's Word that young Livingstone was brought to this happy experience, for it is in the Gospel that Christ stands revealed to the sin-burdened soul. And having once met the Savior in the Word, oh how he came to love and study that Word! Like God's saints in all ages he lingered fondly among the Psalms of David. His own devotional language appears to reflect very clearly the spirit and atmosphere of that part of the Bible. Take as an example these sentences from his Journal under date of January 14, 1856:

"Thank God for His great mercies thus far. How soon I may be called before Him, my righteous Judge, I know not. All hearts are in His hands, and merciful and gracious is the Lord our God. O, Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to Thy Son. I commit my way to Thee." Livingstone was a man of prayer, and the Holy Spirit had taught him how, as He always must in case of real, heart-spoken prayer. And it was in the posture of prayer that he died. They found him cold in death on his knees beside his bed in a lonely hut in Central Africa. How beautiful to go to heaven in the act of prayer on bended knee! But always did Livingstone have his Bible close at hand. Its devotional, reverent use marked the coming and going of every day and made some days stand out more than others to be remembered in years to come. Here is an incident connected with Livingstone's departure from home to go to Africa. It was in November 1840, and Livingstone was

twenty-seven years of age. He had just passed an important examination in medicine at Glasgow and was due in London in a few days, thence to proceed to faraway Africa. He came home to spend a day and night with the folks at home and to bid them good-bye, perhaps never again to see them in this life. He suggested sitting up all night with the loved ones, for he had so much to talk with them about. But his mother wouldn't allow it. Her David must have some sleep, for there was a long day's journey ahead, and after that many, many weary journeys and days of hard work. But the dear little family group was up bright and early the next morning long before sunrise. Mother made the coffee which they enjoyed together. And then David opened the Bible and read from its blessed pages the 121 and 135 psalms and offered a simple prayer. Then the farewells were spoken and the messenger hurried away on the King's business. May I suggest that we read these Psalms at our devotion on Livingstone's birthday. To Livingstone there must have been a close connection in thought and feeling between these Psalms. It is not so difficult to know what it was. There was a big task to be performed, a most difficult work to do, a situation to face that made the heart tremble. See Psalm 135:15-18. No wonder Livingstone cried out with the psalmist as he looked out upon the distant, desolate field "From whence shall my help come?" But he remembers what to do. "I will lift up mine eyes unto the mountains," Psalm 121. And having gazed upon those mountains and there seen the vision of Jehovah who made heaven and earth, the voice of faith began to sing within him. His heart overflowed with joy and confidence. He went out in the gray dawn of morning prepared to face any danger and ready to perform every task, and he returned not unto his Lord until the day's work had been done, and done in a manner to make the hearts of Christian men and women everywhere rejoice and thank God for His faithful servant David Livingstone.

—The Lutheran Companion.

DISPUTING WITH CHRIST

A venerable minister once preached a sermon on the last judgment. On the next day some thoughtless men agreed that one of their number should go to him, and if possible draw him into a discussion. He went accordingly, and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it."

"Ah!" said the good man, "What is it?"

"Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will."

"Oh, if that is all," he answered, "there is no dispute between you and me. If you turn to Matthew 25:46, you will find that the dispute is between you and the Lord Jesus Christ, and I would advise you to go immediately and settle it with Him." —The Australian Lutheran.

"JESUS IS MY WEALTH AND GLORY"

Oh, envy not the man whose name is written
In books of honor or on stones of fame!
For monuments, which men have made, must crumble;
And books, tho' precious, cannot e'er remain.

'Tis true — the human heart seeks after glory —
The glory which the men on earth can see.
But God can fill our hearts with other longings:
For glory in the great eternity.

He asks us first to seek for things eternal,
Which moths and rust and thieves cannot molest;
To store our treasures up in heaven's mansions
Where Jesus calls our weary souls to rest.

Oh, blest assurance! Earthly fame and riches
Must go to scorn when'er I think of Thee
For, Jesus, Thy dear blood and bitter passion
Shall be my wealth in all eternity.

—Adeline Weinholz.

"BREAD UPON THE WATERS"

A pocket Testament, dropped from an English warship in a Japanese harbor in 1854, was the beginning of another endless chain, reaching to the present day and beyond. A Japanese general, Murata, who was suspiciously watching the movements of the alien vessels, picked up the little book. But he could not read it. A Dutch interpreter informed him that it told about God and Christ — which only increased his perplexity.

At last he secured from China a translation of the strange book. He read and was profoundly impressed. Risking death, since the Christian religion was strictly forbidden in Japan, he and his brother came to Dr. Verbeck for baptism.

Their distinguished rank added to their influence upon others, and there are many Christians in Japan to-day who owe their religion to the Testament fished out of the waters of Nagasaki harbor.

—Sel.

A RUSSIAN SOLDIER'S CONFESSION

Some of our missionaries were conducting a meeting in the Kobryn district. The preaching of one missionary had been continually interrupted by a young man evidently intoxicated. When the next speaker arose, he said, "I am going to read to you the Word of God, but if any one interrupts, I will close the meeting." The audience was surprised at this remark. Many turned and looked with disapproval at the young man. Just then a tall man sprang to his feet and exclaimed to the disturber, "These people are trying to tell the way of salvation, and I have come to hear it. If you put your hands on my head, you will find twelve scars. I have killed seven men. If you do not stop interrupting, the same will happen to you as to those seven men."

At these words a great stillness came upon the audience as though the people almost feared to breathe. The man

who had just spoken was well known and feared in the community. He had come from Russia where he had been in military service and a leader of troops. The missionary gave his message, and the interest was intense. Some were shielding their ears to catch every word.

As the meeting was drawing to a close, the tall man arose again. When speaking before, his face had been red with anger; now he was pale and spoke with difficulty.

"Is this good news also for me?" he asked, burdened with the guilt of murder. "Is there any chance for me to be saved? Can God forgive such a sinner?"

Without being asked, he came forward and knelt down trembling. God dealt with that sinful life and in that meeting he found God. "It saves! It saves!" he said later, meaning the Gospel which he had heard. "I am saved!"

The whole place was stirred on hearing of this murderer's conversion. His turning to God was a most striking evidence of the power of the Gospel of Christ which is the power of God unto salvation to every one that believeth. We are glad to say that he continues faithful in the Christian life. — Ex.

BIBLE OUTWEARS ASSAULT

Last eve I paused beside a blacksmith's door
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I
"To wear and batter all those hammers so?"
"Just one," he said; then with a twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed — the hammers gone.

UNTO THY NAME GIVE GLORY

When Dr. Adolph Monod, one of the saintliest men that ever lived, came to die, he gathered about his bed the believers to whom he ministered, for words of parting counsel. On one occasion he said, "There is a verse of Scriptures, which I have always felt could not be true of me, however, true it might be of others. It is this: 'We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another' (Titus 3:3). But now, my friends, standing on the shores of eternity, and in the light of God's presence, I must testify that it is true of me, and true to the fullest extent of its meaning." So all real saints have said when the glory from the throne has fallen

upon them. They see the evil of their hearts as they never saw it before, and as one of them expressed it, they cast overboard their preaching, their praying, their good works, their experiences, that they may swim into the harbor on the plank of free grace. Forever and ever our song will be, "Not unto us, O Lord, not unto us, but unto Thy name give glory." Ps. 115:1. — Selected.

MOST BEAUTIFUL PRAYER

In the seventeenth chapter of the Gospel according to St. John the intercessory prayer of Jesus is recorded. The Savior of the world was about to be betrayed, arrested, falsely tried, abused, crucified. Fully aware of all that was awaiting Him, the Redeemer lifts up His eyes to His heavenly Father and pours forth His soul in a most wonderful and inspiring prayer. We call it the "sacerdotal" or high-priestly prayer, for Jesus speaks here as a Mediator. Beauty, comfort, and power abound in this petition. A perfunctory reading of the chapter will profit us little; but reading it prayerfully again and again we shall increase in spiritual knowledge, strength, and comfort. Particularly during the sacred season of Lent should we study this and the three preceding chapters of St. John.

In this intercessory prayer Jesus asks to be glorified, verses 1 to 5; pleads for His disciples, verses 6 to 19; prays for all believers, verses 20 to 26. He thinks of the future gains in souls. Particularly helpful and encouraging for soul-saving effort are the last verses.

— A. E. F. in Messenger of Hope.

CAN'T CATCH IT

Children, what is it that you can never catch, even if you were to chase after it as quickly as possible with the swiftest horse in the world?

You can never catch the word that has once gone out from your lips. Once spoken, it is out of your power; you may do your best, but you can never recall it.

Therefore, take care what you say, for "in the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Prov. 10:19.

FROM OUR CHURCH CIRCLES

Winnebago Mixed Conference

The Winnebago Mixed Conference will meet, God willing, from April 27 to 29, 1931, at West Bloomfield, Wis., in Rev. C. H. Clausing's congregation. Sessions begin at 2 P. M.

Papers: An Exegetical Treatise on Gen. 9:18-29, F. Weyland; An Exegetical Treatise on Romans 7, W. Hartwig; Sermon for discussion, W. Wadzinski; Are Gifts Mentioned in Mark 16:17-18 Bestowed On

Individual Christians To-day? J. Krueger; Information on the American Legion, G. Pieper.

Divine services with Lord's Supper on Tuesday evening with one sermon by H. Kleinhans (substitute M. Hensel).

Please use reply cards in applying for quarters and state time of your arrival. O. T. Hoyer, Sec'y.

Immanuel Conference

The Immanuel Conference held its winter session in High Point, N. C., February 13-14.

The most interesting topics discussed were the following: A paper by Rev. F. Ford on "The Difference Between the Lutheran Church and the Reformed Churches in Spirit and Practice." It was brought out that the Lutheran Church humbly bows to the Word of God, and not to human reason, and this spirit also causes the difference in practice.

A paper by the writer on the third article of the Augsburg Confession was read, and the person and the states of Christ were discussed with much benefit.

Then followed a report by the Director of Missions, the Rev. C. F. Drewes of St. Louis, concerning the Church expansion movement now in progress throughout the Synodical Conference. This report was received with much enthusiasm and the Conference voted to join this movement, realizing the great need and obligation of reaching the millions of unchurched people of our country.

The part of the Director's report concerning the African Mission Fund and how it is growing was also inspiring.

The Conference was good throughout, and the men returned to their Stations with new courage to do the Lord's work.

Jesse A. Hunt,
Winston Salem, N. C.

Milwaukee Lutheran High School

What It Costs to Maintain Lutheran High School

For more than a quarter of a century, the local Lutheran High School has served the Church by giving hundreds of boys and girls from our congregations in Milwaukee County a truly Christian higher education and training. At present about 330 are enrolled at the school.

It takes about \$27,000 annually to maintain this blessed agency of Christian education. About \$20,000 of that amount are derived from tuition, an endowment fund, the dormitory, and other sources, leaving about \$7,000 to be raised by the thirty congregations comprising the High School Conference with a total communicant membership of 25,618.

Your gift to the maintenance fund of Lutheran High School is a needful contribution to the cause of Christian higher education in the interest of Christ's Church.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at Emanuel Lutheran School, Lawrence and Quincy Sts., New London, March 30 to April 1. Sessions begin Monday at 2:00 P. M. and end at noon on Wednesday. Teacher B. H. Boese will provide quarters for all announcements received up to March 15.

PRACTICAL LESSONS

I. Primary Grades

- 1) David and Goliath.....Miss A. Koch
Substitute: Resurrection.....Miss E. Gruetzmacher
- 2) Paper Cutting for Busy Work.....Miss E. Ihlenfeldt
Substitute: First Lesson in Subtraction..Mrs. Marie Sievert

II. Intermediate Grades

- 1) Teaching Children to Acquire Definite Methods and Form in Solving Problems.....Ed. Sandersfeldt
Substitute: A Reading Lesson (Aim: Developing Interest in Literature).....Theo. Lau
- 2) The Alimentary Canal.....Emil Leitzke
Substitute: Organs of Circulation.....Wm. Schriefer

III. Upper Grades

- 1) Luther at the Diet of Worms.....E. Blauert
Substitute: Geography of Palestine.....A. Fuerstenau
- 2) The Holy Ghost has Sanctified Me.....E. Kirschke
Substitute: Good Angels.....G. Wachter
- 3) Constitutional Convention.....Miss L. Fenske

THEORETICAL

- 1) Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....E. R. Schneider
- 2) Commencement Exercises.....Kurt Oswald
- 3) Sind wir heutzutage mehr Zuchtmeister als Erzieher in unsern Schulen?.....A. F. Pape
- 4) Pupils Home Study.....Geo. Kieker
- 5) Physical Exercises in School.....Miss R. Wisch

If you wish to be provided with quarters write immediately to B. H. Boese, 714 Lawrence St., New London, Wis.
Mrs. Melvin Wolfrath, Sec'y.

Installations

Authorized by President C. Buenger, the undersigned installed the Rev. F. Zarling on Sunday Reminiscere, as pastor of the St. Matthew's Church at Iron Ridge, Wis. The Rev. J. Riem assisted.

Address: Rev. F. Zarling, Iron Ridge, Wis.

G. Bradtke.

* * * * *

At the request of President Im. Albrecht, Rev. Ad. Spiering was installed by the undersigned, assisted by Rev. G. Haase, as pastor of St. Paul's Congregation at Montrose, Minn.

Address: Rev. Ad. Spiering, Montrose, Minn.

E. H. Bruns.

Acknowledgment and Thanks

We acknowledge with thanks the receipt of the following donations sent Mrs. H. Kansier, our stewardess in the seminary, for utensils for the seminary kitchen:

Rev. A. Froehlke, Neenah, Wis., Ladies' Aid, \$25.00; Rev. A. Froehlke, Neenah, Wis., Mothers' and Daughters' Circle, \$45.00; Rev. H. Kleinhans, Oshkosh, Wis., Ladies' Aid, \$10.00; Mrs. R. K. Hein, Reedsburg, Wis., Three Dozen Spoons; Mrs. Carl Kohler, Appleton, Wis., Hot Water Bottle and Electric Toaster.

John Brenner, Chairman of Seminary Board.

From Our Missions

The Lord certainly has blessed our Woodlawn Lutheran Church, West Allis, Wis., especially during the past year. Our heartfelt thanks go to the following churches and pastors for the gifts they gave to our mission: Saron's, Milwaukee, Pastor Ebert, gave us, absolutely free, a splendid twelve set reed organ with motor attachment, and twenty oak pews in exchange for some chairs we used in church; Pastor Jedele's Congregation at Wilmot, Wis., an oak baptismal font and a beautiful hymn board; Pastor Mahnke's Church, Root Creek, Wis., carpeting for our church; from far away Dover, Ohio, a Missouri Church donated a beautiful crucifix, two golden altar candle sticks, and a silver communion set; Fairview Congregation, Milwaukee, an oak lectern; the Lutheran High School gave us forty school benches; the West Allis School Board, a large school bell. O how thankful we are! May others follow your example in helping out a struggling mission. We have learned to know the meaning of that message, "The goodness of God leadeth thee to repentance." Rom. 2:4.

On the other hand, there is no lack of appreciation on the part of our members. This last fall we were taken into the city of West Allis and had to have plumbing installed. Our men have worked two and three evenings a week for the last four months, putting in steel partitions, woodwork and all necessary improvements thereby saving Synod an immediate outlay of about \$1,500.00. We were organized about a year and a half ago with seven voting members and they have been paying \$50.00 a month toward the pastor's salary ever since. They have also kept up a school of 58 children for three years. At present we have 14 voting members, 60 communicants, about 175 souls in all.

This is your mission, Wisconsin Synod, your money has helped save these souls. Your mission collections have done a miracle here by God's unmerited grace. Let us not hear again and again, "Too much money for mission work, retrench!" Rather let us go on in God's name, the field is ripe.

If there is a church which has an altar table they would like to sell or donate to us, kindly communicate with the undersigned,

Harry Shiley, Pastor,
Route 5, Box 91-G, West Allis, Wis.

For our Indians in the mission district of San Carlos and adjoining territory the undersigned received in the Christmas season, and later, gifts from mission friends as listed in the following:

ARIZONA: McNeal, Mr. and Mrs. H. C. Stolp (\$5). — CALIFORNIA: Los Angeles, Miss Ed. Doenges (\$1); Whittier, Rev. R. F. Jeske, Ladies' Aid (plus \$1). — ILLINOIS: Morton Grove, Mrs. M. Huscher (5). — INDIANA: South Bend, Rev. C. Aeppeler. — MICHIGAN: Adrian, N. N. (\$7); Ann Arbor, Rev. P. Schulz, Ladies' Aid and other members of congregation (\$13.75); Detroit, Mrs. T. B. Bach, Mrs. Binhammer; Marinette, Miss H. Borman (\$2). — MINNESOTA: Minneapolis, Mrs. A. Gorder (\$2). — NEBRASKA: Norfolk, St. Paul's Ladies' Aid (\$5); Mr. and Mrs. F. Wichert (\$3); Plymouth, Rev. W. Baumann, from F. Groenemeyer (\$10), Ladies' Aid: \$35 for noon lunch at Peridot mission school. — WISCONSIN: Bonduel, Mrs. Alb. Engel; Chaseburg, St. Paul's, by Mrs. A. Kapanke; Colby, Mr. and Mrs. J. M. Wartchow; Coleman, Rev. W. G. Fuhlbrigge; Fountain City, Mrs. S. Kammuller (plus \$1); T. Franklin, Rev. Monhardt, Ladies' Aid (\$5); Green Bay, St. Paul's Ladies' Aid and Mr. and Mrs. A. W. Icks (\$15); Hartford, Rev. v. Rohr, Sewing Society, Mrs. H. C. Berndt (plus \$2); Lake Mills, Lutheran Girls' Club, Miss Frieda Behnken (\$10); Maribel, Rev. P. Kionka, St. John's Congregation (\$10); Menomonie, Rev. J. Mittelstaedt, St. Paul's Ladies' Aid (\$35); Milwaukee, St. Mark's Ladies' Aid; Anne Wille; Rev. W. Hoenecke, Ladies' Aid, Mr. Fischer; Rev. P. Monhardt, congr.; Miss Leona Koop; T. Newton, St. John's (plus \$10), H. Puellmann (\$5); North Freedom, Mrs. Herm. Klaetsch; Oakwood, Rev. M. Plass, Ladies' Aid, Men's Club (\$5); Reedsville, Rev. H. Koch, cong., Ladies' Aid, mission friend (\$15.50); Sun Prairie, Rev. W. Keturakat, congr.; Watertown, Mrs. Ed. C. Jaeger.

May the Lord's blessing be with all these mission friends whose gifts have been means of giving our Indians Christmas cheer and showing them Christian love. With most hearty thanks,

F. Uplegger.

ITEMS OF INTEREST

CHURCH INVESTMENT NEAR FOUR BILLION, BULLETIN DECLARES

Edifices in which Americans of all creeds regularly attend divine worship represent an investment of more than \$3,000,000,000. Figured on the basis of contracts awarded, more than \$100,000,000 was spent on new religious and memorial buildings during 1930 alone, a bulletin just issued by the American Research Foundation discloses.

"Taste in churches is no more extravagant now than it was fifty years ago," the bulletin states. "In fact, the tendency, no matter how wealthy the congregation, is to frown on the pseudo-Gothic trimmings with which the Victorians embellished their churches inside and out.

"The initial cost of church building is higher to-day chiefly because of the insistence of building committees on construction

materials of proven quality. An impression of permanence is considered requisite to sound ecclesiastical architecture.

"Beside the use of quality materials, increasing population and growing church membership are causes for the increase in church buildings. There are 232,000 churches in this country, with 44,380,000 members over 13 years old. The Sunday School have 21,000,000 pupils, about 4,000,000 less than the pupils in all elementary and secondary schools."

CHARGES YOUNG ARAB GIRLS ARE SOLD AS "SLAVES"

Jerusalem.—The Arab newspaper Al Hayat charged to-day that the practice of young girls being sold into virtual slavery is in operation in Palestine.

This, says the Jewish Telegraphic agency, follows upon the sensational allegation made in Arab circles last December that about thirty girls of the Gazawieh tribe of Transjordan, sojourning near Beisan in the Jordan Valley, had been sold by their fathers to masters and "husbands" in a number of towns.

Al Hayat's story is in the form of an open letter to the high commissioner from Hassan Sidky El Dajani, who charges that it is not unusual for Arab girls of ten years of age and even under to be "hired out" for as long as 25 years at the rate of \$5 a year.

The letter is, in part, as follows:

"The fellah sometimes has to sell his daughters as slaves at the cheapest price in order to use the money to keep body and soul together and to keep his wife alive. I have seen with my own eyes a thing of which I will tell you. A man stopped us as we were motoring to Haifa and said to the driver: 'I have a little girl with me; we want to go to Bireh, near Ramallah. Have you any room?'

"The driver said he had room and the man brought back a young peasant child, not more than eight years old. Her clothes were ragged and she was weeping. I asked the man where he had got the child and he told me he had 'hired' her and was sending her to his brother in Bireh.

"Her parents,' he explained, 'have let me take her for 25 years for the sum of \$125.00. There is nothing to be surprised about, for there are persons who make worse bargains and buy girls outright forever.'

"Another passenger said: 'It is true. I have bought a little girl myself and another for a cousin of mine.'

"I asked the man what the government had to say about such a practice and the reply was: 'Many of the government officials buy such girls themselves.'"

DAKOTA-MONTANA DISTRICT

January, 1931

Rev. H. C. Schnitker, Dupree, So. Dak.....	\$ 10.24
Rev. H. C. Schnitker, Faith, So. Dak.....	33.23
Rev. F. E. Blume, Loyalton, So. Dak.....	2.00
Rev. J. P. Scherf, Roscoe, So. Dak.....	25.27
Rev. A. H. Birner, Hendricks, Minn.....	20.50
Rev. A. H. Birner, Hendricks, Minn.....	121.00
Rev. A. H. Birner, Arco, Minn.....	13.35
Rev. G. Schmeling, Florence, So. Dak.....	3.20
Rev. H. C. Sprenger, Argo, So. Dak.....	77.05
Rev. H. C. Sprenger, White, So. Dak.....	53.70
Rev. W. J. Schmidt, Flasher, No. Dak.....	35.00
Rev. W. J. Schmidt, Carson, No. Dak.....	31.26
Rev. W. J. Schmidt, Lark, No. Dak.....	25.43
Rev. W. R. Krueger, Hettinger, No. Dak.....	8.50
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	20.76
Rev. H. J. Wackerfuss, Bison, So. Dak.....	1.85
Rev. H. J. Wackerfuss, Drew, So. Dak.....	6.20
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	11.40
Rev. E. Hinderer, Tappen, No. Dak.....	12.43
Rev. A. H. Baer, Bruce, So. Dak.....	3.15

Rev. A. H. Baer, Aurora, So. Dak.....	17.50
Rev. R. J. Palmer, Hague, So. Dak.....	94.90
Rev. E. A. Birkholz, Marshall, Minn.....	74.39
Rev. E. A. Birkholz, Milroy, Minn.....	23.65
Rev. Wm. Lindloff, Ward, So. Dak.....	52.32
Rev. Wm. Lindloff, Elkton, So. Dak.....	45.80
Rev. Theo. Bauer, Eales, So. Dak.....	10.21
Rev. G. Schmeling, Henry, So. Dak.....	24.50
Rev. L. G. Lehmann, Havana Twp.....	20.80
Rev. L. G. Lehmann, Hidewood, So. Dak.....	58.85
Rev. G. J. Schlegel, Hazelton, No. Dak.....	14.70
Rev. Herbert Lau, Goodwin, So. Dak.....	25.75
Rev. Herbert Lau, Gary, So. Dak.....	17.50
Rev. Herbert Lau, Altamont, So. Dak.....	19.55
Rev. F. E. Blume, Onaka, So. Dak.....	2.00
Rev. J. B. Erhart, Rauville Twp.....	149.06
Rev. E. Schaller, Mound City, So. Dak.....	1.50
Rev. E. Schaller, Gale, So. Dak.....	7.92
Rev. E. Schaller, Gale, So. Dak.....	9.10
Rev. E. Schaller, Mound City, So. Dak.....	82.98
Rev. W. F. Sprengler, Grover, So. Dak.....	130.55
Rev. E. R. Gamm, Glenham, So. Dak.....	10.00
Rev. E. R. Gamm, Glenham, So. Dak.....	7.00
Rev. E. R. Gamm, Glenham, So. Dak.....	7.00
Rev. E. R. Gamm, Mobridge, So. Dak.....	10.50
Rev. E. R. Gamm, Mobridge, So. Dak.....	11.50
Rev. P. G. Albrecht, Bowdle, So. Dak.....	80.00
Rev. P. G. Albrecht, Bowdle, So. Dak.....	25.00
Rev. P. G. Albrecht, Bowdle, So. Dak.....	13.09
Rev. P. G. Albrecht, Bowdle, So. Dak.....	6.22
Rev. P. G. Albrecht, Theodore, So. Dak.....	30.44
Rev. F. E. Blume, Tolstoy, So. Dak.....	29.60
Rev. F. E. Blume, Onaka, So. Dak.....	12.84
Rev. F. E. Blume, Loyalton, So. Dak.....	7.00
Rev. J. B. Erhart, Rauville, So. Dak.....	15.00
Rev. R. F. Gamm, Ipswich, So. Dak.....	16.10
Rev. R. F. Gamm, Faulkton, So. Dak.....	20.00
Rev. M. D. Keturakat, Summit, So. Dak.....	45.77
Rev. J. B. Erhart, Rauville, So. Dak.....	64.00
Rev. D. F. Rossin, Lemmon, So. Dak.....	12.00
Rev. D. F. Rossin, White Butte, So. Dak.....	10.00
Rev. D. F. Rossin, Shadehill, So. Dak.....	6.00
Rev. F. Wittfaut, Crow Rock, Mont.....	52.42
Rev. F. Wittfaut, Terry, Mont.....	11.00
Rev. S. Baer, Zeeland, No. Dak.....	81.45
Rev. S. Baer, Hague, No. Dak.....	18.20

\$1,991.18

Zeeland, No. Dak.

ADAM J. HEZEL, Treas.

MICHIGAN DISTRICT

January and February, 1931

Rev. G. Ehnis, St. Paul's, Monroe.....	\$ 72.15
Rev. F. Cares, St. John's, Frankenmuth.....	63.95
Rev. A. Lederer, Trinity, Saline.....	6.45
Rev. E. Lochner, St. Paul's, Hopkins.....	74.62
Rev. E. Lochner, St. Peter's, Dorr.....	8.75
Rev. O. Sonnemann, St. Paul's, Sodus.....	20.65
Rev. A. Fischer, St. Matthew's, Tittabawassee.....	39.41
Rev. W. Westendorf, St. John's, Dowagiac.....	54.44
Rev. H. Zapf, Zion's, Monroe.....	50.20
Rev. M. Haase, St. Paul's, South Haven.....	56.80
Rev. M. Schroeder, Bethel, Bay City.....	149.90
Rev. P. Naumann, St. John's, Bay City.....	241.74
Rev. J. Roeckle, St. John's, Allegan.....	33.14
Rev. C. Leyrer, Zion's, St. Louis.....	26.24
Rev. R. Koch, St. Jacob's, Waterloo.....	71.30
Rev. J. Zink, Trinity, Bay City.....	93.95
Rev. C. Kionka, St. John's, Fremont Twp.....	25.00
Rev. C. Kionka, Christ, Swan Creek.....	33.00
Rev. H. Richter, Ascension, Detroit.....	42.60
Rev. D. Metzger, St. Paul's, Remus.....	7.60
Rev. D. Metzger, Zion's, Broomfield.....	24.30
Rev. A. Lederer, Trinity, Saline.....	49.90
Rev. W. Voss, Emmanuel, Tawas City.....	108.60
Rev. H. Engel, Zion's, Chesaning.....	37.62
Rev. M. Schroeder, Bethel, Bay City.....	91.08
Rev. H. Wenthe, Zion's, Crete, Ill.....	56.00
Rev. G. Wacker, St. John's, Pigeon.....	128.44
Rev. G. Wacker, Trinity, Elkton.....	14.30
Rev. A. Lederer, Trinity, Saline.....	9.90
Rev. P. Schulz, Salem's, Scio.....	73.00

Rev. A. Maas, St. John's, Northfield.....	101.60
Rev. H. Hoenecke, St. John's, Sturgis.....	115.22
Rev. W. Franzmann, Salem's, Coloma.....	35.18
Rev. Aug. Kehrberg, St. John's, Zilwaukee.....	25.00
Rev. C. Schmelzer, St. John's, Riga.....	119.75
Rev. G. Luetke, Zion's, Toledo, Ohio.....	204.00
Rev. A. Lederer, Trinity, Saline.....	8.20
Rev. H. Heyn, Jehovah-Zion, Detroit.....	125.75
Rev. B. Westendorf, Emmanuel's, Flint.....	163.65
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw	323.02
Rev. C. Binhammer, St. John's, Clare.....	48.50
Rev. C. Binhammer, Immanuel's, Sanford.....	7.50
Rev. P. Schulz, Salem's, Scio.....	43.03
Rev. H. Zapi, Zion's, Monroe.....	25.00
Rev. J. Zink, Trinity, Bay City.....	25.20
Rev. O. Peters, St. John's, Wayne.....	71.58
Rev. H. Heyn, Jehovah-Zion, Detroit.....	10.00
Rev. G. Ehnis, St. Paul's, Monroe.....	22.50
Rev. E. Hoenecke, St. Peter's, Plymouth.....	9.25
Rev. E. Rupp, St. Paul's, Manistee.....	21.06
Rev. O. Peters, St. John's, Wayne.....	42.10
Rev. E. C. Leyrer, Immanuel's, Greenwood.....	27.51
Rev. W. Weissgerber, Zion's, Lansing.....	23.20
Rev. O. Peters, St. John's, Wayne.....	44.98
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw	173.18
Rev. J. Gauss, Trinity, Jenera, Ohio.....	75.34

Total\$3,656.33

E. WENK, Treasurer.

TREASURER'S STATEMENTS

January 31, 1931 — 19 Months

Receipts Distributed and Disbursements

FOR	Receipts	Disbursements
General Administration	\$187,573.68	\$ 85,199.77
Educational Institutions	213,051.85	334,907.89
Home for the Aged	11,743.59	13,930.21
Indian Mission	34,897.13	54,909.13
Negro Mission	19,877.50	39,789.50
Home Mission	154,403.80	182,044.09
Poland Mission	8,027.59	24,518.24
Madison Student Mission	2,634.71	5,016.67
General Support	22,784.30	32,029.29
Indigent Students	8,828.13	12,021.94
To Retire Debts	10,571.10	
Collections and Revenues	\$674,393.38	\$784,366.73
Coll. by Rev. Brenner	70,017.07	
	\$744,410.45	744,410.45
Deficit		\$ 39,956.28

Statement of Collections for Budget Allotments and Arrears

	Receipts 7/1/29 to 1/31/31	Allotments 19 Months	Arrears
Pacific Northwest	\$ 1,993.33		
Nebraska District	19,350.97		
Michigan	49,525.48		
Dakota-Montana	23,989.28		
Minnesota	114,204.36		
North Wisconsin	109,216.42		
West Wisconsin	116,294.26		
Southeast Wisconsin	111,033.79		
		\$771,875.00	\$228,673.11
Total Coll. from Dist.	\$545,607.89		2,406.00
			\$226,267.11
From other sources	3,019.83		3,019.83
Total	\$548,627.72		\$223,247.28
From Rev. Brenner	70,017.07		70,017.07
Total Collections	\$618,644.79		\$153,230.21
Altenheim to Bldg. Fd. ..	2,903.15		2,903.15
	\$621,547.94		\$150,327.06
Revenues	122,862.51	138,541.65	15,679.14
Total for Budget	\$744,410.45	\$910,416.65	\$166,006.20

Disbursements and Debt			
Reduction	784,366.73	784,366.73	126,049.92
Deficit	\$ 39,956.28		\$ 39,956.28
Unappropriated		*\$126,049.92	

* Out of this sum \$92,916.66 should have been paid for debt retirement but so far nothing has been available from collections to reduce the debt.

Debts

July 1, 1929	\$713,188.30
Debts made since	157,104.53
	\$870,292.83
Debts paid	174,626.43
Debts on January 31, 1931	\$695,666.40
Decrease	\$ 17,521.90

THEO H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

January 31, 1931 — 19 Months

Accretions

Cash Bal. July 1, 1929	\$ 29,005.06
Coll. for Budget, District	548,627.72
Coll. for Budget, Brenner	70,017.07
Revenues	122,862.51
Church Ex. Accts. Paid	13,505.86
Church Ex. Revenues	715.78
Trust Fds. previously rep.	17,639.39
J. H. C. Schroeder—Bequests	2,000.00
Sem. Bldg. Com. Wick acct.	15,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
Fire Damage Theol. Sem.	520.00
	\$858,424.36

Liabilities

Accounts Payable	\$ 16.50
Notes payable issued	\$128,271.46
Notes payable paid	147,124.10
Minus	*18,852.64
Non-Budgetary Coll.	\$ 27,816.57
Non-Budgetary paid	26,102.33
Plus	1,714.24
Inmates Deposits	\$ 1,000.00
Inmates Deposits paid	1,400.00
Minus	*400.00
Total net cash to account	17,521.90
for	\$840,902.46

Disbursed Therefrom

Budget Disbursements	\$784,366.73
Church Ex. Loans	7,775.65
Church Ex. Expense	144.76
Accts. Receivable	475.00
Inst. Cash Advances	475.00
1927-1929 Budget Fds. remitted	56.40
1927-1929 trust fds. remitted	3,236.40
1929-30 trust fds. remitted	18,114.39
Loan to Poland	800.00
Total net cash disbursed.....	815,444.33
Cash on hand February 1, 1931	\$ 25,458.13

"QUITTINGEN"

Other Sources

Previously reported	\$ 3,009.73
Missouri Synod for Indian Mission	9.50
Mrs. Frank Kramer, General Mission..	.60
	\$ 3,019.83

THEO H. BUUCK,
Treasurer.

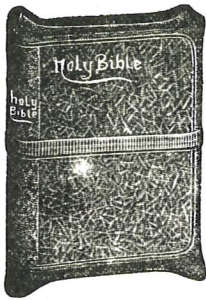
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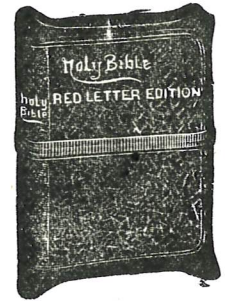
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- No. 920. Imperial Seal, Divinity Circuit, Linen lined, round corners, Carmine under gold edges. Size 6¼x8½. Large type.....\$3.95
- No. 921. Same as No. 920, but indexed and the words of Christ in red print. Size 6¼x8½.\$4.20



No. 820 and 920



No. 921

TYPE SPECIMEN OF BIBLES NO. 920 AND 921

<p>3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Thē-ōph'ī-lūs, 4 That thou mightest know the</p>	<p>sixth Year, Matt. 21.1, 1 Chr. 24.10, 19. Neh. 12. 4, 17. Gen. 7. 1; 17. 1, 1 Kin. 9. 4.</p>	<p>13 Bu Fear prayer a-bēth a thou 14 An</p>
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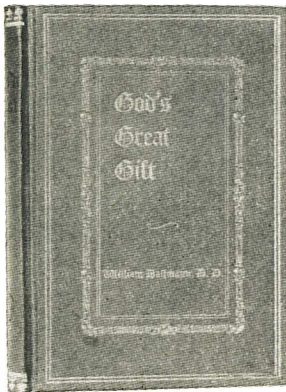
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There is no such book on the market — should there be? It is hoped many will think so and use the service of love here offered them with God's blessing.

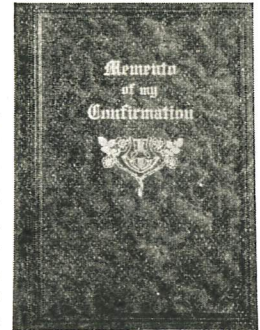
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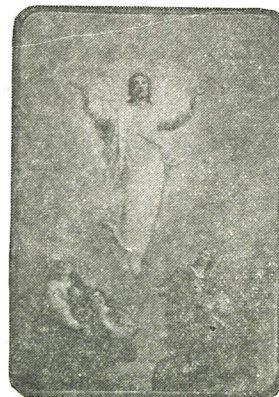
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