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## Organ of the Evangelical Lutheran Synod in Australia

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### A NEW YEAR'S PRAYER.

Thy way, not mine, O Lord,  
 However dark it be!  
 Lead me by Thine own hand,  
 Choose out the path for me.

Smooth let it be or rough,  
 It will be still the best,  
 Winding or straight, it matters not,  
 It leads me to Thy rest.

I dare not choose my lot;  
 I would not if I might;  
 Choose Thou for me, my God,  
 So shall I walk aright.

The kingdom that I seek  
 Is Thine: so let the way  
 That leads to it be Thine,  
 Else I must surely stray.

Take Thou my cup, and it  
 With joy or sorrow fill,  
 As best to Thee may seem;  
 Choose Thou my good and ill.

Choose Thou for me my friends,  
 My sickness or my health,  
 Choose Thou my cares for me,  
 My poverty or wealth.

Not mine, not mine the choice,  
 In things or great or small;  
 Be Thou my guide, my strength,  
 My wisdom, and my all.

—Selected.

### “HIS NAME WAS CALLED JESUS.”

This is the message of the New Year's Gospel, and a sweet and comforting message it is. It shows us the source of all true happiness. In Jesus alone

we have a happy new year. Without Him there is no true happiness; for without Him there is nothing but sin, and “the wages of sin is death.” Man can not enjoy true happiness as long as he is on the road to everlasting damnation. The joys and the wealth and pleasures of this world can give him no true happiness. they can not take away his sins; they can not take away God's wrath; they can not save him from hell; they can not give him the sure hope of everlasting life in the hour of death. True happiness is found in Jesus only, because in Him alone we have forgiveness of sin and life everlasting. His name was called Jesus, because He saves us from our sins. Jesus means Saviour, and that name was given Him, because He is the Saviour. He took our sins and curse upon Himself and bore them in our stead. Thus He secured forgiveness of sin and salvation for us. All that flee for refuge to Him, all that believe in Him as He with all His treasures is brought to them in the Gospel are safe and happy, whatever may befall them in the new year. Troubles and sorrows and death may come to them, but all this can not take away the happiness they have through faith in Him whose name was called Jesus. He who has forgiven them all their sins and has made them God's children and heirs of heaven, also cares for them during their pilgrimage here on earth. He guides them with His own eye and bears them in His strong and everlasting arms.

“Everlasting arms of love  
 Are beneath, around, above,  
 Christ it is who bears us on,  
 His the love we lean upon.

“He our ever present guide,  
 Faithful is, whate'er betide;  
 Gladly then we journey on,  
 With His arm to lean upon.”

## A New Year's Meditation for Pastors and Congregations.

The following is an article published by Pastor Arthur G. Hanser, in the "Lutheran Witness" (September number), and will serve a good purpose, if studied and pondered by all of us.—Ed.

### COULD OUR CONGREGATION DO BETTER?

To determine whether our congregation could do better, we must first enquire, "What has our congregation been doing? There is no purpose in gathering financial and parochial reports of our congregation unless we study them and use them in planning our work. A few questions are suggested with a view to determining whether our congregation could do better.

**1. Could our congregation do better financially?** How much money did our congregation raise, and how much does that average per member? Is that much or little? Are all the members contributing? If not, why not? Could some of them give more? Why won't they give more? Is it greed, or lack of information, or misunderstanding, or simply neglect and thoughtlessness? What are other congregations doing? Is their average higher or lower? If the former is the case, how do they do it? Are their members richer?

Has our congregation contributed its share to all synodical expenses and common enterprises? If not, why not? Other congregations, which are smaller or which are laboring under greater difficulties, nevertheless meet their synodical obligations; how is it that they do it while our congregation is not doing it?

**2. Could our congregation do better with regard to church attendance?** How many members has our congregation? What is the average attendance in the morning? What is the average attendance in the evening? What percentage of the congregation comes to church every Sunday? Why is our average not higher? Could the sermon be improved? Would more frequent visits by the pastor stimulate the attendance? Do the members admonish each other in that respect? Are those who are unfaithful looked after?

How many strangers attend our services? How many of them do we get? Could more be done by members, officers, ushers, or the pastor to bring these visitors into the congregation?

**3. Could our congregation do better with respect to going to the Lord's Table?** How many times have the members communed? How many communions does that average per member? Why is the average not higher? If Luther gives a minimum of four times a year, why have Communion only four times a year? Would it help if we had Communion more frequently, say at least one a month, besides on festival occasions? Would it help if we instructed our catechumens and adults to go to Com-

munion at every opportunity and say nothing about four times a year? What is done to stimulate the conscience of the individual Christian to bring to him a greater appreciation of the Sacrament? Are those looked after who neglect this Christian privilege?

**4. Could our congregation do better as to increasing its membership?** How many members has our congregation gained this year? What percentage of increase does it make? Why do some congregations grow so rapidly? Why do small congregations double their membership in a year and large congregations not? Is any effort made to bring in the unchurched in the families in which we have members or Sunday School children? Does ringing a church bell do all that can be done to win new members? Does it fulfil the command of Christ: "Go out into the highways and hedges and compel them to come in?"

**5. Could our congregation do better in preventing losses?** How many members did we lose last year? How many are there on our lists who have not gone to Communion and to church for a year or more, take no active interest in the congregation, and do not contribute at all or at least only very little? Those are the lost ones. Why have these members been lost? What are we doing to prevent such losses? Could any of these losses have been prevented? Would more frequent visits by the pastor help, especially at the beginning of the decline?

This is by no means an exhaustive study of the question, and no answer is proposed. It is merely a guide and an outline for analysis of congregational conditions with a view to determining whether our congregation could do better. In what respect could it do better? How could it do better?

You may complain that this article has proposed no plans and suggested no methods. But has it not stimulated you to examine your own field with its conditions and possibilities? Has it awakened a desire in you to take hold of the work in your congregation with more zeal and with an earnest prayer to God that He would show you the way? Has there arisen in your heart and soul the determination: I am going to study the work which God has entrusted to me, and I am going to do it with all my might? Thank God for that! No one knows your field as you can know it, and if, under the guidance of God and in consultation with your brethren, you will find ways and means—perhaps nothing more is necessary than greater earnestness and devotion to the means and methods and instruments which you have been using—then you will rejoice all the more in building the walls of Zion in your place. God bless you!

### GENERAL NOTES.

**Relief in Europe.**—In spite of the optimistic reports to the contrary which appeared in our daily papers, particularly during the last weeks, the fact is borne out again and again by trustworthy

communications from Germany, that large sections of the German people are suffering intensely in consequence of the lack of the bare necessities of life, such as food, fuel, clothing, etc. We must, therefore, continue our relief work and, if possible, intensify it, in order to do our duty as God's children. Gifts towards that purpose will henceforth be acknowledged in the "Australian Lutheran" and reports on the disposition made of the gifts by the committees in Germany will also be published as soon as they come to hand.

The following communication, taken from the "News Bulletin," indicates the manner in which these gifts are distributed, the spirit in which they are received, and the fine purpose they serve. The letter was written by a Lutheran pastor in Mansfield to American benefactors, and reads as follows:—

To-day is Presentation Day of the gifts of garments and shoes which have come to us from America.

With great hopes the poor people of this little town, which saw the childhood of Martin Luther, have waited for this day. Some weeks ago a cart brought two enormous packages and a box, which had been set down outside the Rectory. As a fire leaps through the field, so the news spread, "There are gifts come from America!"

Weeks ago my wife and I worked for many days to prepare exact lists of the poorest of the poor, and now the unpacking and the sorting was to begin. My wife begged the President of the Ladies' Fatherland Society to help her, and also the wife of the leading judge. Soon our large attic floor was dotted with stacks of fine, warm, clothing gifts. A great joy filled the hearts of the ladies upon seeing all the things which had been gathered together, and sent as a love-token in the name of Jesus Christ from the land far beyond the sea. The most beautiful pieces were greeted with loud, admiring exclamations. All the garments were gratefully unpacked and daintily laid out—stockings, petticoats, cloaks, the lovely little things for children and babies—all, all are so very scarce with us now, and yet so necessary and useful for our people. Little heaps were laid out separately according to the need of the different families. So the ladies worked for many days on the top floor of the old parsonage. With the greatest deliberation and the most careful planning, 135 packets were made ready.

To-day, at a stated time, came the poor people from all over our little town to get all the good and fine things separated for them. Shoes and boots were fitted then and there on the feet that were to wear them. Oh, what happy eyes were to be seen then!

Our hearts were often shot through with pain at seeing other poor persons with tired, pale faces, with the torn garments and coats in which they came—but we were forced to turn away so many of them for whom there was nothing, and tell them to "wait until next time."

It has been a great blessing for our poorest people, though now we all of us are poor in Germany, to have seen that the church, the clergy, and the parsonage were a means of helping, not only the soul, but also the body. Trust in God has grown anew, and with it, trust in their own dear Lutheran Church. With their gifts, each one received a cheering word to help them over the hard ways.

All of us speak our warmest and heartiest thanks to every one of those givers who did not forget the distress in this little town in which Martin Luther lived with his parents for 14 years as a child and as a schoolboy.—"News Bulletin."

W.J.

**The High School Dance.**—A number of ministers in one of the American states recently lodged a strong protest with the Education Board against

High School dancing which seems to have become the fashion in some districts. The leader of the body of ministers declared that "dancing is harmful to the body, to the mind, to the conscience, and to the soul." He said that sex lure is an outstanding menace, and deplored modern music for dancing, which he branded as "sensuous, languorous, and indecent." We fully subscribe to this protest against an evil which is a menace not only in America but also here in Australia. It seems incomprehensible that Christians well instructed in the Word of Life should close their eyes against the snare of the modern dance, laid by the devil himself for no other purpose than to entrap children of God in the toils and meshes of deadly sin. The utter indecency of the close touch of members of the opposite sexes encouraged and prescribed by the modern dance is manifest even to children of the world who give heed to the voice of conscience and who aspire to ordinary respectability. The impulses aroused by the dance are sinful because they break down the sacred wall built by God in the sixth commandment around holy wedlock. The utter misery so often experienced by victims of the dance is so appalling that children of God should rouse themselves from their indifference towards this awful menace which threatens to destroy the spiritual life as well as the temporal happiness of many of the rising generation and others. Let parents ever warn their children against this evil and urge them to cling to the Saviour in true faith and glorify Him by a godly life.

W. J.

**Christian Science.**—"The Committee on Publication for the State of S.A." of the Christian Science organization has, some time ago, taken exception to a number of references made to Christian Science in the articles on "Faith Cure," published in our paper on June 6th and June 20th. In the communication the passages objected to are quoted and adversely commented on. We hope to be able, God willing, to deal with "Christian Science" in a special article in a subsequent issue in which the points raised in the communication will also receive attention. Our conviction is: Christian Science is neither a science, nor is it Christian, in the sense in which we understand these terms.

W.J.

#### DISTRESS IN GERMANY.

The following extract translated from a letter recently received from Dr. Th. Nickel, Wittingen, Hanover, shows what terrible conditions still prevail in Germany: "We are here four months; but how conditions have changed in this short time nobody has a conception. One must live amongst the people in order to understand these conditions. Through the rapid fall of the mark all prices have gone up by leaps and bounds, and most people are not in a position to purchase the most necessary things. A day or two ago I changed five dollars,

and received 375 milliards of marks. The next day, however, this sum which I had received was worth only one dollar. You can imagine what that means, if one has received, or receives, only £7 in three months. One need not be surprised if there are riots everywhere. We are wholly dependent on foreign countries. We do not know what the future may bring, as the people are suffering from cold and hunger. Worst of all, many things are not procurable. Meat, milk, butter, eggs, are unknown articles to most people. Even bread and potatoes are often not to be had. If our brethren abroad only had an idea how exceedingly bad things are over here, they would do more, as they have everything in abundance. As people here know that I am a representative of our Synod abroad, many applications for relief are sent to me, even from places where we have no congregations, but where I am well known. I was hitherto unable to render assistance, although I promised to do so, as I have not yet received any money from abroad. I believe, that all monies collected in our Synod should pass through my hands, as I am in touch with the commission that administers the monies collected in America, and the Australian relief monies would then be at the disposal where mostly needed. . . . None of us has had an idea that the conditions would become so extremely sad; it often appears to us as though we were in exile. . . . No one knows what the next day may bring, but everyone is convinced that a rebellion is at hand. May the Lord then hold His protecting hand over us, and may the dear friends in Sunny Australia not forget to pray for us frequently and earnestly and to help actively towards alleviating the crying distress."

Dear reader, is not this tale related by our dear old ex-President most pitiful? Remembering what benefits we derived from the services of Dr. Nickel here in Australia, this story of the desperate distress prevailing in the land of Luther should certainly touch the heart of every member of our Synod.

OTTO HUBNER,

Treasurer S.A. European Relief Committee.

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#### NEWS ITEMS.

**American Lutheran Growth.**—Official statistics for three general Lutheran bodies in America, corrected to January 1st, 1923, are now available—the United Lutheran Church, the Synodical Conference, and the Norwegian Lutheran Church of America. Data for the other bodies, it is expected, will be released very shortly. The figures here presented are inclusive, not only of the work of these bodies in the United States and Canada, but in various other countries of the world.

**Norwegian Lutheran Church of America.**—3,173 congregations, 1,196 pastors, 459,472 baptized members, 273,904 confirmed members, total number of

schools (including Sunday Schools and Week-day Schools), 2,615; scholars, 124,404; total value of property, 19,269,198 dollars; total expenditures, 3,742,540 dollars.

**Synodical Conference** (including Missouri Synod, Joint Wisconsin Synod, and other American groups, the Free Church of Saxony and the Australian Synod), 4,459 congregations, 3,822 pastors, 1,289,115 baptized members, 808,535 confirmed members, total number of schools (including Sunday Schools and Parochial Schools), 4,152 scholars, 142,592; total value of property (not including Free Church of Saxony and Australia Synod), 59,177,371 dollars; total expenditures (including local and benevolence), 12,132,355 dollars.

**United Lutheran Church.**—5,273 congregations, 2,943 pastors, 1,292,052 baptized members, 830,640 confirmed members, total number of schools (including Sunday Schools and week-day schools), 5,941; scholars, 658,364; total value of property, 83,415,626 dollars; total expenditures (including local and benevolence) for 1922, 13,982,736 dollars.

**References.**—Report of the Norwegian Lutheran Church of America, Second General Convention, 1923—Statistical Year Book of the Evangelical Lutheran Synod of Missouri, and other States for the year 1922 (St. Louis, April, 1923); the Year Book of the United Lutheran Church in America for 1924 (Philadelphia, November, 1923).

**Sunday School in Brazil.**—Sunday School work in Brazil meets with difficulties unknown to American Sunday School workers. The World Sunday School Association, New York, reports that many of the Churches in that country have very respectable buildings with but one room and absolutely no thought of adapting the building to religious educational purposes. However, many of these Churches have land behind the building which is being utilized in a rather unique way through the erection of a number of small shacks, like summer houses with thatched roofs, each one accommodating one or more classes of the Sunday School which has increased beyond the ability of the four church walls to contain it. Through the activity of Rev. Herbert S. Harris, of Rio de Janeiro, who is Sunday School Secretary of the Brazil Sunday School Union, the Brazil Sunday Schools are developing standards of work which will give the various classes and departments the finest possible opportunity for growth.

**Japanese Lutheran Publications.**—A board of four Japanese workers and one American missionary has been appointed to edit "Ruteru" (The Lutheran) the official organ of Lutheran mission work in Japan.

It is also announced that a revised translation in Japanese of Luther's Small Catechism has been completed, and the first run of 1,000 copies is now off the press and ready for distribution.

**Five Truck Loads of Gospels Shipped to Japan.**—Five truck loads of Gospels, printed in Japanese, were recently shipped by the American Bible

Society to its representatives in Japan. More than 500,000 volumes of the Gospels were printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for 25 or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam, and the Philippine Islands were printed. The shipment is the first of a series of books to be printed in America until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of Scripture portions ever made by the Society.—Am. Bible Society.

**American Hymns in Japanese.**—Homer Rodeheaver is trying to help the Japanese people by dedicating to their use the phonograph. At the suggestion of John Akimato, a seminary student who was Mr. Rodeheaver's guest in a Louisville, Kentucky, hotel, Rodeheaver has sung into the phonograph in Japanese such hymns as "Jesus Loves Me," "Tell Me now," "Whiter Than Snow," and "What a Friend We Have In Jesus."

Mr. Rodeheaver has announced that he will be glad to send the records with his compliments to American schools attended by Japanese students. Rodeheaver sang these Japanese hymns into the recording instrument though he could neither speak nor understand the language. After "boning" for many hours for the sounds of the songs in the unfamiliar language he did it so well that a Japanese could follow them word by word and phrase for phrase without difficulty.

**Bibles for Policemen.**—On the suggestion of Dr. George W. Carter, Secretary for the New York Bible Association, Police Commissioner Enright "okayed" a plan for the placing of a Bible in each police precinct headquarters in New York City. Dr. Carter discovered that policemen when at their precinct headquarters have a little time to themselves that might be well spent in reading the Scriptures. On November 9th the Society delivered to headquarters 81 copies of the Holy Bible, one for each of the 81 station houses in New York City.—News Bulletin.

**New Synod in Russia.**—For the first time since the beginning of the war, a Lutheran Church organization has had an official meeting in Russia and has gathered together in one group broken bits of Evangelical Lutheranism in that country. In the province of Odessa with Consistorium, Oberkirchenrat, and other higher church organizations practically non-existent, there has risen from the wreckage the "Synod of Odessa" very much on the order of the American Church organization.

**Bibles Burned in Rome.**—"Neues Leben," a Lutheran paper published in Jugo Slavia, reports from an Italian Protestant church paper, that at the "Navicella al Colio" in Rome, the last Sunday in May, a pyre was erected and as the procession passed this point a large number of books and

papers, declared immoral by the Catholic Church, were burned. Upon the pyre were cast a number of Bibles distributed by Protestants.

**Two High-handed Things.**—The attitude of the Roman Catholic Church toward "wayward sons" who severed their connection four centuries ago is excellently brought out by two recent events. The first was the seizure, with the aid of the government of Latvia, of the St. Jacobi Lutheran Church in Riga on the ground that because before the Reformation it was Catholic it was now "returning to the fold." The second was the saying of mass all over the United States following the death of President Harding "for the repose of his soul." The "Watchman Examiner" (Baptist) comments as follows upon the latter:—

"We suppose a kind intention was behind all this, but the President stood in no need of these masses. Indeed, it was a rather high-handed thing for Roman Catholics to do when it was well known that Mr. Harding was a Baptist."

The assumption is that all Protestants are erring Roman Catholic children who will eventually find their way back into the comforting arms of the Pope.

**Note.**—The foregoing news items have been taken from the "News Bulletin."—W.J.

### CONCORDIA.

#### LUTHERANS AND THE HIGHER EDUCATION.

From the beginning Australian Lutherans have appreciated the benefits and advantages of a good primary education for their children; the first Lutheran settlers, soon after their arrival, though in poverty and need, founded schools for their children, in which they were taught the elements of secular knowledge, and also the one thing most precious—the Way of Life. And to this day Lutherans have consistently given their attention to the education and training of their children, that they might become good and useful citizens, loyal members of their church, and faithful disciples of their Saviour. But it must be said, that Australian Lutherans, generally, have not yet fully realized the great importance of the HIGHER EDUCATION; and have not yet properly learned to seize and use the glorious opportunities which they, more than others, possess. That they might learn more and more to do this, for the sake of the HOME, the STATE, and the CHURCH, is the aim and object of this article.

#### The Home.

There are, fortunately, very few Lutheran parents who would say, "If my son learns just so much, that he understands the art of making money, he need advance no further."—"Wenn mein Sohn so viel lernt, dass er den Pfennig gewinne, ist er gelehrt genug."—Luther, IV., 290. But there are, undoubtedly, many who believe, that having completed their primary education, the children should be able of themselves to advance in knowledge, not

realizing that life is short, and that their own experience, without knowing and utilising the knowledge and experience of others, will not permit them to unfold and ripen as they should.

To the objection of those who insisted upon teaching their children at home only, or at inadequate schools, Luther answered, "But each one, you say, may educate and train his own sons and daughters. To which I reply: We see indeed the sad results of such teaching and training. . . . But were they instructed in schools or elsewhere by thoroughly trained male and female teachers, who are competent to teach the languages, other arts, and history, then the pupils would become conversant with the world's history, and acquire a knowledge of the world. . . . and thus be able to comprehend, as in a mirror, the character, life, counsels, undertaking, successes, and failures of mankind from the beginning of days. Equipped with this knowledge, they could regulate their views and order their course of life in the fear of God. . . . But the training that is given at home is expected to make us wise through our own experience. Before that can take place, we shall die a hundred times."—400 Years, 213, 214.

Lack of education has caused many failures (400 years, 213, 214). Education means that knowledge has been assimilated and become a part of the person. It is the ability to impart what one knows, that measures efficiency and achievement. As the body develops and grows, so should the mind grow and mature, and education makes you mentally larger. Living in a small world, hemmed in by a narrow horizon, man becomes a mental dwarf, he dwindles and withers. But as knowledge and imagination occupy his thought, he becomes a world citizen, local barriers crumble, and the sky-line recedes. The un-educated man is always at a disadvantage. No matter how much natural ability he may have, if he is ignorant, he is discounted. It is not enough to possess ability, it must be made available by mental discipline, and every man should strive so to advance in knowledge that he might be a teacher and a master in his own line.

The man who has been thoroughly educated and trained along the right lines will, as a rule, and under God, be more able to make a success of his worldly affairs, than the one who has not had this advantage. But it is in that supreme and noblest of all Christian and civil duties—the training of his own children—that the educated man will be at once more proficient and efficient. Luther: "Who-soever is to teach others, especially from Holy Scriptures, and wishes rightly to understand this book, must first have observed, and learned to know, the world".—400 years, 215.

Therefore should the welfare of our own children, for time and eternity, alone be sufficient to impel and prompt us to seek and obtain, to give, foster, not only primary, but also higher education. That father and mother be more able to diligently search and rightly expound the Scriptures to their

own children, in their home, is a privilege and a duty for which they should grasp every opportunity of fitting themselves.

(To be continued.)

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## THE CHRISTIAN TRAINING OF CHILDREN.

### New Year's Resolutions.

By God's grace we are again permitted to enter into a new year. It is an old custom, at this time to form good resolutions for the coming year. Alas, many of these are but silly, rash notions, born of vain regrets and engendered by a wrong self-confidence and, therefore, lightly taken and quickly broken. Many make light of this and will say that good resolutions are like pie-crusts, "Made to be broken." Yet this is a serious matter indeed. Someone has said, "The way to hell is paved with good intentions," implying that good resolutions formed but not faithfully kept will rise and accuse us on judgment day.

A child of God should often take good resolutions. We ought daily to renew our baptismal vow, daily, in true repentance, renounce the devil and all his ways, and dedicate ourselves, body and soul, to our gracious God and Saviour. But our resolutions, to be genuine, must, in the first place, spring from a knowledge and acknowledgment of particular faults and shortcomings as sins before God. Secondly, we must get rid of the accusing conscience by a childlike faith and trust in the atoning sacrifice of our Saviour. Then, and then only, will our resolutions rise from the right source, love and gratitude to God, and have the promise of being kept, namely, through His almighty power working in us.

There is one particular matter in which there is much room for genuine, thorough-going improvement among us. It is the Christian training of our children. Alas, are not most of us very negligent in this matter? Are not others rather careless, and some even most damnably indifferent? Don't say, We are doing our best. Because it is not true. We are not! Let us not mince matters, for that will never do. Are there not many among us who have not even family devotion; homes where year-in and year-out the children never see their father or mother opening the Bible and calling them to prayers. And where we have daily devotion, is it not mostly a dead, formal ceremony from which neither parents nor children receive true benefit. What genuine effort have we parents made in the past year, personally to lead each child entrusted to us by God to the conscious acceptance of Jesus as its Saviour? What endeavours have we made to ground them in the divine truths of our salvation? "Doing our best?" No, we are not.

Well, then, let us acknowledge this as sin before God. Let us at this time when our children have again been before us so prominently in the Christmas Service, and when God permits us to enter into a new year, fall upon our knees and confess to our

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- **Acrobat Reader v5** has only a “Find” tool (not a “search” tool). Our CDs (that are searchable) work with the *\*FIND\** tool.
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- update to Adobe Reader 6 for more versatile searching options, including the ability to bring up a list of all instances of the word you are searching for — across multiple files on a single CD in a single search request.
- enter the **MINIMUM** number of characters needed to bring up the search results required.
- use Adobe Reader 6 to do some trial searches to try to identify the characters that may be misread. These can show up in the extra text in the search results list (Adobe 6 only). A few minutes trial will help you to avoid using characters that are more prone to being misread, e.g. try entering “rederi” if you want “Frederick”, but find that the letters “F” “c” and “k” are sometimes misread.
- use the “Match whole word” option to eliminate unnecessary items in your results list, e.g. to eliminate all the blacksmiths and tinsmiths etc when you only want the name Smith.
- use the “Match case” option to eliminate all the occupations “smith” if you only want the name “Smith”.
- don’t just search for names. Search the book for other names, places and subjects of interest:
  - › look for others of the same name
  - › look for others who lived in the same place or street
  - › who was the postmaster or police officer in the town?
  - › how often and at what time did the coach arrive in town?
  - › what churches were there and what time were services held?
  - › what other activities were there in the community?
  - › look for others who had the same occupation or other interests
- all of this and more may be available in a seemingly mundane book such as a directory. You can learn much of the background of life at the time, even if your ancestor is not listed there.
- Many CDs have only one file, but some have the book content spread over several files. Adobe Reader normally searches in the file that is open at the time. If you wish to search ALL files at once choose the “All PDF documents in” option and select the CD drive or directory the files are in—Adobe Reader 6 only.

ADOBE ACROBAT SEARCHING IS A WONDERFUL FIRST FINDING AID.  
BUT DO NOT RELY ON IT TO PICK UP ALL THE INFORMATION YOU WANT





Father in heaven our shortcomings, our negligence and indifference in this matter. Let us seek forgiveness in the blood of our Saviour, and then and there, in His presence, in the joy born of the knowledge that all our sins are pardoned, trusting in His strength to be made perfect in our weakness—let us promise Him to do better in the future with regard to our children.

But how can we improve? In the first place, by **letting the Word of God have the rule in our hearts and homes.** Therefore let us read that Word more diligently and prayerfully than we have ever done before, for ourselves and with our children. Let there not be one family in our Synod where there is not daily Bible reading and prayer with special attention to the children. Let us endeavour to lead each child to the Saviour, and not rest until we may be reasonably assured that it understands the way of salvation. Let us furthermore endeavour to rule our homes in an evangelical manner, showing our children that by sinning and doing wrong they grieve their gracious God and Saviour, leading them to look to Jesus for forgiveness, and to amend their sinful lives out of love to Him. And if in these endeavours we find how much we ourselves are lacking—why, what a blessed discovery it will be, if it moves us to become humble scholars ourselves, learning with our children.

And one thing more. Let us not rest content to say our children go to Sunday School, or even to a Christian Day School. **Let us realize that the home must co-operate with these institutions,** or the blessed work will not be effective. The S.S. can do little more than make a beginning, and by conjoint activity keep the interest awake. The home under the present circumstances must carry the main responsibility and do the chief work. If we do not realize this, if we cannot rise to this obligation, then the prospects of our church look dark indeed. Do you, dear father, dear mother, really wish your children to possess the spiritual blessings and privileges which you have enjoyed in the Lutheran Church? Well then, cast aside all sloth and indifference, and let this be your chief resolution for the new year, by the grace of God to do your sacred duty towards your children more faithfully than ever before.

While the souls of men are dying,  
While the children too are crying,  
Stand no longer idly by,  
You can help them if you try;  
Go then saying, "Here am I,  
With a little bit of love."

M.T.W.

————:o:————  
**CHANGE OF ADDRESS.**

Rev. R. H. ALTUS,  
133 Chester Street,  
Christchurch,  
New Zealand.

Pastor THEO. NICKEL, Dr. Theol.,  
Wittingen, Hanover,  
Germany.

————:o:————  
**Notices.**

Owing to adverse circumstances the delivery of the "Lutheran" has, for some time, not been as punctual as it should have been. We hope that in the near future arrangements will be completed which will make prompt delivery of our paper possible.—Ed.

————:o:————  
**WIMMERA PEOPLE.**

Special Services for those of our people who spend holidays in Portland during February and March are to be arranged. Visitors, please watch Portland paper for further notice.

O. NICHTERLEIN.

————:o:————  
God willing, the N.D. Pastoral Conference will meet at South Kilkerran (Rev. C. Hoopmann) on the 30th and 31st of January, 1924. Opening sessions, Wednesday, 9.30 a.m. Services Wednesday evening. Timely announcement to Rev. Hoopmann urgently requested.

J. GEORG, Sec.

————:o:————  
The acknowledgments of subscriptions for the "Australian Lutheran" are being held over till next issue.—Ed.

————:o:————  
The Pastors and Congregations of the Evangelical Lutheran Synod in Australia, South Australian District, Inc., are hereby notified that D.v. a Convention of the South Australian District will be held in the Gawler parish in the Church of the congregation at Gawler from the 13th to the 18th (if necessary 19th) of March, 1924. Propositions for Synod should be sent in by the 23rd January, 1924, so that the various Advisory Committees can be appointed to prepare reports.

C. A. WIEBUSCH,  
President S.A. District.

————:o:————  
The regular Convention of the Eastern (Victorian) District of the Ev. Luth. Synod in Australia will be held in Dimboola in March or April of next year. The date has yet to be fixed. Congregations having propositions to submit are requested to communicate same to me by January 15th.

O. NICHTERLEIN, President.

————:o:————  
The Pastoral Conference of the Eastern (Victorian) District will meet at Grovedale from the 22nd to the 24th of January. The joint Pastors' and Teachers' Conference will be held on January 23rd. Delegates to conference may travel on tourists' excursion tickets. Announcement of intended coming should be made to Rev. Theo Harms, Grovedale, not later than January 10th.

O. NICHTERLEIN.

### DONATIONS TO KOONIBBA MISSION FROM DECEMBER 1 TO DECEMBER 21.

Per Rev. Cl. Hoopmann: Part Mission Festival collection, South Kilkerran, £6 4/; Miss Schiller, for Christmas Cheer, £1. Per Rev. F. Hassold: From Mr. F. G. Waegener, gift of interest on loan, £1 5/3. Per Rev. J. Georg: From Women's Guild, Rosenthal, £2 10/. Per Mr. P. H. Paech, Henty, N.S.W.: £31 3/3. Per Rev. J. Georg: Rosenthal Saturday's School children, Christmas Cheer, 10/. Per Rev. O. Mattiske: From Mrs. H. Krause, Palmer, for Christmas Cheer, £1; Mrs. R. Neumann, Palmer, for Christmas Cheer, 10/; Mr. E. Rosenzweig, for Christmas Cheer, £1. Per Mr. F. G. E. Appelt: From Treasurer, Concordia Conference, New Zealand, £17 6/2; Mr. A. G. Lehmann: From Eastern District, £18 18/; for Christmas Cheer, £11 6/ (total, £30 4/). Per Rev. E. Graebner, Blumberg: Part Jubilee collection, £15; N.N., Springton, £2 10/; Springton Congregation, £2 11/; N.N., Birdwood, 5/; Sunday School, Springton, for Children's Home, 7/6; Y.P.S., Springton, for Children's Home, £1 10/; total, £22 3/6). Per Rev. O. Mattiske: Rathjen-Pietsch wedding collection, £4 8/9; Millendilla Ladies' Guild, Christmas Cheer, £2 10/. Per Rev. F. Hassold: From Upper Moutere, N.Z.: School children, for Children's Home (per Mr. Jos. Bensemam), £2; from Neale's Flat Ladies' Mission Society, for Children's Home, £2 11/. Total, £126 5/11.

OTTO HUBNER, Synodical Treasurer.

### ACKNOWLEDGMENTS OF CASH RECEIPTS FOR MISSION FARM LIABILITY.

The following amounts have been received by the undersigned towards the Mission Farm liability:—Per Rev. Mackenzie: P. V. Hansen, 10/; H. C. Chandlei, 5/; Mrs. M. Chandlei, 5/. Per A. G. Lehmann (per Rev. Leske): C. T. Heinrich, £1; Prof. W. Zschech, £1. Per Rev. E. Appelt: Mr. and Mrs. H. F. Wieneke, £1 each; A. Zeppei, 5/; Prof. G. C. Koch, 10/. Per Rev. Eckert: H. Heckendorf, 10/; H. Mangelsdorf, 10/; F. Wegener, Murray Bridge, 5/; interest, £14 0/6. Total, £21 0/3. Previously acknowledged, £819 4/9. Grand total, £840 5/. Less error in "Lutheran": No. 8, Rev. and Mrs. Rudolph, £1 10/, should be £1; leaves grand total £839 15/.

With thanks,

C. A. WIEBUSCH.

### THE LUTHERAN LAYMEN'S LEAGUE OF AUSTRALIA.

#### Sixth Acknowledgment for 1923-24.

S.A. District.—Ben. Koch, Gawler, £15 5/6 (refund of travelling expenses). Per A. A. Sickerdick, Tweedvale: O. J. Sickerdick, 10/; A. A. Sickerdick, 10/; Mr. and Mrs. J. H. Doecke, Bower, £1.

Victorian District.—Per T. E. Moller, Dimboola: A. Pietsch, £5 5/; P. H. Muller, £1 1/; G. Harders, £1 1/; W. G. Sallmann, £1 1/; A. G. Lehmann, £1 1/; G. Paschke, £1 1/; W. G. Harders, £1 1/; L. P. Ey, £1 1/; P. McKenzie, £1 1/; T. E. Moller, £1 1/; Wm. Schreck, Melbourne, 1/. Per G. J. Schulze, Grovedale: A. Pohl, 10/; L. Nichterlein, 10/; J. Pohl, 2/; G. J. Schulze, 10/; L. H. Schulze, 10/; Mrs. M. Schulze, 10/; O. Hormann, 10/; Mr. Rosendahl, 10/; W. Hoffmann, 10/; A. Moll, 10/. Per Ernst L. Huf, Tabor: Teacher H. W. Zeunert, 10/; A. G. Mübus, £1 10/; Miss Clem. Mirtschin, 10/; R. Linke, £1; P. Mirtschin, £1; H. Thomson, 10/6; H. G. Kruger, £2; J. Mirtschin, 10/; J. P. Burger, £1; W. Huf, £1 1/; Mutter Huf, £1; Mrs. E. Huf, 10/; E. L. Huf, 10/; Alfred Keller, Ni Ni Well, 10/.

New South Wales District.—Per A. H. Schlunke, Gidginbung: W. Schubert, 10/; A. T. Franke, 10/; Herbert A. Schlunke, 10/. Per A. Graf, Lockhart: J. Heckendorf, £1.

Queensland District.—Per G. Kleidon, Brigalow: Herbert Kajewski, 6/.

With heartfelt thanks to all donors,

BEN. KOCH, President.

C. J. HEINRICH, Treasurer.

### RECEIVED FOR THE TREASURIES OF THE EASTERN DISTRICT DURING NOVEMBER, 1923.

Home Mission E. District.—Per Rev. Fischer: Horsham, £2; Kewell, £2 10/. Total, £4 10/.

Indigent Students.—Per Rev. Leske: Mrs. H. Schuller, weekly, 3d. Total, £1.

Concordia College.—Subscription lists, per Rev. Eckermann: Winiam, £63 10/; Kiala, £9 6/6; Yanac, £19 15/; Nhill, £17 9/6. Per Rev. Noack: B. A. Rudolph, £1; Rev. Fischer, Kewell, £5 5/6; Murtoa, £2 16/6; Rev. Leske, congregation Rainbow, £1 2/4; Rev. Paech: Ernst Rentsch, Neukirch, £2; Rev. Nichterlein: Willaura, £1 4/9; Rev. Presser: Ni Ni Well, £5 6/10; Tired Pilgrim, 10/. Total, £129 6/11.

College Extension.—Rev. Darsow: E. G. Miller, for gymnasium, £100; Rev. Leske (Director's Residence): A. H. Roell, £1; L. Roell, £2; Frost-Heinrich wedding, £2 10/9; Rev. Nichterlein: Congregation Tabor Bal, £9 10/. Total, £115 0/9.

Free Church.—Rev. Fischer: N.N., £7 10/; Quarterly College, Kewell, £14 0/4; D. Schultz, £1; do. for printing "Freikirche," £1; Rev. Nichterlein (Relief): H. Gellert, £1; Mrs. E. Ubergang, 10/. Total, £25 0/4.

India Mission.—Rev. Paech: A Friend of the heathen, £1. Total, £1.

China Mission.—Rev. Paech: A Friend of the heathen, £1. Total, £2.

Home Mission, W.A.—Rev. Fischer: Kewell, £2; Rev. Paech: Congregation Hochkirch, £10 2/3. Total, £12 2/3.

H.M., New Zealand.—Rev. Noack: Congregations Vectis, £2; Gymbowen, £1; Natimuk, £2; B. A. Rudolph, £1; Rev. Fischer: Kewell, £2 10/. Rev. Leske: Part Kenmare collection, £1; Rev. Presser: Reform, coll., £5 19/2. Total, £15 9/2.

H.M., Queensland.—Rev. Brauer: Melbourne congregation, £7 16/6; Friend, Melbourne, 10/; Rev. Noack: B. A. Rudolph, £1; Congregations Vectis, £2 10/; Gymbowen, £1 14/6; Rev. Fischer: Kewell, £2 3/; Murtoa, £2; Rev. Leske: Congregation Kenmare, £1 14/6; Rev. Presser: Special collection, Netherby, £14 10/9. Total, £33 19/3.

H.M., N.S. Wales.—Rev. Presser: Ni Ni Well, £4 6/7. Pensions Treasury.—Rev. Brauer: Congregation Melbourne, £9 6/7; Rev. Darsow: Mrs. Rurade, £1; E. G. Miller, £1; Rev. Noack: B. A. Rudolph, £1; Rev. Leske: Members of congregation, Pella, £2 7/; Rev. Paech: Ernst Rentsch, £2; congregation Neukirch, £1 5/3; Rev. C. Hoopmann: Pastors Brauer, £1; Darsow, £2; Eckermann, £2; Harms, £1; Nichterlein, £2; Noack, £2; Nuske, £2; Presser, 10/; Starick, £2; Thiele, £3; Rev. Presser: Reform, coll., Ni Ni Well, £5 11/1; Netherby, £4 10/. Total, £45 9/11.

Koonibba Mission.—Rev. Noack: B. A. Rudolph, £1; Stehn-Muegel wedding, £2 5/; congregations Vectis, £2 5/; Natimuk, £2 5/; Rev. Leske: Confirm. Class, Pella, Ed. Heinrich, 9/; Ruby Heinrich, 12/; Gert. Schilling, 12/; Rev. Nichterlein: Congregation, Tabor, £9 10/. Total, £18 18/.

Koonibba Christmas Cheer.—Rev. Fischer: O. Pietsch, 10/; Mrs. W. Schultz, £1; Mrs. Hill, 5/; Theo and Alma Tepper, 10/; J. Driller, £1; Mrs. A. Huf and family, £1 10/; Mrs. K. Ubergang, £2; Rev. Nichterlein: Mrs. A. Burger, £2 10/. Total, £9 5/.

L.L.L.—Rev. Presser: Alf. Keller, 10/.

Grand total, £416 18/2.

A. G. LEHMANN, Treasurer.

Dimboola, 17/12/23.

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# Supplement to THE AUSTRALIAN LUTHERAN

Vol. 12.

JANUARY 2, 1924.

No. 1.

## A NEW YEAR'S WISH.

"What shall I wish Thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall insure thee  
A happy New Year?  
Peace in the Saviour,  
Rest at His feet,  
Smiles on His countenance,  
Radiant and sweet.  
Joy in His presence,  
Christ ever near,  
This will insure thee  
A happy New Year."

:o:

## Correspondence.

Adelaide, S.A.—On November 28th last Bro. Friedrich Heinrich Christian Schmaal, of Rose Park, S.A., was called to the eternal rest in store for the people of God. The departed was born on the 14th of July, 1834, in Wiesendorf, Mecklenburg-Schwerin. In his young days he came to Australia and established his first permanent residence at Manoora, S.A., within the parish of Karlsruhe, of which he soon became a faithful member. His marriage with Maria Dorothea Friedericke, nee Woehling, who predeceased him by seven years, was blessed with twelve children, of whom ten—two sons and eight daughters—survive him. During the last two decades the departed lived in Adelaide, where he was a member of our Bethlehem Church until his end. His mortal remains were laid to rest in the Hindmarsh Cemetery to await the summons of the glorious day of the resurrection of all the dead. The departed manifested a child-like faith in his Saviour and placed his hope on nothing less than Jesus' blood and righteousness. Therefore he did not fear death, but joyfully looked forward to meeting his Saviour in heaven. He attained the great age of 89 years. His departure is mourned by his children, 44 grandchildren, 17 great-grandchildren, and many relations and friends.

On the 29th December Mrs. Emma Auguste Hoffrichter, of Medindie, widow of Mr. August Hoffrichter, whose death was recently reported in these columns, departed this world at her home at Medindie. Her health had been failing for a long time; but she faithfully and devotedly applied herself to the care for her husband, who was likewise suffering from severe illness. When her strength

completely failed and she saw that her life was fast ebbing away, she joyfully committed her soul to the care of her Saviour who had been her comfort and support through life. Born on the 17th of April, 1861, at Lobethal, she attained the age of 62 years. Her mortal remains were buried in the Main North Road Cemetery. Her stepchildren, four sisters, and three brothers and many other relatives and friends mourn her loss.

:o:

## CONFIRMATION SERVICE.

Sunday, December 9th, was indeed a day of rejoicing and thanksgiving for our Ev. Lutheran Church of the Holy Cross at Murray Bridge. The two candidates for confirmation were: Mr. Roy Christian Martin and Mr. Ernest Henry Cooper. After the hymn, "Baptized into thy name, most Holy," had been sung by the congregation, Pastor Hansen proceeded to the altar and performed the solemn act of baptism on Mr. Cooper. The Acting District President, Pastor Wiebusch, then occupied the pulpit, basing his remarks on Joshua 24, 15: "Choose thou this day, whom thou wilt serve." After the sermon the congregation sang the hymn, "Take thou my hand and lead me," and Pastor Hansen proceeded again to the altar and confirmed the two candidates. At the close of the service Holy Communion was celebrated.

The interior of the Church presented a most beautiful appearance, a tribute to the decorative work performed by Mrs. A. Pfeiffer.

In the afternoon Pastor Wiebusch and Pastor Hansen proceeded to Pompoota, a preaching place 12 miles up river, where the latter conducted a short service in the house of Bro. Zadow. After the service the president spoke to the congregation on "Synodical Work." In the evening he lectured on the same subject at Murray Bridge for over two hours, and kept his hearers interested throughout his impressive discourse.

Our "Improvement Society," not a year old, is making favourable headway. The members are taking a great interest in the work. At some future date, in a year or so, we hope to have a hall for our meetings, which are at present held in the Church building.

The young choir of our Church is also doing good work. It rendered anthems at both Confirmation services, on November 4th at the Confirmation of the children, and on December 9th at the Confirmation of the adults. It is now practising for Christmas.

J. F. H.

### FAREWELL.

**Mount Kent.**—On the 18th of November, after the service, during which ex-President E. Darsow delivered a sermon, having for its keynote the unwavering loyalty to the Lutheran doctrine based upon the Scriptures, an interesting function took place at Mount Kent when the congregation bade farewell to ex-President Darsow. The congregation through its pastor and various members paid a tribute to Pastor E. Darsow's work, thanked him for services done in the interests of the congregation, wished him God's blessing in the future, and expressed the firm hope of meeting him again, if not in this life, then, of a certainty, in the life to come. Thereupon the Secretary, Bro. H. Kessler, handed over to ex-President Darsow a sum of money as a mark of appreciation and esteem. The recipient cordially thanked the congregation for all its kindness. A similar function was carried out in the afternoon in English.

**Headington Hill.**—On Sunday, the 25th of November, the congregation of Headington Hill assembled in the Church to take leave of ex-President Darsow. The Church had been appropriately decorated for the occasion. In the sermon, which Pastor Darsow delivered, he set forth in expressive, earnest, and loving words our most sacred duty of ever cleaving to God's eternal Word which abideth forever. After the close of the sermon a quartette feelingly sang the beautiful hymn, "Der Liebe Abschiedszoll," and "Die Gnade unsers Herrn Jesu Christi." The service having been concluded, the congregation joined in ex-President Darsow's favorite hymn, "Lass mich geben," whereupon Pastor Noack rose and, on behalf of the congregation, addressed the ex-President. In his remarks the speaker drew a comparison between Pastor Darsow and the Pilgrim Fathers who, coming to the primeval forests of America, had felled the timber, broken up the land, and established homes for themselves and their children. It was pointed out that what these people had done as to temporal things, Pastor Darsow had performed in the realm of spiritual matter, as he was one of the two foremost pioneers—the other being Pastor Nichterlein of Victoria, the fruits of whose arduous and strenuous labours were still in evidence—who had come to Queensland to organize, build up, and cement the Lutheran Church of Australia in the far north of our Commonwealth—in brief, to find a permanent home for our beloved Lutheran Church in the State of Queensland. In conclusion the speaker warmly thanked the ex-President for all services rendered to the congregation, for his visitations, his doctrinal lectures, his valuable counsel, and his instructive sermons, and on behalf of the congregation presented the Pastor with a cheque as a token of recognition. The elders and different members of the congregation voiced like sentiments. The recipient of the presentation, overcome with emotion at the kindness of the brethren—which kindness he appreciated all the more in view of the fact that the district was still in the dread shadow

of a great drought—wholeheartedly thanked the congregation. In the afternoon similar proceedings took place in English, during which the Mount Kent and Headington Hill choir beautifully executed the anthem, "Der Herr ist mein Hirte."

In the evening ex-President Darsow was entertained at the residence of Bro. B. Kowald by a large number of friends, where a very pleasant evening was spent, the enjoyment of which was greatly enhanced by musical selections and elocutionary items. And as the hour of midnight advanced, people felt that a day which had been both profitable and delightful drew to a close all too soon. On earth, where believers are but pilgrims and sojourners, we must bid farewell to each other; in heaven, however, farewells shall have no place; there will take place that great reunion of God's children which shall continue for ever.

W.F.N.

—:—

### A STORY OF A USEFUL LIFE.

As we enter a new year, let us remember that there is work for every one. God has given each his talents, and be they many or few, He wants us to use them according to our ability. You need not brood over any infirmity of yours and be sad because you cannot be of any use to your fellowmen. Let me tell you the story of a crippled cobbler who led a very useful life.

He lived at Portsmouth, England, and was the son of a poor labourer in the royal dockyards. As soon as the boy's hands could be set at anything, he had to help his father in the yards. After working thus for fifteen years, he fell one day, was lamed for life, could work no more in royal dockyards. Fortunately his hands were still free and strong. Yes; he would rest his lameness on the bench of a bootmaker and use his hands in cobbling shoes. From that time on that was his work. He was a mender of old shoes. He did not even rise to be a maker of new shoes. But he did something far better. He had a nephew, one of the children of poverty and lame as he was. He took him in. He undertook to bring him up. He began to teach him regularly the little he knew himself. Then the thought struck him—Why could he not teach two children as well as one; why not three, four, five, six and so on of the children who could get no better schooling than the streets? The son of a poor woman who sold sweetmeats was his second pupil. Soon he got in others—the worst children of a bad neighbourhood. Finally, he had a class of something like forty girls on one side, boys on the other of his cobbler's bench. His little room could hold no more. Then, as he hammered and stitched at his worn shoes, he taught his children. They were too poor to buy books for themselves. Torn pieces of handbills for teaching letters, a few slates for teaching writing and figuring—such was the best he could muster. But he was quite inventive in his way of teaching. He would gently strike a child on the hand. "What is this?" he would ask the child. "My hand," the child would say. "Spell it," he would require and so, making

lesson books of familiar things, the child would get on. He also taught his children how to cook, to mend their shoes; cared for their health, too, had all sorts of remedies for cuts, scalds, bruises, chilblains; saw that his children should have good playmates also; made for them balls, bows, arrows, many playthings with his own hands. Nor did he forget the children's souls. He told them Bible stories, taught them of God and Christ and the way to heaven by faith in the Saviour of sinners.

So the years went on, and many a class of street arabs graduated from this school of the cobbler's shop. Meantime he earned his daily bread by steadily mending shoes.

Well, he had grown to be sixty-two years old, and there was only one fear that troubled him, that old age and sickness would keep him from doing his work. "How I wish you were rich," a lady said to him one day. "I don't know, ma'am," he answered; "but this I do know, there can't be in all England a happier man than I; and I am sure everything is for the best."

On the Christmas eve of the year 1838, with that one fear shadowing him, he said to some one: "I have but one wish now, that when I grow too old to support myself and to work at my school, I may die suddenly, just as a bird drops off its perch." Well, on the New Year's Day of 1839, this cobbler was at the house of a gentleman, talking about his school and was holding in his hand one of his pupil's slates, which he was showing. Like a lightning flash, smitten with apoplexy, he fell dead on the floor. So God had granted his wish.

In his cobbler shop the little school children were waiting for the return of their beloved friend and master. He came back, but only as he was carried back. Ah, the sobs that resounded in the cobbler's shop that day! They say that for many days afterward groups of his scholars were still wandering up and down in front of his house; they could not believe that the door would open to them no more; that they would never see their friend waiting for them with his smiling face at that threshold. But the seed this poor cobbler planted did not die, if he must. The growth of charitable schools for out-cast children in Great Britain springs from the seed he planted in his cobbler's shop in the poor and narrow street. It was John Pounds, the crippled cobbler of Portsmouth, England, who planted the seed and did this needful missionary work.

#### THE CHARM OF LUTHER'S CATECHISM.

Dr. Rudelbach tells us that Henrick Schartau (died 1825) during his catechizations in Lund, the seat of a Swedish university, was privileged to behold a sight at which the angels in heaven must have rejoiced. High officials of the State and professors took their places among the assembled children and voting people, and being overpowered by the Word, they did not merely listen attentively as those who are eager for salvation, but they also

gave answers to the questions which were put. In addition they wrote out the whole catechization, and the sermon that was preached after it, so carefully that the lectures and the questions of their gifted teacher could be reproduced from their notes. These men became as little children according to the mind of the Saviour in order that they might enter the kingdom of heaven. *Math. 18, 3.*

#### FOR SALE.

##### AT TAILEM BEND.

Four-roomed Stone House and Iron Kitchen, with stove built in. Fowlhouse and pigsties. Windmill, with pipes and taps laid on in garden, with water from River Murray.

For particulars, apply Mrs. A. Dube, Seppeltsfield, S.A.

#### WANTED.

Good respectable General Housekeeper, on farm, middle-aged, experienced, to bring up three little children, oldest four years, baby five months; good situation; every convenience; maid kept. State wages. Apply

H. GLADIGAU,  
Nhill, Vic.

#### TO THE READERS OF THIS JOURNAL.

#### G. F. LOVE & SONS,

Hamilton, Victoria,

respectfully request a share of your business during the coming year. Our prices for Groceries of the best quality will be found reasonable, and we endeavour to give highest prices for Farm Produce. We want your Butter and Eggs all the year round.

P.S.—Fresh Stocks of Salted Herrings and Green Cheese now arriving.

Agents: Law Somner's Seeds and Mount Lyell Company's Manures.

#### G. F. LOVE & SONS.

#### DECEASED.



It has pleased Almighty God to take unto Himself our dearly-beloved husband, father, father-in-law, and grandfather,

#### JOHANN SAMUEL KUCHEL,

who peacefully passed away at his residence, Monarto South, on November 19, 1923, at the ripe age of 77 years, and 7 months. His mortal remains were laid to rest in the Monarto Cemetery on November 21st, 1923, Pastor Hansen officiating. Text 2 Cor. 5: 1.

I fall asleep in Jesus' wounds—  
There pardon for my sin abound;  
Yea, Jesus' blood and righteousness  
My jewels are, my glorious dress,  
Wherein before my God I stand  
When I shall reach the heavenly land.

—Inserted by his sorrowing widow, children, grandchildren, and great-grandchildren. Monarto South.

It has pleased the Lord of Life and Death to summon from this vale of tears to Himself in heaven,

#### JOHANN CARL AUGUST KELLER.

The deceased brother was born in Germany in 1843, and emigrated to Australia at the age of 12 years, residing first at Light's Pass, S.A., and then at Friedrichswalde, S.A. In 1887 he migrated, together with his family, to Woorack, near Nhill, Victoria, where he lived until within a short time of his death. In 1871 he entered into the state of holy matrimony with Auguste Pauline (nee Deckert), the issue of the union being 7 sons and one daughter. He departed this life on the 5th December, leaving a sorrowing widow, 6 sons, 5 daughters-in-law, 3 brothers, and 33 grandchildren. His mortal remains were committed to the earth in the Woorack Cemetery, his former Pastor, the Rev. F. Schulze, officiating at the house, and Rev. L. Preßer at the graveside.

Lo, I see what there was told me,  
See the wondrous glory shine;  
Feel a spotless robe enfold me,  
Know a golden crown is mine.  
'Thus before the Throne so glorious,  
Now I stand a soul victorious,  
Gazing on that joy for aye,  
Which shall never pass away.

—Inserted by his sorrowing widow and children

#### IN MEMORIAM.

In loving memory of our brother,

#### ERHARD,

who was accidentally killed on New Year's Day, 1923.

Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life is there.  
Jesus, in mercy bring us  
To that dear land of rest;  
Who art with God, the Father,  
And Spirit, ever blest.

—Inserted by his brother and sister-in-law and nephew. Vaniyambadi, India.

In fond memory of our darling son and brother,

#### ERHARDT (Hartie).

—Inserted by his parents, sisters, and brothers.

**SCHMIDT.**—In sad but loving memory of my dear son,

#### THEODOR HUGO,

who died at Swan Reach on January 6th, 1922, aged 28.

Ruhe sanft, hienieden  
Oft von uns beweint,  
Bis des Himmels Frieden,  
Uns mit dir vereint;  
Fruehe getrennt doch ewig,  
Mit dir in Liebe verbunden.

—Inserted by his loving mother, Mrs. F. Schmidt, Emu Downs, S.A.

In sad but loving memory of my dear sister,

#### HELENE MARIE LESKE (nee Rathjen),

of Birdwood, S.A., who departed this life on January 19th, 1923, at the Gumeracha Hospital, aged 52 years and 4 months.

In joy the sheaves you there will bring,  
Thy seed was sown on earth in tears;  
There in our Father's House you sing,  
The song too sweet for mortal ears.  
Sorrow and sighing all are past,  
And pain and death are fled at last;  
There with the Lamb of God you dwell,  
He leads you to the crystal river;  
He wipes away all tears for ever;  
What there is yours no tongue can tell.

—Inserted by her loving sister, Adeline Rathjen, Adelaide, S.A.

In loving memory of our dear husband and father,

#### GEORGE THOMAS,

who departed this life on December 23, 1922, at Monarto South.

Peaceful be thy silent slumber,  
Peaceful in thy grave so low;  
Thou no more wilt join our number,  
Thou no more our song wilt know.  
Yet again we hope to meet thee  
When the day of life is sped,  
And in heaven with joy to greet thee,  
Where no farewell tears are shed.

—Inserted by his loving wife and children, Monarto South.

In memory of my beloved husband and our dear father,

#### GOTTFRIED FREDERICK MILLER,

who departed this life on 29th December, 1922.

How blessed with Jesus in bliss there to reign,  
Where death cannot enter, nor sorrow, nor pain;  
The harp's sweetest music doth welcome the throng,  
Who come with rejoicing and sing a new song.  
Home, Home, Home, Home,  
No more to roam,

O grant us, dear Jesus, that sweet blessed home.

—Inserted by his loving wife and children, at Katyil, Victoria.

In sad but loving memory of our dear brother,

#### ERHARDT BLAESS,

who fell peacefully asleep in Jesus on the 2nd of January, 1923.

Tender Shepherd, Thou hast stilled  
Now Thy little lamb's brief weeping.  
Ah, how peaceful, pale, and mild  
In its narrow bed 'tis sleeping!  
And no sign of anguish sore  
Heaves that little bosom more.

—Inserted by his loving sister and brother-in-law, D. and T. Briese, "Lyflow." Jindera.

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# Getting around this CD

## Navigating Archive CD Books CDs

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All Archive CD Books products can be navigated easily using the handy bookmarks on each CD. The table of contents in most original books, and the original book index where it exists, can provide additional ways of finding the information required.

## Searching Text on Archive CD Books Australia CDs

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Optical Character Recognition (OCR) technology has been developing over the years as a useful mechanism to convert images (as Archive CD Books pages are) into text which can be searched. The quality of the OCR can still vary, and hence the searchability can vary. Around 95% or 99% of the words in books with good type are searchable—or even higher with very good type.

*OCR is now a wonderful searching aid in many instances  
but there is still no substitute for reading the book!*

## Different Versions of Adobe Acrobat Reader

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Adobe Acrobat Reader 4 or later should be used. Adobe Reader 6 (as it is now named) in fact has considerably better searching options and is recommended.

- **Acrobat Reader v4** has both a “Find” and a “Search” tool. Those tools are two *\*totally\** different things. Our CDs (that are searchable) work with the *\*FIND\** tool
- **Acrobat Reader v5** has only a “Find” tool (not a “search” tool). Our CDs (that are searchable) work with the *\*FIND\** tool.
- **Adobe Reader v6** has only a “Search” tool (not a tool labelled “Find”). HOWEVER — what is called “Search” is the same as the tool that used to be called “Find” Our CDs (that are searchable) work with the *\*SEARCH\** tool

## Tips For Searching and Getting More From the CD Books

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- update to Adobe Reader 6 for more versatile searching options, including the ability to bring up a list of all instances of the word you are searching for — across multiple files on a single CD in a single search request.
- enter the **MINIMUM** number of characters needed to bring up the search results required.
- use Adobe Reader 6 to do some trial searches to try to identify the characters that may be misread. These can show up in the extra text in the search results list (Adobe 6 only). A few minutes trial will help you to avoid using characters that are more prone to being misread, e.g. try entering “rederi” if you want “Frederick”, but find that the letters “F” “c” and “k” are sometimes misread.
- use the “Match whole word” option to eliminate unnecessary items in your results list, e.g. to eliminate all the blacksmiths and tinsmiths etc when you only want the name Smith.
- use the “Match case” option to eliminate all the occupations “smith” if you only want the name “Smith”.
- don’t just search for names. Search the book for other names, places and subjects of interest:
  - › look for others of the same name
  - › look for others who lived in the same place or street
  - › who was the postmaster or police officer in the town?
  - › how often and at what time did the coach arrive in town?
  - › what churches were there and what time were services held?
  - › what other activities were there in the community?
  - › look for others who had the same occupation or other interests
- all of this and more may be available in a seemingly mundane book such as a directory. You can learn much of the background of life at the time, even if your ancestor is not listed there.
- Many CDs have only one file, but some have the book content spread over several files. Adobe Reader normally searches in the file that is open at the time. If you wish to search ALL files at once choose the “All PDF documents in” option and select the CD drive or directory the files are in—Adobe Reader 6 only.

ADOBE ACROBAT SEARCHING IS A WONDERFUL FIRST FINDING AID.  
BUT DO NOT RELY ON IT TO PICK UP ALL THE INFORMATION YOU WANT

