

THE NORTHWESTERN LUTHERAN

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

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THE SENDING OF HIS SON — THE SUPREME MANIFESTATION OF GOD'S LOVE TOWARD MANKIND

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John 4:9.

"Raise your triumphant songs
To an immortal tune,
Let the wide earth resound the deeds
Celestial grace has done.

"Sing how eternal Love
Its chief Beloved chose,
And bade Him raise our wretched race
From their abyss of woes."

'Tis the chant of Christians throughout the world in commemoration of the Christmas event. Triumphant, exultant indeed are the songs they raise to immortal tune during this season. And no wonder! Old as is the story of this event, they never grow weary, but are ever filled with rejoicings over it. Why? It is the manifestation of God's supreme love to mankind in the sending of His beloved Son for its salvation, they are so jubilant over.

This is the theme of St. John's Christmas message. Let us ponder it for a moment.

The words by which St. John would arouse all mankind to Christmas rejoicings are plain. In a more or less literal version they read: "Herein was the love of God for us manifested that God has sent His only-begotten Son into the world so that we might live through Him."

Several aspects of Divine love are presented here. "Herein was the love of God manifested." God's love was manifested even in Creation. It was love that moved Him to create heaven and earth and all things therein, visible and invisible, living and inanimate beings. When angels were brought into being, it was love that was operating, and God Himself rejoiced over them. When the foundations of the earth were fastened, and the corner-stones thereof laid, it was love that was operating; and "the morning stars sang together, and all the sons of God shouted for joy." Creation, in all its lines, has been drawn by love, and that God maintains and preserves the same to this day, that He replenishes the earth with His bountiful good-

ness is due not only to His omnipotent power, but to His love as well.

But it is not to this manifestation of love John the inspired apostle calls attention. Beholding "the great mystery of godliness: God was manifested in the flesh," his mind is filled with that which is the supreme manifestation of God's love to mankind.

What unspeakable love! God sends His Son into the world, not one out of many, but "His only begotten Son," His own "beloved Son, in whom He is well pleased," "the only begotten of the Father" — "the Son which is in the bosom of the Father," "whom the Father loveth before the foundation of the world"; John 1:14, 18; 17:24. — Him God has sent into the world — for whom? It is beyond all comprehension when we are told here, "the love of God was manifested toward us." "Us." If we had remained in the blissful state in which God had created us, we might compare His love toward us with that toward the angels, for God certainly loves the angels that remained in the blessed state of love and obedience. On the other hand, if God had loved us as being His loyal subjects, as such who loved Him and in whose love He was delighted, it certainly would have been love which we had reason to rejoice in, even as have the angels.

But now God, in His love, has sent His Son into the world for us who were in active rebellion against Him. The Infinitely Holy bestowed His love upon the unholy, the sinful, the most underserving, the unspeakably Glorious, upon the deeply degraded, upon those who were the most desperately wretched of all His creatures. Sin, that saddest of all facts, had separated God and man, had brought upon all men the most unhappy relation between them and the Creator. It was for these God has sent His Son into the world. And how did He send Him? By making Him a great lord in this world to enjoy its treasures and pleasures? Oh, see Him as He was born in Bethlehem in a stable lying in a manger wrapped in swaddling clothes! See Him as He hungered and thirsted and wandered about in poverty and misery during His sojourn on earth! See Him as He dies the death of an outlaw in the company of outlaws!

And all this for what? "That we might live through him," says the apostle, and in the verse following, "God sent his Son to be the propitiation for

our sins." Here is the great design of God's supreme love toward mankind. That through His Son we may have life. No true life, no fellowship with God was possible for us until sin was put away. And no one could do this but One in and out of our race, yet infinitely above it — One who by His humanity could represent mankind, and who yet as the eternal Son could represent God; He alone could take this place, and by offering Himself to God for the propitiation of our sins He manifests the supreme love of God toward mankind, toward "us," toward you and me and all sinners.

"Now, sinners, dry your tears,
Let hopeless sorrow cease;
Bow to the sceptre of His love,
And take the offered peace."

Yes, dear Lord, we humbly accept Thy proffered love, Thy peace, Thy salvation, and, weak as it is, we offer Thee our love, our hearts' praise and gratitude.

"Lord, we obey Thy call;
We lay an humble claim
To the salvation Thou hast brought,
And love and praise Thy name." J. J.



THE EXAMPLE AND INFLUENCE OF LYDIA

It requires no demonstration that the example of professed Christians is far-reaching in its possibilities. By their attitude and conduct they can influence their fellow-members and outsiders for good or evil. Paul writes (Phil. 3:17), "Mark them which walk so as ye have us for an ensample." Likewise we read (1 Peter 2:12). "Having your conversation honest among the Gentiles that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Scripture abounds with good and evil examples in low and high places. We here fix our attention upon the woman Lydia who, in a quiet and modest manner, profoundly influenced an entire congregation for good.

Paul with his companions Silas, Luke, Timothy and perhaps others had crossed over into Europe from Asia in response to the Macedonian call, Come over and help us. They headed immediately for the chief city of that region: Philippi. It was Paul's custom, when he came to a new city, to go to the Jewish synagogue or church and make that the center of his preaching activity, as long as the Jews tolerated

it. In Philippi he could not do that, because there were not enough Jews there to have a synagogue. He knew that in such cases it was the custom of the Jews to meet for worship beside some stream, since much water was used in their religious rites and ceremonies. And so on the first Sabbath day he walked along the bank of a river until he came upon a group of women engaged in prayer. He sat down among them and told them about Jesus, testifying that Jesus was the Savior whom God, for the past 4,000 years, had promised to send into the world and for whose coming all faithful Jews had been waiting with intense longing. God blessed his message so that he made at least one Christian convert, a woman by the name of Lydia. Read Acts 16:13-15.

This Lydia was a business woman. She sold purple dyes. Originally she had resided in Thyatira in Asia but had come to Philippi because there was a better market for her wares in that city. She was a business woman, seemingly a successful business woman, but she was not, like the general run of business people today, all business. No, she was concerned about her soul.

Originally she had been a heathen, a worshipper of idols. The heathen religion with its many gods, however, did not satisfy her soul, and when she became acquainted with the Jewish religion with its one God, its lofty moral teachings and especially its prophecies of a Savior to come, she renounced her heathen religion and became a Jewish proselyte, a worshipper of the true God of Israel. And when there on the river bank she heard from the lips of Paul that the promised Savior had appeared in the person of Jesus of Nazareth who by His suffering and death on the cross had atoned for all sin, she believed in the name of Jesus. But she did not stop there. She passed the good news on to the members of her household and saw to it that they too were instructed and baptized in the Christian faith.

However, her contribution to the cause of Christianity in Philippi did not end with that. She perhaps did more toward the founding and upbuilding of the Christian congregation in Philippi than any other single individual, man or woman, of that city. Her sex and her sense of Christian propriety prevented her from assuming the reins of public leadership, according to the principle laid down by Paul: "Let your women keep silence in the churches. I suffer not a woman to teach nor to usurp authority over the man." But in spite of these limitations imposed by God Himself, this fine Christian woman Lydia, in her quiet and modest way, did much to advance the cause of Christianity in Philippi. After her conversion and baptism she said to Paul and his companions, "If ye have judged me to be faithful to the Lord, come into my house and abide there." She offered to board and lodge these messengers of God free of charge in her

own home. They did not want to at first. They did not want to impose upon her to that extent. But we are told that she constrained them. She would not take No for an answer. She was so happy in Jesus that she wanted to show her appreciation in this substantial way. Paul and his companions were therefore able to carry on their Gospel work in Philippi without any cares and worries about their daily bread.

It appears also that the house of Lydia became the regular meeting place for the Christians of that city, for we are told that Paul and Silas after their release from prison and before departing from the city went once more to the house of Lydia to speak words of comfort and farewell to the brethren assembled there. Truly this woman did much for the cause of Christianity in Philippi.

Thank God that this spirit has not altogether died out in our day. Many a young pastor or missionary, called into a new field, has come with fear and trembling, feeling incapable of carrying on the work alone and single-handed, and then found waiting for him some good Christian man or woman who opened their doors to him, gave unstintingly of their hospitality and paved and smoothed the way for him in every possible way, so that, heartened by such unexpected support and cooperation, his gloom and doubts departed, and he entered upon his work with joy and zeal. Who knows how much such good Christian souls have contributed to the success of the home mission work of our Synod? They may operate quietly and modestly; they may remain in the background, but God knows them, and in His sight they are the salt of the earth and precious jewels in His Kingdom.

It is interesting to note to what extent the liberality and generosity of Lydia, the first Christian convert in Philippi, left its impress upon the entire Philippian congregation. No one need be told that every congregation has its own peculiar characteristics, that certain virtues abound in one congregation which are not found in the same measure in another, and that certain sins and vices are more rampant in one congregation than in another. We find, for instance, that two congregations located in the same section of the country and in the same circumstances nevertheless differ widely from one another in respect to their liberality toward Christ's kingdom. How are we to account for that? If you investigate, you will find in many cases that the one congregation was liberal from the very beginning and the other just the opposite. The charter members usually leave their mark upon a congregation for a long time to come. We like to do what we see others do. We are inclined to follow the fashion set before us. There is great power in example. If we notice that our fellow-members are worldly, then we are apt to become worldly too. If we see that others are devoted to the cause of the church, we are spurred on to follow in their

footsteps. Example exerts a powerful influence upon a congregation, especially in the early stages of its history.

Now, Lydia, the first Christian convert in Philippi, also left her mark on the Philippian congregation. Hers was a liberal and generous spirit. She loved to do things for the Lord and the church, and by the force of her example she imparted much of that spirit to the congregation to which she belonged. If you will read the references which Paul in his writings later made to the Philippian congregation, you will find that he repeatedly praised it for its liberality and generosity. The Philippian congregation was the one congregation which never left him in the lurch, which continued to send him money and to support him long after he had left Philippi and was carrying on the Lord's work in other places. After receiving such a gift while he was a prisoner in Rome, Paul wrote them: "Ye Philippians know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only, for even in Thessalonica ye sent once and again unto my necessity." That was high praise. And Paul also held them up as models for others, for, when writing the Corinthians concerning the collection which he was raising for the saints in Jerusalem, he held up before them the generous example of these Macedonian Christians, testifying that in spite of their deep poverty they had abounded in liberality, for, so he says, "to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift."

From all this it is evident that the congregation in Philippi was a marvel of Christian liberality and generosity, ever willing to deny themselves that the Lord's work might go on unhindered. And who can doubt that the noble example of Lydia, the first Christian convert there, in placing her home and her possessions at the disposal of Paul and his fellow-missionaries and so, as it were, setting the fashion for the others, did much to impart that spirit of generosity to the entire congregation?

The church needs such Lydias today, Christian men and women, boys and girls, whose love and gratitude to Jesus, their Savior and Redeemer, prompts them to dedicate and consecrate themselves with all that they are and all that they have to the Lord's work. The example of Lydia too has been recorded in the Scriptures for our learning. She exerted a powerful influence for good upon her congregation. Her example was contagious. And so is yours. But is the influence which your example exerts upon your congregation an influence for good or evil? That is something worth thinking about.

I. P. F.

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SERVANTS OF TIME

Time and tide wait for no man. The saying has become a platitude in the minds of many; yet we must not be too ready to turn the edge of such a statement. Even a common-place may often plow a fertile furrow in the heart.

We are not masters, but servants of Time. The law of the hour is inexorable, and our mortal, sinful bodies are its slaves. Adam did not reckon with Time until, steeped in the sin of disobedience, he helplessly watched the approach of the evening that would bring the walking God into the Garden. Only deathless men can govern the passing hours; we are bound and regimented to their step. Pitilessly Time marches on: we are either ready to meet the demands of each passing moment, or we are not. To Time it does not matter in either case, but who dares to say that it means nothing to us? The fate of nations may hang upon the pendulum of the clock, awaiting the stroke of the hour. Our life is a constant race with the sand, measured by the Hand of God, sifting slowly into the void of eternity.

Yet it is our joy that, in serving Time well, we become its masters. The grace of Jesus Christ our Lord has made this possible. When the Apostle reminds us that we must be "redeeming the time, because the days are evil," he proclaims a victory which we have in Christ. The slaves of Time have become the Redeemers of Time. Though we must measure with the beat of the clock, we may turn its minutes and its hours to account.

Time, our master, is the servant of evil. It marks the persistent corruption of the universe, its disintegration under the pall of sin. In Time's rhythmic beat the world hears the sardonic laughter of the Evil Foe. But the children of God may turn Time's rapid flow into the channel of good. The hours strike; but we have filled them to the brim with the seeking and saving of souls, heeding well the advice

of Paul that we "walk in wisdom toward them that are without, redeeming the time."

And even greater things than this have we done with Time. We have used it to confirm our own hearts in the blessed knowledge of Christ our Savior. Time sweeps away temporal possessions and joys. The life of most of these is shorter than our own; others will be torn away from us in our death. We live, they fade; we die, they remain. The hours that brought them sweep them away as the winds of autumn strip the trees of their raiment. Yet we, who count all things as loss for the excellency of the knowledge of Jesus our Lord, have stolen a march on Time. Passing over us, we have made it to serve us, and have compelled it to leave eternity in our hearts. Though the days are evil, we redeem them; we make all things ours, whether the world, or life, or death, or things present, or things to come — for we have become Christ's, and Christ is God's.

Thus, while we heed the summons of the passing moments, we deliver them from vanity and make of them precious jewels for the crown of eternity.

E. S.



Comments

The Oxford Group in Norway This pernicious sect founded by a former Lutheran minister, built upon the foundation of religious enthusiasm or "Schwaermerei," is quite active in its endeavors to undermine the true Lutheran practice of doctrine and faith. The "News Bulletin records that the Hon. Carl J. Hambro, president of the Norwegian Storting or parliament, member of Norway's Lutheran State Church, has become an enthusiastic member of Dr. Frank Buchman's Oxford Group team.

On a visit to this country he was interviewed in New York at the Waldorf-Astoria Hotel. He told how he had invited an international team of Oxford Groupers to a houseparty in Norway in October, 1934; how they came and were met by one hundred leaders of Norwegian National life, with the result that for eight months Norway "experienced a revival." From Norway it spread to Denmark, we are told.

Mr. Hambro claimed for the Oxford Group that its effect upon the Lutheran church was enlivening, to use His own words, "It wakes it up. Before the Oxford Group came to Norway not more than 2 per cent of the people (?) attended church services. Now hamlet chapels and city cathedrals alike are crowded." Asked how the Lutheran clergy of Norway reacted

to this invasion of the Group, he replied: "Not everyone awakens to new things with equal quickness. Not everyone can respond with equal effectiveness. But we had our church leaders present, interested, and touched. We had three hundred clergy together at one meeting. The church had gone stale," he said, "she was not dead, but she no longer was afire with zeal for her task."

Thus is the poor old church to be galvanized into a spasmodic activity by the introduction of a spurious life. The Oxford Group does not believe in the effectiveness of the Gospel alone as a factor of spiritual life, either in the single Christian or the church. Where that is the case, we have religious enthusiasm, but no real life. Consider John 8:31.32: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

* * * *

Rockefeller and the Church Denominations John D. Rockefeller, Jr., has stirred up some dust in his letter to the Northern Baptist Convention concerning his gifts to that denomination, to which he and his father have belonged time out of mind. His letter, in part, states: "Hereafter such sums as I may donate to general religious work, it is my present thought to contribute to specific projects, chiefly inter-denominational or non-denominational in character, which interpret the Christian task in the light of present-day needs and which are based not so much on denominational affiliation as on broad, forward-looking principles of co-operation."

To justify this future policy, evidently, he goes on to say in his letter: "I believe in denominations — insofar as they make necessary provisions for individual variation in religious experience. I recognize the significance, the beauty, and the helpfulness of ritual and creed as developed by different denominational groups. What gives me cause is the tendency inherent in denominations to emphasize the form instead of the substance, the denominational peculiarity instead of the oneness of Christian purpose. I have long felt that this denominational emphasis is a divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men."

Possibly the Baptists have themselves to thank for this stand of their most munificent contributor. The Baptists, too, have been misled by the modernistic cry of unionism and disregard for a sharply stated creed. They have not insisted upon the fundamentals of the Christian creed.

The modernistic view of denominations and their insistence on fundamental creeds is well expressed by that prophet of unionism, the Christian Century. To quote from its editorial on Mr. Rockefeller's letter, "The attitude expressed in Mr. Rockefeller's decision

will be understood by more earnest men and women today than ever before. The denominational appeal is fast fading out. The doctrinal distinctions have long since lost their reality. The morale of the membership is deteriorating. Today's generation of youth is two generations removed from a family life and a community life in which denominational morale was inculcated. . . . Even in theological seminaries students preparing for the ministry and expecting to labor within a particular denomination are with difficulty persuaded to study the history and the doctrines which are supposed to distinguish their own communion. **They call it a waste of time** (underscored by the ed.). Denominational colleges have lost all special significance."

Just how far the wish is the father of the thought in this screed by the editor of the Century, let others judge. It is safe to say, however, that the wilful ignorance betrayed here by the Century is not uncommon. The sects have thrown overboard all creeds. Among them the preacher can well shift from Baptist to Methodist, or Congregational, or even Presbyterian, without any qualm of conscience of creed, for they had none to begin with. Emphasis is laid on life alone and not on doctrine. In their blindness they cannot see that they cannot produce spiritual life without true doctrine.

But the wilful ignorance displayed here, of which we spoke, is the ignoring of denominations that still cling tenaciously to a creed, such as our Lutheran church, for example. That the horrible conditions obtaining in the modernistic theological seminaries of the day do not obtain in our circles is a negligible fact to the editor of the Century and his ilk. But let us not forget that we Lutherans are fast becoming a church that must stand alone against the unionistic and godless trend of the times. Nor let us forget that it is by the grace of God alone that we still have the pure doctrine of salvation to confess in our creed. It is for us to thankfully acknowledge this grace of God, and to do everything in our power to uphold this pure Gospel vouchsafed us by our gracious Master. All of us, preacher and the man in the pew, must be alert to defend the God-given truth at all cost, for the devil's wiles are ever on watch to betray us. One method of his betrayal is to get us to depend too much upon the gifts of the very rich, like Mr. Rockefeller.

* * * *

The National Anthem Many who had been led to believe that the League of Nations and the Kellogg Peace Act would automatically end all war have been somewhat disillusioned by recent events. Instead of finally realizing that such artificial measures will never change swords into plowshares and weld all people together in the bonds of peace, our intellectual leaders are still continuing

along the same course. Some of them are now advocating ideas that almost border on the ridiculous.

A few weeks ago, Dr. John L. Tildsley, Assistant Superintendent of New York City's schools, voiced his opinion against the rule requiring the city's pupils to sing the national anthem once a week. "I am not a pacifist. I believe in peace, though I sometimes think it is necessary to fight. But 'bombs bursting in air' is not the kind of patriotism we want in our pupils." What a shock that remark must be to those who fought so heroically to have this rule adopted. In their estimation the singing of the national anthem was the very thing to instill real patriotism in the hearts of the young. Now they must hear that their suggestion was dangerous, that the singing of the national anthem may breed war, and that bursting bombs and glaring rockets dare not be suggested to us Americans if we want to rear a generation to whom war is unattractive. If national anthems are the sources of patriotism, if ours is too warlike and consequently a hindrance to perpetual peace, the solution is simple. Write a new one.

If Dr. Tildsley feels that his fears are well founded and that the omission of these words will help the cause of peace considerably, he evidently has not thought his proposal out to its conclusion. Does not consistency demand of him that he inaugurate steps against the United States Marine Band and the playing of this anthem? Otherwise some one may think of the words when he hears the tune and simultaneously reach for his rifle. Or he could ask for a law requiring all radios to be shut off when this part of the program goes on the air. Should he not also insist upon having the statues of Grant and Sherman and others torn down at once before their martial pose creates still more havoc? Should he not — and so forth.

Here we again have an example of the pitiful weakness in a system of education that can guard against war and everything detrimental and undesirable only by attempting to remove such dangers and temptations, instead of by building up within the individual a power of resistance against temptations so numerous that they can not all be removed anyway; and for every temptation so removed, at least one new one will spring up. Every one ought to be able to see the folly and hopelessness of that kind of procedure and training.

If the heart is right, the resistance is there. Christ and His teaching alone will set the heart right. He brings peace to the soul, and with it the desire for peace with all men. His children will love even their enemies and bless those who persecute them. Having put on Christ, they can resist the forces of evil in whatever form they appear. They will live in peace, because the Christ who redeemed them makes them

peaceful. For their sake the national anthem need not be re-written or deleted in part.

This should also remind us that we in our schools are not operating with means that are ineffective and inadequate, that we have the one thing needful, and that we shall be unfair to ourselves and to our country if we fail to make proper use of this opportunity.

* * * *

S.

God's Recipe For Christian Giving

We copy the following from the "Living Church," because we believe it presents clearly the true methods and motives of church contributions. It is labelled

St. Paul's Plan of Church Finance
(1 Cor. 16:2)

Periodic: "Upon the first day of the week."

Worshipful, habitual; prayerful; cheerful.

Personal: "Let each one of you."

Each man, each woman, each boy, each girl; no proxies, no merging.

Provident: "Lay by him in store."

Forehanded; deliberate; thoughtful; intelligent.

Proportionate: "As he may prosper you."

Generous; careful; responsible; faithful.

Preventive: "That no collection be made when I come."

No deficit; no interest on loans; no worry; no retrenchment. — Baptist Standard.

* * * *

Among the Doctors The Lutheran Brotherhood, a life insurance association, staged a "demonstration" of Lutheranism in the Minneapolis Auditorium November tenth. The attendance of 10,000, as anticipated by the press agent, was realized about fifty percent. On the evening of November 11 the Lutheran Welfare Society celebrated its thirtieth anniversary with a banquet.

Between these two events a Lutheran State Pastoral Conference was sandwiched. It was sponsored by the Brotherhood. Invitations were sent to the 1271 Lutheran pastors representing the 19 Lutheran bodies in Minnesota. It was to be a free, informal conference. Externals pertaining to home missions, educational institutions, and welfare work were to be discussed with a view to cooperation, or at least coordination, in these fields in Minnesota.

About two hundred attended the sessions. Doctors were there by the dozen, outstanding spokesmen in their respective bodies. But there was also a liberal sprinkling of the common garden variety of pastors. There were professors of theology, college presidents, synodical presidents, institutional missionaries, welfare workers, pastors of very large urban churches, missionaries from struggling country parishes, several laymen, a few women.

The high light of the meeting was a presentation of the present status of Lutheranism in Minnesota pertaining to doctrine and practice. The survey was clear, impartial, courageously unsparing, dispassionate, irenic. A frank and thorough discussion of this paper by Dr. T. F. Gullixson, might have led to beneficial results.

But the discussion at once went far afield. Some spoke much and often. Others preferred Milton's "blameless silence." Among the former was a ubiquitous and loquacious doctor, who rejoiced that "our hearts have brought us together today," and that we should have a hard time "to make our heads conform to the feelings of our hearts." "Spontaneity" had prompted this gathering. Such spontaneity was always "the advance guard" of any new and worthwhile movement in the church; that it was a pity that such spontaneity was always "hindered by official opposition" and curbed by ecclesiasticism." The thought came to the writer that the plea for the right to spontaneity is usually the cliché of modernistic liberals.

It seemed that this doctor had read a recent book on the problems of Lutheran union. And he did not like it, frankly. He declared that the incriminating material in said book had been obtained by "snooping around," that such a "card index of synodical sins" proved nothing beyond the fact that we are all sinners," and that "it ought to be burned." He went on to say, "We Lutherans of Minnesota can exert a tremendous power. We are a little more than 40 per cent of the Christian population of the state." Later in the day this same man said, "We should in some way give expression **politically** to the state planning commission that due regard be given to the contribution made to education by our church schools." And a resolution to this effect was adopted.

More sober was the next speaker, evidently of the same synod, who replied, "There should be no conflict between head and heart. Let us not act on emotions. Let us not demonetize our heads and run off into sentimentalism. Let us beware of getting into the same condition as the other Protestant American churches, who have lost their head, and therefore have no right to existence."

Finally another doctor got the floor to unburden his heart in protest against the deplorable situation that the meeting had not been opened with prayer. He prefaced his remarks by referring to the make-up of the gathering as "the Missouri Synod and the rest of us." "We are back to where we were fifty years ago. I wonder what God in heaven thinks of us that because of **diplomacy** we dare not open this conference with prayer. If we are brethren in Christ, we should talk to our Father in heaven together." His remarks were seconded by another, of a different synod, who wondered "what the laymen, who had

sponsored this meeting, would say when they learned that for diplomatic reasons we refrained from giving expression to the fact that we do recognize one another as brethren in Christ."

While a sober-minded doctor injected the remark that it was unfair to speak of "the Missourians and the rest of us," since there were "fifty-seven different varieties of Lutherans represented here," it was evident even to a casual observer that the classification into two camps was quite nearly correct, at least as far as the various synods became articulate. The writer does not know how many of the nineteen bodies were represented. Of the Wisconsin Synod only three members were present.

There was much talk about "disastrous overlapping of mission fields," of inefficiently served "pumpkin-vine parishes," of a straining of the Tenth Commandment" in seeking to gain members for the purpose of padding mission statistics. Such arguments were likely sincere. But they gave evidence of sentimentalism, loose thinking, and an indifference toward fundamental differences in doctrine and practice.

Differences in lodge questions and on "sola gratia" were openly admitted. But again and again it was stated by venerable doctors that our agreement on the Lutheran Confessions was sufficient basic unity for cooperation of effort. The emergency is great: that was stressed with pathos again and again. The gross immorality and the shocking inroads of Modernism in our country (both the result of indifference to God's Word!) are a greater emergency than that which we faced during the World War, when we had to supply pastors for the army camps. At that time we found we had enough common ground for harmonious cooperation. Why not now? If we do not stick together now, the "steam roller will flatten us out."

Said one prominent doctor, with an itch for unionism, "In 1917 (referring to the Norwegian Merger on the basis of the Opgjoer) we believed that we had found that we could cooperate even though we knew there was not entire agreement on all points of doctrine. The early Christians, when they united in the Creed, surely did not come to an absolute unity on every minute point of doctrine. We may not agree on all points of doctrine, and certainly we do not in practice, but there are enough points of contact for us to work together." The color of this doctor's theology may be further ascertained from the challenge he issued to the audience when he said, "I want a definition of unionism, but I want it based on the Word of God, and not on an Aristotelian philosophy. And I want to know why we cannot pray together."

There was great eagerness to wed, but strong reluctance to woo.

The voice of the Synodical Conference was heard but little. Only two men spoke, one a Missourian,

the other a Slovak. But their utterances were factual, clear, uncompromising, but showed a willingness to cooperate as soon as their Scripturally grounded scruples of conscience were removed. Said one, "Unity of faith is paramount. If that is once established, cooperation will be natural and permanent." But it was a voice in the wilderness. The closest that any of the other delegates came to the position of the Synodical Conference was a statement by the author of the introductory essay when he said, "Cooperation must be based on a collective statement of a unity of faith." But he did not seem to be aware of having that correct statement by saying in the same breath, "I do not see how any pastor's conscience will be violated by the coordination such as has been proposed here."

The upshot of the report of the group meeting on welfare and institutional work was that the work of the various Lutheran bodies engaged in this form of inner mission work in Minnesota "is to be coordinated in a manner that will not violate the doctrinal standards of the constituent groups."

An informal committee of three men, representing the three major groups (United Lutheran Church, American Lutheran Conference, Synodical Conference), was appointed to continue, in an entirely informal way, the aims of this conference. This committee may expand itself at its direction. A similar state conference may be called next year. The Brotherhood is eager to carry on its program for Lutheran union; but with or without unity seems immaterial to them. But here and there it seemed to become apparent to some of the delegates that perhaps it would be better if Lutheran pastors of various doctrinal shades would meet in smaller groups throughout the state and frankly discuss the differences that separate us.

The conference was interesting, enlightening, disillusioning. But to one who has read "What is Lutheranism?" by Vergilius Ferm it was not surprising.

— Minn. Corr.

* * * *

Fun in the Church Theoretically our church members know that the Church exists solely for the purpose of preaching the Gospel and saving the souls of men. Practically, however, that knowledge often seems to sink into the background. A pastor recently quoted a woman as saying, "I have had more fun in this church in one year than I had in the other church in forty years." The remark was made in all simplicity of mind, but it goes to show the dangers which those churches are running into which consider it necessary to compete with the world and to hold the people by means of a highly spiced diet of parties and entertainments. If you do not "have fun" in your church, do you get impatient with its methods as antiquated and behind-the-times?

Hardly anything can be more fatal to the church than to turn it into an amusement hall. The Gospel may still be preached in that church and souls may still be saved there, but the members, especially the young folk, will more and more gather the impression, so delightful to the old Adam, that the Church is not there to feed the soul but to have fun. I. P. F.

From a Wider Field

IN THIS MOST BLESSED CHRISTMAS-TIDE

By H. A. Brorson

(Translated by N. J. Hong)

In this most blessed Christmas-tide
We should be joyous truly,
And use our skill, whate'er betide,
To praise God's mercy duly.
Round Him who throned above the skies,
But now in lowly manger lies,
In spirit we assemble.
Thy praise, O Savior, shall resound
Unto the world's remotest bound,
That all the earth shall tremble!

A little Son of David's root,
Who is true God eternal,
To save the world by sin subdued,
Did leave His home supernal.
It grieved His soul to think upon
That all the world should be undone;
It pierced His heart full tender.
Moved by such deep and boundless love,
He came to us from heaven above,
Our Savior and Befriender.

For this our fervent thanks we bring,
Though lowly be our station.
Hosannas, hallelujahs ring
Through every clime and nation!
God's ark is come into our camp!
We hail with song the victor's tramp,
Our hearts with rapture bounding!
We sing the peace that knows no bound,
That deepest hell with fear profound
Shall hear our anthem sounding.

God's righteous anger now is gone;
Full pardon He doth offer;
For He hath sent His only Son
For all mankind to suffer.
Then be it known both far and near
That God His Son hath sent to bear
Our sin and sore affliction!
Who would not, then, right joyful be,
And leave his woe and misery
To Jesus' benediction?

As midnight shades are ne'er so dark,
But with the sun they scatter,
So deepest troubles leave no mark
When right I view this matter:

That God, who from eternity
Full tenderly hath cherished me,
Is now become my brother!
I'll ne'er forget that at His birth
The angels chorused: **Peace on earth,
And good-will each to other!**

And should my song at times be blent
With tears and deepest sighing,
Ne'er shall the cross which God hath sent
Suppress my song undying.
For when the heart feels most depressed,
The harp of joy is tuned the best,
More sweetly to be ringing.
The cross itself, when Jesus will,
Shall raise my drooping spirit, till
With joy it breaks forth singing.

Hallelujah! Our battle's won!
Who now would yield to sorrow?
Who would despair when clouds are gone,
And radiant dawns the morrow?
Lift up your voice, God's ransomed host,
And roll your song from coast to coast!
This joy is all-transcending!
Hallelujah! Hallelujah!
God's Son is mine! I journey now
With Him to bliss unending!

THE MIRACLE OF LOVE

Once again we have come up to the holy Christmas season, the dearest, happiest time of the whole year. How I wish every one felt its true beauty and significance! Yes; it is Christmas! Don't you love to recall the sweet old story you have heard all your life about the coming of the Christ-child? The story means more today than it ever did before. The world needs the hope and peace and joy of the Babe of Bethlehem even more than it did in the early days. There surely are a great many broken hearts and wrecked homes and a great deal of misery, despair, and sorrow that only the Christ can cure. They all need His comfort and hope and help.

Of course, Jesus is here always; but He seems to come again every Christmas when so much is told over and over about His birth. It brings Him so much closer. Why, He is actually one of us, as John clearly indicates when he says: "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

Christ, the Savior, is no shadowy, unreal being. He is really born, a real Babe, wrapped in swaddling clothes, in a definite place, at a definite time in human history. It was a true human birth; it was a true human body. There was with equal truth a human soul. John is right!

"The Word was made flesh." "The Word," the eternal, only begotten Son of God who was with God in the beginning, who was in the Father's bosom, who was Himself God from eternity, who created the

world and everything in the world, this divine Son takes to Himself body and soul, is born of a woman, like unto us all in every point save one: He had no sin. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." This is something that human reason never could have evolved, and which it will never comprehend. Here is a plan that was not conceived on earth; here is a plan that was born in heaven! For it is a mystery: God a man; the Son of God a son of man; the Word a child; the Life a mortal being; the Eternal Light in the midst of darkness. What a marvel is this!

Can you understand it all? No. Will you believe it? Yes! Why? Because God says so, and with Him nothing is impossible; because it had to be that way, if we poor, lost and condemned creatures were to have deliverance. What love in God, what mercy in Him, to send His only Son in flesh and blood to us! Your heart must be harder than flint if this inestimable gift of God does not move it to unbounded gratitude and joy. Stand and marvel, believe and give thanks, for the miracle of love: "The Word was made flesh."

"And dwelt among us." God's promise was fulfilled, His Son came down to us and dwelt among us. He dwelt among us, not to rule with worldly pomp and power, but to live in a humble carpenter's shop, to surround Himself with the destitute and despised, to walk and talk with them. Publicans and sinners, harlots and murderers, were numbered among His friends. The floor of a ship, the stone of the field, were not too hard for His divine head to rest upon.

Yes He was "full of grace and truth." No one has ever seen God. But Jesus has revealed God in Himself, in His own person, in His own nature, in His own Word. He has revealed Him as a God of grace and goodness. Were He not a God of grace, how could He have loved us who are unworthy of His love? How could He have forgiven sinners, comforted the sorrowing, and taught the unknowing? How could John ever have written: "Of His fulness have all we received, and grace for grace"? He has sufficient grace for all who come to Him. His grace is ever new. He daily fulfills the promise: "Whosoever hath, to Him shall be given, and he shall have more abundantly." David, Nicodemus, Mary Magdalene, Peter, and Paul will testify, that Jesus was "full of grace." Surely, you know it, too!

But He is also the Truth, the Truth from whom all truth goes out. Everything spoken or done by Christ, the Word, is truth. He Himself declared: "I am the Truth." What God has promised is assured in Christ. Jesus is the "Yea and Amen" to every word and every promise God ever uttered. He it is who brings the plan of eternal love to its triumphant close. And He leads us into His truth. The poor

human heart, polluted by the poison of Satan, cheated by the leaky cistern of human wisdom, misled by the will-o'-the-wisp of human speculation, deceived by the veneer and vanity of this world, faltering in the darkness of doubt and unbelief, will find in Jesus the truth to quench the burning thirst for pardon and peace, and in that truth the fountain of everlasting life. O wondrous message: "He dwelt among us full of grace and truth"!

"And we beheld His glory, the glory as of the only begotten of the Father." So, though He had become man, He still was and is the only begotten of the Father, of the same essence with the Father — true God. The angel proclaimed the Babe in the manger to be "Christ the Lord," that is, the Jehovah, the great God; and St. John corroborating this statement says: There is no doubt about it, "we beheld His glory," we are witnesses thereof; His was a glory exactly like that of the Father. He and the Father are ONE.

And now, what is this glory that John and his fellows beheld? Christ's glory was visibly manifested at His baptism, transfiguration, and ascension. It was to be perceived in His miracles, for He performed those marvelous deeds in His own name and by His own power, as only God can do. At Cana He turned water into wine. That was a miracle, an act of omnipotence. "And they beheld His glory," says the evangelist who records that deed. So this act of omnipotence was a manifestation of His glory. He who is omnipotent is God. Christ, then, is God! This glory John beheld with wonder and amazement. Christ stilled the tempest-tossed Sea of Galilee — "and they beheld His glory." He healed the leper — "and they beheld His glory." At Nain He raised the widow's son — "and they beheld His glory." The disciples saw that this man Christ was more than a mere man; they knew that He was also true God. They saw His glory; unmistakably, undeniably it radiated from His holy person. For that reason John later writes: "We have seen and do testify, that the Father sent the Son to be the Savior of the world." The disciples gradually rose from the opinion that He was the Son of the carpenter to the confession which burst from the lips of Simon Peter: "We believe and are sure that Thou art the Christ, the Son of the living God."

And today His glory still shines forth out of every word He spoke; hidden, of course, from the carnal-minded, unrevealed to the blindness of human wisdom. They do not see His beauty, for to them He is offensive; they have been blinded by Satan, the God of this world. But those hearts that hunger and thirst after righteousness and peace shall behold His glory, for of them Paul says: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ."

Come, then, let us hear, see, take! Hear His truth, see His glory, take His grace! Then shall we keep Christmas aright. Then shall we be saved.

K. F. K.

CHRISTMAS SADNESS

It is but natural, that at such seasons, at which we review God's bountiful blessings toward us, both spiritual and material, we think also of such who do not share these blessings with us. It is this fact, which injects not a small note of sadness into Christians' Christmas happiness. Much as they appreciate and rejoice over God's goodness toward them, they cannot but feel sorry for those whose Christmas is barren and bleak. This applies first of all to those who lack the common necessities of life and the wherewithal to provide the customary festivities so dear to the heart, especially of children. Particularly do Christians pity such who not through mismanagement or squandering, but through unavoidable circumstances must eke out a bare existence, and they gladly join with other Christians in bringing sunshine into such homes in the form of clothing, food, toys, and the like. Much greater, however, is their sadness, when they think of those who are without God and without hope in this world, who know nothing of the Savior and the priceless spiritual blessings which He came to bring. More than 50 per cent of our national population, we are told, has no connection with the Christian Church, and about seventeen million children receive no Christian instruction.

Of course, the circumstances are not alike with respect to all of these. Many of them, both old and young, are wilfully ignoring, spurning every invitation to come to church or Sunday school, refusing stubbornly to curtail their enjoyment of Sunday rest or recreation. While one naturally feels sorry that they take such an attitude and thus refuse to consider the things which belong to their eternal peace, yet one feels more keenly about those, especially in heathen lands, to whom the Gospel of Jesus Christ has not yet been brought.

As we therefore prepare anew for the gladsome Christmas festival, to hear again the good tidings of great joy, let us be inspired to do our part, that they may become what the angel intended them to be, namely good tidings of great joy, which shall be to all people. If we are so situated, that we can afford to bring a basket of food or a much-needed article of clothing to a poverty-stricken neighbor or friend, let us also make a special and generous Christmas offering for missions, which at the present time are so sorely in need of funds. Is it not strange, that we celebrate the birthday of our Savior, but instead of bringing gifts to Him, we distribute them among each other? How inappropriate it would seem in our homes, if on the birthday of our loved ones we made gifts to every-

body but the one who has the birthday! When planning our holiday gifts this year, let us include on our list first of all a generous gift for our Savior and His kingdom, and then also some cheer for the needy and in that way dispel some of the sadness which would mar our gladness. — Sel.



THE NEXT MEETING OF THE EV. LUTH.
SYNODICAL CONFERENCE
OF NORTH AMERICA

will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned would respectfully request such invitations from congregations affiliated with the conference. The meeting will take place in August and approximately 125 delegates are expected to be present. Professors Th. Laetch and Th. Hoyer will read papers on the Holiness of God and Union Movements.

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

REPORT OF THE COMMITTEE
ON HYMNOLOGY AND LITURGICS

(Continued)

No. 390. Lord, Ever Help Us to Retain

1. Lord, ever help us to retain
The Catechism's doctrine plain,
As Luther taught the Word of Truth
In simple style to tender youth.
2. Help us Thy holy Law to learn,
To mourn our sin and from it turn
In faith to Thee and to Thy Son
And Holy Spirit, Three in One.
3. Hear us, dear Father, when we pray
For needed help from day to day
That as Thy children we may live,
Whom Thou in Baptism didst receive.
4. Lord, when we fall and sin doth stain,
Absolve and lift us up again:
And through the Sacrament increase
Our faith till we depart in peace.

No. 523. Help, Savior, Help in Fear and Need

1. Help, Savior, help in fear and need;
Be merciful to me, I plead.
Though Satan, world, and sin combine
Against Thy child, I still am Thine.
2. My Lord and God, I trust in Thee.
Why shall I fear? Thou are with me.
Thy help, Redeemer, I implore;
If I have Thee, what need I more?
3. Therefore my happiness is great;
I am content, for Thee I wait.
I trust in Thy dear name, O Lord;
Abide with me. Thy help afford.

No. 565. I Know of a Sleep in Jesus' Name

1. I know of a sleep in Jesus' name,
A rest from all toil and sorrow;
Earth folds in her arms my weary frame
And shelters it till the morrow;
My soul is at home with God in heaven,
All sorrows are past and over.
2. I know of a peaceful eventide;
And when I am faint and weary,
At times with the journey sorely tried,
Through hours that are long and dreary,
Then often I yearn to lay me down
And sink into blissful slumber.
3. I know of a morning bright and fair
When tidings of joy shall wake us,
When songs from on high shall fill the air
And God to His glory take us,
When Jesus shall bid us rise from sleep, —
How joyous that hour of waking!
4. Oh, that is a morning dear to me,
And oft, o'er the mountains streaming,
In spirit its heavenly light I see,
As golden the peaks are beaming;
Then sing I for joy like birds at dawn
That carol in lofty lindens.
5. God's Son to our graves then takes His way,
His voice hear all tribes and nations;
The portals are rent that guard our clay,
And moved are the sea's foundations.
He calls out aloud: "Ye dead, come forth!"
In glory we rise to meet Him.
6. Now opens the Father's house above,
The names of the blest are given.
Lord, gather us there; let none we love
Be missed in the joys of heaven.
Vouchsafe Thou us all a place with Thee;
We ask through our dear Redeemer.

Norwegian Hymnary.

No. 312. Now I have Found the Firm Foundation

1. Now I have found the firm foundation
Which holds my anchor ever sure,
"Twas laid before the world's creation
In Christ my Savior's wounds secure, —
Foundation which unmoved shall stay
When heaven and earth will pass away.
2. It is that mercy never ending
Which human wisdom far transcends,
Of Him who, loving arms extending,
To wretched sinners condescends;
Whose heart with pity still doth break
Though we may seek Him or forsake.
3. Our ruin God hath not intended,
For our salvation He hath yearned;
For this His Son to earth descended
And then again to heaven returned;
For this so patient evermore
He stands and knocks at our heart's door.
4. O depth of love, the sea revealing
Wherein my sins all disappear;
In Christ my wounds find perfect healing,
There is no condemnation here;
For Jesus' blood through earth and skies
Forever "Mercy! Mercy!" cries.
5. I never will forget this crying;
From mercy I shall not depart,
And when o'er all my sins I'm sighing,
I gaze into my Father's heart;
For mercy there still dwells for me
As wide and boundless as the sea.
6. Though I be robbed of every pleasure
That makes my soul and body glad,
And be deprived of earthly treasure,
And be forsaken, lone, and sad,
And my desire for help seem vain,
His mercy shall with me remain.

7. Though earthly trials should oppress me
And cares from day to day increase,
Though earth's vain things should sore
distress me
And rob me of my Savior's peace,
Though I be brought down to the dust,
Still in His mercy I will trust.
8. When all my deeds I am reviewing,
The deeds that I admire the most,
I find in all my thought and doing
That there is naught of which to boast.
Yet this sweet comfort shall abide —
His mercy still is at my side.
9. Let mercy cause me to be willing
To bear my lot and not to fret.
While He my restless heart is stilling,
Let me His mercy not forget.
Come weal, come woe, my heart to test,
His mercy is my only rest.
10. I'll stand upon this firm foundation
As long as I on earth remain;
This shall engage my meditation
While I the breath of life retain;
And then when face to face with Thee,
I'll sing of mercy, great and free.
(To be continued)



FROM THE ADMINISTRATION

To the Churches of our Synod:

The first six months of the current biennium are rapidly drawing to their close. It is only natural that our thoughts at this time turn toward the finances of our Synod.

We came home from New Ulm full of hope that our finances would begin to show a strong upward trend. In this we have not been disappointed entirely. The first five months of this fiscal year have given us an increase in receipts of \$3,000 over the corresponding months of the preceding year. We thank the Lord for this blessing.

But we must remember that our expenditures too will be greater than those of the fiscal year 1934-1935. If we are not to slip back again, we must begin to give in excess of our contributions during these five months. In fact, we should strive to collect the entire quota of three dollars a year per communicant member. As has been stated before, the collection for the retirement of our debts will be of no avail if we fall behind in our collections for current expenditures.

May we not ask you churches to give this matter earnest attention in your coming annual meetings? Keep in mind that **we need the cooperation of every congregation.**

Let a full report be made on the needs of the Synod and on the contributions sent in by your

church. If the report is not favorable, show your people what it means that a congregation falls behind. If, for instance, a congregation raises only one half of the required amount, this means that it has, as far as it is concerned, closed one or two of our educational institutions or discontinued our Indian mission or a large part of our home missions. We are sure that you will find no member in your church who will be willing to suggest that we close Northwestern College or withdraw our missionaries from Arizona. And we are just as certain that your congregation, once it has begun to realize its relation to the Synod, will not want to ask other congregations that are no better off financially to make up its deficit.

We plead for a thorough discussion at your meeting and your full cooperation in the endeavor to train your members to give liberally for the work of the Lord, basing this appeal on the Christmas message that tells us of the "grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

John Brenner.

OF DEBT RETIREMENT

The Debt Retirement Program will not move very fast under its own momentum. It must receive support, and plenty of it, from many people. This support could be expected to come from those who believe it would be a blessing for the work in our Wisconsin Synod if the synodical debt were removed. No argument is necessary to convince anyone who is acquainted with the circumstances that that would be a blessed relief. The statement needs but to be made to be agreed to. But it needs to be said. It is necessary that those who believe that the retirement of the debt would be a blessing and who desire that blessing should not only believe it and wish it but also say it and keep on saying it. That will at least be a start and will provide some of the needed momentum.

There must be large numbers of communicants in our congregations who hardly realize that we have a synodical debt and who in consequence cannot feel it as a burden. It is with the debt as it is with our sin. Unless we realize its presence and are conscious of its curse, we are not going to yearn for release. A first step toward debt retirement would quite obviously seem to be an effort to make as many people as possible conscious of the evil effects of the debt on our mission work. The desire to be rid of it would follow in every Christian heart.

Those officials who have to struggle daily with the problem of paying the bills as they are presented, and the members of mission boards who find themselves thwarted in their work at every turn, do not have to be reminded of the strangling effect that the debt has on all our work. But the great mass of our people do not see and feel this effect of the debt as do those

who have to struggle with it constantly, and they need to be told. It is not necessary to make a great noise about it and it is not wise to harp on it; but it is both necessary and wise to speak of it in our congregations and to arouse in every congregation the will to set our Synod free from one great hindrance to its mission work. That would in part fulfill our prayer that God's Word "might have free course and grow among us." K.

EIGHTIETH ANNIVERSARY

The congregation of Emanuel Church, Lansing, Mich., was privileged to celebrate the eightieth anniversary of its organization December 1. The two pastors of the church, F. M. Krauss and K. F. Krauss, preached the anniversary sermons, and a jubilee thankoffering was lifted. The following pastors have served the congregation during the eighty years of its existence: Chr. Volz, Adam Buerkle, John Her, C. Conrad, L. Zuber, J. Eipperle, W. Kramer; since 1909 F. M. Krauss, and since 1921 K. F. Krauss. During this period the following official ministrations have been performed: 3,124 baptisms, 1,868 confirmations, 1,221 marriages, and 1,309 burials. To God be all the glory! K. F. K.

TWENTY-FIFTH ANNIVERSARY OF CHURCH DEDICATION

Immanuel Lutheran Congregation at Greenville, Outagamie Co., Wis., on Sunday, November 3, observed with two services the twenty-fifth anniversary of the dedication of its church. In the morning service Prof. Joh. Meyer of Thiensville preached in both the English and the German language. In the afternoon service Rev. Walter Gieschen of Green Bay preached in the English language. In both services collections were taken for the work of our Synod. In the afternoon services recognition was made to Julius Seifert who has served the congregation these twenty-five years as trustee and deacon. Some renovations had been made for the anniversary celebration and a Thorwaldsen statue of Christ was placed in a niche in the altar.

In the year 1910 during the pastorate of Rev. F. Upplegger the old frame church building was razed and in its place the present red brick church edifice was erected. The first church of Immanuel Lutheran Congregation was built in the year 1866 during the pastorate of Rev. C. T. Waldt, who had founded and organized the congregation in the year 1859.

Hitherto the Lord hath helped us! To Him alone be praise and glory. L. Kaspar.

ORGAN DEDICATION

The choir of St. John's Ev. Luth. Church of Darfur, Minn., bought and presented to the church a new

Hinners Reed Organ. Price \$150.00. In a special service on Thanksgiving Day, 8 P. M., it was dedicated to the services and praise of the Lord, Pastor R. Schierenbeck of Sanborn preaching the dedicatory sermon. J. C. A. Gehm.

FIFTIETH WEDDING ANNIVERSARY

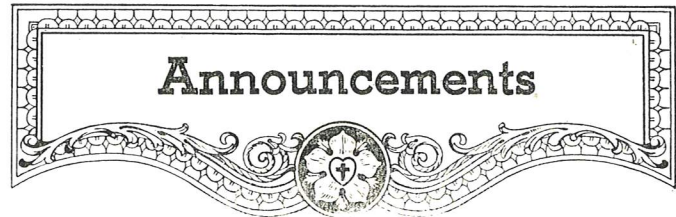
On November 26 Mr. and Mrs. Henry Mueller, members of St. Paul's Congregation of the Town of Forest, Fond du Lac Co., Wis., were permitted in God's grace to celebrate their golden wedding day. The undersigned spoke on Ps. 37:25.

May the Lord be with this beloved couple in the future as He has been in the past. E. G. Behm.

A CORRECTION

December 8 issue, Eightieth Anniversary; p. 396, line 31:

Within its sacred halls Jesus had slaked the thirst of their troubled soul. In the afternoon service the undersigned preached on Joshua 22:10-29. (The last sentence was omitted.)



NORTHERN PASTORAL AND TEACHERS' CONFERENCE

The Northern Pastoral and Teachers' Conference of the Michigan District will meet at Bay City, Mich., with Rev. M. Schroeder on January 13 and 14. Sessions will begin at 9 A. M.

Assignments: Exeg. Joh. 3, 16-36, A. W. Hueschen; Operation of the Holy Spirit in Repentance and Faith, D. Rohda; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. Hoenecke; Uebereinstimmung der Offenbarung Gottes im Gesetz, Evangelium und Schoepfung, A. Westendorf; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Was wirkt die Taufe? L. Sievert; Thou Shalt Fear God Above All Things (according to Gausewitz), C. Mueller.

Sermon: Prof. W. Schaller; G. Schmelzer.

Confessional Address: E. Rupp; D. Rohda.

Please announce early and state whether you want quarters or not. C. J. Kionka, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 14 and 15, in St. John's Lutheran Church, St. Paul, Minn., Rev. J. Plocher, pastor. Opening session 10:00 A. M.

Papers: "Exegesis on Gal. 1," Pieper; "Common Errors in Exegesis," Haase.

Communion Service Wednesday, 11:00 A. M., Meyer (Medenwald).

Everyone is to provide for his own meals and lodging.

O. P. Medenwald, Sec'y.

MISSION FESTIVALS

Twelfth Sunday after Trinity

Mears Corners, Wis. (H. O. Kleinhaus). Off'g: \$37.11.

Thirteenth Sunday after Trinity

Estelline, S. D., Mission (A. Sippert). Off'g: \$30.01.

Fourteenth Sunday after Trinity

Sleepy Eye, Minn. (W. C. Albrecht). Off'g: \$427.05.

Sixteenth Sunday after Trinity

Lakemills, Wis., St. Paul's (J. M. Raasch). Off'g: \$298.74.
Juneau, Wis., St. John's (M. J. Nommensen). Off'g: \$223.22.

Eighteenth Sunday after Trinity

Milwaukee, Wis., Div. Charity (J. G. Jeske). Off'g: \$132.97.
Lemmon, S. D., St. Luke's (E. C. Kuehl). Off'g: \$62.01.

Twenty-first Sunday after Trinity

Shadehill, S. D. (Mission — E. C. Kuehl). Off'g: \$10.36.
Racine, Wis., Epiphany (Edwin Jaster). Off'g: \$41.23.
Milwaukee, Wis., Apostles' (F. Graeber). Off'g: \$94.60.

Twenty-second Sunday after Trinity

Windsor, N. D., First Lutheran (W. F. Dorn). Off'g: \$20.35.
Oshkosh, Wis., Mart. Luth. (H. O. Kleinhans). Off'g: \$109.91.

MEMORIAL WREATH

- For Erwin Martin, Green Bay, Wis., \$1.00 for Missions, transmitted by Rev. Walter Gieschen.
For Bertha Perry, Zumbrota, Minn., died October 20, \$2.00 for Church Extension Fund, transmitted by Rev. P. E. Horn.
For Mr. Chas. Anton, Randolph, Wis., \$10.00, transmitted by Rev. H. B. Zimmermann.
For F. C. Wollenburg, Pickett, Wis., died November 15, \$13.00, transmitted by Rev. I. G. Uetzmann.
For Mrs. Hilb. Radloff of Brillion, Wis., Rev. M. Sauer, transmitted \$5.00 for Missions.
For Jacob Jooss of Brillion, Wis., Rev. M. Sauer transmitted \$5.00 for Missions.
For Rev. Paul Schulz, Ann Arbor, Mich., \$3.00 for Missions transmitted by Rev. A. Lederer.
For Rev. Paul Schulz, Ann Arbor, Mich., Trinity Church of Saline, Mich., transmitted \$5.00 for Missions.

BOOK REVIEW

Lutheran Annual — 1936. Published by Concordia Publishing House, St. Louis, Mo. Price, 15c.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1936. Concordia Publishing House, St. Louis, Mo. Price, 15c.

The above are the calendars of our sister synod Missouri. Beside the usual features offered in a book of this kind both present much which is edifying, entertaining and informative. G.

The Children's Hour. Edited by the Reverend P. Simon, M. A., Eugene, Oregon. Price, 25c per year in lots of ten or more (trial offer 8c for three months).

This is a little four-page leaflet which proposes to furnish the pupils of the Sunday school and the Christian day school with reading material of a strictly Christian character, furnishing instruction while it at the same time entertains. The editor has received some very appreciate comments from brethren on the work he is doing. Such as are reflecting on furnishing their children something else beside the usual children's paper edited by the Synod's editors, will obtain sample copies of these leaflets by applying to the editor. G.

Bible Stories About Great Men. By Albert H. Miller, Instructor in English, Concordia Teachers College, River Forest, Illinois. Published by Miller Publishing Co., Oak Park, Ill. (1036 Bonnie Brae). Price, 25c; discount in quantities.

This little booklet is intended for the pupils of the lower grades and the language and vocabulary are carefully chosen to suit this purpose. The accompanying pictures are bright and attractive. This book is well suited to serve as a Christmas gift for the little ones. G.

Proceedings of the Thirty-Sixth Regular Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Published by Concordia Publishing House, St. Louis, Mo. Price, 70c.

This is a comprehensive report of the Convention of this body held at Cleveland, Ohio, June 19-28, 1935. G.

Elementary Bible History. Following the Words of Holy Scripture. Published by Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

This is the second edition of the book. It is beautifully illustrated in very tasty colors and is supplied with valuable maps, notes, Scripture- and Catechism-Passages. This second edition varies but in a few minor changes from the first. G.

The Shepherd King. By John Clover Monsma. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, \$2.00.

In bringing the book to your attention we quote the writers words from the Preface: May I say that in its groundwork the book rests wholly upon our infallible Bible, but that considerable material also has been derived from Babylonian, Egyptian, Jewish and Mohammedan sources, and that, naturally, in an historical romance a not unimportant amount of "romancing" has been done?

The reader must bear this in mind when he reads the story; then he will not be disturbed by deviations from the Bible narrative, but will find the writer's conception of the "Father of the Faithful" quite entertaining. G.

The Epistle Selections of the Ancient Church, An Exegetical-Homiletical Treatment. By Dr. R. C. H. Lenski. 932 pages. Price, \$4.50. The Lutheran Book Concern, Columbus, Ohio.

The reviewer has not read the entire volume, but he desires to call attention to it as early as possible for the benefit of those who are preaching on the "Old Epistles" this year. Dr. Lenski treats every epistle exegetically and then offers homiletical hints. Of the latter he says: "The homiletical aid aims only to be suggestive. When I see another man's outline for a sermon, I am stimulated to try to produce a better one." He appeals: "Let us do our part to raise our pulpit ideals." That Dr. Lenski has done his part toward this end, will be gratefully acknowledged by those who avail themselves of his stimulating exegesis of the epistles. J. B.

Lutheran Faith and Life. By Dr. M. Reu. 160 pages. \$1.00.

The Lutheran Book Concern, Columbus, Ohio.

"The existing manuals for the religious instruction of adults," says the author, "whatever their merits, in my opinion suffer from two weaknesses: They provide for no instruction in Biblical history, restricting themselves to the Catechism, or they draw extensively for their form and content from the science of dogmatics."

In the first half of the book, the author gives a comprehensive view of the history of our salvation, in the second, he "offers an introduction into 'faith and life' as it should normally grow out of this revelation of God in sacred history," and he does this in a very simple form. Each chapter is followed by references to Bible text and to books on the subject treated in the chapter. Pages 142-160, we find the text of Luther's Small Catechism and the Table of Duties. Pastors seeking aid for their work in confirmation classes for adults would do well to procure and study this book. J. B.

ACKNOWLEDGMENT AND THANKS

During the past few months Dr. Martin Luther College, New Ulm, Minnesota, received the following donations:

318 sacks potatoes; 56½ sacks beets; 68½ sacks carrots; 7½ bu. tomatoes; 1 sack and ½ bu. turnips; 1 sack parsnips; 11 sacks squash; 33 sacks pumpkins; 7 sacks pumpkins and squash; 54 sacks vegetables; 3 sacks cucumbers; 19 sacks and 1 box cabbage; 3 sacks rutabagas; 13½ sacks onions; 1 sack kohlrabi; 1 basket grapes; 1½ bu. and 1 basket plums; 1 sack butternuts; 10 doz. eggs; 1 barrel, 59½ sacks, 1 pail and 2 boxes apples; 3½ sacks dried apples; 8 gal. sulphured apples; 12 sacks oats; 3 sacks corn; 1 pail wax beans; 10 lbs. peas; 6 gal. syrup; 4½ gal. sorghum; 122 lbs. sugar; 5½ gal. lard; 29 bottles catsup; 100 lbs. flour; 1 box jello; 3 gal. honey; 27 gal. jelly, jam and apple butter; 493 gal. canned goods and 66 cans vegetables; 50 lbs. laundry soap; 6 dish towels; 1 lb. green tea; 4 lb. coffee; 1 lb. breakfast food; ½ sack citron; 1 box cookies; 48 lbs. creamery butter; 30 lbs. brick cheese; 12 dressed chickens; 5 live roosters; 80 lbs. dressed pork; 6 gal. gas for truck; \$13.25 in cash.

These donations were sent us from the congregations of Rev. J. Gehm, Darfur, Minn.; Rev. H. Lau, Aurora, S. Dak.; Rev. Ernst Birkholz, St. James, Minn.; Rev. W. C. Albrecht, Sleepy Eye, Minn.; Rev. R. Heidmann, Arlington, Minn.; Rev. Im. Albrecht, Fairfax, Minn.; Rev. W. Frank,

Morgan, Minn.; Rev. P. Gedicke, Essig, Minn.; Rev. H. Boettcher, Gibbon, Minn.; Rev. P. Spaude, Lake Benton, Minn.; Rev. H. Nitz, Rockford, Minn.; Rev. W. Voigt, Hutchinson, Minn.; Rev. Edw. Birkholz, Redwood Falls, Minn.; Rev. K. Schrader, Echo, Minn.; Rev. A. W. Blauert, Olivia and Danube, Minn.; Rev. K. Brickmann, Vesta, Minn.; Rev. H. Scherf, Morgan, Minn.; Rev. R. Schierenbeck, Sanborn, Minn.; Rev. Aug. Sauer, Renville and Winfield, Minn., Rev. F. Koehler, Nicollet, Minn.; Rev. G. Albrecht, St. Peter, Minn.; Rev. Wm. Lindloff, Elkton, So. Dak.; Rev. H. Kelm, New Prague, Minn.; Rev. B. Borgschatz, Brighton, Minn.; Rev. W. Sauer, Buffalo, Minn.; Rev. E. Bruns, Delano, Minn.; Rev. W. C. Nickels, Buffalo, Minn.; Rev. K. Plocher, Litchfield, Minn.; Rev. J. Bade, Balaton; Rev. Carl Kuske, Renville, Minn.; Rev. E. Fritz, Fairfax, Minn.; Rev. G. Hinnenthal, New Ulm, Minn.

Members of the local congregation and friends from the neighborhood also provided our students with a Thanksgiving Day dinner.

To all contributors and to all who helped us gather these commodities we express our sincere thanks.

Carl L. Schweppe.

MINNESOTA DISTRICT
September, October, November, 1935
Red Wing Conference

| Rev. | Budgetary | Non-Budgetary |
|---|-------------------|---------------|
| Theo. Haar, Bear Valley | \$ 46.00 | |
| E. G. Hertler, Brownville | 9.95 | |
| R. Jeske, Caledonia | 156.15 | |
| R. F. Schroeder, Dexter | 19.88 | |
| T. E. Kock, Goodhue | 64.00 | |
| F. W. Weindorf, Goodhue, Grace | 67.15 | |
| F. W. Weindorf, Goodhue, St. John's | 230.64 | |
| E. G. Hertler, Hokah | 3.50 | |
| E. G. Hertler, La Crescent | 47.65 | |
| C. A. Hinz, Mason City | 84.01 | |
| Theo. Haar, Mazeppa | 93.00 | |
| T. E. Kock, Minneola | 42.85 | |
| A. Eickmann, Nodine | 189.00 | |
| M. C. Kunde, Oronoco | 20.76 | |
| M. C. Kunde, Pine Island | 19.16 | |
| J. R. Baumann, Red Wing | 130.00 | |
| R. Jeske, Union | 41.75 | |
| Paul E. Horn, Zumbrota | 317.00 | |
| Total | \$1,582.45 | |

St. Croix Valley Conference

| | | |
|--|-------------------|------------------|
| O. P. Medenwald | \$ 101.34 | |
| Wm. Franzmann, Baytown | 326.61 | |
| G. F. Zimmermann, Cady | 22.00 | |
| O. P. Medenwald, Clear Lake | 17.80 | |
| L. W. Meyer, E. Farmington | 247.11 | |
| A. H. Baer, Hastings | 155.72 | 6.00 |
| Paul C. Dowidat, Minneapolis | 711.00 | 125.00 |
| R. C. Ave Lallemand, North St. Paul | 225.00 | |
| Wm. H. Schweppe, Nye | 72.92 | |
| Wm. H. Schweppe, Osceola | 9.50 | |
| E. W. Penk, Prescott | 57.00 | |
| W. Schweppe, St. Croix Falls, Redeemer | 50.75 | |
| Otto E. Klett, St. Croix Falls | 50.00 | |
| G. A. Ernst, St. Paul | 445.95 | |
| J. Plocher, St. Paul | 595.12 | |
| C. P. Kock, St. Paul | | 40.00 |
| J. W. F. Pieper, Somerset | 18.52 | |
| J. W. F. Pieper, Stillwater | 167.00 | |
| M. C. Michaels, Woodville | 75.00 | |
| Total | \$3,348.34 | \$ 171.00 |

Redwood Falls Conference

| | | |
|-------------------------------------|-----------|---------|
| R. Heidmann, Arlington | \$ 402.00 | \$ 7.00 |
| A. C. Krueger, Cedar Mills | 81.00 | |
| A. W. Blauert, Danube | 313.08 | |
| C. J. Schrader, Echo | 28.51 | 11.50 |
| Carl C. Kuske, Emmet | 44.51 | 10.00 |
| Im. F. Albrecht, Fairfax | 301.50 | |
| Carl C. Kuske, Flora | 33.13 | |
| J. Baur, Ft. Ridgely | 77.00 | |
| Henry Boettcher, Gibbon | 815.00 | 27.50 |
| J. Carl Bast, Morton | 27.40 | 5.00 |
| A. W. Blauert, Olivia | 172.10 | |
| E. A. Birkholz, Redwood Falls | 107.91 | 10.75 |

| | | |
|----------------------------------|-------------------|-----------------|
| Aug. Sauer, Renville | 176.75 | |
| G. Schuetze, Seaforth | 48.62 | |
| Rev. G. Schuetze, Sheridan | 54.00 | 25.65 |
| Henry Albrecht, Taunton | 6.00 | |
| E. G. Fritz, Wellington | 231.00 | |
| Aug. Sauer, Winfield | 27.00 | |
| C. W. A. Kuehner, Winthrop | 150.08 | |
| Carl G. Schmidt, Wood Lake | 416.57 | 2.50 |
| Total | \$3,513.16 | \$ 99.90 |

Mankato Conference

| | | |
|------------------------------------|-------------------|-----------------|
| W. Schuetze, Belle Plaine | \$ 441.22 | |
| L. F. Brandes, Jordan | 307.00 | |
| H. E. Kelm, Lanesburg | 198.85 | |
| H. A. Haase, North Mankato | 120.00 | |
| A. Ackermann, Mankato | 372.45 | 30.50 |
| Ernst C. Birkholz, St. James | 68.00 | |
| Total | \$1,507.52 | \$ 30.50 |

Crow River Conference

| | | |
|------------------------------------|-------------------|----------------|
| W. G. Voigt, Acoma | \$ 407.49 | |
| W. P. Sauer, Buffalo | 64.00 | |
| W. P. Sauer, Crawford's Lake | 31.75 | |
| Rev. M. Schuetze, Ellsworth | 46.00 | |
| Im. F. Lenz, Graceville | 133.30 | |
| W. J. Schulze, Hutchinson | 39.94 | |
| M. J. Wehausen, Johnson | 263.51 | |
| Karl J. Plocher, Litchfield | 44.80 | |
| W. P. Haar, Loretto | 436.66 | 9.00 |
| Jos. Weiss, Lynn | 111.00 | |
| G. C. Haase, Monticello | 46.25 | |
| E. A. Hempeck, Morris | 50.00 | |
| W. C. Nickels, Pelican Lake | 188.37 | |
| H. C. Nitz, Rockford | 97.05 | |
| Total | \$1,960.12 | \$ 9.00 |

New Ulm Conference

| | | |
|--|--------------------|------------------|
| J. E. Bade, Balaton | \$ 238.75 | |
| Benj. Borgschatz, Brighton | 11.35 | 5.35 |
| J. C. A. Gehm, Darfur | 22.45 | |
| H. A. Scherf, Eden | 106.00 | |
| P. Gedicke, Essig | 22.25 | |
| Paul W. Spaude, Lake Benton | 66.09 | 10.00 |
| W. Frank, Morgan | 57.63 | |
| G. Hinnenthal, New Ulm | 646.50 | |
| F. Koehler, Nicollet | 800.01 | |
| R. Schierenbeck, Sanborn | 500.00 | |
| G. Theo. Albrecht, St. Peter | 82.20 | |
| Wm. C. Albrecht, Sleepy Eye | 613.15 | 21.05 |
| Karl Brickmann, Vesta | 69.11 | |
| Paul W. Spaude, Verdi | 77.01 | 1.00 |
| Walther League, Minnesota District | 37.30 | |
| Total | \$3,349.80 | \$ 37.40 |
| Grand Total | \$15,261.39 | \$ 347.80 |

Memorial Wreaths

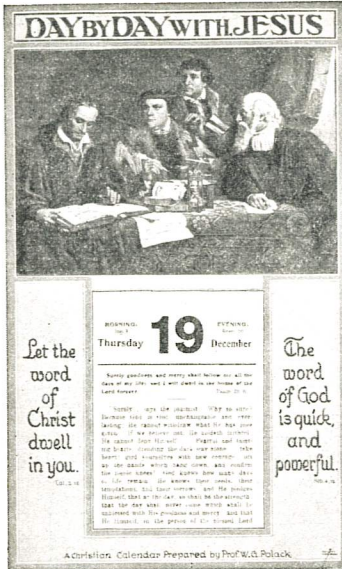
| | |
|---|------------------|
| For Lyschefskey, from Rev. Paul E. Horn | \$ 9.50 |
| For Plevke, from Rev. Paul E. Horn | 22.50 |
| For Hans Kroeger, from Rev. A. Ackermann | 7.00 |
| For C. H. Cutkosky, from Rev. A. Ackermann | 9.50 |
| For J. E. Schwartz, from Rev. A. Ackermann | 19.19 |
| For Mrs. C. Drivdahl, from Rev. Im. F. Albrecht | 1.50 |
| For Emil Behr, from Rev. Carl G. Schmidt | 13.75 |
| For Carl Schwartz, from Rev. G. Hinnenthal | 3.50 |
| For Mrs. Otto Tappe, Sr., from Rev. G. Hinnenthal | 8.00 |
| For W. E. Klingsporn, from Rev. M. C. Kunde | 6.00 |
| For Wm. C. Timm, from Rev. G. F. Zimmermann | 22.00 |
| For Mathilda Witte, from Rev. J. Carl Bast | 5.00 |
| For Carl Hohenstein, from Rev. W. P. Haar | 12.00 |
| For Mrs. Mathias Buck, from Rev. T. E. Kock | 5.00 |
| For LeRoy Harry Buck, from Rev. T. E. Kock | 9.00 |
| For Mrs. Chas. Kahle, from Rev. W. Schuetze | 5.00 |
| For Willie Buerkle, from Rev. Hy. Boettcher | 27.50 |
| For Wm. Hulke, from Rev. Edw. A. Birkholz | 10.75 |
| For Mrs. Emil Dreger, from Rev. C. G. Schmidt | 13.00 |
| For Mrs. August Klatt, from Rev. G. C. Haase | 2.25 |
| For Mrs. Selma Schwartz, from Rev. P. W. Spaude | 13.25 |
| Total | \$ 225.19 |

H. R. KURTH, District Treasurer.

DAY BY DAY WITH JESUS

A 1936 Calendar for Family and Private Devotions

Prepared by Prof. W. G. Polack



This popular "tear-off" calendar contains daily devotional exercises for every day of the year on 366 sheets. There is offered a meditation on an appropriate Bible-text for each day, closing with a prayer or hymn-verse. Sometimes, for the sake of variety the meditation is in the form of poetry.

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Price: 60c a copy

Feste Burg.

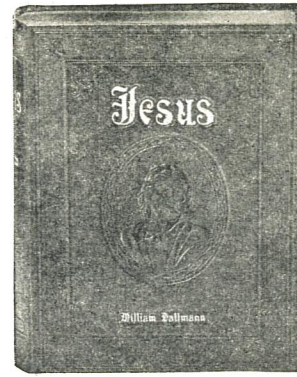
Der Ev.-Luth. Hausfreund.
Abreißkalender für 1936.

Mit biblischen Betrachtungen von lutherischen Geistlichen.



Der beliebte Abreiß-Kalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand ist ein schön lithographiertes Bild, wie obige Abbildung zeigt.

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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.

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WRITE FOR OUR LARGE ILLUSTRATED CATALOG

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