

The Northwestern Lutheran

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

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YE CHRISTIANS, PRESERVE THE LEGACY OF LUTHER!

An Appeal on the 450th Anniversary of Luther's Birth

(Continued)

Psalm 78: 3-8

Luther's Bible, Luther's Christ, Luther's Church — these are the great spiritual treasures of his legacy to all Christendom. The Bible Luther, by the grace of God, once more brought to light and restored to the Christian world is the inspired Word of God, the Word in which alone God has revealed His eternal councils to man's salvation, the Word which therefore is the only source of spiritual knowledge, and the supreme authority in all matters of faith and life excluding all traditions and ordinances of men. And the Christ Luther through enlightenment of the divine Spirit again has preached to the world in these latter days is the One whom God from all eternity had appointed to be man's Savior, and whom in the fulness of time He had sent into this world to redeem mankind from sin and eternal death, He through whose righteousness and merits lost and condemned sinners are justified before God by faith.

Christ the one and only Savior of mankind formed the sum and substance of all Luther's preaching. "The great subject of preaching," says he, "is the glory of God in Jesus Christ. We preach always Him, the true God and man, who died for our sins and rose again for our justification. This may seem a limited and monotonous subject, likely to be soon exhausted, but we are never at the end of it." "Not that indeed," he furthermore says, "is a Christian sermon which preaches the historical Christ . . . You should teach and testify that the Gospel of Christ is given unto us who believe for righteousness and salvation."

It follows that by thus preaching the Gospel of Jesus Christ as did Luther the true Christian Church was restored — the third cardinal point in Luther's legacy.

Luther's Church

The Church of Rome as such was not the Church of Christ. It was on the contrary, a mighty visible organization with the pope at the head of it, claiming to be the Church of Christ, outside of which there could be no salvation. A clear-cut definition of the Roman Church we find in "Apology of the Augsburg Confession, Art. VII and VIII, one of our Lutheran

Standards. It is stated there: "The Roman Church is the supreme outward monarchy of the whole world, in which the Roman pontiff necessarily has unquestioned power which no man is permitted to dispute or censure, viz., to frame articles of faith; to abolish, according to his pleasure, the Scriptures; to appoint rites of worship and sacrifices; likewise, to frame such laws as he may wish, and to dispense and exempt from whatever laws he may wish, divine, canonical, or civil; and that from him the Emperor and all kings receive, according to the command of Christ, the power and right to hold their kingdoms, from whom, since the Father has subjected all things to Him, it must be understood, this right was transferred to the Pope; therefore the Pope must necessarily be lord of the whole world, of all things private and public, and must have absolute power in temporal and spiritual things, and both swords, the spiritual and temporal." (Triglotta, page 235.)

It is the historically established claim of the pope that he is the Vicegerent of Christ on earth, and that to him is committed all the power of the Church, as well as every subject and potentate of the state must acknowledge his supremacy. It follows that the Christian Church instead of being a free people under Christ, who asserts His sovereignty by the Gospel of spiritual liberty was reduced to spiritual bondage. The Christians had no rights of their own vouched to them by the Gospel. They could not read the Bible without the permission of the pope or priests; they could not preach the Gospel of forgiveness, not make use of the office of the keys — remit sins or retain sins, not approach God without the intermediary of Mary the Mother of God, and departed saints, etc. The members of the Church were deprived of every spiritual right and liberty. Nor could they be certain of hoping eternal salvation. It was a sin for them to cherish such hope. What blasted that hope was doubt — the dogma of the papal church.

In striking contrast to the Roman conception of the Church was that of Luther. As far back as the Leipzig Debate in 1519, when the reformatory movement was just beginning to forge its mighty sway, Luther contended in substance, wherever the Word of God is preached and believed, there is true faith, there is the Rock that cannot be overthrown. But wherever faith is, there is the Church, there the bride has all that her bridegroom has, all that follows in the

wake of faith — the keys, the Sacraments, the power, and everything else. He holds the Church to be nothing else than the communion of saints, and the rock upon which it rests, faith. He thus recognizes Christendom and a Christian Church wherever he finds faith in Christ, the preaching in Christ, and holiness in Christ.

The Church, Luther says later on, is called in Scriptures an assembly of all believers in Christ on earth, as we pray in the confession of faith. It is the community of those who live in true faith, hope and love with one baptism, one faith, one Lord, according to Eph. 4:5. Although separated by thousands of miles from one another, they are yet spiritually united; and this unity is sufficient to make a Christendom, whereas, without this, no unity of place, time, persons, etc., could make a Christendom. Hence Christ says that His Kingdom is not of this world, and that it comes not with outward observation. (John 18:36; Luke 17:20 ff.) Luther clearly distinguished between the visible and invisible Church. To him the invisible Church is something spiritual, and not bodily — something which is believed, and not something which is seen. Yet it is to him, at the same time, something truly real, existing in actual persons, founded and living in the real Christ. And as this community, although not of this world, yet lives in it, we can, therefore, in a certain sense say of that which we cannot see, that we outwardly observe where it is. The signs whereby we can outwardly observe where the Church is are baptism, sacrament and the Gospel — not Rome, nor this or that place; for where baptism and the Gospel are, there let no one doubt that there are saints, even though they should be but children in the cradle.

The Gospel is the principle sign of the Church, since by this are effected its conception, inner formation, birth. In short, the whole life and being of the Church is in the Word of God, as Christ declares that man lives in every word that proceedeth from the mouth of God. And so Luther recognizes as "Christendom" or "Church" only that Christendom which is invisible, and which yet has a real existence in this world and manifests itself in the means of grace — Word and Sacraments.

Of this invisible body — the Church — Christ is the only head and Lord, and all true believers in Christ are its true members, a royal priesthood of brethren, to whom Christ has given all spiritual power, all spiritual blessings and rights He has purchased. All Christians, whosoever they be, have and enjoy equal rights and privileges. To them are entrusted the administration of the means of grace, the office of the keys, the right and duty to preach the Gospel, to administer the sacraments, to forgive and retain sins. All Christians are admitted to the privilege of priesthood, and for Christ's sake are worthy to appear be-

fore God without the mediation of priests and official clergy or of Mary and departed saints.

By this teaching concerning the Church Luther would make it perfectly clear for our own consolation that you and I trusting implicitly in the merits of Christ belong to the Church invisible. By the preaching of the Gospel you and I have been called to the communion of saints, and as members of this mystical body of Christ you and I may be certain of our eternal salvation.

Luther's Bible, Luther's Christ, Luther's Church! What a blessed and glorious legacy this! Never has there been bequeathed to the Church since the days of Paul a greater treasure than this legacy, and if ever a legacy was worth preserving it is this one.

Earnest Appeal to Christians to Preserve the Legacy of Luther

As the words of our Psalm designated well define the legacy of God to His people, as we have seen in our previous meditation, so also do they constitute an earnest appeal to the Children of God to preserve such legacy for generations to come; and we do well, at the commemoration of the 450th anniversary of Luther's birth, to inscribe these words with indelible letters on the tablets of our hearts. For this reason we would again quote them:

Which we have heard and know, and our fathers have told us.

We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make these known to their children:

That the generation to come might know them, even the children which shall be born: who should arise and declare them to their children; That they might set their hope in God, and not forget the works of God, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

The Psalmist here first has in mind the generation of his time, and he would say, we of this generation will be faithful in handing down the great truths entrusted to us to future times. Standing as we do between past generations and the generations to come, and entrusted by those who have gone before us with divinely established truths, truths which are to be preserved and transmitted in their purity to future ages — we will faithfully discharge the trust committed to us. These truths entrusted to us, the Psalmist contends, shall not be stayed in their progress destined

by God for the salvation of His people; nor shall they be corrupted and impaired by falsifications of men, but be preserved unimpaired in their purity to posterity. They shall be taught and declared not only to the present generation, but to generation yet to come, not only to the children of our fathers but to children's children and their descendents. As many as five generations are mentioned here by the sacred writer to whom the testimonies of the Lord shall be preserved.

The purpose of preserving such legacy of God for all generations to come is clearly stated in the words of the Psalm, "that they might set their hope in God, and not forget the works of God, but keep his commandments." It is indeed the end of all God's testimonies to place one's hope and trust in God and His truth; to seek and find the one true God and His salvation; to create intimate fellowship with Him, to serve Him in righteousness and holiness by keeping his commandments, to become and remain a faithful member of His Church ever fulfilling its commission in spreading and establishing His Kingdom on earth by the preaching of His Word, etc. No higher purpose of preserving God's legacy of truth than this! Moreover, this purpose is unalterable. It will never suffer any change throughout all generations. It remains the same yesterday, to-day and forever.

Do we not find here an earnest appeal to preserve the legacy of Luther? If in God's mercy we have become recipients of such legacy involving the treasures of the Gospel and our own salvation, should not we of this generation scrupulously preserve it and transmit it to our posterity? We Lutherans of the present day live in the tenth generation since the days of Luther, and it is due to the fathers of the Reformation who so faithfully have transmitted Luther's legacy to us that we still are in possession of and enjoy its treasures. How much gratitude next to God we owe them will never be fully estimated. Ought we not in gratitude to them continue their arduous and faithful work of preserving this most blessed legacy? Owing furthermore to the fact that such preservation in its purpose will never be subject to any change or alteration but forever remain the same despite the manifold and constant changes along every line of human wisdom, human teachings, human ingenuity and devices, the appeal to preserve the great legacy of Luther becomes the more forcible.

How we are to preserve this legacy, and what should in particular impel us to that effect, we shall consider in an article following. J. J.

(To be continued)

A man may go to heaven without health, without riches, without honor, without learning, without friends, but he can never go there without Christ.

— John Dyer.

COMMENTS

Wanted: The Imperative Mood Under this caption a writer in the Christian Century has this to say on the present day looseness of moral standards: "In process of time Johnny came to the House of the Interpreter where he was given a book of life known as the Sunday Supplement. Herein he read of people governed by coalition and compromise; by communistic ideals through rigorous despotism; by hatred of the Semitic in the name of a Jew, and by ploughing under wheat and cotton in a hungry and naked world. I saw moreover that there was spread before the pilgrim all manner of strange sights and sounds which did confuse him mightily. History that made the good to be evil, and fiction that made the evil to be good. The Interpreter took him by the hand and led him into a room where a lawyer was pleading irresponsibility for murder, and one was singing of a place 'East of Suez where there ain't no ten commandments.' He also observed groups in conversation, but was unable to catch any words except "getting by."

The writer under the assumed name of Quintus Quiz hits the nail on the head. If there is one thing the matter with us to-day more than another it is this disregard of age old and unchangeable laws that have been thrown around society as a safeguard since the world began. To-day we are under the new preaching that every age and every society makes its own moral code without regard to any supreme Lawgiver. Moses is as discredited as his Lord God of Sinai. Is it any wonder that our young men and women, trained in this folly in our public schools, have no qualms of conscience about murder and robbery. There is no sin, and yet the wages of sin persist taking their awful toll of death and destruction. All the more reason for us, who know the Lord God to be thoroughly in earnest in upholding His laws, as He is in offering His grace of salvation, to be actively at work in preaching the law of God in preparation for the offering of grace in and through Christ Jesus. Z.

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A Cry from the Pew The correspondence columns of the Cleveland Press contained the following letter, as the Christian Century reports.

To the Editor of the Press:

I write as a respectable member of one of our foremost churches where I have attended for many years.

I think it is a disgrace and insult to our wonderful Christian edifices for some of their members, and some ministers, too, I am sorry to say, to carry the economic ills into their church. When I go to church on Sunday I want food for my soul, my spiritual needs: I want to forget the physical and all earthly things.

Instead I am reminded, even from the pulpit, of the

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injustices in the world and even urged to assist in bettering conditions on earth.

I'm brought into contact with common people who are advocating a one-class society, when everyone would have the same opportunities and advantages. Most of these people would not have sense enough to take advantage of an opportunity if one was offered. They have no aspirations or they would not be where they are.

We have always had poor people in the world and always will have; the Bible says so, so why try to make a leveled society? I am surprised that some of my own acquaintances indorse these ridiculous ideas.

I think it is high time for the church to put aside all thoughts and preachings of the physical needs and confine itself to the spiritual.

Thus the letter. If the writer of this letter is a member of one of our religio-political sectarian churches his cry will go unheeded. In fact the writer in the Christian Century who cites this letter, uses it as an example of the wrong-headedness of some people opposing the coming of the kingdom of God as he sees it. For the kingdom of God, in the belief of these world-improvers, comes indeed with great observation, and one can well say, it is here or there, in direct contradiction to our Lord's dictum on the matter. Luke 17:20 and John 18:36. Having lost the understanding of the nature of the Gospel, these misguided leaders of the blind cannot learn to understand the true nature of Christ's kingdom. May the Lord continue in His grace to grant us churches where we may find comfort and strength against all our foes and woes. Z.

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Anglo-Catholics and the Bible The Oxford reformers are just now celebrating the 100th anniversary of their movement within the Episcopalian church. This movement has been accused of trying to bring the Episcopal church into the bosom of Rome. Their views of the Bible as the source of all doctrine approach Romish beliefs.

The following, taken from the Living Church, a church paper much addicted to the Oxford movement, illustrates this. Says the editorial writer in a recent issue of the Living Church: "But the facts which the Bible records can only be interpreted from within the experience which is their issue. That experience is the possession of the fellowship of the Church. It is an experience rich and manifold in content — of life renewed from its inmost springs, of forgiveness, of sin conquered, of moral power, of reconciliation within the soul and without, of personal relations transformed, of thought illuminated to apprehend the eternal, of supernatural grace, of death made servant to life, of communion with God. Such is the spiritual experience of membership in the Church."

There is much that is true in this, although it characteristically omits the Word and Sacraments as means of this grace within the soul of man. It is not the Church that provides this experience, but the Spirit of God acting with and through the Word. This Word of Christ is truth without the experience within man.

But our writer goes on to say: "The Church must permit within her corporate life and the framework of her Creed, freedom of reason and conscience, even at the risk of comprehending error as well as truth for the time being. Many a jewel of truth is concealed amid the slag of errors, but if, as we believe, the Holy Spirit will lead and is leading the Church into all truth, the errors will in time be purged and done away with."

That is placing the Church at least upon the same plane as the Word of God as a source of truth — a doctrine quite Romish and one accepted by the Oxford movement. It is here where our ways part. The Church may err, as the writer so readily concedes, but that the Spirit of all truth will purge the Church from all error is not borne out by experience. Only when the Church adheres to the clear and plain Word of the Lord shall it remain pure, and only when it returns to this clear Word shall it again be purified. The Lord has clearly stated: If ye continue in my word, then are ye my disciples indeed. John 8:31. Therefore has He enjoined us to search the scriptures. John 5:39. Z.

Union is power. Thread when sufficiently multiplied, will form the strongest cable. A single drop of water is a weak and powerless thing; but an infinite number of drops united by the force of attraction, will form a stream, and many streams combined will form a river; till rivers pour their water into the mighty oceans, whose proud waves, defying the power of man, none can stay but He who formed them. And thus forces, which, acting singly, are utterly impotent, are, when acting in combination, resistless.

— Selected.

WHY NOT EPISCOPAL

William Dallmann, D. D.

Published by Request

(Concluded)

VI

It Is Wrong on Jurisdiction

The Anglican Church is that part of the Catholic Church which has lawful jurisdiction over that part of the earth which is occupied by the English-speaking races . . . the British Empire and the American Republic. L., Preface, 264.

It is the duty of every American Christian to yield his personal allegiance to that Church which has been known as the Episcopal Church in the United States; because historically it is the **Catholic Church** of the land, in distinction from the Protestant sects, which are self-created, and from the Roman Church, which is alien in its organization and uncatholic in some points of doctrine. . . . **The obligation** to find and submit to the Catholic Church cannot be evaded in any way. W. 386-388.

That is Romanizing. Get in or get out. Get into the Episcopal Church, or get out of the country. When the writer was called to Baltimore in 1888 to start the first English Lutheran city mission of the Missouri Synod, one Witte came with a stack of written foolscap to protest, because the Episcopal Church had "the divine right of priority." Get in or get out.

The old pagan Romans told the Christians, "You have no right to exist." The same thing the Episcopalians tell all Protestants and Romanists.

VII

It Is Wrong on the Unbloody Sacrifice

The Episcopalian approaches God with "unbloody Sacrifice" . . . We offer up Jesus Christ Himself, our spiritual Sacrifice, the offering up of a real gift, a true and proper Sacrifice. H. 20, 27-29.

Our Lord's expression may be translated "Offer this as a sacrificial remembrance of Me." The disciples' act must in some way be identical with His. He it is who lets us offer Him. We must have some share in offering this one perfect sacrifice to God the Father. W. 320-328; L. 196.

That is Romanizing. Luther amputated Transubstantiation and the Unbloody Sacrifice of the Mass from the Lord's Supper and left the Real Presence of the body and blood with the bread and wine without any Consubstantiation or Impanation for the remission of sin. And he taught that Bible truth to the Episcopalians, though Father Ritchie of St. Ignatius in New York City still taught Transubstantiation. Henry VIII, bishop Stephen Gardiner, "Wily Winchester," and others could not learn the whole lesson and so kept the Unbloody Sacrifice, though not so crass as the Romanists.

God sacrificed Christ for us; we do not sacrifice Christ to God. The Father and Christ are the givers, we are the receivers, and nothing but receivers. Christ our Passover is sacrificed for us: therefore let us keep the feast — eat and drink.

The Episcopalians did not sweep out all the old leaven of the Unbloody Sacrifice, 1 Co. 5, 7.8. As they say, they are neither Romanists nor Protestants, but Catholics.

VIII

It Is Wrong on Church-Going

The Unbloody Sacrifice "is the one service of the Church which Christians are bound to attend." W. 331.

Even when there is no Communion, Lutherans attend public services when the Gospel is preached. The Gospel is holy, and that makes holy the time and the place and the people. The main thing is faith; faith cometh by hearing, and hearing by the Word of God.

IX

It Is Wrong on the Sacraments

In addition to Baptism and the Supper, the only two "ordained by Christ Himself," it has Confirmation, Penance, Matrimony, Ordination, Unction of the Sick, and Gore even speaks of "the sacrament of continual fellowship." G. 46, 47, 6.

That is Romanizing.

Bapism, confirmation and ordination produce an indelible effect or impress a mark upon the soul. G. 72.

That is Romanizing.

It makes Holy Water by the benediction of the water in the font before a Baptism, when the priest asks God to "sanctify this water to the mystical washing of sin." W. 366.

That is Romanizing.

X

It Is Wrong on Baptism

Baptism is neither the means nor the sign of complete salvation. H. 24.

Baptism is a means of salvation, the washing of regeneration and renewing of the Holy Ghost, whereby I become God's child and heir. Baptism doth now save us. Mark 16, 16; Titus 3, 5-7; Acts 2, 38; 22, 16; Gal. 3, 27; 1 Peter 3, 21. If that is not complete, what lack I yet?

XI

1. Confirmation is a sacrament. W. 362.

That is Romanizing. It is not a sacrament, but a very good Church custom, which we value very highly.

2. Confirmation conveys equipment for full membership. G. 45, 47, 52. It is the completion of Baptism. L. 184. The Church recognizes every properly baptized person as being already a Christian, and a member of herself; and she requires Confirmation, not to make the man a member of the Church, but to give him gifts of grace he has not yet received. W. 390.

That is no complement; Baptism needs no complement, being completed.

3. The Lutherans "have no ministry empowered to bestow" confirmation. L. 192.

That is Romanizing. No divine bishop having ordained the man a priest, the minister cannot confirm, and so no Protestant child has ever been confirmed, nor ever will be.

XII

It Is Wrong on Conversion and Regeneration

People ignorant of language and Theology . . . make is synonymous with conversion. L. 38. Regeneration and conversion are very different. H. 26.

Conversion does not make a man a member of the Church. According to Protestants, grace does its first work in the hearts of individual men, making Christians of them by conversion. W. 54.

Precisely! Just what the Bible says! Conversion and regeneration are two terms for the same thing.

Personal faith is a gift — a priceless gift — wrought in the heart by the Spirit of God. G. 13.

When God kindles faith in the heart, men turn unto the Lord, are converted. Acts 11, 21. And when God kindles faith in the heart, men are born again, or regenerated. Whosoever believeth that Jesus is the Christ is born of God. 1 Joh. 5, 1. They that believe on Christ's name are

born of God. Jo. 1, 12, 13. Christ told Nicodemus he had to be born again and whosoever believeth in Christ should have everlasting life. Jo. 3, 3-18. Men are born again or regenerated through Holy Baptism and also through the Word of God, which liveth and abideth. Tit. 3, 5; 1 Pe. 1, 23.

XIII

It Is Wrong on Marriage and Divorce

Christian Marriage is sacramental. W. 365.

That is Romanizing. It is a divine institution, not one of the two sacraments "instituted by Christ Himself."

Marriage "is strictly indissoluble except by death. . . . But there exists, apparently, in St. Matthew's Gospel the permission for the husband of an adulterous wife to divorce his wife and marry again. This we must believe to be a declension from the standard of the Lord. . . . Our Church law admits no exception." G. 65, 66.

That is Romanizing. The Episcopal law goes beyond Christ's law in Matthew 19, 9.

XIV

It Is Wrong on the Church Year

The rise of the Christian Year was authoritative. L. 236. Pray, how so?

We know from the Bible that Christ and His disciples kept the Jewish Church Year. We know that the first Christians kept the first day of the week, and that is all we know from the New Testament. From history we know the celebration of the great festivals came very gradually. The pagan Romans worshiped Saturn with such wild debaucheries in the Saturnalia that Chrysostom calls it the devil's festival. Instead of that, the Christians gradually celebrated Christmas at this time. The festival of the Circumcision or the Name of Jesus was not settled in England until the Synod of Oxford under Stephen Langton in 1222. We Lutherans keep the Church Year quite joyfully because it is a good thing, a very good thing, but not because it is "authoritative."

XV

It Is Wrong on the Liturgy

It is called "the Divine Liturgy." L. 206, 263.

Not by the Lutherans. Luther's brawny arms could wield the battle ax quite vigorously on the pope of Rome and the old Harry of England, and his pious fingers could also handle the scalpel quite dexterously; and so he reverently cut away the Romish cancer from the Liturgy and left it in its pristine purity. We think very highly of it, but we never think of calling it "Divine." Luther purified the Liturgy long before the Episcopalians followed his good example.

XVI

It Is Wrong on Ritual

1. **What the Lord did was . . . to vitalize the forms themselves, and make them means of grace.** W. 341.

When? Where? How? That is Formalism.

2. Ritual appeals to the imagination and the emotions and stimulates both as no sermon ever can. W. 343.

That is Ritualism.

"The world is gone after Christ," cried the Pharisees. Not because of ritual, but because He spoke as never man spake, spoke with authority, not as the scribes. Paul "turned the world upside down," cried his enemies. Not by ritual, but by preaching the dynamite of God. Luther shook the world and made the modern world; not by ritual, but by preaching Justification by Faith.

We have forms and ritual, because we want things done decently and in order, but we find for it no divine institu-

tion, no means of grace, nothing to compare with "mere sermons" on Christ crucified, the power of God and the wisdom of God unto salvation to every one that believeth.

XVII

It Is Wrong on Hell

Those who have had no opportunity can be supplied with opportunity, **we must suppose**, in some unknown world. G. 90.

That is not in the Bible.

Final moral ruin may involve, **I cannot but think**, such a dissolution of personality as comes with it the cessation of personal consciousness. G. 92.

Annihilation? Not in the Bible.

XVIII

It Is Wrong on the Intermediate State

We are told exceedingly little, but we are led to suppose that there is such a state both for the good and bad. The souls of just men are made perfect. . . . We almost all instinctively tend to believe in some sort of purgatory, a state of cleansing and gradual emancipation and enlightenment for the imperfect. As regards any such purgatorial state, however, we must confess that the New Testament is absolutely silent. . . . It is rather a conclusion of our natural reason than a revealed truth.

What we moderns desire is the purgatory, penal indeed, but predominantly educative and ameliorative, which certain great Christians have **imagined**. In that we may — nay **I feel**, we must — believe; but it is rather a conclusion of our reasoning than a part of what is revealed. G. 93-95; W. 365.

"Imagine," "feel," without a solid base of clear Scripture — such people Luther picturesquely called "Swarmers," like a swarm of bees swarming hither and thither.

XIX

It It Wrong in Praying for the Dead

The Church follows the Catholic custom of praying for the dead. . . . In the Eucharistic Consecration Prayer, the Church prays that we and **all God's whole Church** (which expression must include the souls in the Church Expectant in Paradise) "may obtain remission of our sins and all other benefits of Christ's passion." And the commendatory prayer, to be said for a person at the point of departure, is just as appropriate after the soul's departure as it was before, because almost all persons **at the point of departure** are unconscious; and for all practical purposes dead, so far as this world is concerned. W. 366, 367.

The dead "need something as we need something. And therefore we may pray for them — for light and refreshment and peace, forgiveness and mercy."

Gore would very much like to have invocation of the saints, directly asking them for their prayers for us. This the church is not authorized to give us. "We had better make our prayers to God that He will be pleased to let the saints know our needs and let us profit by their prayers."

The Christians of the East as well as the Romish "address with familiar confidence not only the famous saints but their own departed friends. Certainly we are not called upon to forbid such invocation." G. 96-100.

Yes, we are — "There is **one** Mediator between God and men, the man Christ Jesus." 1 Ti. 2, 5; Heb. 8, 6; 9, 15; 12, 24.

XX

It Is Wrong on the Religious State

Gore would like to see monks and nuns, "the religious state," who in **addition** to the Ten Commandments keep the

"Evangelical Counsels," and by these "works of supererogation" likely acquire "merit."

No church can strike the imagination of men, or enlist their whole loyalty, unless it affords full scope for the exercise of the more heroic kinds of sacrifice, and gives to such sacrifice frank and corporate honor. 124-126.

That is Romanizing. God said, It is not good for man to be alone. Be fruitful and multiply. Replenish the earth and subdue it. All Christians doing their duty in their walk of life are living in the "religious state of poverty, charity, and obedience."

XXI

Finally

Westcott admits, "There is a lack of doctrinal discipline in the Anglo-Catholic Church, which is greatly to be deplored." 261.

That gives rise to the jibe, "Join the Episcopal Church, it will interfere neither with your politics nor with your religion."

Little complains bitterly and contemptuously of "the timid and treacherous utterances of our own sick and disloyal comrades." 87.

The Episcopal Church is really three in one — "High and crazy, Broad and hazy, Low and lazy," as one of their own poets has phrased it.

On June 3, 1908, Episcopalians, 1149 of them, called Protestants "so-called Christians." No wonder the good Gore must deplore "the attitude of contempt which has been so common, alas! in Anglicans toward nonconformists. It is our business to be deeply conscious of our defects. We have tolerated, and are tolerating, with an almost incredible acquiescence conspicuous abuses in our system." 171, 177, 178.

The worst "abuses" are the Romanizing teachings. In 1536 and in 1538 the Episcopalians tried to get union with the Lutherans, but Winchester, Stokesley, and others would not give up some Roman teachings, and thus they hindered the union; they did not want to be Romanists and not Protestants, but the "Via Media, Middle Way," between Romanism and Protestantism.

All the Presbyterians rejected the Episcopal claims and broke away from the Episcopal Church.

All the Congregationalists rejected the Episcopal claims and broke away from the Episcopal Church.

"Always a member of the Church of England," John Wesley said that the episcopal form of government "is prescribed in the scripture I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicum.'" And all the Methodists broke away from the Episcopal Church.

Some Episcopalians rejected the Episcopal claims, broke away from the Episcopal Church, and Bishop James Latané gives the reasons for so doing.

Today some Evangelicals in the Episcopal Church reject the Episcopal claims. Said Bishop Phillips Brooks of Boston, "I do not believe that a threefold organization of the Christian ministry or the existence of the episcopate is essential to the being of a Christian Church."

F. W. Farrar, Chaplain to Queen Victoria and Dean of Canterbury — "By the word 'church' we mean nothing clerical or sacerdotal or ecclesiastical or artificial, but simply the universal flock of Christ, of which the Church of England and the various nonconformist bodies are separate folds."

"Luther maintained with all his might the absolute, indefeasible right of private judgment, which, with the doctrine of the spiritual priesthood of all Christians, lies at the

base of all Protestantism — I might even say of all manly, sure, and thoughtful religion. He felt that the Christian especially is not permitted to resign — that it is a mere effeminate pusillanimity to resign — into the hands of anyone the exercise of that spiritual faculty — the gift which comes from the unction of the Holy One — which is promised to all Christian men alike."

Dr. (afterward Bishop) Stillingfleet — "Episcopal men cannot show, by the word of God, neither by the practice of the Apostles, nor so much as by the Primitive Church, that a minister of Jesus Christ hath any superintendency over several churches, or that a Bishop hath ordained ministers by his sole and pure authority as is now practised in England; or that he who is not naturally invested with any authority, should have the power to delegate others, and much more secular persons."

THANKSGIVING AND THE DEPRESSION

Thanksgiving and depression — what a paradox! To many it seems that to hold a special Thanksgiving service this year can hardly be more than a form and a habit. The economic situation is such that most people find themselves in straitened circumstances. Ten million people are said to be out of work. In our cities thousands of men are tramping the streets, looking for employment, but are unable to find it, except a few odd jobs now and then. And as a result the specter of want is stalking their homes; their small savings are gone; the cupboard is empty; children are crying for bread; and many have been forced to swallow their pride and to subsist on public charity. In rural regions the unprecedented drop in the price of farm products has deprived the farmer of ready cash so that he finds it impossible to meet his financial obligations and to purchase many things that are sorely needed.

In view of all this many may think it a hollow mockery to celebrate Thanksgiving Day this year. Many may think that they have nothing to be thankful for. There is no Thanksgiving spirit in their hearts. They do not feel within themselves the urge to return thanks and to sing praises to God. On the contrary, they feel disgruntled, yes, they may even bear a grudge against God. They may feel more like railing against God than returning thanks to God. Instead of reverently folding their hands and lifting up grateful eyes to Him from whom cometh down every good and every perfect gift, they may feel more like shaking their fists in God's face. Who knows how many have been moved to curse God in these days of financial distress! Perhaps even Christians have been tempted to complain as the Jews in Malachi's day did, when they were living in a time of great depression, "It is vain to serve God, and what profit is it that we have kept his ordinances?" Or, to put it into modern speech, "It does not get us anything to be Christians. We might just as well turn our backs upon God. We would be just as well off." This disgruntled, resentful spirit may crowd out the true Thanksgiving spirit.

But if we lose the spirit of thanksgiving, then we have lost everything, then there is nothing left of our Christianity. Even now, in these times, we have reason to sing and make melody in our hearts unto the Lord. And thereto the psalmist would incite us in the 118th psalm when he says, "O give thanks unto the Lord, for he is good, because his mercy endureth forever." God is still good to-day. His mercy will endure to-day, in spite of the depression, for his mercy endureth forever. According to the first nine verses of the psalm we have reason to give thanks unto the Lord first for **mercies received in the past**, and secondly for **mercies promised in the future**.

In the first four verses of the psalm we have a general Thanksgiving proclamation. Every year the President of the United States and the governors of the various states of the Union issue general Thanksgiving proclamations. And this year, as in the former years of depression, these proclamations have not been omitted. With them it may be only a formality or custom. But the Thanksgiving proclamation of our psalm is not a mere formality, but a call prompted by the Holy Spirit and born of religious experience. The psalmist says: "O give thanks unto the Lord, for he is good, because his mercy endureth forever. Let Israel now say, that his mercy endureth forever. Let the house of Aaron now say, that his mercy endureth forever. Let them now that fear the Lord say, that his mercy endureth forever." This call to thanksgiving is of a general nature. It is addressed to all people of Israel, to the house of Aaron and to all that fear the Lord. All the people of Israel, both priests and laymen, were to join in the chorus of thanksgiving, were to unite their hearts and voices in the resounding refrain, "His mercy endureth forever." And that same call, depression or no depression, goes out to all of us who are of the house of Israel, to all who are no more strangers and foreigners but fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. All of us who fear the Lord, all of us who are Christian believers, all of us who are God's people should join our hearts and voices with God's people everywhere in saying, "His mercy endureth forever."

And have we not in the past, to this very day, received mercies of God in such abundance that we must feel moved to respond freely and joyfully to the call, "Let them now that fear the Lord say, that his mercy endureth forever?" What a mercy it is that God spared not His own Son but delivered Him up for us all, that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life, that in Jesus we have redemption through His blood, even the forgiveness of sin, that the Blood of Jesus Christ, God's Son, cleanseth us from all sin! What a mercy it is that

by virtue of Christ's great sacrifice on the cross we are no longer on the way to perdition, but the portals of heaven have been opened wide to receive us! When we think of that mercy of God which snatched us from the very brink of hell and made us heirs of God and joint-heirs with Christ, what melodies of thanksgiving must rise up out of our hearts, and how readily we must respond to the call, "Let them now that fear the Lord say, that his mercy endureth forever"!

Yes, God has not only redeemed us with the blood of His Son, but in His great mercy He still lets the message of salvation be proclaimed in our midst in spite of our many provocations which might have moved Him to take it from us. Not all nations are so blessed. In those regions of Asia, where the apostle Paul and others once carried the torch of the Gospel and which were the cradle of Christianity, Mohammedanism and superstition now covers the people. And in those countries of Europe, where God kindled the light of the Gospel anew through Luther the torch of the Gospel has almost flickered out under the blighting influences of the papacy and modernism. History clearly teaches that the pure and saving Gospel never remains long where it is treated with indifference and contempt. And yet we still have it. What but the mercy of God have we to thank for this! Or compare your religious lot with that of your fellow-Christians in Russia. There every effort is made to stamp out the last vestiges of Christianity, yes, the very remembrance of God. Parents are forbidden to instruct their children in religious truth, even in the privacy of their own homes. Pastors and preachers are deported or imprisoned or even slain on the slightest pretexts. So many obstacles and hindrances are put in the way that it is almost impossible to conduct public church services and that it is most dangerous to attend them, while here in this country we enjoy complete religious liberty. We can organize congregations and conduct church services without interference. We can instruct our children and bring them up in the nurture and admonition of the Lord with no one to say us nay. Do we still want to say that we have nothing to be thankful for? This alone would be reason enough to respond to the thanksgiving call of the psalmist, "Let them now that fear the Lord say, that his mercy endureth forever."

And the mercy of God is not confined to spiritual things, to things which concern our soul's salvation. It extends also to our bodily wants and needs. Even now, in these so-called hard times, God has poured out His earthly gifts with a lavish hand. The present depression can not be blamed on God. It is a man-made depression. It is not due to the fact that God has robbed the soil of its fertility, darkened the sun in the sky, held back the necessary rains or withheld the products of the fields. It is rather the result of

man's selfish greed and economic bungling. The fault does not lie in the supply but in the distribution. The granaries are overflowing, the corncribs are spilling corn all over the farmyard, the warehouses are bulging with the raw products of the field. What Christian can take note of all this without being filled with wonder at the Lord's generosity and exclaiming, "O give thanks unto the Lord, for he is good, because his mercy endureth forever"; God certainly has not withheld His temporal blessings from our nation as a whole. But how about the individual Christian? Jesus once asked His disciples, "When I sent you without purse and scrip and shoes, lacked ye anything?" They answered, "Nothing." And if the Lord should ask you, "Did you ever lack anything?" would not you too have to answer, "Nothing." All other answers flow from an unchristian spirit, from the spirit of greed, covetousness and discontent. The apostle says, "Let your conversation be without covetousness and be content with such things as ye have, for he hath said, I will never leave you nor forsake you." Again, "Godliness with contentment is great gain, for we brought nothing into the world and it is certain we shall carry nothing out, and having food and raiment, let us therewith be content." God has given you a house to shelter you, wood or coal for the stove to keep you warm, food to keep you from hunger and many other things. Is not then the invitation of the psalm meant also for you, "O give thanks unto the Lord, for he is good, because His mercy endureth forever"?

But perhaps you say: "It is not the present that troubles me but the future. We are suffering no want at present, but who knows what will happen if this thing keeps on long enough." It is such worries and anxieties that make life miserable. That is what makes people toss sleeplessly at night, makes them hollow-eyed and almost physically ill. But we need not endure such mental agonies concerning the future, for we can thank God not only for past mercies but also for mercies promised in the future. Of that the psalmist assures us when he continues: "I called upon the Lord in distress: the Lord answered me and set me in a large place. The Lord is on my side, I will not fear: what can man do unto me? The Lord taketh my part with them that help me, therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." If we have the Lord on our side, we need not fear what man can do to us.

It has already been stated that the present depression is of man's own making. God has supplied all the necessities of life in super-abundance, and yet there are people in our country who are actually suffering want. No doubt the Lord wants to teach us by means of this humiliating experience that it is

better to trust in the Lord than to put confidence in man, even princes, even the financial and political geniuses of our country. Professing themselves to be wise, men have become fools. Five years ago it was publicly stated by a recognized authority that our country was standing on the threshold of such a prosperity that poverty would practically vanish and everybody would live in comfort and luxury. And who did not believe it? It was generally accepted. But only a few months later came the stock market crash, followed by the depression, which is still with us. We had put our trust in man, and the Lord taught us that it is better to trust in the Lord. Our country was getting so rich and prosperous that it practically came to the conclusion that it did not need the Lord anymore.

And how was it with the individual? The man who had a good farm and was on the way to acquire a farm or two more, who had money in the bank or invested in stocks and bonds, who had a good income, a fine-paying job, several cars on the place, a radio, electric refrigerator and every other labor-saving device and luxury that either money or easy credit could buy, naturally got to thinking highly of himself and mighty little about God. He began to say in his heart that against which Moses already warned the Israelites, "My power and the might of mine arm hath gotten me this wealth." Therefore the Lord, who is not willing that any should perish but that all should come to repentance, saw it was high time to teach the lesson! "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." When we search for the cause of the depressions recorded in the Bible, we find that they were always due to the fact that people neglected God, pushed Him into the background and deprived Him of the honor and service which was His due. Malachi said to the Jews, who were in the midst of a depression: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Similarly Haggai told the Jews of his day that their hard times were due to the fact that they said, "The time is not come, the time that the Lord's house should be built." When God's people push God into the background, then it is high time to teach them that it is better to trust in the Lord than to put confidence in man. If the present depression has not taught us this, then we have not yet learned the lesson which God wants it to teach us.

But is it not a fact that most people are still putting their confidence in man, in princes, in the political and financial leaders? They place their hopes on the New York stock market, hoping that it will soon force prices up. They daily scan the market reports for signs of improvement. They put their faith in the

new President and his heroic measures. They are still putting their confidence in princes. What has been said does not mean that God can not use these men and agencies to improve conditions. The Lord usually works through human agencies and ordinary means. But if conditions improve, it will not be these men and these agencies that are responsible for it but God who is working through them, for "except the Lord build the house, they labor in vain that build it." What we should do is not to put our trust in these men and these agencies but to trust in the Lord.

If we do that, if we put our trust in the Lord, turn everything over to Him in full confidence that He will keep His promises, then our personal well-being is assured, and we shall safely weather all the storms of the depression and all other adverse conditions. The psalmist tells us that if we call upon the Lord in our distress, then He will answer us and set us in a large place, that if we have the Lord on our side, then we need not fear what man can do unto us. Or, as the apostle puts it, "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" What glorious promises that He will take care of all their bodily wants and needs has not the Lord given to the believers! The Savior says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." If we make God and His kingdom our first concern, then all our other needs will be supplied as a matter of course. In the epistle to the Hebrews we read, "God saith, I will never leave thee nor forsake thee, so that I may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." And these promises have always been fulfilled in God's people, in those who put their trust in the Lord. David, after a life rich in experience, could say, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

These promises of God that He will never leave us nor forsake us, that He will supply all our wants and needs are sure of fulfillment, as sure as if they had already been fulfilled. And therefore we can face the unknown future without fears or evil forebodings, without worries and anxieties. We can return thanks not only for mercies received in the past but also for mercies promised in the future. We can look backward and forward, and what we see in both directions must prompt us to join in the jubilant words of the psalmist, "O give thanks unto the Lord, for he is good, because his mercy endureth forever." J. P. F.

We ought to spend each day as in the light of eternity, knowing that our time on earth is short and that our opportunities are limited.

— J. Ross Stevenson.

GUARDING OUR TREASURE

(Continued)

2 Tim. 4, 1-2

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In the third chapter Paul had said to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." In view of this the great apostle continues in the fourth chapter saying: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." Literally: "I adjure thee (earnestly pray; call on God as witness) in the sight of God and of Christ Jesus, who, in the future, is to judge the living and the dead, not only in His appearing, but also in His kingdom."

Paul wants to say: "As surely as you know and believe that Jesus Christ will appear on the last day to judge the quick and the dead, I adjure you." Paul puts Timothy under oath, calling on God as witness to Timothy's ministry. This shows how important the work of the ministry was for Paul. It was not to be performed in a careless, thoughtless, indifferent, half-hearted manner, but in the knowledge that Christ will hold the minister to account, on the last day, for the souls committed to his care. Ezekiel 33, 7-9: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Paul was also governed in the administration of his office by what he says in 1 Cor. 4:2-4: "Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord." This should be the watchword of the ministry, that they know the Lord will judge them on the last day according to the performance of their duties.

It is the thought contained in this verse that leads Paul to say to Timothy: "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

"Preach the Word" — be a herald, a messenger,

a proclaimer of the Word, the Word of Truth, which Paul mentions in chapter 2:15, where he exhorts Timothy to rightly divide the Word of Truth, that is, as to Law and Gospel.

"Preach the Word"; not learned disquisitions on scientific problems; not fiery orations on reformatory measures; not eloquent lectures on political issues. Ministers should not preach a social gospel, but a soul-saving Gospel. Sectarianism, for the most part, has fallen for the so-called social gospel which seeks to improve society by encouraging outward morality, decent living, physical welfare, and charity. It calls this a social gospel, but very often appeals to legislation to foist this gospel on the public. When will they learn that the Gospel of Christ is a personal thing, working in individual hearts, and that only through the regeneration of the individual will society become what it should be?

"Preach the Word" — the Word of the inspired Scriptures, which alone is able to make men wise unto salvation through faith in Christ Jesus; the Word which is able to make a man perfect, thoroughly furnished unto all good works; the Word whose Sun and Centre, Sum and Substance, is Jesus Christ, the eternal Son of God, the crucified and risen Lord and Savior of all men; the Word which is a stumbling-block to the self-righteousness, and foolishness to the worldly-wise, but unto them that believe the power and wisdom of God; the Word which transforms the life of Mary Magdalene, of Zaccheus, of Dysmas, of Paul, of you and me; "the power of God unto salvation to every one that believeth."

"Be instant, in season and out of season" — do not omit, do not fail, at the right, suitable, agreeable, acceptable, convenient, favorable time; or at the unseasonable, unsuitable, disagreeable, inconvenient, unfavorable time.

Time, conditions, or circumstances must not influence the proclamation of the Word of Truth. The Christian minister must proclaim this Word at all times; not only under favorable conditions. Preach the Truth, whether the people want to hear it or not. There are many who say with Felix: "Go thy way for this time; when I have a convenient season, I will call for thee"; but that did not deter Paul from preaching the Truth, and it should not deter us. Chrysostom said: "Do not confine yourself to any special time; the right time is all the time; not only in time of peace, when you have little to fear, when you are in your church, but also in time of danger, in prison, in chains, in peril of death." Paul was like that. Let us, too, proclaim the Word without concession or compromise. Let not our preaching be like a price list, subject to change without notice; but let it have a singleness of purpose, and waver neither for the fear nor for the favor of men. Hew to the line, and let the chips fall where they may!

What a word for the modern pulpit! Preach the Word, in season and out of season, whether men like it or not. The truth hurts. Many sectarian preachers know this, so they avoid preaching the Truth, but speak in vague generalities and insipid sentimentalities, which place their people into a secure and comfortable feeling of self-confidence, self-satisfaction, and self-complacency. How often a true Christian, who loves the Word of Truth, attends a church service, expecting to hear a message of comfort, strength, and inspiration, but goes home with a tearful plea for better milk for better babies, or a tepid admonition to wear his overshoes in slushy weather so that he won't catch cold. Surely, in view of these glaring signs of the times, we must be ever mindful of the Lord's loving admonition: "Watch and pray, that ye enter not into temptation."

"Reprove," — expose, disapprove, frown upon, indict, remonstrate. "Rebuke," — censure, condemn, reproach, chide, reprimand, upbraid, threaten with God's wrath. "Exhort," — beseech, plead with, stimulate, arouse, provoke, persuade, prevail upon, encourage, urge. "With all longsuffering and doctrine," — in all tranquillity, dispassion, serenity, self-restraint, forbearance, patience; and with all instruction, enlightening, teaching.

Having charged Timothy to be faithful in his preaching of the Word of Truth, Paul admonishes him also to be unwavering in the application of it. We know how unsparingly John Baptist performed this task. Fearlessly he uncovered the sins of his hearers, saying to the proud, self-righteousness Pharisees: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." He told the soldiers that they must stop their plundering and brutality. He told the publicans that they were cheaters and thieves. Even his majesty, King Herod, had to hear the scorching accusation of vile adultery. We know how Paul stood in chains before the Roman governor Felix and upbraided him for the sins of unrighteousness and intemperance, and frightened him with the threat of the judgment to come. Shall we shirk this divinely-imposed duty and become dumb dogs, just so that we may be darlings of the people and enjoy their approval and applause? Or do we aim, rather, at acceptance with God? John, Paul, Luther, practiced what they preached. As they, so we!

Note well, however, that this is to be done in "all longsuffering and doctrine." Surely, we are to reprove and rebuke; but preaching is more than polemics and vituperation. We must exhort, invite, beseech, urge, and encourage sinners to seek the way of life by the Word of Truth. And this requires calmness, self-restraint, forbearance, gentleness, and patience. That is God's way of dealing with men. Moses recognized Jehovah's fiery and consuming

wrath against sin; but he looked deeper and saw also God's love for sinners. He had heard God say: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Shall we, the servants, presume to go beyond our Master in our dealings with men? Not if we love them as we should. Let us apply the truths of God's Word unsparingly and without compromise or abrogation; but let the application be tempered with mercy.

Above all, let us seek to instruct and enlighten men, if we would help them. Polemics and denunciations are proper in their place; but they must be employed with an eye to the eternal welfare of men. Let us preach and apply the Word of Truth in such manner, that men will be lifted out of the mire of iniquity, pried loose from the quicksands of self-righteousness and pride, and rescued from the leaky cisterns of wordly wisdom. That means instruction, enlightenment, indoctrination. Then we will not achieve in men only a temporary, fleeting display of reformation, but by means of sound teaching accomplish in them an effectual and enduring transformation. That is the ultimate aim of all Christian preaching.

K. F. K.

(To be continued)

FROM OUR CHURCH CIRCLES

Notice

Lack of space compels us to hold over considerable matter which would come under this head for our next number. We ask the indulgence of our readers.

G.

Southwestern Wisconsin Pastoral Conference

The Southwestern Wisconsin Pastoral Conference meets Tuesday, December 5, 9 A. M. sharp at Tomah, Wis., with Rev. H. Schaller.

Confessional Address: P. Monhardt, H. Pankow.

Papers: Aug. Art. 20, H. Reimer; Aug. Art. 21, A. Winter; Exegesis, 1 Cor. 12:4-11, M. Glaeser; Exegesis, 1 Cor. 12:12-31, A. Loock; Katechesis, P. Lehmann, W. Paustian; Isagogic, Mark, H. Pankow; Isagogik, Luke, Arthur Berg; Wichtigkeit der Konsekration im heiligen Abendmahl, H. Paustian; Verlobung?

Please announce.

G. Vater, Sec'y.

New Ulm Pastoral Conference

The New Ulm Pastoral Conference meets with Pastor G. Hinnenthal at New Ulm, Minn., on Wednesday, December 6, at 9:30 A. M.

Pastor G. Albrecht is to render a sermon study and

Prof. E. R. Bliedernicht an exegesis on 1 Tim. 4. Communion services at 4:30 P. M., Pastor P. Spaude delivering the confessional address. Those desiring meals must announce with the local pastor.

H. A. Scherf, Sec'y.

Montana Dedication

On October 29, Pastor P. G. Albrecht of Bowdle, So. Dak., and the undersigned enjoyed the distinct and happy privilege of assisting in the dedication of the first church building erected in Montana by a congregation connected with the Wisconsin Synod.

Located some sixty miles northwest by north of Terry, the small county seat of Circle, Montana, lies in the midst of surface beds of lignite coal and a bleakly beautiful wilderness. In the early spring of 1933, Circle was visited by Missionary E. Kuehl, then living at Brockway, who had for a year canvassed a huge territory in search of souls, registering a speedometer mileage of some 31,000 within that time. It transpired that Circle became the most promising field. Pastor Kuehl rented a house and began his canvassing in earnest. On March 2, 1933, the Ev. Luth. Salem Congregation was organized in Circle, with five voting members. To-day it numbers 120 souls, 50 communicants and 16 voting members, with a Sunday-school of 40 children.

The place of worship, a small school-room in Circle, became hopelessly inadequate within a short time. Although no assistance was available from Synod, the congregation, in a year of utter crop failure and destitution, enthusiastically voted to build. They would themselves supply the labor, and trust their Lord to provide funds where there seemed to be none. To-day the church stands completed and — paid for in full.

It is a semi-basement structure, the roof extending about ten feet above ground level. An entrance court, 10x10, housing the steps that lead down into the church room, bears a wooden cross upon its ridge. The chamber of worship is 20x40, with cement walls and floor, and a three-ply fir ceiling. Chairs were temporarily borrowed until benches can be made. Organ and altar were acquired as gifts from a former mission station at Onaka, So. Dak. A pulpit stand was locally made. The cost of the building, without labor but including benches, is \$650.00. Estimated value, including labor, about \$1,000.00.

Three services were conducted on the day of dedication, two German, one English. An offering of about \$35.00 was received for the building fund. The genuine joy of the congregation, many of whom must drive twenty miles and more to worship, their devotion to the House of God, and their cordial hospitality made the occasion a memorable one. May the Grace of God abide with them and their pastor.

E. Schaller.

Dedication

On October 29, the twentieth Sunday after Trinity, the St. Paul's Ev. Luth. Congregation at Hopkins, Mich., was privileged to dedicate after the Reformation services its parish house to the purpose for which it recently had been purchased. The dedicatory service was in charge of the pastor. E. T. Lochner.

Anniversary of Church Dedication

The Matthew's Ev. Luth. Church of Iron Ridge, Wis., appropriately observed the 25th anniversary of the dedication of their church building on Sunday, November 5. Two services were conducted in the German language and one in the English language. Rev. Ph. Koehler of Milwaukee delivered the sermon in the forenoon, Rev. H. J. Diehl of Lake Geneva, Wis., in the afternoon and Rev. Max Stern in the evening services in the English language. Dinner and supper was served by the Ladies' Aid. In each of the services the choir sang an appropriate selection. May the gracious Lord ever preserve this church as a place in which the Gospel of Christ is taught in truth and purity to the glory of the triune God and for the salvation of many immortal souls. F. Z.

Twenty-Fifth Anniversary

St. John's Ev. Luth. Church, Bay City, Wis., celebrated its twenty-fifth anniversary Sunday, October 15. Services at 10 and 2:30 o'clock. Speakers: Revs. A. Berg and C. Nolting. J. R. Baumann.

Seminary Notes

Donations continued to flow also during October. Besides the congregations previously mentioned those served by the following pastors contributed: Th. Mahnke, Root Creek; H. Diehl, Lake Geneva; P. Kionka, Maribel; P. Brockmann, Waukesha; N. Schlavensky, Denmark; A. Voss, P. Pieper, A. Tacke, R. Buerger, E. Dornfeld, W. Hoenecke, Milwaukee; J. Reuschel, near Kaukauna; E. Reim, Forest; H. Monhardt, Franklin; G. Pieper, Fond du Lac; M. Rische, Kirchhayn; E. Sponholz, Slades Corners; K. Toepel, Algoma; G. Schaefer, Collins; R. Pietz, Lomira; Ph. Martin, Brownsville. From some congregations we receive a second donation; also several individuals contributed very liberally.

There were also donations in cash. Our stewardess received a total of \$10.25, the undersigned \$3.00. This money will be used to buy a desirable kitchen utensil not provided for in the budget.

In many cases the pastors made the delivery in person. All, pastors and drivers, showed great satisfaction at making this contact with the seminary and at being able to serve the cause of our church in this fashion. Their warm interest was most gratifying.

To cite a case in point, the young people of a church in our vicinity decided that they too could and should be of service to the seminary. They plan to make a delivery every month, if possible. During October they collected cabbage and put it up as sour kraut. But, they argued, you cannot cook kraut without meat. So they bought a pig, slaughtered it, cut the meat into pieces of convenient size, and rejoicingly delivered all to the seminary. Their leader told the undersigned that those who have paying jobs decided to contribute all loose pennies they might get, while those without a job are trying to raise some money by selling old papers, etc.

Since we received too many carrots and red beets for immediate consumption — close to four tons in all — we made arrangements with a canning factory to put them up for us.

It may be of interest to the friends of our seminary to know that during the farmers strike a truck load of provisions from Algoma was stopped on the way and the driver forced to return. Undaunted our brethren from Algoma delivered their collection a week later.

In the name of the seminary the undersigned expresses hearty thanks to our friends and patrons.

Joh. P. Meyer.

BOOK REVIEW

Our Annuals. The Northwestern Lutheran and the Gemeinde-Blatt annual are both ready for distribution. Beside the fund of information usually contained, our calendars have the distinctive feature of a memorandum page opposite each month, offering space for notations for each day. Get the calendar before your people early before outsiders come and supply their needs. Price: 15 cents each. G.

Christmas. An American Annual of Christmas Literature and Art. Randolph E. Haugen, Editor. Published by Augsburg Publishing House, Minneapolis, Minn.

We admire both the conception as well as the execution of this work of art. It is a beautiful Christmas greeting. G.

Back to Bethlehem. A Christmas Service. Compiled and published by W. H. Czamanske, Sheboygan, Wis. Price, Single copy, 5 cents; one dozen, 50 cents; 100, \$4.00.

We call the attention of our readers to this program as probably offering what they want for the coming festival. G.

Word List for the Gausewitz Text of the Catechism Enchiridion. For the home, the day school, the pastor's confirmation Class and the Sunday School. By Gustav Fischer. Order from Gustav Fischer, pastor, 1128 Avon St., La Crosse, Wis. Price, Single copy, 5 cents; in dozen lots, 4 cents; in hundred lots, 3½ cents; plus postage.

A handy little book, well adapted to serve the purpose indicated. G.

Martin Luther In Story and Picture. By Albert H. Miller, Instructor in English, Concordia Teachers College, River Forest, Ill., and Elfrieda Miller, Teacher Christ Lutheran School, Oak Park, Ill. Leatherette Cover. Price, 25

cents. Discount in quantities. Miller Publishing Co., Bonnie Brae, Oak Park, Ill.

The story is simply told and the setting is attractive. A story for our little ones in this anniversary year. G.

The Evangelical Lutheran Augustana Synod of North America. Minutes of the Seventy-Fourth Annual Convention, held in the Bethel Lutheran Church, Chicago, Ill., June 14-18, 1933.

A Study in Biblical and Dogmatic Theology. By C. H. Little, D. D., S. T. D., Professor of Dogmatic and Systematic Theology in the Evangelical Lutheran Seminary of Canada, Waterloo, Ontario. 1933. Price, \$1.25 The Lutheran Literary Book, Burlington, Iowa.

In this book of 127 pages the author discusses the following subjects on which diverse opinions are held in Lutheran bodies of America: Predestination. Inspiration of the Scriptures. Doctrine of the Millennium. The Conversion of Israel. Concerning the First Sin. The Humiliation of Christ. The Impeccability of Christ. The Doctrine of Hades. Doctrine of Marriage and Divorce. Doctrine of the Lord's Day. Question of Admission of Women to Church Offices. Doctrine of the Assurance of Salvation. Question of the Attitude of the Church toward the Lodge. Union Services. Question of the Origin of the Souls. Question of the Component Parts of Man's Being. Question of the Relation between Church and State. Question of the Wine and of the Cup in the Lord's Supper. Question in Liturgics. Question of Buchmanism. Question of Capital Punishment. The Craze of the Pageants. Question of Tithing. Question of Prohibition. Question of the Open Forum. Question of Apologetics. Question of Interpretation. Question concerning Confirmation. Miscellaneous Questions.

We must say that we read the book with delight and with a feeling of appreciating what is said in these brief but lucid discussions. We find the position taken by the author with reference to the disputed doctrines treated here to be sound and biblical, and in full harmony with the confessional principles of the Lutheran Church. What the author states in the preface: "This little work is offered, not in a controversial or dogmatic spirit, but with a hope that it may prove helpful in bringing about a clear conception of the doctrines treated, and of what is involved in them," is fully warranted. We believe that the book will be read with profit not only by pastors, but also by lay-members, Christian men and women, who doubtless are interested in most of the subjects treated here. J. J.

NORTH WISCONSIN DISTRICT

September, 1933

Rev. E. G. Behm, Wautoma.....	\$ 55.44
Rev. G. E. Boettcher, Hortonville.....	11.70
Rev. Th. Brenner, Freedom.....	154.47
Rev. Paul C. Eggert, Abrams.....	38.50
Rev. A. Froehlke, Neenah.....	72.61
Rev. W. G. Fuhlbrigge, Coleman.....	78.84
Rev. W. G. Fuhlbrigge, Town Beaver.....	51.71
Rev. Kurt R. F. Geyer, Peshtigo.....	98.57
Rev. Otto Gruendemann, Gibson.....	4.98
Rev. Carl C. Henning, Peshtigo.....	10.00
Rev. Theo. Hoffmann, Gladstone, Mich.....	28.82
Rev. Theo. Hoffmann, Rapid River, Mich.....	6.22
Rev. A. G. Hoyer, Princeton.....	127.27
Rev. O. T. Hoyer, Winneconne.....	128.28
Rev. O. T. Hoyer, Zion.....	38.41
Rev. H. A. Kahrs, Ford River, Mich.....	18.52
Rev. Gerhard Kaniess, Kewaskum.....	214.83
Rev. L. Kaspar, Greenville.....	128.88
Rev. L. Kaspar, Clayton.....	46.75
Rev. Paul J. Kionka, Maribel.....	181.46
Rev. H. Koch, Reedsville.....	171.02
Rev. L. H. Koeninger, Manitowoc.....	925.00

Rev. W. A. Kuether, Kewaunee.....	137.22
Rev. Carl Lawrenz, North Fond du Lac.....	155.09
Rev. H. J. Lemke, Manico.....	7.25
Rev. H. J. Lemke, Enterprise.....	29.31
Rev. Paul Th. Oehlert, Kaukauna.....	73.12
Rev. W. E. Pankow, New London.....	256.70
Rev. Gerhard Pieper, Fond du Lac.....	109.90
Rev. J. G. Pohley, Menasha.....	201.47
Rev. F. W. Raetz, Wabeno.....	83.69
Rev. Emil Redlin, Ellington.....	128.77
Rev. T. W. Redlin, German Settlement.....	38.22
Rev. John Reuschel, Dundas.....	5.00
Rev. W. Roepke, Marquette, Mich.....	70.74
Rev. W. Roepke, Green Garden, Mich.....	2.57
Rev. M. F. Sauer, Brillion.....	262.55
Revs. T. J. Sauer, F. M. Brandt, Appleton.....	75.00
Rev. E. B. Schlueter, Oshkosh.....	224.38
Rev. A. E. Schneider, Fremont.....	9.05
Rev. J. Schulz, Vandyne.....	94.50
Rev. Fr. Schumann, Sawyer.....	19.50
Rev. V. J. Siegler, Maplewood.....	12.05
Rev. W. Strohschein, Waucausta.....	40.60
Rev. Karl F. Toepel, Algoma.....	175.00
Rev. Theo. F. Uetzmann, Manitowoc.....	35.00
Rev. A. W. Voigt, Depere.....	57.00
Rev. Ed. Zell, Mishicot.....	34.64
Rev. Ed. Zell, Rockwood.....	14.37
Rev. Ed. Zell, Jambo Creek.....	8.34
Rev. R. E. Ziesemer, Appleton.....	138.58

\$5,091.86

Budget	\$5,055.40
Non-Budget	36.46

\$5,091.86

October, 1933

Rev. E. G. Behm, Wautoma.....	122.28
Rev. E. G. Behm, Red Granite.....	35.57
Rev. Melvin W. Croll, Florence.....	40.75
Rev. John Dowidat, Oakfield.....	51.86
Rev. Paul C. Eggert, Abrams.....	28.12
Rev. A. Froehlke, Neenah.....	271.73
Rev. W. W. Gieschen, Crivitz.....	35.67
Rev. Walter A. Gieschen, Green Bay.....	300.84
Rev. Br. Gladosch, Greenleaf.....	287.36
Rev. Arnold O. Grunwald, Kiel.....	15.00
Rev. Wm. J. Hartwig, Montello.....	125.27
Rev. Wm. J. Hartwig, Mecan.....	102.63
Rev. Otto C. Henning, Sewastopol.....	67.56
Rev. H. A. Kahrs, Powers.....	22.30
Rev. H. A. Kahrs, Hermansville.....	17.50
Rev. E. H. Kionka, Newton, St. John's Congregation.....	91.86
Rev. E. H. Kionka, Newton, St. Paul's Congregation.....	17.95
Rev. H. Koch, Reedsville.....	85.00
Rev. H. A. Kuether, Sheboygan Falls.....	77.25
Rev. H. Lemke, Crandon.....	47.29
Rev. John Masch, Black Creek.....	122.54
Rev. Gerhard Pieper, Fond du Lac.....	77.39
Rev. Emil Redlin, Stephenville.....	65.00
Rev. M. F. Sauer, Brillion.....	64.80
Revs. T. J. Sauer and F. M. Brandt, Appleton.....	575.00
Rev. Gerhard A. Schaefer, Chilton.....	246.49
Rev. W. F. Schink, Haven.....	2.00
Rev. N. Schlavensky, Eaton.....	23.98
Rev. N. Schlavensky, Fontenoy.....	71.17
Rev. A. E. Schneider, Fremont.....	27.60
Rev. Fred A. Schroeder, Berlin.....	49.70
Rev. Fr. Schumann, Sawyer.....	70.26
Rev. V. J. Siegler, Nasewaupee.....	14.15
Rev. Ph. Sprengling, Cleveland.....	2.00
Rev. W. Strohschein, Campbellsport.....	156.40
Rev. I. G. Uetzmann, Pickett.....	30.00
Rev. I. G. Uetzmann, Oshkosh.....	38.77
Rev. Theo. F. Uetzmann, Manitowoc.....	160.00
Rev. A. W. Voigt, Depere.....	17.25
Rev. A. W. Voigt, Pine Grove.....	18.15
Rev. Wm. Wadzinski, Manchester.....	84.69
Rev. Wm. Wadzinski, Marquette.....	36.27
Rev. A. H. J. Werner, Center, Appleton.....	120.12
Rev. F. C. Weyland, Winchester.....	28.63
Rev. F. C. Readfield.....	43.60

Rev. F. C. Weyland, Caledonia.....	8.41	Budget	\$4,187.17
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation	64.66	Non-Budget	2.50
Rev. Ed. Zell, Rockwood.....	12.07		
Rev. R. E. Ziesemer, Appleton.....	114.78		\$4,189.67
	<u>\$4,189.67</u>		

ALBERT VOECKS, Treas.
Appleton, Wis.

TREASURER'S STATEMENTS

Receipts and Allotments

September 30, 1933 — 3 Months

	Collections	Allotments	Arrears	Surpassing
Pacific Northwest	\$ 157.21	\$ 484.95	\$ 327.74	
Nebraska	2,535.19	2,050.44		484.75
Michigan	4,682.59	7,367.97	2,685.38	
Dakota-Montana	2,850.84	2,560.92		289.92
Minnesota	11,114.68	14,216.94	3,102.26	
North Wisconsin	8,953.52	18,930.42	9,976.90	
West Wisconsin	11,755.39	18,751.74	6,996.35	
Southeast Wisconsin	4,246.87	20,717.10	16,470.23	
Collections from Districts	\$ 46,296.29	\$ 85,080.48	\$ 38,784.19	
Other Sources	75.90		75.90	
Revenues	\$ 46,372.19	8,362.79	\$ 38,708.29	
		17,499.99	9,137.20	
Disbursements	\$ 54,734.49	\$102,580.47	\$ 47,845.49	
	74,053.79	74,053.79	28,526.68	
Deficit	\$ 19,318.81		\$ 19,318.81	
		\$ 28,526.68		

TREASURER'S REPORTS

Receipts and Disbursements

September 30, 1933 — 3 Months

	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 9,209.50	\$ 6,062.23	\$ 65.00	\$ 5,997.23	
Educational Institutions	4,397.81				
Theological Seminary	665.29	2,909.69	30.12	2,851.24	28.33
Northwestern College	686.89	11,002.53		8,974.07	2,028.46
Dr. Martin Luther College	621.25	9,768.21		8,549.88	1,218.33
Michigan Lutheran Seminary	368.81	2,868.92		2,828.78	40.14
Northwestern Lutheran Academy	394.36	1,723.88	1.50	1,692.66	29.72
Home for Aged	412.02	1,396.34		1,321.49	74.85
Missions, General	15,623.65	346.40		346.40	
Indian Mission	2,691.10	6,581.73	301.10	5,256.32	1,024.31
Negro Mission	1,825.10	3,499.99		3,499.99	
Home Mission	6,239.68	19,858.11		19,858.11	
Poland Mission	963.78	2,921.76		2,921.76	
Madison Student Mission	245.52	180.00		180.00	
General Support	833.54	4,752.00		4,752.00	
Indigent Students	607.39	182.00		182.00	
To Retire Debts	135.50				
Revenues	\$ 45,921.19	\$ 74,053.79	\$ 397.72	\$ 69,211.93	\$ 4,444.14
	8,362.79				
Every-Member Canvass	\$ 54,283.98				
	451.00				
	\$ 54,734.98	54,734.98			
Deficit		\$ 19,318.81			

Cash Statement

Coll. for Budg. (regular)	\$ 45,921.19	
Coll. for Budg. (E.M.C.)	451.00	
Revenues	8,362.79	\$ 54,734.98
Liabilities		
Accts. Payable made	\$ 20,049.25	
Notes Payable made	385.97	
	<u>20,435.22</u>	
Total Cash Available	\$ 75,170.20	
Budget Disbursements	74,053.79	
Cash Balance	\$ 1,116.41	

Statement of Debts

Debts Made:	
Treasury Loan	\$ 6,814.84
Unpaid requisitions	13,234.41
Notes Payable	385.97
Cash Balance	\$ 20,435.22
	1,116.41
Deficit on September 30, 1933	\$ 19,318.81

THEO H. BUUCK,
Treasurer.

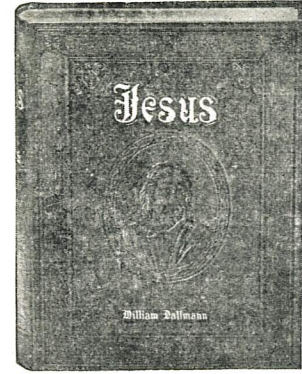
Christlicher Hauskalender für 1934.
 Abreißkalender für das christliche Haus.
 (Importierte Originalausgabe.)



DAY BY DAY WITH JESUS

A Calendar for Family and Private Devotions

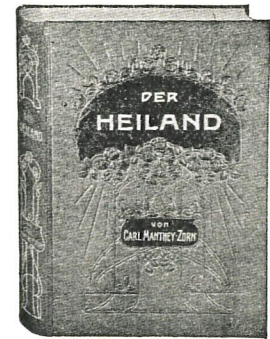
Prepared by W. G. Polack, Professor of Theology at Concordia Seminary, St. Louis, Mo.



JESUS

HIS WORDS AND HIS WORKS
 According to the Four Gospels
 By William Dallmann, D. D.

With Explanations, Illustrations, Applications, 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine. IX and 481 pages. Size 7 3/4 x 10. Price: \$4.00.



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or for Christmas and New Year combined with Bible Verses



In German or English
 12 Cards for 25 cents
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Northwestern Lutheran Annual

(Wisconsin Synod)
 Price: Single copies, 15 cents
 Gemeindeblatt-Kalender (Wis. Synode) Einzeln 15c

Evangel.-Luther. Hausfreund-Kalender von Dr. Willkomm Preis 20c

Der beliebte Abreißkalender 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.

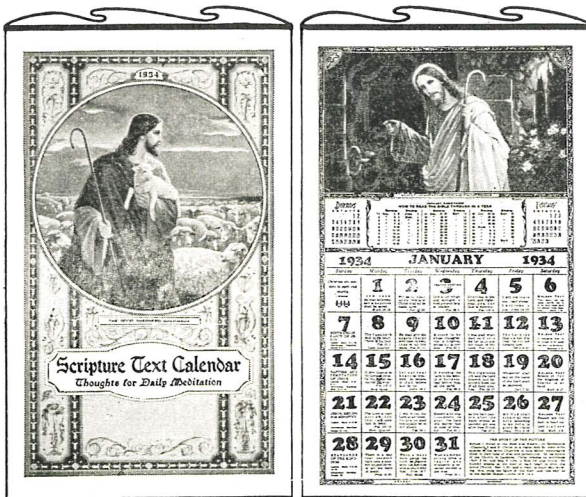
Preis: 60 Cents.

To those unfamiliar with this Calendar, we offer a brief description of it. The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

Each sheet contains a brief meditation, based on a carefully chosen Bible text. Sometimes these are in the form of beautiful poems or some favorite hymn. An appropriate prayer closes each meditation, unless it is itself a prayer. There are Bible Readings for each morning and evening of the year, given at the head of each devotional exercise.

Price: 60 cents

Announcing Lutheran Edition — 1934 Scripture Text Calendar



Every home needs this attractive, inspirational calendar. Avail yourselves of this opportunity to do a good deed by selling the LUTHERAN EDITION Scripture Text Calendar, as well as making a substantial profit. Practically all you have to do is display it — it all but sells itself on sight.

Special Home Interest Features

1. Three-month-on-a-sheet calendar pads — current month in large type, preceding and month following in smaller type. Very convenient.
2. Thirteen beautiful full color reproductions of religious pictures. Suitable for framing.
3. A Scripture verse for every day of the year.
4. Illuminating story of each picture.
5. Church and patriotic holidays noted.
6. Illustrated "Go To Church Sunday" sign on nearly every sheet.
7. Schedule showing how to read the Bible through in a year.
8. Flowers and Birthstones of each month.

To All Lutherans

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

Single copy, 30 cents; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00

The regular Advertised Selling Price is 30 cents thus affording you a good margin of profit

Der Bibeltext-Kalender ist auch in Deutsch zu haben.

WRITE FOR OUR LARGE ILLUSTRATED CATALOG