

The Northwestern Lutheran

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

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ADVENT

(Wisconsin Synod Hymnal 102:
Gott Lob, ein neues Kirchenjahr)

Another Church Year has begun,
God's grace anew revealing.
Unbounded wonders He hath done
His faithful promise sealing.
The ancient cov'nant still remains;
His Spirit's teaching still sustains
The Church on faith's foundation.

O Zion, laud Thy God and raise
A song of adoration!
Thou royal Priesthood, grant Him praise
And thanks as Thy oblation.
Bless Him Who through His Word doth come
To sanctify His Christendom
And consecrate His Temple.

We merit not Thy grace to win,
Thou God of our salvation.
Bowed down by guilt, and stained with sin,
Worthy of condemnation,
Our flesh hath naught whereof to boast,
As it reveals a countless host
Of oft-renewed transgressions.

Renew in us the spirit, Lord,
And by Thy loving-kindness
A contrite heart to us afford.
Unveil our carnal blindness.
Grant us desire Thy will to do,
Put off the old, put on the new,
That our whole life may please Thee.

Preserve Thy Sacraments divine!
May Thy blest Word eternal
Upon this vale of darkness shine.
Grant us Thy joy supernal.
O bless Thy Church and schools we pray
And let Thy cov'nants point the way
That leads to life immortal.

Unto Thy shepherds strength afford
And unction in their preaching.
That we may feast upon Thy Word,
Grant purity in teaching.
O may all hearers doers be,
Shield us from vain hypocrisy,
From doubt and from denial.

O may this dawning Church Year be
A bearer of salvation.
In faith and trust we leave to Thee
Its end and consummation.
On earth Thy Church must battle on,
But when eternity shall dawn
Forever she shall triumph!

Translated from the German.

Anna Hoppe.

ALL WE LIKE SHEEP HAVE GONE ASTRAY; WE HAVE TURNED EVERY ONE TO HIS OWN WAY; AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL. Isaiah 53:6

The inspired writer of the Old Testament writing the above words, makes some momentous statements. To most people living in this age of deified man he would be called a pessimist, a dreamer, a back-number. These far-reaching statements of the first part are not exactly a credit to man. Are they true? Let us see. We see at once the little verse has two parts. For brevity let us call them: 1) Man's Way, and 2) God's Way.

The first thing said about man's way is that it is a "strayed" way. He says: "All we like sheep have gone astray." He uses the picture of the shepherd life. All the sheep have left the care of the shepherd. They have all strayed on by-paths. There is none that heeds the shepherd's voice. Other things than the shepherd have attracted their attention. They became engrossed with other pastures than the good shepherd picked out for them. They would not feed upon the "green pastures beside the still waters" but strayed away. And the sad fact, not one did that. Not a few, but God through the inspired writer says: **All we like sheep have gone astray.** **All**, the universality of the straying. It is an everyday and an every member fact. There is no one excluded, no exceptions made.

Is this picture true to life? Is it the actual condition of affairs? Let the history of the human race speak. God had no sooner placed the first people into that wonderful green pasture of Eden when they went astray. Astray, so that they were afraid of their Shepherd (Gen. 3:8). The earth had not existed for more than perhaps two thousand years and God has this resume to make of mankind: "Every imagination of the thoughts of man's heart are only evil continually." **All gone astray.** He wiped them out with the flood. A new generation arises. But within less than one thousand years an Isaiah must cry out in the words of our text: "**All we like sheep have gone astray.**" Eight hundred years later, when the fulness of time had come (Gal. 4:4) and God sent forth His Son, the Shepherd, man had gone so far astray that he didn't even recognize his Shepherd. "He came into His own and His own received Him not" (Jh. 1:11). **All gone astray.** To-day, conditions in the world clearly show that man has by no means gotten back to

Rev C. Buenger Jan 27
65 N Ridge

the fold. Things have come to such a pass that man doesn't know where to turn. We have gotten ourselves so enmeshed in the brambles and deserts of this world that we are at a loss to know what to do. Man has strayed but does not want to admit it. "All have sinned (strayed) and come short of the glory of God," is the way Paul expresses it in the Spirit in Romans 3:23. "There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God," is what he says in the 10th and 11th verses of this epistle. Reading the first three chapters of Romans gives us a full, life-size, unretouched picture of mankind, true to life in every detail.

Have we gone astray? Examine yourself. Are you finding your greatest joy in God and His blessed Word? Is it a pleasure to you to hearken unto the voice of your Shepherd? Do you feel inclined to "seek first His kingdom and righteousness" trusting Him to add all other things unto you? Do you find in Jesus your chief delight? Can you say with David: "The Lord is my light and my salvation" (Ps. 27:1). Do we show that our sole concern is to live unto our Shepherd, as Paul states Galatians 2:20? Do we show great interest in things spiritual pertaining to the kingdom? Do we find joy in our Bibles? Happiness to go to services and Bible classes? **All we like sheep have gone astray.** It is true.

We have turned everyone to his own way. It is our own way that we have taken. It is a way concocted by man. It is the way of **every man.** Here God Himself tells us that each man has a way, has a religion, has an explanation of things as he meets them. Has an answer for the questions that come to every man: Who am I? Where do I come from? Where am I going? There is no man in this world that has not a religion, a way, if you wish to call it so. Only the fool saith: there is no God (Ps. 53), but remember it is the fool, trying to fool himself and others. He knows better. **Every one** maps out a way for himself to get right with God. It is the way of Cain, of law, of works, of self-assertion, of reform. It is **his own way.** His creed reads: Be good and you will be saved. Listen to what God Himself says of this way: "There is a way which seems right unto man, but the end thereof is the way of death (Prov. 14:12). Death, separation from God, the only source of happiness.

Now let us listen to **God's way.** He says: "And the Lord hath laid on Him (Jesus) the iniquity of us all." That is God's way of doing. That is beyond human comprehension. When we were going on in our own straying ways, God arranged a way. It is by getting rid of the iniquity, the sin, the evil way. It is by **laying on Jesus the iniquity of us all.** O, what glorious words. In another portion of the word the Good Shepherd expresses it this way: The Son of man is come to seek and to save that which is lost (Lu. 19:10). In another parable (Lu. 15:3-7) he brings

it home to us in another way. Read it. Dwell upon it. It is for **every one** of us, for we have **all** like sheep gone astray, we have **all** gone our own way which will lead to death, damnation, but the Lord sought us and saved us.

How did God do this? He could not be an indulgent father that closed an eye to these iniquities, this rebelliousness, this choosing of our own way. He must be just, yet be able to justify. Yes, He lays on Christ the iniquity of us **all.** You are not excluded. For **all.** He finds a **way** to be just and at the same time the justifier of him that believeth (Rom. 3:26; 5:26). Christ bore **our sins** in His own body on the tree (1 Pet. 2:24). Behold that Lamb of God taking away the **sins** of the world (Jh. 1:29). It is the way of Blood, for the blood of Jesus Christ, God's Son cleanseth us from **all sin** (1 Jh. 1:7). **The Lord hath laid on Him the iniquity of us all.**

Mind you well, He says: **hath laid.** It is a finished affair. It is done. You may try to add something to a finished product but you are not accomplishing anything. Jesus said on the Cross (Jh. 19:30) it is **finished.** Let us take Him at His word. We can do nothing more. No more is required. God gives us salvation as a **gift,** not of works lest any man should boast (Eph. 2:9). God made Him to be Sin that knew no sin, so that we might become the righteousness of God in Christ (2 Cor. 5:21). Yes, the whole chapter from which our text is taken, written 700 years before it came to pass shows us the **substitution of Christ for us.** **The Lord hath laid on Christ the iniquity of us all.**

Listen to what Christ Himself says in John 14:6: **I am the Way — no one cometh to the Father but by Me.** He says again: I am the Door: by Me if any man will enter in he will find pasture (Jh. 10:9). It is God's only appointed **way,** no matter what man says, and how many ways he advocates it remains true there is no other Name given under heaven among men by which we must be saved, but the Name of **Christ Jesus,** the only **way** to salvation (Acts 4:12). No other way to joy. No other way to get harmony in that shattered life of yours. No other way to find peace for your soul. No other way to get right with God. No other way that will bring you to the happiness above.

Let us quit looking, listening, working, choosing, spending time, money, energy on **other ways** and neither looking to right or left. Go the **way** that leads to eternal life through Jesus our Lord (Matt. 7:14).

W. F. B.

In this day of blasphemy and rebuke it becomes us all to abound in testimonies to the truth of God. The skeptic is loud in his unbelief; let us be equally open in the avowal of our faith. — Spurgeon.

COMMENTS

"Lunfoi" Cancer is a real menace; no one thinks of denying it. The hunt for the germ that causes it goes on. Every now and then we are told it has been found. One feels that the patient diligence of the scientists will be rewarded with success in spite of the disappointment that follows the many premature announcements. A disease that is a far greater menace to society than cancer is spreading unchecked and not even an effort is made to discover the deadly germ and, if necessary, to isolate the dangerous carriers until such time as they can be dealt with. This greater menace is the mania for organization. The symptoms are unmistakable. A man gets an idea, not necessarily a new one, preferably a shopworn, threadbare one; nor necessarily a sound one, preferably a formless, woozy, squidgy one, one that can be dressed up with big, juicy words so that there is a splash when it is dropped into the fog of public opinion and thus is noticed by those who wend their foggy way through life, stepping high over the obstacles of hard fact, but boldly slushing through slimy ooze that yields and spatters. A man gets such an idea; he may have had it in common with millions of others for a long time — then suddenly it is fertilized by some freakish accident of publicity. The idea, or parent germ, develops amazing fertility; it breaks out, sticks out all over the body affected and suddenly becomes virulent and contagious. Nothing will do; there must be an effective organization to propagate and perpetuate it. Lives are dedicated to such an aim. With organization comes professionalism; professional promoters of the idea find that they must live by it if they live for it and quite naturally they prefer to live comfortably and well. It now becomes a matter of economic necessity to keep the organization alive and active in order to preserve the job. Thus the vicious circle is complete: the man reaches out for what seems to him to be an idea, the idea needs an organization to express itself, the organization needs men, these men need the organization, with or without the idea. Thus are born the lodges, many religions, many business enterprises, the Ku Klux Klan, and thus was born "Lunfoi."

The man in this case is the Reverend Russell H. Bready, D. D., minister of a Methodist Church in Port Huron, Michigan. His idea fits the specifications given above so perfectly that accurate definitions becomes impossible, but let us ingratiate ourselves with its "author" and call it tolerance. The freakish accident that caused his perfectly domesticated and harmless idea to germinate and proliferate so wildly was really a composite set of more or less fortuitous happenings. The Methodist Church wanted a flagpole; to want flagpoles is not uncommon in America and in other countries; in Wisconsin there is even a law that makes us want them on school grounds (tell it

not in Gath, but this law has no teeth, it is merely in the nature of a wish or suggestion). A Jewish businessman was moved, or prevailed upon, to donate the flagpole. With that insuppressible aptitude which is peculiar to some churches of mixing up their affairs with those of the community in general it was decided to make a public affair of the dedication of the flagpole. The American Legion was invited to make it one of the features of its Armistice Day program. The Legion suggested, perhaps, to get Monsignor Patrick Dunnigan, of Flint, to make the dedicatory address. This Roman Catholic priest was prominent among the chaplains of the World War; he accepted the invitation. Then things began to happen. There were telephone calls warning against having the priest take part in the program; the warnings became threats; men were seen loitering about the Methodist parsonage and the church; there was even an attempt at vandalism and petty thievery on the premises. All these things made quite a stir in Port Huron and the valiant Methodist parson developed a streak of militancy that defied all interference with his plans. The Legion promised to protect the proceedings with force of arms and to guard against possible riot with tear bombs. Because of the opposition against the Romanist priest suspicion rested on the local Klan as being the spoilsport. The Klan was much grieved by these suspicions and in order to show that it was innocent of the base charge of persecuting a Jew and a Catholic it became an official participant in the plans and donated an American flag to grace the flagpole. It carried its self-denial still further and suggested that some negro be found to hoist the flag on the momentous occasion. It was so ordered. After excited talk causing postponement of a few days, the ebullitions in the teapot subsided and the program was carried through with the assistance of the veterans' society of Sarnia, Ontario, just across the border, which added an international flavor.

And now the Reverend Doctor Bready feels moved to start a society to perpetuate the beautiful principles set forth by the idyllic collaboration of Jew and Gentile, of Methodist and Romanist, of white and black, of Klan and anti-Klan, to say nothing of the added starters, Canadian military and Church of England. The society is to be known as "Lunfoi," an artificial word made up of the initials of the important words in the phrase, "Liberty and Union, now and forever, one and inseparable."

There is no telling what may happen. Where so many organizations have been known to take root and thrive in spite of the handicap that absence of sense and meaning imposes, it is quite possible that the Lunfoi will become quite as great a nuisance as other similar bodies have become.

Is it then, in any sense an aid to the laudable principle of tolerance? Manifestly it is not. For as soon

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as an attempt is made to enforce, or create tolerance by law, or by force, or by the suasion that comes with numerical strength, it is bound to foster quite the opposite. And besides, what business is it of the Methodist Church of Port Huron, or of any other church, to marshal the civic forces for any purpose? If such a church is desirous of furthering the spirit of tolerance it should do so by working with its own people with those means which are peculiarly its own.

One finds the whole thing a tangle and muddle of warped thought; an infantile attempt to cast human nature into certain molds by a resolution, by a declaration. If there is one public virtue that must thrive in the consciousness of the individual before it can be of value to the community it is the spirit of tolerance. The Christian religion is often spoken of as the religion of tolerance in spite of the fact that it is an easy matter to show how Christians at various times have grossly offended against it. Yet it remains true, the true Christian is truly tolerant of others while jealously guarding the truth of God as expressed by his faith. The very acts which are frequently pointed out as acts of intolerance by observers who do not understand, are the best evidence of tolerance. When a Lutheran Church excludes from membership such who are not of the faith it is not intolerant; it is content to let others live and believe as they choose though it may feel constrained to declare them outside of the faith. Such genuine tolerance will not be understood by Lunfoi; for that reason, if the infant Lunfoi lives and grows, he will become a sore trial to the rest of us. Just because of his intolerance. H. K. M.

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Our Chronicle Not all of the states have safeguarded their citizens against foolhardy insurance companies. In Pennsylvania twenty-six fraternal insurance orders were notified that they must show cause why their licenses should not be revoked. Investigation disclosed the fact that it cost them as high as seventy-two per cent of the premiums collected to administer their affairs. It does not require the serv-

ice of an expert accountant to see that these twenty-six lodges are going to smash pretty soon. And when they do, all those who "went into the lodge for the insurance" will be out their insurance. That kind of insurance does not insure. Many unsound reasons are advanced to explain or excuse membership in many of the mushroom lodges, none is more easily shown to be unsound than the one about cheap insurance. There is no such thing. The old rule, gained from experience, is still fairly accurate: a fraternal insurance order that survives the first thirty-five years of its existence without serious upheaval, if it survives at all, is a rare bird. And for that many leave their church. That can only show how little their church has meant to them.

* * *

The Salvation Army in Corea was also touched by the economic issue, that is, by dollars and cents. It had a mutiny in its ranks because two hundred native Corean workers demanded the same pay given to white European and American Salvation Army officers. General Bramhall Booth, who was holding an inspection of his ranks, was inclined to be conciliatory and tried to comfort the insurrectionists with promises. But the militant spirit of the organization seems to have dominated the hearts of the malcontents and they gave vent to their displeasure by laying hands on some of their white officers. This laying on of hands was not done in prayer but in combat. The police promptly arrested the army, as Bismarck is once said to have threatened to do if any English army ever invaded Germany, and General Booth fell back upon the prerogative which his military organization grants him and promptly dismissed the rebels for "un-Christian insubordination." We know what he means, though a quibbler might argue with him about what might constitute "Christian insubordination." So even a military institute in the church is not secure against insubordination.

* * *

For the first time in many years the birthday of Adam, the first man, was not celebrated in Baltimore. In 1909 John P. Brady erected a monument to Adam as an expression of his belief that he had found the true birthday of the first human being. His calculations led him to accept October 28th as that day; the year of Adam's birth he gave as 4004 B. C., following therein Ussher's chronology. Ever since he had erected the monument he made it a practice to appear formally at the monument in celebration of the anniversary. He died last December and for the first time in years the monument remained undecorated on October 28th. Mr. Brady's idiosyncrasy harmed none and showed that he accepted his Bible, as he understood it, marginal notes and all, for most English Bibles are printed with Ussher's chronology in the margin. We do not accept the wild numbers of

cil of a congregation are entitled to the whole-hearted support of every member.

2) The congregations have through their representatives voted for a new seminary, and unanimously at that, though this would not have been absolutely necessary, for where conscience is not involved, the majority rules, and a defeated minority will cooperate just as cheerfully as if its own opinion had prevailed. Thus all congregations have made themselves responsible for the raising of the building funds, and, as a resolution of the synod demands that all necessary funds be on hand before building operations are begun, for the raising of the entire building fund, not of one half or three fourths of it.

That is how building committees explain things to their members when a congregation erects a church, a school or a parsonage.

So it is also with our synod's debts. They rest equally upon all of us as a moral obligation which no one should slight. At least that is how we want the members of our congregation to regard the congregation's debts.

3) This being the case, it is unjust and unbrotherly to suffer some of the members of the synod to shoulder the burden, while others do not touch a hand to it, or take hold only in a desultory manner. Think of the difference between no contribution at all and a contribution averaging \$14.00 a communicant member! In our work we have seen brethren who are hardly in a position to do much for the common cause meet their apportionment by heroic, self-sacrificing work, while others in far better circumstances either did not respond at all or were content with contributing a mere pittance.

4) Even if we were now not engaged in a special undertaking, the welfare of our synod would require that we earnestly strive to teach each other and to learn the lesson of truly brotherly cooperation. The lack of this has resulted in the deficit that has for years burdened our synod and hampered it in its work.

But under the circumstances it would almost seem imperative that our program be carried out to the letter.

The men who in 1919 at New Ulm called the attention of the synod to the fact that it was high time to secure sufficient land adjacent to the old property for the future development of the seminary, as the lots in the highlands were rapidly being sold, then entertained no thought of a new seminary. That thought was a result of the work of the Committee of Seven. In 1923 it was decided to build. When the committee began its campaign for funds, the sentiment made itself felt that we should not build while we still had debts. With the compliance of the officers of the synod, our committee then assumed the additional task of paying off the debts. This arrangement was more than ratified by the synod in 1923, when the entire debt of over \$289,000 was placed on the shoulders of our committee and the resolution was adopted that this debt would have to be liquidated and the entire building fund collected before building operations could begin.

In consequence of this peculiar development, the solution of the financial difficulties of our synod has become almost inextricably bound up with the success of the work of the Seminary Building Committee.

If we fail now, after nearly four years of education and appeal, when shall we be able to make a new attempt to liquidate our debts, especially in view of the bitter disappointment of those congregations that have kept faith with the synod and have responded nobly to its call? That is why we say, it seems almost imperative that the program of our committee be carried out to the letter.

6) It can be done. The average of \$5.40 per communicant member is not high. We are told that the Missouri Synod expects over \$6.00 a year from every communicant member for the next three years for running expenses and the liquidation of debts. We know it can be done, because we have seen it done in congregations that can be described as poor and struggling.

We know it will be done, if all the pastors and their church councils come to our support. It will require work, certainly, perhaps even hard work. But we owe this work to God and his Church; and this work, faithfully performed, will prove the most profitable investment for the future for all concerned, for the individual Christian, who has been taught to give, for his home church, and for the synod.

And do this work *now*. If you defer it, say, only for another year, when will you ever catch up? *Now* is the time.

If the moneys already collected and being held by you are to help us to get started, they must be sent in *now*. You know that *your* resolutions bind us not to begin *till the moneys are in our hands*. The new year is drawing near. We should have ample time to do the preparatory work, which we cannot and will not begin, till our collections cover the estimated cost of the new seminary and the amount of the "old debt".

Kindly correct the first line of the tabulation in your letter to read:

\$5.40 — \$14.00 per communicant — 96 congregations.

As we have stated before, we had not planned to write this article at this time. We have done it in order to accommodate the brethren. We hope all will avail themselves of it for the information of their members. In conjunction with it, the book of Malachi might be read and discussed with profit. John Brenner.

APACHE MISSIONS

A friend of our Apache Mission in Arizona has just done up a package to be sent thither. Some of the articles she purchased, some for which she no longer had any use she found in the closet.

The package has been securely tied, the address plainly written, and our friend sits back to view her handiwork. Then a doubt assails her: "I wonder if they will

modern scientists as to the age of man and of the earth; we reject them unhesitatingly as products of fancy, based on premises which are themselves untenable. Neither are we inclined to accept any other chronology, not because its numbers run too high or too low, but simply because we have not sufficient evidence to make one set of figures of more authority than another, all the more since the available texts are not in harmony. For the period beginning with Moses we are on safer ground. There the figures of Ussher are a fairly reliable guide.

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Sir Arthur Conan Doyle, novelist and spiritualist, asked an Armistice Day audience to declare itself on its belief in spiritism. Three thousand arose and declared that they had evidence of communication with their dead. Sir Arthur was gratified. A certain type of man is always gratified if he finds those who share his views, most of us are. "We are not testifying to faith but to the fact," said Sir Arthur. That removes him and his following from consideration as religionists and places them in the category of pseudo-science which demonstrates its findings by assertions in lieu of facts.

H. K. M.

SEMINARY AND DEBTS

We really had not contemplated writing a lengthier article on the progress of our work at this time, but there seems to be a demand for one.

Recently we tabulated the figures on our ledger and then wrote a letter to all the congregations that have not yet made their quota, giving them a detailed report and appealing to them to do their share, and to do it as soon as possible.

This letter, addressed to the congregations, was in German. Only a few days after the first batch of letters had gone into the mail, we received four replies. One was simply a cheerful promise that the congregation in question would immediately make another effort to meet its apportionment; the other three deplored that our letter had not been written in English.

One brother, however, stated that he would translate the letter in order to carry the information and the appeal to all his members. That is just what we had expected the brethren to do, as it is impossible for us to know, excepting in a very few instances, which congregations to address in English and which in German. Whenever we have sent out circulars for distribution to all the members, we have printed them in both languages. In this instance we simply did not have the time to get out letters in both languages.

But the interest displayed by these brethren pleased us greatly and we are, therefore, more than willing to present our case in the Northwestern Lutheran in order to carry our appeal to the readers of this paper and through the pastors to all who do not understand the German language.

We will, however, not give the complete tabulation here, nor offer an exact translation of our letter.

The total receipts from the congregations now amount to \$405,837.55. Of this sum, ninety-six congregations, with a communicant membership of 18,835, have contributed \$127,170.21, making their quota and going over it. In one instance, the average was \$14.00 per communicant, the general average of these ninety-six congregations being \$6.69.

It took long hours of tedious work to tabulate the figures on our books, but we consider the time and labor well spent, as the results afford us not a little comfort.

In the first place, some among us have held it unwise to tell a congregation about what would be its share in this our common undertaking. It was feared that this would be resented, or that it would at least have the effect that love would be taken out of the giving and that congregations would be led to deliver their pound of flesh in a legalistic spirit.

This fear, however, was decidedly proved to be unfounded. The congregations that made their quota did not hesitate to exceed it, — in fact, we are still receiving remittances from some of them —, and the letters that come to us from them certainly do not breathe that spirit.

On the contrary, we find that these congregations were anxious to see a seminary built and the debts of our synod paid and that they were, therefore, glad to be told about how much would be required of them for this twofold purpose. Our information gave them something definite to work on, and work they did with a will till they had reached the goal. They are happy now, not because they have at last rid themselves of our importunities, but because the Lord has permitted them to achieve their purpose. We are confident that these congregations would again be the first to respond, if, for some reason or other, we would be compelled to make another general appeal.

This, however, we do not expect to become necessary in our present undertaking. We find that our resources have by far not yet been exhausted. We should receive further \$332,608.38, or more, if all the congregations follow the example of these ninety-six, even if only to the extent of remitting their exact quota. This sum of money would be sufficient to take care of our seminary project and of the *entire indebtedness to this date* of our synod.

We will simply have to continue our endeavors to gain the cooperation of *every congregation* within the synod. In this we should have the full, earnest and sustained support of every pastor and every church officer of a congregation that has not yet satisfactorily completed its work, for the following reasons:

1) The congregations united in the synod have called us to do this work. We are therefore entitled to their full cooperation, just as well as the pastor and the coun-

be able to make use of these things in Arizona at all," she muses and with some misgivings the package is mailed.

To reassure this good friend whose name is Many, we will direct her attention to the accompanying picture. It shows a row of beautiful girls. Their well fitting clothing and general neat appearance would indicate them to be students of New Ulm or Watertown perhaps.



But neatness is also observed in our East Fork Boarding school and this picture is presented as proof of the fact. And those neat well fitting dresses are the very ones sent in by our Mission friend last year whose name is Many. Of course, they have been remolded, recut and reseeded, or whatever the technical term for this particular art happens to be, by our matrons. Let this therefore, be a reminder to all of our friends that they may send gifts to any station, — whether for girls or boys, old men or old women, — with the assurance that our staff of local designers will know how to utilize each and every gift.

E. E. G.

GOD'S UNSPEAKABLE GIFT

But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4-5.

Already in the words: *But when the fulness of time came*, there is a sweet breath of home. These words open to us a world of wonderful causes for rejoicing. By "the fulness of time" is namely meant "the day appointed of the father," when the age of childhood and guardianship of the Old Testament (v. 2) was to have its end, when all the words of prophecy and the prototypes were to be fulfilled. When the message of the angels sounded over the plains of Bethlehem: "Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day a Savior," then the Word had become flesh, then was beheld in the precious manger the content of all the promises; here lay visibly that "*seed of the woman* which was to bruise the serpent's head"; here lay *the seed of Abraham* in which all the nations were to be blessed"; here the "Shiloh unto whom the obedience of all the

people shall be." Here the "son of David" who at the same time was "David's Lord" (Ps. 110:1; Matt. 22:43); here the shoot of the old stock of Jesse and the sign that a virgin shall bear a son whose name is "Immanuel, God is with us" (Zach. 3:8; Is. 11, 7:14). Here was beheld that "child whose government is upon his shoulders, and whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." The Old Testament period was literally filled with such prophecies and types. And we may well ask: What does it really mean that during a long period of four thousand years runs a chain of promises of a certain great man who was to come, who was to bruise the head of the serpent and bear the sins of the world (Is. 53), and in whom all the nations of the world were to be blessed? Before these innumerable testimonies of the ages the doubts of my dark heart become as the dust that is scattered by the wind, as straws compared to the solid old mountain. The Lord God be praised and glorified for His unspeakable gift!

Prepare the way, O Zion!

Ye awful deeps, rise high,

Sink low, ye towering mountains;

The Lord is drawing nigh:

The righteous King of glory,

Foretold in sacred story.

Oh, blest is He that came

In God the Father's Name!

— The Lutheran Companion.

ABRAHAM LINCOLN AND CATHOLICISM

The aftermath of the Eucharistic Congress recently held by the Roman hierarchy is revealing some very interesting matters. For instance, the big Cardinal Mundelein was the big voice representing American Roman Catholicism at the gathering. In the midst of the display of pomp and parade the local cardinal did not fail to make his own personality felt. Much publicity was given him, and he deserves a great deal of credit for the way in which he carried out the plans and proposals of that great gathering. He is a splendid representative of the pomp, power, and personality of the hierarchy of that communion which gives allegiance to the spiritual potentate who has his secular state on the Tiber, within the bounds of what the world calls the vatican.

However, this great potentate betrayed himself recently when in an address he made the following statement:

"Again and again you will hear that Abraham Lincoln, perhaps our greatest President, was unfriendly to the Catholic Church. This is not true. One of his close personal friends was a great French priest, Father St. Cyr, who first brought back to France such glowing accounts of Chicago. When Father St. Cyr came to say mass for Lincoln's step-mother, Mr. Lincoln would prepare the altar himself.

"Indeed, with his own hands Abraham Lincoln carved out six wooden chairs to be used at the mass. And if only I could find those chairs, I'd pay for them with their weight in gold."

This claim has been made at different times by leading members of the Roman Catholic Church. Indeed, it has been broadcasted by radio upon one or two occasions. This claim is very unfortunate, because it was not based upon fact, and consequently not upon the truth.

Abraham Lincoln, who became President, was never a Roman Catholic, and never held any sympathetic relation to that communion. Indeed, it is our opinion that he held some very adverse convictions, for he was one of the brace of lawyers who represented Father Chiniquy, a former Catholic priest, in a famous trial which occurred at Champaign, Ill., back in 1856. A book written by this former Catholic priest, known as "His Life," makes some very strong accusations against the Roman Catholic Church, even accused it of being a party to Lincoln's assassination. This claim, however, has never been given any wide publicity, nor any extended credence. The story, however, carries with it at least a reference that can be substantiated, that surely Abraham Lincoln was never in any way related sympathetically to the faith and practices of the Roman Catholic communion.

With this in mind we recently had the opportunity to interview the Rev. William E. Barton, author of "The Life of Abraham Lincoln." On the larger piazza of the Lakeside Hotel, at Lakeside, Ohio, where he was the Sunday preacher, we raised this question with him, "Is there anything in the recent words of Cardinal Mundelein relative to Abraham Lincoln's sympathy for the Roman Catholic Church?"

Dr. Barton is a lifelong student of Abraham Lincoln. He has more information and perhaps more sources of information upon this subject than any other American to-day. We knew he would know whether there was any truth in the cardinal's statement. He readily assured us that the cardinal was misled and mistaken. He accepts the challenge, he said, to furnish the chairs he claimed Abraham Lincoln made for the mass celebration by Father St. Cyr for his step-mother. This was interesting information to us and we pressed him further to get the story.

"First of all," he continued, "Father St. Cyr never celebrated mass in the home of Lincoln's step-mother, and he never prepared the altar for any such celebration in her home during the ministry of Father St. Cyr. But Cardinal Mundelein did not intend to lie any more than Father Chiniquy did, and his story is not without some elements of truth, as we shall presently discover.

"Sarah Bush Lincoln was by inheritance a Primitive Baptist. Her family belonged to the Severns Valley Baptist Church at Elizabethtown, Ky., and the dates of their admission are of record. She did not join there, but when the Little Pigeon Baptist Church

was organized in Spencer County, Ind., and Thomas Lincoln joined by letter, she was immersed and joined 'by experience' June 7, 1823. She and Thomas took out letters when they left Indiana, the letters bearing date of January 10, 1830; but there was no Baptist church to which they could conveniently present them, and the preacher who ministered to that neighborhood was of the Disciples communion. In fellowship with that church both Thomas Lincoln and his wife died, and Thomas Lincoln's funeral sermon was heard, not alone by those present, but by neighbors within the range of half a mile.

"Abraham Lincoln had left his father's home before Father St. Cyr was ordained or ever had celebrated a mass."

"Rather St. Cyr," continued Dr. Barton, "was the first resident Roman Catholic priest in Chicago. John Mary Irenaeus St. Cyr was born in Lyons, France, November 2, 1803; was ordained in that country April 6, 1833; began his service in Chicago in October of that year, and in 1837 removed to St. Louis. It was while he was in this latter city that he made journeys up and down the Mississippi, and, coming to the head of the rapids opposite Keokuk, found a settlement that was largely Roman Catholic, and from time to time celebrated mass there. And perhaps the most devout of the Catholics was the woman whom he remembered years afterward as the step-mother of Abraham Lincoln, and she had a son, resident with her, just about the age of Abraham Lincoln, who is unquestionably the young man whom Father St. Cyr afterward remembered as having been Abraham.

Now, who was this Mrs. Lincoln, and who was her son?

"She was Mary, daughter of Luke Mudd. Luke Mudd had removed to Kentucky, and his daughter Mary was married by Priest William De Rohan to Mordecai Lincoln, eldest brother of Abraham Lincoln's father, Thomas. She infused a strong strain of Roman Catholic blood into that branch of the Lincoln family, and this was strengthened when one of her nephews, Ben Mudd, married one of her daughters, thus doubling the Mudd influence in the family. Mordecai Lincoln rode from Kentucky to Illinois in the fall of 1830, and lost his life in the 'deep snow,' partly on account of the snow and partly on account of what he drank to protect himself from the storm. He died in December, 1830, and is buried in an unmarked grave in Hancock County, Illinois. His sons Abraham and James were already living there, and also his daughter Elizabeth, who married Benjamin Mudd, and in due time came Mary Mudd Lincoln herself to live among her children. There, too, came her younger daughter, Mary Rowena, who married George Nicely, and the youngest of all, Martha, who married Washington Neighbors."

Our readers will discover that the Roman Catholic leaders have gotten an Abraham Lincoln along another line than that of the Abraham who became President. Let this be made clear so that it will be henceforth and forever settled in the minds of our readers. The name Abraham was a favorite one among the Lincolns. The historic President had a grandfather by

that name, and a cousin. This cousin was the son of Mordecai, a brother of Abraham Lincoln's father, Thomas. He had a son Abraham, and Mordecai. Now, Mordecai was a cabinet maker and a man of considerable ability as a writer. He has left extended records of letters and other literary material which are in the hands of Dr. Barton. In those records are to be found the answer to the claim made by Cardinal Mundelein that "Abraham Lincoln carved out six wooden chairs to be used at the mass."

Here is the record: "In the summer when Father St. Cyr began his ministrations at the head of the rapids, Mordecai did a large job for Peter and William McDonough, who had in charge the local church property. Here is what he charged them:

1838	
August 15	
to making 2 presses	\$12 00
to making 2 mantels	7 00
to 1 lb. nales	12½
to 1 set of Chairs	4 00

"The priest's room at the little church had presses for the vestments, and well-wrought mantels over its two fireplaces!

"But apparently, after the first visit of Father St. Cyr, it was determined to go further in making him more comfortable. For in the very next month is this charge:

Sept. 12	
to one bedstid for St. Cyre	\$5 00

"The yellow page before me actually names the priest for whom Mordecai was doing the work! It was no other than Father St. Cyr, the very man about whom the Cardinal is attempting to tell us.

"The famous Father St. Cyr," explained Dr. Barton, "must have identified the cousin of the President, whose name was Abraham Lincoln, with the brother, Mordecai.

"If Cardinal Mundelein," continued the Doctor, with a sparkle in his eye, "really wants those chairs, I can furnish them to him, I think, without much trouble. I will go to the trouble if he is still inclined to pay for them with their weight in gold; for I think that I have sat in one of them and that the rest of them can be found." —The Western Christian Advocate.

THE POPE'S INVITATION IS DECLINED

By George W. McDaniel,
President of the Southern Baptist Convention

Since the papacy was rightly dispossessed of its temporal power the successive popes have been voluntary prisoners in the Vatican. They have affirmed that they will never leave the Vatican until that temporal power is restored. Let us hope that this will be never.

However, a pope was recently present in the United States for the first time in history, not in his own per-

son, but in the person of his official representative, the papal prelate, John Cardinal Bonzano, who was invested with all the power of Pius XI.

The prelate read an invitation at Chicago requesting all Christians in the United States to "return to the mother church." That invitation included Baptists. Southern Baptists reply as follows: "Dear Mr. Bonzano: We have read your official, public invitation 'to return to the mother church' and courtesy demands that we reply. We respectfully but flatly decline your invitation. A decent respect for public opinion requires that we declare the reasons which prompt our declination.

"1. We decline because we do not recognize Rome as 'the mother church.' The mother church was democratic and congregational; your church is autocratic and hierarchical. The mother church observed two ordinances; your church observes seven. The mother church had but two classes of officers, pastors and deacons; your church has a numerous graduation of officers with rank and station foreign to the New Testament. The mother church was a spiritual group claiming no secular power; your church is a world organization asserting temporal power over all rulers and governments. The mother church was local; your church is territorial. The mother church was a divine democracy; your church is tyrannical hierarchy. The mother church had one executor, the Holy Spirit; your church has a different executor, the pope. The head of the mother church is in heaven; the head of your church is in the Vatican. You must appreciate, therefore, our utter inability to find any marks which would identify your church with 'the mother church.'

"2. Furthermore, we must decline your invitation because we are citizens of the United States and owe supreme and sole political allegiance to this country. Our government was founded by Anglo-Saxons but among all the cardinals who landed with you not one was an Anglo-Saxon. We have been taught that our president serves by the will of the people; you believe that he should hold office by the grace of the pope. We hold that our duties to God and state are separate and do not conflict; you hold that they are one and are owed first to the pope. As loyal Americans, we cannot place ourselves in a position where our allegiance to the 'supreme pontiff' might conflict with our allegiance to our country. The coalition between Pius XI and Mussolini disinclines us all the more. The black-shirted followers of fascism and the Knights of Columbus are one and the same in some American cities. We know too much about them to want to be like them.

"3. Again, we decline your invitation because we are freemen and believe in freedom. Every man has the right to think for himself; you teach that the church must think for him. Our constitution guarantees against 'abridging the freedom of speech or of the

press'; your churches uses this liberty in the United States but abridges it wherever it has the power and can thereby subserve its ends. We hold that the conscience is free; you hold that the church has authority over the conscience. We hold that the individual has direct access to God through Christ and is free to petition directly for the forgiveness of his sins; you hold that forgiveness of sins is only through the priest, and those whose sins are not so remitted are 'bound.' We hold that every man is competent and free to act for himself in religion; you deny this competency and bind the soul in priestcraft. Our views and convictions are so radically different from yours that you could not expect us to accept the invitation.

"In a sentence, Mr. Bonzano, because we are loyal to the Bible, because we are loyal to this government, because we are loyal to freedom, and because we are loyal to Christ, we decline your invitation.

"Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry, return to the clear teachings of the New Testament, 'know the truth and the truth shall make you free.' You will find an enlightenment and a freedom which will rejoice your soul."

—The Baptist.

WHAT REJOICING, OH WHAT GLADNESS!

(Welchen Jubel, Welche Freude
aus "Unser Liederbuch")

What rejoicing, oh, what gladness
Bringeth forth the Christmastide!
Gone are the gloomy days and sadness
Songs are ringing far and wide.

Chorus:

"Praise to God," hear angels singing,
Now "peace on earth, good will to men" we're
bringing.

"Unto you is born this day a Savior,
The Child, which is Christ, the Lord."

Radiant candles voice a treasure,
Sparkling from the Christmas tree;
And my heart can hardly measure
All the joy prepared for me.

Yet such joys are brief and passing,
Soon the candle lights die down;
Christ grants joy that's everlasting
When we bear the heavenly crown.

—Translated by A. Schumann.

THE NEW LIFE

As with everything else so with the new life, it must have a beginning. With some this life began so early that they cannot remember the time when they were not Christians. Their Christian parents or sponsors took them as infants to the baptismal font where

they were born again of water and of the Spirit by the washing of regeneration. They were brought up in a Christian home, taught there and in church and in Sunday school in the word which begets faith. Of them it may be said as was said of Timothy, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. From earliest childhood they loved, trusted, served and obeyed their Savior. To talk to such about a later conversion, or "getting religion," as it is called, would only serve to confuse and distress them.

With others such is not the case. They can point to the very day their new life first began. And doubtless dear to them is the hour they first believed. Such was the case with Luke, Paul, the jailor, and many others. These could tell the day of their conversion. Some who are converted later in life are converted with little persuasion, others with much. Some are converted under one sermon, others only after many sermons have been heard. In all cases it is the Word of God which strikes root, springs up and bears fruit. The Word convinces of sin, creates repentance and faith and points to the Savior offering free and full forgiveness to all who believe in Him who hung on the cross to procure for man a redemption.

It is not for the later day converts to say to the others, or for parents to say to their children who have been taught the way to life, "You are no Christian." The writer is acquainted with one mother who refused to let her son, then about twelve years of age, become a member of our church, telling him he was no Christian, he had never "got religion." This child had never attended any other school save our Christian day-school, and was a regular attendant at our Sunday-school and church services. He soon drifted away from the school and church and lost interest in his Savior. I saw them again this year; he is a young man now and has never "got religion" according to his mother. According to reports he is farther from the kingdom than he has ever been before.

He has experienced the new birth and is a Christian who realizes he is a lost and condemned sinner, repents of his sins, and appropriates the benefits of Christ's redemption, however or whenever this may happen. — F. D. A., a colored pastor serving in our Negro Missions.

WITNESS OF A PATIENT'S LIFE

When a Japanese clergyman about four years ago took his nineteen-year-old son, who was rapidly dying of tuberculosis, to a city hospital in Kyoto, Japan, the authorities were reluctant to admit a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith or distribute Christian literature." However, they omitted one stipulation — they neglected to forbid the boy to live his Chris-

tianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not despondent like the others. In his association with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs, he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was, "I know the true God." One day the authorities told the missionary who came to visit him how much they had been impressed by the boy's life and they said, "If this be Christianity, we want more of it." Not long after that the boy died, but through him the way was opened for all the patients to hear the Gospel.

—Ex.

OH THOU HOLY, BLESSED NIGHT

(O du heilige, selige Nacht.
No. 1 im Anhang — Lieder-Perlen)

Oh thou blessed and holiest night!

Oh thou glorious, heavenly sight!

In the manger here

Lies the Christ-child dear.

Glorious, heavenly, holiest night. : , :

Oh thou blessed and holiest night!

Oh thou Wonder made for our delight.

Christ's own righteousness

Cleansed our sinfulness.

Let us all praise the Lord's heavenly might. : , :

Oh thou blessed and holiest night!

Thou hast opened us heaven so bright.

Christ, in humbleness

Thy great love we bless.

Savior, oh, take us to Paradise bright. : , :

—Translated by A. Schumann.

ADVOCATE OR JUDGE?

By J. Marvin Nichols

A lady engaged in litigation was advised to consult a certain lawyer and engage him to defend her cause. She delayed for one reason and another until the last moment. At length, going to him, she began to explain her case; but she was stopped by his saying, "You are too late; I cannot now be your advocate, for I have been appointed a judge." Let the man in sin beware. Just now, if they come to Christ, they will find in him a Savior, an Advocate, a Pleader. Procrastination means sure and certain ruin. To-morrow you may be summoned to meet him, not as an Advocate, but as the righteous and impartial Judge.

—The Presbyterian Advance.

FROM OUR CHURCH CIRCLES

St. Croix Valley Pastoral Conference

The St. Croix Valley Pastoral Conference will meet in St. John's Ev. Luth. Church (Rev. John Plocher),

St. Paul, Minn., January 11th and 12th, 1927. First session begins Tuesday at 10 A. M.

Papers: "Methods and Means of Exegesis" — Rev. W. P. Haar. Exegesis of 1 John 3 — Rev. A. C. Haase. "Woman Suffrage in the Light of God's Word" — Rev. R. Ave-Lallemant.

A Communion service will be conducted on Wednesday at 11 A. M.

Confessional address by Rev. L. Meyer (Rev. O. Medenwald). Arthur W. Koehler, Sec'y.

Delegate Conference in South Dakota

On the 3rd of November the pastors of the eastern half of the West Dakota Conference, together with delegates of their respective congregations, assembled in Mound City (Pastor A. W. Blauert) for a one-day conference, arranged especially for the purpose of furthering our lay-members in knowledge concerning the work of Synod. It was the first of its kind in this portion of the District, and the intentions are to repeat it at least semi-annually. In spite of threatening weather the conference was well attended.

After the opening services, conducted by Pastor Scherf, Pastor Blauert read his paper on the history and work of our college at New Ulm, explaining its curriculum and urging especially the delegates to regard it as a school intended for their children, offering what the state schools cannot offer, a really Christian education. The paper was very instructive, and introduced a general discussion of the school question, in which the importance of Christian schools for our children was warmly stressed, and every one was urged to do his part in striving for the opening of a Lutheran High School in our own midst, which might, in course of time, serve as a feeder for our colleges and seminaries. Plans for an effort in this direction have been under way for some time, but the time for action is not yet ripe, due to prevailing circumstances. Judging by the enthusiasm shown on all sides, however, our hopes promise to be realized in the near future, for "where there's a will, there's a way."

Pastor Gamm closed the day's work with a talk on our finances, explaining at length the budget method of our Synod, and urging us to continue not only to make, but to override our budget in this year as was done in the year past.

The ladies of the congregation had served a splendid dinner in the town hall, and also supplied the conference with a supper after the close of the meeting. It was an inspiring and encouraging day. May we have more of them in the future.

E. Schaller, Sec'y.

Diamond Jubilee

The strangers and pilgrims of St. Paul's congregation, Saginaw, Mich., Rev. A. Westendorf, pastor,

paused for a moment on their heavenly pilgrimage to look back over seventy-five years of history that have elapsed since the founding of this church by the fathers. It was an occasion of sincere repentance and of solemn joy called forth by a deeprooted realization of sin and a heartfelt appreciation of the great and wonderful deeds of the merciful God performed during these seventy-five years.

The Christians of St. Paul's congregation gave expression to the divine emotions that stirred their souls on this solemn occasion of their seventy-fifth birthday by a festival celebration lasting three days. On Sunday, November 7th, three special services were held. In the morning Rev. J. Gauss of Jenera, Ohio, President of the Michigan District, delivered a sermon based on Psalm 118:24-25, calling attention to the importance and significance of this day which the Lord hath made. A touching and impressive service consisting of a program by the children constituted the afternoon services and added to the solemnity of the occasion. Pastor Philip Froehlke of Appleton, Wis., delivered a sermon in the English language on Psalm 50:14: "Offer unto God Thanksgiving." And when evening came, the light of the Gospel shone forth again in a German service in which the vice-president of our synod, Rev. W. Bodamer, expounded Jude, verses 2-3, urging the St. Paul's congregation to preserve the purity of the Gospel.

On Monday evening, with a festival spirit still filling the air, the jubilee congregation and their many Christian brethren living round about again entered into the House of the Lord to behold the beauty of the Lord and to inquire in His Temple. Their souls were refreshed with the Gospel sung by the mixed choir rendering a concert of sacred songs under the able leadership of Teacher A. C. Zimmer.

On Tuesday evening the celebration came to a fitting close when five hundred communicants partook of the Lord's Supper.

The St. Paul's Church was organized with twenty-two members, November 30, 1851. Pastor F. Schmidt, one of the first Lutheran ministers in Michigan, was the shepherd who gathered the original flock together. Since that time the following ministers have served: I. Erhard, C. Volz, K. Volz, L. Adams, H. Kuhn, Christian Eberhardt, John Westendorf, A. Westendorf. Especially did the Lord bless the long and faithful services of Christian Eberhardt and of the late John Westendorf.

From the beginning the congregational school played an important role in the development of the congregation.

On May 26, 1918, the old church edifice was struck by lightning and burned to the ground. The love, which the members of this congregation had for Christ who died for our sins, made it possible to erect their present beautiful church, which is as a tower of refuge

for the Christian warriors and in its gothic structure stands forth as a silent sermon to the outside world.

Rev. 3:11, "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."

Ph. F.

Dedication

Christ Church at North St. Paul, Minn., November 7th, 23 p. Trin., re-dedicated the entirely rebuilt and enlarged church to the service of God. From the old structure 34x50 the sanctuary and vestry rooms were moved back 26 feet and a transept 26x52 built between. The main floor of the nave now gives room for seating 275 and some 100 more may be seated in the balcony 24x34. The sanctuary has been entirely refinished and arranged according to true form of Lutheran structure with due consideration of liturgic requirements.

Art glass windows, presented separately and wonderfully executed by A. Larscheid of Minneapolis, present the Savior in His varied work in the church through word and sacraments.

The basement rooms, high and light, furnish ample room for Sunday School and various meetings of the church, and are arranged so that they may be readily converted into separate large class rooms. A parish school may now be opened with proper rooms at hand. This was largely the motive of construction, and the congregation will soon be ready to enter into this activity.

Special sermons were delivered at the dedication by the pastors J. Pieper, Stillwater; H. Lietzau, Woodbury; A. G. Ernst and A. C. Haase of St. Paul.

May God bless the assembly of His people in the house built to the honor of Christ's name.

R. C. Ave-Lallemant.

Church Renovation

On October 31, Reformation Sunday, St. John's congregation of Fremont Twp., Rev. O. Eckert, pastor, dedicated its enlarged and renovated church to the service of the Triune God. Three services were conducted in each of which the church was filled to overflowing. Guests from neighboring congregations attended in large numbers. The speakers for the day were A. F. Westendorf, F. Cares, W. Schaller, and O. Frey.

The church has been completely remodeled. An altar niche was added, thus providing more room; a new and efficient heating plant has been installed and the entire church tastefully decorated. The new altar and pulpit are the result of the pastor's own design and building and add a great deal toward making St. John's Church a true church home for a Lutheran congregation. St. John's congregation now has a place of worship which meets all its requirements and which must evoke the sincere admiration of all that see it.

May the Lord continue to bless St. John's congregation and its pastor and hold His protecting hand over the church which they have again dedicated to His service.
A. F. W.

Acknowledgment and Thanks

The following donations have been received during the past weeks at Dr. Martin Luther College, New Ulm, Minnesota:

Arlington, Minn., Rev. R. Heidmann, 25 bushels potatoes, from the Ladies' Aid, 240 glasses jelly and jam; Wood Lake, Minn., Rev. C. Schmidt, 25 bushels potatoes, flour, canned goods; Woodville and Cady, Wis., Rev. J. Gehm, from the Ladies' Aids, 110 quarts canned fruit, apples; Lime Creek, Iowa, Rev. H. Ingebritson, 66 quarts canned fruit, apples; Acoma, Minn., potatoes, grain, vegetables, gathered by the members of the choir; Smith's Mill, Minn., Rev. H. Kuether, potatoes and vegetables; Goodhue, Minn., Rev. E. Sauer, one truck load of canned fruit, grain, 75 bushels potatoes; W. Gensmer, Lewiston, Minn., 1 sack beans, 1 barrel apples; Lake Benton, Minn., Rev. P. Spaude, potatoes, canned fruit, vegetables; Balaton, Minn., canned fruit, vegetables; Brighton, Minn., Rev. P. Gedicke, 4 sacks potatoes, vegetables, oats; Elgin, Minn., G. Rossin, 2 gallons canned fruit, G. Gehlhar, 7½ gallons honey; Mrs. J. Remmele, Sleepy Eye, Minn., 4 quarts canned fruit; New Ulm, Minn., Rev. G. Hinnenthal, 88 quarts canned fruit, 1 sack potatoes, 2 gallons honey; Rev. K. Brickmann, St. Charles, Minn., 8 quarts canned fruit; Ft. Ridgely, Minn., Rev. J. Baur, potatoes, canned fruit, vegetables; Revere and Sanborn, Minn., Rev. H. Bruns, 1 truck load potatoes, flour, grain, canned fruit; Echo, Minn., Rev. G. Scheitel, 1 truck load potatoes, vegetables, canned fruit; Gibbon, Minn., Rev. H. Boettcher, 2 truck loads grain, flour, potatoes, canned fruit; Vesta, Minn., Rev. A. Sauer, vegetables, canned fruit; Marshall, Minn., Rev. E. Birkholz, vegetables, apples, flour, potatoes, canned fruit; Olivia and Danube, Minn., Rev. J. Siegler, potatoes, flour, vegetables, canned fruit; Darfur, Minn., Rev. W. Lehmann, grain, potatoes, canned fruit.

The members of the New Ulm congregation provided a Thanksgiving dinner for our boys and girls.

For equipment in the Addition: Young People's Society, Brillion, Wis., \$28.25; E. Trettin, from the Alumni Association of Dr. Martin Luther College, \$100.00; Immanuel Congregation, Wellington, Minn., Rev. E. Fritz, \$54.50 (second donation).

To all kind donors I express our appreciation and thanks. May the Lord bless them all for the kindness shown us.
E. R. Bliefernicht.

* * * * *

Muskegon Heights, Mich., Arnold Hoenecke, pastor: Reformation Day offering, to be devoted for synod's needs, \$12.50.

Change of Address

Rev. A. Koelpin, 065 66th St., Milwaukee, Wis.
Rev. Ewald F. Sterz, 3624 Kinzey Ave., Racine, Wis.

MISSION FESTIVALS

Minneapolis, Minn., St. John's Church, Paul C. Dowidat, pastor. Speakers: P. Lindemann, J. Schaefer, W. Haar. Offering: \$1,200.00.

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: A. Kehrberg (German and English), J. Zink. Offering: \$186.63.

Sixteenth Sunday after Trinity

Fond du Lac, Wis., St. Peter's Church, H. Koller Moussa and G. E. Bergemann, pastors. Speakers: German, Paul Pieper and F. Greve. Offering: \$533.80. October 10th, English, E. Reim and H. Kleinhans. Offering: \$335.31. — Children of the parish school, \$100.00. — Individual offerings, \$70.00. Total: \$1,049.11.

Plymouth, Nebr., St. Paul's Church, M. Lehninger, pastor. Speakers: A. B. Korn, Prof. P. Reuter, J. Gerken. Offering: \$226.00.

Seventeenth Sunday after Trinity

Saginaw, W. S., Mich., St. Paul's Church, A. F. Westendorf, pastor. Speakers: P. Naumann, H. Engel. Offering: \$653.58.

Eighteenth Sunday after Trinity

Gibson, Wis., St. John's Church, Otto Gruendemann, pastor. Speakers: Prof. G. Ruediger, Edw. Zell. Offering: \$154.09.

Nineteenth Sunday after Trinity

Two Creeks, Wis., St. John's Church, Otto Gruendemann, pastor. Speakers: B. Gladosch, Th. Uetzmann. Offering: \$67.13.

Bay City, Mich., St. John's Church, Paul G. Naumann, pastor. Speakers: A. F. Westendorf, L. Mielke. Offering: \$278.63.

Morton Grove, Ill., Jerusalem Church, O. Heidtke, pastor. Speakers: S. Jedele, C. Sieker. Offering: \$228.65.

Twentieth Sunday after Trinity

St. Paul, Minn., Mount Olive Church, C. P. Kock, pastor. Speakers: F. J. Seltz, P. C. Dowidat, H. Lietzau. Offering: \$141.53.

Iron Ridge, Wis., St. Matthew's Church, J. Henning, pastor. Speakers: J. Klingmann, O. Kuhlow, Wm. Nommensen. Offering: \$338.00.

Twenty-first Sunday after Trinity

Greenleaf, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speakers: H. Schmidtke, F. Brandt. Offering: \$57.50.

Paradise, N. Dak., St. John's Church, W. A. Krenke, pastor. Speakers: A. Fuerstenau, Cand. Otterstetter. Offering: \$56.13.

Twenty-second Sunday after Trinity

Flasher, N. Dak., Trinity Church (vacant). Speaker: W. Krenke. Offering: \$48.00.

Twenty-third Sunday after Trinity

Madison, Wis., East Side English Lutheran Church, G. W. Fischer, pastor. (First Mission Festival.) Speakers: E. Sauer, H. Meibohm. Offering: \$44.88.

Twenty-fourth Sunday after Trinity

McIntosh, S. Dak., St. Paul's Church, W. A. Krenke, pastor. Speakers: A. H. Baer, H. J. Schaar. Offering: \$18.10.

Slinger, Wis., St. Paul's Church, A. C. Lengling, pastor. Speakers: C. A. Otto, J. Uhlmann, F. Bradtke. Offering: \$150.00.

Appleton, Wis., R. E. Ziesemer, pastor. Speakers: Geo. Schroeder, Wm. Wadzinski. Offering: \$525.34.

Rhineland, Wis., Zion's Church, Paul G. Bergmann, pastor. Speakers: W. F. Schink (German and English), J. Krubsack (English). Offering: \$625.06.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of November, 1926

Rev. G. E. Boettcher, Hortonville, Wis.	\$ 141.00
Rev. Wm. C. Albrecht, Sleepy Eye, Minn.	768.00
Rev. R. J. Palmer, Willow Lake, S. D.	27.50
Rev. Gustave Vater, Cataract, Wis.	15.00
Rev. G. Ehnis, Monroe, Mich.	75.50
Rev. Ed. Zell, Rockwood, Wis.	15.50
Rev. G. Fischer, Hutchinson, Minn.	35.00
Rev. R. Jeske, Union, Minn.	2.50
Rev. R. Jeske, Caledonia, Minn.	16.00
Rev. F. Senger, Ladies' Aid, Birchwood, Wis.	30.00
Rev. M. Sauer, Brillion, Wis.	1041.21
Rev. M. Sauer, Kasson, Wis.	143.35
Rev. W. P. Sauer, Bear Valley, Minn.	143.50
Dr. H. E. Wente, Crete, Ill.	100.00
Rev. M. C. Schroeder, Pardeeville, Wis.	24.00
Rev. Wm. Fischer, T. Berlin, Wis.	32.50
Rev. H. R. Zimmermann, Cochrane, Wis.	2.00
Rev. P. Monhardt, So. Ridge, Monroe Co., Wis.	16.00
Rev. Herbert Lau, Goodwin, S. D.	10.00
Rev. Jos. D. Krubsack, Eagle River, Wis.	146.00
Rev. J. Carl Bast, Morton, Minn.	10.00
Rev. A. C. Haase, St. Paul, Minn.	500.00
Rev. C. A. Hinz, Mason City, Iowa	78.13
Rev. F. W. Weindorf, Poplar Grove and Oronoco	29.40
Rev. F. Wichmann, Potsdam, Minn.	10.00
Rev. T. E. Kock, Nye, Wis.	6.20
Rev. J. Klingmann, Watertown, Wis.	40.00
Rev. O. K. Netzke, Town Weston, Wis.	365.50
Rev. O. K. Netzke, Elmwood, Wis.	103.00
Rev. G. M. Thurow, Waterloo, Wis.	1823.50
Rev. Karl F. Toepel, Newton, Wis.	200.00
Rev. Walter Keibel, West Allis, Wis.	13.00
Rev. Im. P. Frey, Graceville, Minn.	55.00
Rev. A. G. Hoyer, Princeton, Wis.	250.00
Rev. L. F. Karrer	20.00
Rev. H. Koller Moussa, Fond du Lac, Wis.	659.70
Rev. H. Brandt, Neillsville, Wis.	196.00
Rev. Fred Graeber, Milwaukee, Wis.	196.20
Rev. Ad. Spiering, New London, Wis.	21.50
Rev. P. Burkholz, T. Mequon, Wis.	35.35
Rev. P. Burkholz, T. Mequon, Wis.	10.00
Rev. Carl C. Henning, T. Grover, Wis.	27.50
Rev. W. A. Wojahn, T. Beaver, Wis.	36.00
Rev. W. A. Wojahn, Coleman, Wis.	3.00
Rev. Paul Pieper, Milwaukee, Wis.	90.25
Rev. Otto Nommensen, South Milwaukee, Wis. ..	59.87
Rev. J. H. Schwartz, West Salem, Wis.	45.00
Rev. H. E. Heyn, Detroit, Mich.	25.00
Rev. Henry Albrecht, Hutchins, Minn.	5.00
Rev. E. P. Pankow, Green Lake, Wis.	120.00
Rev. H. A. Scherf, Fairburn	15.00
Rev. Ph. Sprengling, T. Centerville, Wis.	130.00
Rev. John Brenner, Milwaukee, Wis.	30.00
Rev. I. P. Frey, Graceville, Minn.	10.00

Rev. Wm. Fischer, T. Berlin, Wis.	5.00
Rev. Wm. Krenke, Paradise, N. D.	5.00
Rev. G. E. Boettcher, Hortonville, Wis.	7.50
Rev. G. Fischer, Hutchinson, Minn.	20.00
Refund Unexpired Rent on Remington Typewriter	3.00

	\$ 8028.81
Previously acknowledged	397808.74
	<hr/>
	\$405837.55

Expenses, November, 1926

Frieda Kempf, Secretary	\$ 31.60
Corona Adding Machine	55.00
H. Niedecken, Record Cards	3.88
Northwestern Publishing House	11.50
Postage Stamps	10.00
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	\$ 111.98

FINANCIAL STATEMENT

October 30, 1926

	Receipts	Budget	Cost of
	16 Months	Allotments	Home Mission
	16 Months	16 Months	16 Months
Collections			
Pacific Northwest	\$ 1,245.48	\$ 1,789.15	\$ 12,988.51
Nebraska	13,705.78	10,332.42	13,326.62
Michigan	33,025.36	39,361.50	10,094.36
Dakota-Montana	18,011.41	12,747.74	23,811.30
Minnesota	63,666.40	75,055.25	21,911.52
North Wisconsin	67,695.15	101,221.74	9,475.69
West Wisconsin	84,607.64	104,039.66	16,268.86
Southeast Wisconsin	64,491.15	102,742.52	19,326.33
	<hr/>	<hr/>	<hr/>
Total from Districts	\$346,448.37	\$447,289.98	
From Other Sources	889.15		
	<hr/>	<hr/>	<hr/>
Revenues: Institut., etc.	95,297.86	92,753.08	
	<hr/>	<hr/>	<hr/>
Total Budget Cash	\$442,635.38		
Budget Provisions		540,043.06	
Disbursements	536,081.50	536,081.50	
	<hr/>	<hr/>	<hr/>
Deficit	\$ 93,446.12		
Unappropriated		\$ 3,961.56	

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$121,869.57	\$ 43,363.03
Educational Institutions	154,055.81	258,564.35
Home for the Aged	9,431.60	9,387.04
Indian Mission	35,214.51	50,399.25
Home Mission	84,332.54	132,374.46
Negro Mission	19,826.13	15,393.36
Polish Mission	1,202.82	7,881.43
General Support	16,702.40	18,718.58
	<hr/>	<hr/>
Total Receipts	\$442,635.38	
Total Disbursements		\$536,081.50
		<hr/>
		442,635.38
Deficit		\$ 93,446.12

THEO. H. BUUCK, Treasurer.

ITEMS OF INTEREST

The Chamber of Horrors

The Chamber of Horrors is suggested by the Living Church as the appropriate repository for the following account of "the worship of God as described in the Arkansas Gazette":

"At the Majestic theater at nine-thirty a. m. tomorrow the Harry G. Knowles Bible class will observe its second annual Ford Sunday. All Ford dealers will be special guests. Main street, from Seventh to Ninth, will be reserved as parking space for Fords only. A three-pound box of chocolates will be given to the man driving the oldest Ford to the class, and a two-pound box of chocolates will be given to the man who brings the largest number of men to the class in his Ford. Mr. Knowles will teach the class."

Unique Reformation Festival in Moscow

The first special Lutheran order for public worship printed in Russia since 1914 has just been received. It was prepared for a very unusual series of services in commemoration of the establishment of Protestantism in Russia which were held in October, the month of the Reformation festival, in the city of Moscow. On October 23rd, the 350th anniversary of the establishment of St. Michael's Evangelical Lutheran Church was celebrated. In like manner, during the morning of October 24th, the 300th anniversary of the establishment of the Lutheran Church of St. Peter and St. Paul in Moscow was suitably observed. Both congregations united during the evening of the same day in the common celebration in the Church of St. Peter and St. Paul of the 350th anniversary of the existence of the Evangelical Lutheran Church in Russia. The presidents and lay representatives of the 15 district synods of the Evangelical Lutheran Church of Russia were present to participate in these services commemorative of the beginnings of Evangelical Protestantism in Russia.

BOOK REVIEW

Concordia Edition Bobbs-Merrill Readers. The Seventh Reader, the Eighth Reader. Revised and adopted by A. C. Stellhorn. Price: 96c each. Concordia Publishing House, St. Louis, Mo.

We repeat what we have said of the first six Bobbs-Merrill Readers, revised by A. C. Stellhorn. They are the best Readers on the market for our Christian day schools, and we heartily recommend them for use in our schools. J. J.

Day By Day With Jesus. A Christian Calendar for 1927. Edited by W. H. T. Dau. Concordia Publishing House, St. Louis, Mo.

This is a perforated leaflet Calendar with a Bible verse for each day together with a proper meditation written by Lutheran pastors. The leaflets may easily be used for family devotions. J. J.

Amerikanischer Kalender fuer deutsche Lutheraner 1927. Price: 15c.

Lutheran Annual 1927. Price: 15c. Concordia Publishing House, St. Louis, Mo.

Both Calendars contain interesting reading matter for the home circle. We would especially recommend the reading of "Lost, and Saved Again by Radio" in the latter. J. J.

Daily Bread or Home Devotions, by F. E. Pasche. Price: \$3.00. Concordia Publishing House, St. Louis, Mo.

This devotional book of 422 pages (5 $\frac{3}{4}$ x9) contains 318 meditations on single Scripture passages with a suitable prayer and a stanza of a hymn to each meditation. It covers the entire Catechism of the Lutheran Church topically, and will be welcomed by all who desire to increase in the knowledge of the cardinal Christian doctrines. A splendid gift to friends or relatives at this season. J. J.

Outlines for Catechises and the Teachings of Questioning, by H. B. Fehner, M. A. Concordia Publishing House, St. Louis, Mo. Price: \$1.25.

In a concise and practical manner Prof. Fehner of Concordia Teachers College at Seward, Nebr., treats the entire course of the Catechism in catechetical outlines, making these a safe guide for the teacher or pastor in his catechetical instruction. J. J.

My Church and Others. A Summary of the teachings of the Evangelical Lutheran Church as distinguished from those of other denominations. By J. Theodore Mueller, Professor at Concordia Seminary, St. Louis. Price: 75c. Rudolph Volkening, Publisher, St. Louis, Mo.

Just the book we need for our Lutheran lay members. It will be welcomed by all those who desire to know the difference between the teachings of the Lutheran Church and those of other denominations. J. J.

The Christian Fundamentals. Twenty-five Weeks of Topical Bible Study in Daily Lessons. By John Theodore Mueller, Professor Concordia Seminary, St. Louis, Mo. Ernst Kaufmann, Publisher, New York, N. Y.

Another excellent book by the same author for all those who are interested in the teachings of the Christian religion. It presents the fundamentals of Christian doctrine to be read and meditated on in twenty-five weeks giving each day one lesson, closing with a brief prayer. J. J.

Hymnological Studies by Mathew N. Lundquist, A. M. Mus. Doc. at Wartburg College, Clinton, Iowa. Price: 90c. Wartburg Publishing House, Chicago, Ill.

A most interesting and instructive book on hymnology, worthy of attentive perusal. Its contents are the following: 1) The Hymnody of the Lutheran Church; 2) The Lutheran Hymnbook. General Survey of the History of the Christian Church Hymns; 3) Early Christian Hymnody; 4) Mediaeval Christian Hymnody; 5) Lutheran Hymnology. Addenda: Reformed Church Song. A List of Hymn Writers (mainly Lutheran up to the present date. To our pastors and organists we would say, by all means get the book. By realizing the principles laid down here concerning church hymns and congregational singing much could be done for the furtherance of the latter. J. J.

Ben Juda by Wm. Schmidt. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

We have read the book with much pleasure. We would simply add what the Northwestern Publishing House says of this book in its recent Catalog: "On the background of the leading events in the life of Christ the author has written a story of unusual interest. He throws into clear relief the intense longing of Israel for a Savior, some indeed expecting merely a worldly king, and also the indefinite longing of the pagan world for better social, civil and religious conditions. The author's description of the incidents surrounding the birth of Christ and His trial and death are so vivid and graphic, that the reader is moved to adoration and worship. A fine story for both young and old. Bound in full cloth with ornamented cover and jacket in colors." J. J.

The Augustana Synod of North America — Minutes of the Sixty-seventh Annual Convention, held in the Zion-St. Michael's Lutheran Church, Philadelphia, Pennsylvania, June 8-13, 1926. Edited by N. J. W. Nelson, Secretary. Augustana Book Concern, Rock Island, Ill.

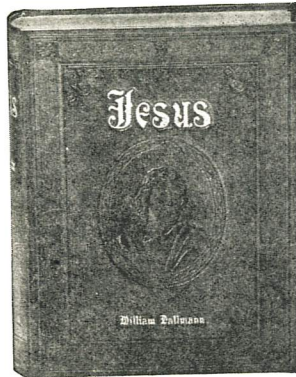
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Art Velvet Wall Mottoes



No. 5515. Not my will but thine be done.

No. 5516. Even Christ pleased not Himself.

Especially attractive mottoes. The beautiful picture of Christ in Gethsemane and the Scripture sentiment make this a very touching motto. Size 13x10 inches. Price: 45c.

NATALIE

By G. L. Wind

Natalie is the story of a sweet young girl alone in a great city; her work and ambition, her romance, her life's great problem. 212 pages, bound in full cloth. Price: \$1.25.



THE LAND OF SUNNY DAYS

By the same Author.

Price: \$1.25.



No. 5601. Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

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