

The Northwestern Lutheran

Rev C Buenger Jan 20
65 N Ridge

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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CHRISTMAS TIDE

"And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—(Isaiah 9:6).

Rejoice, O Zion, shout and sing,
And praise Thy God in gladness!
Let joyous anthems loudly ring,
And hush the notes of sadness!
For lo, in David's town behold
The promised Shiloh, long foretold!
In worship bow before Him,
As Lord of Lords adore Him!

Hark! "Peace on Earth, Good-Will to Men,"
The heavenly choir is singing!
O'er placid fields of Bethlehem
The tidings glad are ringing:—
"This day is born Immanuel,
The Christ, of Whom the prophets tell,—
The Savior, long-expected,—
The King, by God elected!"

O follow on, by Shepherds led,
Adore Him, faithful Zion!
He soon shall bruise the serpent's head!
The longed-for Judah's Lion,
The Gentiles' Light,—the promised King
Shall Israel's great sceptre swing!
The Son of God, thy Savior,
Shall have the throne forever!

Behold the Godhead veiled in clay
Born of a Virgin Mother!
He leaves the realms of endless day
To be in flesh thy brother!
The Son of Man,—Incarnate Word,
The Root of Jesse, David's Lord,
The First-born of Creation
Descends to bring salvation!

The Counsellor,—the Mighty God,
The Father Everlasting,
Comes as a babe to earthly sod!
The Prince of Peace is resting
In a pure virgin's fond embrace!
"The Wonderful" Who fills all space
Within a stall is sleeping,
While angels watch are keeping!

Behold the Star of Jacob rise,
As long foretold in story!
The heav'nly Dayspring from the skies (Luke 1:78)
Now floods the earth with glory!
The Sun of Righteousness now gleams!
Behold its radiant, glorious beams!
O hail with jubilations
The blest "Desire of Nations!" (Hag. 2:7).

O Virgin-born, we hail Thee King,
Redeemer, Lord, and Savior!
Accept, we pray, the praise we bring;
Grant us Thy Father's favor!
Forgiveness, grace and peace bestow
Upon Thine Israel below!
Remove sin's condemnation;
O grant us Thy salvation!

Until our earthly course is o'er,
Messiah, we'll adore Thee!
And when, on Heaven's peaceful shore
We cast our crowns before Thee,
With angels' songs our own shall blend,
Our worship nevermore shall end!
Redeemer, King, and Savior,
Be glorified forever!

ANNA HOPPE,
Milwaukee, Wis.

Christmas, 1919.

COMMENTS

Defeated So this is the result "openly arrived at." The Peace Treaty has been defeated. It has been defeated not "behind closed doors" where it was concocted, but in the face of the American people, before the eyes of the world, by that deliberate legislative body—the Senate of the United States. To quote "The Nation" of New York: "There should be but one regret in connection with the defeat of the Peace Treaty, namely, that it was not rejected squarely upon the ground of its inhumanity, of its betrayal of solemn pledges given by the American Government during the war." One cannot find words strong enough for condemning the vicious and inhuman features of the Versailles agreement. Not to speak of the unjust and inhuman demands made upon Germany by this compact, so flagrantly violative of assurances upon which she had a moral right to rely, what do you think of a treaty, which pledges Austria, for instance, while its people, men, women, and little children, are starving, freezing, and going insane, "to give up 4,000 milch cows to Italy and 1,000 each to Serbia and Rumania; 1,000 heifers to Italy and 1,000 each to Serbia and Rumania; 50 bulls to Italy and 25 each to Serbia and Rumania; 1,000 calves to each of the three nations last mentioned; 1,000 bullocks to Italy and 500 each to Serbia and Rumania; 2,000 sows to Italy, and 1,000 draft horses and 1,000 sheep to both Serbia and Rumania. In addition, Austria loses practically all of its coal mines and much of its best farm land, while financially it is at the mercy of a Reparation Committee." What do you say to such a treaty? What do you say, when

under this treaty, as Dr. Adolph Lorenz, the famous orthopedic surgeon, states, 2,000,000 people in Austria are threatened with death from starvation and cold?

A more evil compact never has been made than the one ratified by "the Versailles madness." Hence, as Lincoln Colcord, a prominent journalist, infers, America may well congratulate herself, that it has been repudiated. As the gentleman states, this action of the Senate in its repudiation of the Versailles treaty has been a triumph not only for freedom of discussion, not only a triumph of fact over opinion, as well as a triumph for true Americanism, but a triumph for moral forces.

And we add, let the people know what is going on. Let them openly arrive at the true knowledge of facts. Let them not continue to be blinded with emotionalism and mad with war mania. Let them be liberated from the evil enchantment that sees no good in Germany, no evil in France or England. Let them be elevated to a condition where they are able to estimate the peace treaty or anything else at its real value. Let them face and deal with facts as they are, and not sanction a treaty regardless of its terms even though they be immoral and unjust to the enemy. Above all, let the American people know that there is something above super-patriotism and the popular slogan: "Our country, right or wrong." It is the divine truth: "Righteousness exalteth a nation: but sin is a reproach to any people."

J. J.

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What We Feared What we feared has happened. The press reports that "Father Francis A. Kelly, Albany, N. Y., winner of the D.S.C. while army chaplain in France, has been chosen spiritual head of the American legion."

We prate of separation of Church and State, and yet it seems to be impossible for citizens to form an organization purely as citizens. In most cases a chaplain will be chosen and a citizens' organization will thus constitute itself a lodge. Will it be necessary for our Lutheran boys to acknowledge a Catholic priest their spiritual head if they wish to keep in touch with their comrades with whom they served in camp and trench? The choice of a Protestant minister would have been no less objectionable. The Legion should have confined itself to those things which all citizens have in common, avoiding every reference to religion.

J. B.

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A New Game A new game for children has been invented in Wilmington, Del. The Milwaukee Journal tells us about it.

"An innovation in church circles in Delaware was begun when the children of St. Paul's parish formed a church of their own, complete in very detail, from warden to choir leader, at an organization meeting. The children will hold their own services under the

direction of the assistant pastor, R. C. Church; will elect their own trustees, organist, stewards, secretary and other officials. One of the restrictions is that no one more than 18 years old can be a member of the junior church."

It will not be necessary for us to state that we do not recommend this game to our congregations.

J. B.

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Not a Preacher This time it is not an over-serious preacher who talks about the dance, but a "certain well-known professor at the University of Wisconsin." His remarks are not based on hazy theories concerning things he does not know; he speaks from experience. And this experience was not gained in a public dance hall where the ignorant and unmannered congregate; the professor had chaperoned students of the university, young men and young women who come from the homes of our best people. This is what a daily paper credits the professor with having said:

"At the last dance I chaperoned," he said. "I counted only two couples who were not conforming to the general custom of dancing cheek to cheek—only two! It seems to me that the young people of today are in a state of kiddish degeneracy, which they should have passed through about grammar or high school days.

"Spooning is a youthful indiscretion, which almost every one indulges in when very young, but in university students, it is disgraceful. Dancing nowadays is a public exhibition of so-called affection and is abhorrent to any sense of decency and self-respect. I refuse to countenance by my presence any such practice on the dance-floor."

J. B.

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7 P. M. It is good common sense and well worth heeding when Victor Murdock says:

"What is the hour of fate in a young man's life? I should say 7 P. M.

"That hour is the spring-board from which most men leap to success or fall off to failure.

"I am also convinced that 7 P. M. is the fork in the roads, one of which leads to character and the other to the lack of it.

"There are twenty-three other hours in a day, but there is no hour so potent as this 7 P. M.

"Why? This is the answer: A man's waking hours are divided between industry and leisure. To a majority of mankind, seven in the evening marks the end of work and the beginning of leisure. It is the hour when a man makes a choice of the kind of leisure he is to have. If he turns to the leisure that means improvement to his mind, his body and his soul, he wins; if he turns to the pleasure-feeding frivolities, he loses. It is a cold-blooded proposition, but it is true. Genius is ninety-nine per cent. hard work and the best of leisure is a shift from one kind of work to another

kind of work. Ninety-nine out of every hundred men who win in this world use the time, when they are not at work, in activities which look like work to the loafer."

In our extravagant age, extravagant not only with its money but also with its energy, time, amusements, recreations so-called, these words are well worth heeding. Our people are only too prone to forget their responsibility to God, themselves, and their brethren. Read Psalm 1 and Psalm 119:9.—Lutheran Herald.

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Truth Makes Free

"Ye shall know the truth, and the truth shall make you free," said our Savior. The people to whom He spoke were "those Jews which believed on Him." He does not promise them a future reward which shall some time be theirs because they have believed, though the crown of faith will be fairer than our fondest expectations; He does more, He assures them that the blessed relation between faith and knowledge and freedom, which they now see and enjoy, is lasting, is progressive. Thus faith's increase means growth in knowledge of the truth and truth breaks the shackles of error. He points the way to such progress when He makes it depend on the one condition: "If ye continue in my word." When you depart from His Word faith dies, spiritual knowledge ceases and error stalks abroad in the most varied and fantastic array. Present day conditions show what the world then comes to. Faith, as a "continuing in His word," is hardly considered; confession or denial of it seems of little importance; the name Savior is emptied of its Scriptural meaning; selfishness, hypocrisy and general Godlessness try to hide under the cloak of "uplift" and "good works;" superstition reigns in faith's stead and error has its day. Just at present spiritualism holds the center of the stage and furnishes entertainment. This is amply shown by the following clippings:

"In an attempt to support his contention that "there are no dead," C. H. Thompson and his wife conducted a seance Sunday night in Walker hall, Auditorium, during which messages to the "faithful" were received.

A figure clad in white appeared out of the shadow during the seance and in a hoarse voice shouted "Good evening friends, and God bless our people." One woman was told by the medium that her mother is sorry that she is not married. She replied stammeringly that she is married.

Mr. Thompson declared that they are not mediums of spiritualists and that they offered the manifestations "for what they are worth."—Wis. News.

"It was all very ethereal and shivery. A complete success, one would say, except for a few accidents. The medium, Mrs. C. H. Thompson, and her husband raked in the sensations at a great rate. And the 300 hopeful souls gathered in Walker hall, Auditorium, were bedazzled by the dark cabinet and the floating veils and the whispered messages from the Beyond.

All except a few—for instance, the widow that leaned forward to kiss her spirit husband, and remarked in a smothered, surprised little voice—"Why, Augustus, you've grown a moustache!"

Just the same it was mean of the doubting soul to remind her that Thompson had a moustache, and to chill her with the fear that she had kissed a strange man—with Augustus looking on."—Milw. Leader.

London—"By communicating with her dead husband, a Kentish widow says she has been able to obtain an accurate description of heaven, which she relates at length in The Weekly Dispatch.

She has been told that heaven is not a dry paradise and that smokers can obtain a special brand of tobacco. Her husband has given up smoking because he does not like the heavenly mixture.

When her family coachman reached heaven, he was distressed not to find beer of the earthly variety. However, he was given a substitute with which he has become thoroughly satisfied. The widow says:

"People there generally wear long, white garments, but they may vary their drapery if they choose. They do not sleep, neither do they eat, except, occasionally, a little fruit. In heaven there is no work as we know it.

"The people there particularly dislike being asked trivial questions, although they have their own practical jokes. Everyone is happy and everything is bright."—Milw. Journal.

What you have just read seems so foolish and childish that one is tempted to consider it all a very poor class of joke and to treat it accordingly. It is more, however; it is an awful judgment, a fulfillment of what St. Paul says Rom. 1:22: "Professing themselves to be wise, they became fools." G.

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Will Fight Ban on German Ritual

"Forbidden under a resolution adopted in April, 1918, at the annual communication of the Grand Lodge, Free and Accepted Masons, from using any other than the English language in their proceedings, Schiller Lodge No. 66 of this city is preparing to contest the legality of the rule in the Court of Chancery. A bill of equity is now being prepared. This lodge up until the time the rule became effective in April, 1918, had used the German tongue in its ritual for fifty-three years.

Some time after the armistice was signed the lodge, through its worthy master, John J. Plemenik, restored the German language ritual. The result was that at a meeting of the lodge on October 23 Grand Master William L. Daniels of Jersey City and his staff appeared and announced that failure on the part of the lodge to comply with the rule would mean the revocation of its charter.

Several members of the lodge attempted to protest, the story of the proceedings runs, and were cut off with the declaration by Grand Master Daniels that the question was not one to be argued. The purpose of the visit was known beforehand and as a result the meeting place was filled with members of the lodge and representatives of other lodges in the Eleventh District.

According to a report of the meeting which has since become known, the outcome of the grand mas-

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ter's announcement was dramatic. Without a word, it is declared, Worthy Master Plemenik took off his insignia of office, and, placing it in the hands of his superior, left the hall, followed by all but two members of the German lodges."—Newark Evening News, Nov. 11, 1919.

No, we have not the intention to open a discussion on the language question, for we hold that every organization has a perfect right to manage its own affairs and to follow its choice in such matters. We reprint this news item to call the attention of our readers to the fact that the much vaunted universality of Masonry does, after all, appear to have at least certain limitations. Mackey says, p. 162: "Masonry is not a Christian institution. If it was, the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illuminations. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe." Divine restrictions as to doctrine and life are lightly set aside. The man who professes to worship Jesus Christ as his Lord kneels at one altar with him who spits upon the Cross, but the use in exemplifying the ritual of a language foreign to the jurisdiction to which a lodge belongs is deemed incompatible with the best interests of Masonry. J. B.

THE CHRISTCHILD

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." Was ever a sentence written in all the literature of the world so simple and apparently so insignificant as this? Indeed, it contains just a plain, unvarnished narrative of the exceedingly humble birth of a little child, whose peasant parents found refuge, in their extreme poverty, in a stable at Bethlehem 1919 years ago.

And yet, the substance of this extremely simple sentence telling us of the most ordinary and insignificant event marks the greatest and most momentous fact in history. It furnishes the Key to the entire history of the world. Take away this simple story, and the history of mankind becomes a blank. No one could ever understand it, no one explain its purpose, in fact the world would exist without a purpose. For why should the world, lost and condemned as it is by reason of its default, exist? Why should it live through centuries, and expand and increase in wealth, power and glory,—if not this simple narrative of the birth of the Christchild had been recorded in its annals? Excepting for the birth of this child the world, life, man, would be a riddle never capable of being solved; but in it the problem of all the universe finds its solution.

It is a wonderful child, this child of Bethlehem. In the birth of the Christchild we see, in the first place, Deity and mankind united. God had made the promise to guilty man, that the seed of the woman should bruise the serpent's head." This child is the seed of the woman; it is born of the Virgin Mary, and is become flesh of our flesh and blood of our blood, our own brother; it was enrolled as a member of the human family and as a subject of the Roman empire, having been taxed with its parents Mary and Joseph at the place of its birth. But this child is infinitely more.

"Th' eternal Father's only Son
For a manger leaves His throne;
Disguised in our poor flesh and blood
Is now the everlasting Good."

This child is the Son of God. St. Paul says, "When the fullness of time was come, God sent forth his Son, made of a woman." He further says, "Great is the mystery of godliness, God was made manifest in the flesh." O glorious mystery! The everlasting Father became a child of time, the Ancient of days became an Infant of a span long. He who is the Maker of all things has united himself with a creature, a poor and helpless creature, such as is a child. He who is the Lord of hosts, before whose feet lay prostrate all the angels of heaven with covered faces, crying unto another, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," becomes a servant of sinful man in assuming his very nature. Who can comprehend this mystery?

Furthermore, this child of Bethlehem, helpless as it is, being taken care of by a mother, born in a stable, wrapped in swaddling clothes and lying in a manger, is the supreme Ruler of the universe.

He whom the world could not enclose
Doth in Mary's lap repose;
He is become an infant small,
Who by His might upholdeth all.

For the sake of this child's birth at Bethlehem the whole world is set in commotion. It was an act of

Providence that had put into the heart of the greatest living ruler of those days, Caesar Augustus, to issue a decree that all the world shall be at the trouble of being enrolled. In every land under the Roman rule the inhabitants had to repair to the city or place of their birth to be taxed. And why all this? That Mary and Joseph being citizens of Nazareth should go to Bethlehem, the city of David, because they were of the stock and lineage of David, and that there this child should be born as foretold by the prophets centuries before. Aye, what a wonderful child! New-born and helpless as it is, it rules the world.

But more than this. This child, born under circumstances as no other child ever has been; finding no home in this world save an inn, is the Savior of the world.

This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself your Savior be,
From all your sins to make you free.

Yes, the redemption of fallen, guilty, helpless man, was the grand design of the birth of the Christchild. "God sent forth his Son, made of a woman, made under the Law, to **redeem** them that were under the law." The angel from heaven above bearing the good news of this child's birth to the earth says: "Unto you is born this day, in the city of David, a **Savior**, which is Christ the Lord." There is something delightful in the name Savior. It is said of Cicero, the Roman orator, that when traveling in Greece, he saw a pillar inscribed with this word, Savior. He admired the fullness of the name, but he knew not its Christian meaning. How much more may the redeemed sinner admire it?

"'Tis music in the sinner's ears,
'Tis life, and health, and peace."

This Savior is the only salvation of a lost and condemned world; and He is the only refuge and hope for the world in its present most deplorable condition. O that the world, which now is on the brink of bankruptcy and ruin, would embrace the Christchild in humble and confident faith!

J. J.

NORTHWESTERN SUNDAY SCHOOL LESSONS

Senior Department

The Primary, Intermediate and Junior Courses of the Northwestern Sunday School Lessons are now on the market. They supply the needs of the Sunday School pupil for a total of six years.

The Senior Course is in preparation but will not be out for some time. For the time being we suggest the use of the following Bible stories, the Bible itself serving as text-book and the longer stories, marked "condense," to be narrated by the teacher.

First Year.

Gen. 13—Abraham and Lot separate.
Gen. 14—Abraham's Victory—Melchisedek.
Gen. 18—God's Visit—Abraham's Intercession.
Gen. 24—Rebecca.
Gen. 29-30: 34 (condense)—Leah and Rachel.
Gen. 32—Jacob's Prayer.
Gen. 33—Jacob and Esau reconciled.
Joshua 1—Joshua strengthened.
Joshua 2—The spies.
Joshua 7—Achan.
Judges 6: 36-7—Gideon.
Judges 14-16 (condense)—Samson.
Ruth 1, 2—Ruth.
1 Sam. 5—The Ark and Dagon.
1 K. 12—Secession of the Ten Tribes.
1 K. 13: 1-10, 14.—Jeroboam and Rehoboam.
2 K. 2—Elisha.
2 K. 4—The Shunnamite.
2 K. 5—Naaman.
2 K. 18-20 (condense)—Hezekiah.
2 K. 22-23 (condense)—Josiah.
Job—(Select and condense).
Matt. 3: 1-12—John the Baptist.
John 2: 12-25—Cleansing the Temple.
John 4: 43-54—The Nobleman's Son.
John 5: 1-18—Bethesda.
Matt. 13—Parables.
Mark 2: 1-12—The Palsied.
Matt. 5—The Sermon on the Mount.
Matt. 11—John's Message.
Matt. 14: 22-33—Jesus walking on the sea.
Matt. 16: 13-28—Peter's Confession.
Matt. 25: 1-13—The ten virgins.
Luke 24: 13-35—Emmaus.
Acts 2: 42-3—The church in Jerusalem.
Acts 4—Before the council.
Luke 5—Ananias—apostles in prison.
Luke 6: 1-7, 8: 26-40—The deacons. The eunuch.

Second Year.

Exodus 7-10 (condense)—The Ten Plagues.
Exodus 15: 22-16: 15—In the desert.
Exodus 17—Water from the rock.
Numbers 11: 1-36—Journey continued.
Numbers 16: 1-35—Korah.
Numbers 16: 36-17: 13—Aaron High-priest.
Deut. 5, 6—The Law.
Deut. 18: 9-22—Moses' prophecy.
1 Sam. 8: 10: 17-27—Saul chosen.
1 Sam. 18: 1-16, 20—David persecuted.
1 Sam. 28—The witch of Endor.
1 Sam. 31—Saul's death.
2 Sam. 5—David made king.
2 Sam. 6: 12-19—Bringing the ark.
2 Sam. 7: 1-29—Prophecy of the Messiah.
2 K. 25—Nebuchadnezzar.

- Dan. 1—Boy Daniel.
 Dan. 4: 28-37—Nebuchadnezzar's dreams.
 Dan. 5—Belshazzar.
 Ezra (select and condense)—Return to Canaan.
 Esther (select and condense).
 Matt. 17: 1-13—Transfiguration.
 Matt. 18: 1-35—Humility and forgiveness.
 John 10: 11-18—The Good Shepherd.
 Luke 14: 15-35—The Great Supper.
 Luke 15: 1-10—The lost sheep.
 Luke 16: 14-31—The rich man and Lazarus.
 Matt. 20: 1-16—The laborers in the vineyard.
 John 11—The raising of Lazarus.
 John 12: 1-11—Jesus anointed.
 Matt. 22: 1-46—The Marriage Feast—the tribute question.
 John 13: 1-20—Washing the disciples' feet.
 John 20: 19-31—Thomas.
 John 21: 15-25—Jesus and Peter.
 Acts 10—Cornelius.
 Acts 12—Peter delivered.
 Acts 14—Paul's first journey.
 Acts 16—Second journey.
 Acts 19—Third journey.
 Acts 23—Paul in prison.
 Acts 27—Journey to Rome.

O. H.

FROM THE FAR WEST

"People in the East formerly believed that gold could be picked up in the West as potatoes are in the East. Now there are some people in the East who still seem to believe that you can pick up church-members in the same way. But I wish to inform all such, that that is not the case. We get church-members here in the same old fashioned way, viz. by conversion and by transfer. The first way rests with God and the man on the job, but the latter rests to a great extent with the brethren in the East, for immigration has a westward trend. There has been much neglect in the past. Brethren, please notify us in case someone gets the Western fever and starts for the Puget Sound country.

ARTHUR SYDOW,
 515 So. 27th, Tacoma, Wash.

INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST

In accordance with the plan suggested by the synod's committee on war relief work the Twin City congregations have organized a central committee for all points which have good railroad connections with St. Paul. The committee officially adopted the name:—"International Relief Society of the Northwest. The present officers of the Society are Pastor A. C. Haase, President; Pastor G. A. Ernst, Secretary; Mr. Arthur E. Thom, Financial Secretary; Mr. Albert H. Gerber, Treasurer; these four officers with Mrs.

L. Hoppe are the members of the executive committee of the Society. The financial secretary and the treasurer are under a surety bond. The Society is now ready to serve as forwarding agent for the members of our congregations who wish to make shipments of clothing or food to relieve the sufferings in the countries of Central Europe.

We request that all moneys be sent to the financial secretary, **Mr. Arthur E. Thom, 502 Merchants Bank Building, Saint Paul, Minnesota**; in our circular letter we had requested that all shipments of clothing be addressed to the president. Emanuel's Congregation has, however, now placed their church basement at our disposal for storage and packing purposes. It will therefore be handier for us if all shipments of clothing will be addressed to the Secretary, Pastor G. A. Ernst, 566 Humboldt Ave., St. Paul, Minnesota. We would like to call the attention of our fellow-Lutherans to the fact that shipments to New York are much cheaper, if sent in car-load lots; and in order to reduce freight charges on ocean we have baling facilities for all clothing. We therefore kindly request our congregations to send us their donations wherever railroad connections are nearest to St. Paul. So that our officers can give proper credit to all contributors, we request that a complete list of donations with the names of people donating be enclosed. These lists should have writing on one side only.

By request of the International Relief Society of the Northwest.
 A. C. HAASE, President.

CHURCH DEDICATION

The 23rd Sunday after Trinity, Nov. 23rd, was a day of rejoicing for the members of Grace church, Nichols, Wis., for on this day they were able to dedicate their newly-completed house of worship to its divine purpose. Our work at Nichols is, as yet, in the mission stage and thus requires the synod's help if it is to advance satisfactorily; but aid from this source was gladly promised and, with such support in prospect, the little mission band in August begun the erection of their own church. The work prospered and now the finished structure has been given over to its lofty purpose.

The day of dedication brought exceptionally fine weather and this no doubt was highly appreciated by the large number of out-of-town guests who assembled with the home congregation and helped make Dedication Day memorable as a day of thanksgiving and rejoicing. Two services were held. The Rev. A. F. Herzfeld preached in the forenoon, basing his sermon on John 3:1-13. In the afternoon the Rev. A. Spiering, president of the North-Wisconsin District, preached first in the English and afterward in the German language. His texts were Exodus 20:24 and Luke 19:9. Both services were well attended, over three hundred being present. The offering amounted

to \$68.59. For a slight consideration which went to the church fund meals were served to all guests, the ladies of Nichols and the neighboring congregation of Black Creek having prepared a bounteous repast in the basement of the church. As a result \$51.00 could be added to the offering of the day.

Our gracious Lord who has thus far blessed this little congregation be our help and protection in the future to the glory of His name!

MARTIN C. SCHROEDER.

OBITUARY

After a lingering illness of over two years our beloved brother, Rev. Wm. Lindloff, on Nov. 18 passed away at Olivia, Minn.

The departed was born in Hamersdorf, Germany, on January 28, 1857. He prepared himself for the ministry by entering the Mission-house at Hermansburg and Leipzig and in 1887 was ordained at Saginaw, Michigan. His first charges were located at Clare, Halton, Broomfield, Sanford and Dushville, Mich. Two years later he was called to Glenwood, Fargo and Watertown, Mich., where he worked with evident success. In the year 1892 he accepted a call to Bremen, Hammond and West Albany, where he labored faithfully for over twenty-five years. A year ago he was obliged to resign his office because of ill health and came to Olivia, Minn., where the Lord in his infinite Wisdom called his servant to his heavenly reward.

In the year 1887 the deceased married Miss Anna Praetorius. Their union was blessed with four children, two daughters, Frieda and Anna, and two sons, William and Martin. In 1905 his first wife died. He entered holy wedlock with Miss Catherine Craemer five years later.

Funeral services were held at Zion Church in Olivia on Nov. 20. The Reverends J. R. Baumann and J. Plocher delivered the funeral orations. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." REINH. SCHIERENBECK.

CONFERENCE NOTICE

The Wisconsin and Chippewa Valley conference will meet, D. v., January 6th and 7th at Grand Rapids, Wis.

Papers will be read by the Revs. Parisius, Thurow, Sitz, Abelmann. Sermon: The Rev. Abelmann (Brandt). Confessional address: the Rev. G. Fischer (Fuhlbrigge).

Announcement should be made at an early date with the local pastor. G. J. FISCHER, Sec'y.

ACKNOWLEDGMENT AND THANKS

At an outlay of approximately fifty dollars, a friend of our Apache Indian missions recently donated medicines, pills, salves, cotton, bandages, thermome-

ters, etc., to our station at Globe, Ariz. We are not at liberty to publish the name of the donor, but nevertheless take this means of gratefully acknowledging the gift. "May his tribe increase."

H. C. NITZ.

SERVED ONE CHURCH TWENTY-FIVE YEARS

For twenty-five years the Reverend A. F. Nicolaus has had charge of the parish of St. Paul's at Fort Atkinson including the branch at Cold Springs. The church council and the whole congregation joined in making the anniversary an expression of their loyalty and gratitude to their pastor.

Church services were held in which the Reverend Glaeser, president of the West Wisconsin District, preached the sermon. Numerous substantial gifts were presented to the pastor. Members of the Central Conference were also present.

May the Lord of His Church continue to bless His servants and make him fruitful to the end that the souls committed to his charge inherit the riches which the grace of God gives them through the Word.

H. K. M.

NOTICE

The Rev. A. C. Stock has severed all connection with our synod.
G. E. BERGEMANN, Pres.

INSTALLATION

On the 3rd Sunday of Advent (Dec. 14) the Rev. C. E. Berg, formerly of Ulysses, Nebr., was installed by the undersigned in Zion Church of Bristol, Kenosha, Co., Wis.

C. BUENGER,
Pres. Southeast Wis. Dist.

Change of Address:

The REV. C. E. BERG,
Bristol, Kenosha Co., Wis.

ITEMS OF INTEREST

A New Union

New York—New York is to have a college professors' union affiliated with the American Federation of Labor. In fact, the provisional organization already exists, having been chartered last April by the American Federation of Labor as the third union in the United States to include college and university teachers in its membership, but Monday, when the drive for members in sixteen institutions in the city began, there came the first public announcement of the movement, along with the names of the colleges concerned and the men and women who are working for unionization.

Columbia university, New York university, the college of the city of New York, Hunter college and Adelphi college are included, as also are Cornell and Long Island medical schools, and even the Union Theological seminary.

The new union will be known as the Associated Teachers' Union, Local No. 71, of the American Federation of Teachers. It has headquarters at 2875 Broadway.—Evening Sentinel.

Y. M. C. A. Leaves Army Camps

Without reimbursement the Y. M. C. A. November 1 turned over to the United States government 593 temporary huts used for Y work in army camps together with complete equipment, valued at \$4,500,000, for continued use by officers and men. Complying with orders issued some weeks ago by the government, the Y and similar welfare organizations have withdrawn from all activities within army camps in continental United States. The government will continue work similar to that conducted by the Y. M. C. A. under the direction of the war plans division of the general staff of the army. The association has requested its 1,300 secretaries in the huts transferred to consider favorably the desire of the government that they continue as welfare workers.

In connection with the transfer Secretary Baker has written John R. Mott, general secretary of the association, thanking the Y. M. C. A. for its tireless effort in providing for the comfort and well-being of the men in the army. The secretary of war has also requested the association to continue and enlarge its work in Y. M. C. A. buildings outside camps and in cities adjacent to camps. The association will retain its work among troops in France, Germany, Siberia, Canal

Zone, Hawaiian Islands and the Philippines until the army is in a position to undertake this responsibility. Permanent buildings in a number of navy yards and army posts will still be under the direction of the Y. M. C. A.

Action has been taken by the navy department similar to that of the army, but the transfer of equipment will not be made for a few months, when the navy will be in a position to take over the welfare work.—The Continent.

Churches in England Become Movie Houses

London—Decreasing church attendance has resulted in conversion of several churches in various parts of England into moving picture theaters. At Torquay one former place of worship has been turned into a laundry.

A Rare Bible

In a house in Grafton street, London, there is a shorthand Bible which was written at least two centuries before Pitman was born. It was written by an apprentice in the day of James II, when to possess a "common or garden Bible" was rather dangerous.

RECEIPTS FROM DISTRICTS FOR MONTH OF NOVEMBER, 1919.

	Pacific Dist.	Nebraska	Michigan	Minn.	North Wis.	West Wis.	S. E. Wis.
General Fund		\$ 16.54	\$ 232.17	\$ 139.87	\$ 587.44	\$ 467.81	\$ 620.37
General Institutions	\$ 22.00	447.14	300.53	822.30	449.92	842.42	685.78
Synodical Reports	21.00		12.31	65.00	47.14	47.05	6.97
Debts	6.00	43.86		1,465.00	10.00	14.00	46.60
Theological Seminary, Coll.		105.75			226.85	143.37	149.14
Theological Indigent Students.....		10.00		15.00	53.91	60.20	
Northwestern College, Coll.		175.75			356.01	234.53	339.40
Northwestern Indigent Students				5.00	51.03	83.18	
Martin Luther College, Coll.		100.75		1.52	29.67	5.80	30.00
Martin Luther Indigent Students				55.63	10.00	7.00	
College Saginaw, Coll.		75.75	52.00				
College indigent Students			25.43			7.00	
Home for Aged	1.00	8.56		27.80			37.93
Indian Mission	3.00	505.33	74.00	412.60	261.31	241.99	279.60
Home Mission	88.56		514.06	976.46	315.97	468.31	688.39
Church Extension			51.00	11.50	38.75		8.28
Needy Congregations					142.51	28.25	
Pension, Collections	3.00		66.00	285.87	276.74	342.08	373.67
Pension, Personal					20.00	34.00	5.00
Home for Feeble-Minded		5.03	4.00	42.92	255.55	78.60	25.37
School for Deaf		5.00	10.00	7.22	2.00		10.00
Children's Home Society			3.75		54.17	33.30	42.00
Negro Mission	1.00	194.31	21.75	101.94	23.90	30.30	111.44
Hebrew Mission							
City Mission		7.57					25.00
Hospitals							
Destitute in Germany		107.00	656.49	293.00	1,172.34	1,104.85	1,020.48
Dr. Ernst Fund		10.00		11.47	78.37	45.00	
A. and N. Chaplain		111.00					
Luther Fund					10.00		
Home for Aged, Wauwatosa							5.28
St. Matthew's Fund							50.00
China Mission							7.93
Springfield Seminary							13.20
Milwaukee High School							252.85
Destitute in Fergus Falls				46.50			
Totals	\$ 145.56	\$ 1,929.34	\$ 2,023.49	\$ 4,787.31	\$ 4,458.68	\$ 4,319.04	\$ 4,834.68

Grand Total, \$22,498.10.

W. H. GRAEBNER, Treas.