

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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JUSTIFICATION BY FAITH

Galatians 3, 23—29

O Truth divine, by Scripture taught, —
Not by my toil or merit
Can pardon for my sins be bought!
Nor can I life inherit
Clad in the sin-stained, carnal dress
Of earth-born, fleshly righteousness!

God's Holy Law, my tutor stern,
Revealeth my transgression.
Held captive, for release I yearn,
For freedom from oppression.
One Door alone is open wide, —
Christ, my Redeemer crucified!

Though crimson-dyed may be the stain,
By faith in Him confiding,
Forgiveness, cleansing, peace I gain.
In His true love abiding,
The curse of Law can harm me not;
His Blood can purge sin's every spot!

My gracious God His Spirit sent,
From bonds of sin to win me.
Through His blest Word and Sacrament
He wrought His work within me!
How blest, His Gospel to receive,
And to confess, "Lord, I believe!"

Free from the Law, O joy divine!
Free from all condemnation,
I now rejoice, O Savior mine,
In Thy complete salvation.
O blest relief, from death to flee,
And find eternal life in Thee!

Baptized, O Christ, in Thy dear Name,
I am God's child forever;
Joint-heir with seed of Abraham!
Thy Spirit, precious Savior,
Shall give me strength in faith to stand
Until I reach the Promised Land!

O glorious faith that justifies,
Built on the Rock of Ages!
Earth's every tempest it defies!
All sorrow it assuages!
Soon on its pinions I shall rise
To greet my Lord, — in Paradise!

On the Epistle Lesson
for the New Year's Day.

Anna Hoppe.

The ordinary uneventful days of a believer's life are usually a better test of his true character than is an emergency or crisis.
— Selected.

THE ONE HUNDRED AND THIRTY-NINTH PSALM

Verses 1—6, 13—16

The Majesty of God's Omniscience and Omnipresence

In loftiness of thought and expressive beauty of language this Psalm stands pre-eminent. We have here perhaps the grandest contemplation of the divine Omniscience and Omnipresence that was ever put into words. Nowhere in Scriptures are these great attributes of God set forth so strikingly as they are in this magnificent Psalm. Nowhere is there a more overwhelming sense of the fact that man is beset and compassed about by God, ever in His presence and under His control from the very beginning of his existence to the end of his life. It is as if entering a mighty cathedral we are appalled by its magnificence and stand in silent awe at its overwhelming impression.

Such contemplation is entirely in keeping with the present season, both the New Year and Epiphany season. As to the first we find ample comfort in the Omniscience and Omnipresence of God, His all-seeing knowledge of the things we need for our journey through another year, as well as His guarding and protecting presence; and as to the Epiphany season we have here a manifestation of God's glory in our Savior Jesus Christ.

At first sight the validity of the latter statement might appear to be somewhat doubtful. We hear no express words in the Psalm that would indicate a direct reference to a manifestation of the glory of God in Christ. But on closer observation it becomes evident that there is such indication. For after all, it is the Son of Man, Christ, who can speak unto God in such a manner as is done in this Psalm, though of course, the saint or Christian believer may address His God and Maker with the same words. It is certainly heard as on the lips of Christ, when the Psalmist, for instance, says in verses 14-16: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Such is also Luther's conception. In his commentary he says, "This Psalm contains a soliloquy of

Christ, addressed to God, His heavenly Father, wherein he speaks of His gracious providence, in which He had ruled over Him from the very moment of His incarnation, though this Psalm may also very properly be understood as to mean, that the prophet here speaks with God in the name of the people."

It is from this double viewpoint we shall consider God's Omniscience and Omnipresence as exhibited in our Psalm, viz., in their bearing on Christ and His believers, the children of God. First His Omniscience, of which the Psalm treats in the first six verses.

Our Comfort in God's Omniscience Assured Through Christ

"O Lord, thou hast searched me, and known me." It is easy to pour out platitudes upon such a subject as the divine Omniscience, but the Psalmist does not content himself with generalities. Of what avail would it be to him, if he would speak of God's all-seeing knowledge in general terms? Of what benefit would it be for us to know in general that God knows all things? Even the heathen know this, but find no comfort in it. To speak of this great attribute of God in general terms only tends to make the conception thereof the more vague. But no, the Psalmist gathers, as it were, all the rays into one burning point, and focusses them upon himself, saying, that the Lord has searched him, and known him.

Now, the word which is here rendered "searched" is a very emphatic and picturesque one. It means that there has been a deep digging, as men do in laying a solid foundation for a large building, going ever deeper down till the bed-rock is reached. So God is said here to have dug deep into the heart of the Psalmist, laying bare his innermost nature, searching out every recess of his heart. And the result of such search has been that God has known him. "Thou seest all that is in my heart. Nothing is, or can be concealed from thee," the Psalmist means to say. The center of his personality, his inmost self was laid before God's eyes.

Has not such searching of the heart on the part of God a bearing on Christ, the Son of Man? God truly has searched His heart, dug deeply into his soul, trying and testing its value like gold in a fiery oven, in order to establish once for all the immaculate purity and holiness of Him who was to be the Savior of sinful and lost mankind. What does it mean, when the Psalmist says in our Psalm, verse 13: "For thou hast possessed my reins: thou hast covered me in my mother's womb?" Mark well the term "possessing my reins." Literally the word reins means kidneys, and then, it comes to denote the inward parts, the heart as being the seat of the desires, affections, and passions, the mind, the soul, the source of thoughts and intents, of intellectual and spiritual activities, of will power, etc. These with Jesus, the Son of Man, God has possessed,

has had them in His absolute power and kept them under His complete control. He has "covered" the Son of Man in His mother's womb," He has formed His members, and united them in a bodily frame and form before He was born. Moreover, when the Psalmist says, verses 15 and 16: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," — it plainly reveals the fact that the Incarnation of the Son of God is God's make alone. It is this that makes up for the message the angel of the Lord delivered to the Virgin Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The result of such searching of the heart of the Son of Man, our Savior, and of His whole makeup on the part of God was, that God has known Him from the very beginning of His existence, and has found Him to be precious in His sight, more precious than all the treasures in heaven and on earth, pure, undefiled, righteous, holy, separate from sinners, and made higher than the heavens, — the spotless Lamb of God that was to be sacrificed for the sins of the world. Hence Christ Himself could challenge the world and say: "Which of you convinceth me of sin?" Though I am composed of flesh and blood, being born of a woman, He may say, I am not carnally minded, but pure and holy, because God Himself has made me in a manner which is beyond all human comprehension. And therefore He exclaims in the words of our Psalm, verse 14: "I will praise thee: for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well."

Such is the Omniscience of God concerning the Son of Man, our Redeemer. What a glorious comfort there is for us in this living Omniscience! As God has searched the heart of our Savior to the full, so has He searched our hearts. He knows and sees all that there is in our hearts. There is nothing what is, or can be, concealed from Him there. By His Omniscience He knows us altogether, whether we like it or not, the very thoughts, motions, desires, and passions of our heart. "Thou understandest my thought afar off," says our Psalm, that is, thou knowest what I am thinking about, thou seest what my plans are; what I design to do, be it good or evil; and I cannot go anywhere that thou wilt not see perfectly all that I am thinking about.

But is there any comfort in such knowledge? Do you want God to come and search your hearts, and tell you in your spirits what He has found there? Do you wish Him to know all that is hidden in your hearts? How unwilling would we be to have those

round about us know always what we are thinking about. And here we should want God to observe our inmost self always and without ceasing? How, then, can we find comfort in the Omniscience of God? True, to those who as yet are "strangers from the covenants of promise, having no hope, and who are without God in the world the divine Omniscience offers no comfort. Indeed, the wicked are filled with terror at its very mention. The base sinner, the hypocrite, the unbeliever must feel ashamed when he hears that God sees and knows all that is in his heart. Yet the saint, the Christian believer finds great comfort in the Omniscience of God. And why? It is because God has searched the heart of Him who was to be our Advocate before God, our Substitute, our Redeemer, and whom He has found most precious in His sight, pure and unblemished, and, therefore, capable of cleansing us from all blemish and guilt, from all evil desires and thoughts of our heart, in fact, capable of regenerating our depraved nature and of renewing the image of God within us.

What a comfort for Christian believers is the assurance that God knows them! The conception of God as "knowing me altogether" is the most blessed and welcome thought. There is a joy, and a blessedness deeper than joy, in discovering ourselves, even our unworthy selves, when we know that the eye that looks upon us is a loving eye. For us Christian people to whom this grand attribute of God, — His Omniscience, is brought very near our hearts and our experiences in the person of our Brother Christ, the thought of such knowledge that God knows us certainly becomes blessed more and more. Just as the Apostle who was conscious of great sins, could say to his Master, not in petulance, but in deeply-moved confidence, "Lord, thou knowest all things! Thou knowest, notwithstanding my denials, that I love Thee," so may we turn to Jesus Christ, who knows what is in men, and who knows our temptations and our own weakness to overcome them, and we may be sure that He who was tempted in all points like as we are, is touched with the feeling of our infirmities, and is ready to bear our sinfulness away.

What consolation, what peace of mind this offers to all Christian people on entering a new year of their earthly sojourn! What they above all things need there, is forgiveness of sin, and of that they are assured through Him "in whom we have redemption through His blood, according to the riches of His grace."

Again, what consolation and strength the Omniscience of God offers to us Christian people for the coming year! Trials, difficulties, hardships, discouragements of which we know not now may await us. But why should we keep our eyes on these, when we know God sees all things?" "Thou, Lord, knowest me! Thou knowest my down-sitting and mine upris-

ing; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways." Yes, God knows all our ways; the whole course of our life with all its events, be they joyful or sorrowful, lies open before His all-seeing eye, and this truly is a safe guarantee for a happy and blessed New Year. God's Omniscience in Christ assures it.

J. J.

(To be continued)

COMMENTS

Our New Seminary The revised plans for our New Seminary having been finally approved, our architects are now giving their attention to the specifications, in order to complete their work early enough to begin operations as soon as the building season opens in spring.

In this issue we are printing a description prepared by a member of the firm. If our readers will look up their copy of our last issue and keep it before them as they read, they will gain a fairly good idea of the appearance of the new seminary plant and of purpose and the arrangement of the various units.

However, in order to supply full information, we have prepared a large poster that shows the floor plans of all the units and also a plan for the development of the park which will give the seminary group its proper setting.

We are sending a copy of this poster to every congregation in the synod early enough to be presented at the New Year meeting. We request the congregation to keep this poster in a prominent place long enough to enable every member of the church to inspect it.

We want every member of the synod to know all about this building project and to take as personal an interest in it as he takes in a church, a school or a parsonage his own congregation builds, for it is indeed his very own seminary.

A comparison of the former plan with the revised plan will show that the architectural character of the buildings has been retained but that the grouping has been changed to some extent. It was felt that this grouping adapted itself better to the topography of the site.

The chapel has been taken out of the Administration Building and added to the Library. By doing this, a saving of thousands of dollars was effected, and it was made possible to use the chapel also as a lecture room for combined classes. Incidentally it adds greatly to the architectural beauty of that unit.

Again and again the fear has been expressed that we are building too large. But a careful study of the plans will show that this is most decidedly not the case.

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The lecture rooms, the kitchen and the dining room, will take care of one hundred students, and the dormitories are planned for seventy-two. An additional dormitory unit for sixteen can be added as soon as needed. In fact, the entire plant could be enlarged still further without destroying the harmony of the grouping.

Surely we shall have more space in the new seminary than we had in the old. We are building because we need it.

The steward and his family, and his help as well, are taken out of the basement and placed above ground, where they belong.

A sick bay and rooms for visitors are provided.

There will be a gymnasium, which we should have had long ago.

The library will be large enough and so arranged that the students will be encouraged to use it diligently.

There will be accessible trunk rooms, storage rooms, workshops, vegetable cellars, etc., which have been wanting in the past.

But there will be no waste space. As far as our recollection goes, there is now only one unassigned room, and that in the basement of one of the units. Everything is compact, but comfortable.

In short, the Seminary Building Committee is convinced that this new seminary plant with its beautiful surroundings will be a fit expression of our synod's gratitude toward God for the many blessings that have come to it through this institution, and that it will be a home that our students will learn to love and that offers them, as far as external influences go, everything that is conducive to their physical well-being and to a close and joyous application to their studies.

And so the year 1928 will ever be memorable in the history of our synod.

With the building operations going on at New Ulm and at Thiensville, the members of our synod should this year be as happy as children waiting for Christ-

mas. Too bad, that we cannot all visit the two building sites to watch things grow, but your church papers will try to supply this loss to you by reporting on the progress from time to time, in order that the whole synod may as one large family eagerly follow the growth and taste of the joy there is in it.

Such joy is one of the many compensations, if we may call them so, the Lord in His grace grants to those who work in His cause.

When Adam dressed and kept the Garden, his labor was all joy. Sin has changed this, bringing thorns and thistles to all that labor. Nothing is accomplished without "the sweat of the brow."

No, not even in the church.

Our teaching, preaching, admonishing and comforting; the education of our youth; the support and maintenance of our churches and schools; our soul-winning in the various fields of missions: all demand honest sweat and all offer thorns and thistles to those who labor.

That is because of sin within us and of sin in those upon whom and with whom we are working, and because of Satan and the world.

They who are zealous in the work sweat and feel the prick of the thorns and the thistles, that is true, but they are also the very ones who experience the blessings of work in the cause of the Lord and who taste of its joys: They are privileged to be "fellow-workers with God"; they have the promise that their labors are not in vain; they are often permitted to see the fruits of their labors, the conversion and the Christian growth of those whom they have served; and they will derive joy, God-given joy, even from the successful completion of undertakings like those in which our synod is now engaged; happiness will come to them from the knowledge that our theological seminary and our teachers' seminary have been so provided for that they can render efficient service to the Church.

Come, then, Brethren, let us labor and rejoice together!

J. B.

The Churches In Russia For ten years the Russian

Soviets have ruled their country according to their communistic dogmas. Whatever the bitterest critics of the Soviets may now say, it is certain that never before has a purely rationalistic, liberal, and therefore anti-religionist power ever had such complete sway over its subjects. Here in Russia they had their chance with little or no interference by anyone. What has been the result? A great many modern liberals, horrified by the result, do not relish the obvious inference that liberalism, carried to its logical extreme will always work out in this fashion; they do not care to be identified with such results in any way and they have found no way in which they can divorce themselves intellectually from

the Bolshevik Soviets and remain rationalistic liberals. But that is their affair. The Bolsheviks have honestly acted up to their principles; if our parlor pinks in pulpits and open forums would be just as honest and just as logical, the results would be quite the same if ever they were given an opportunity to put their principles into practice.

For reports on Russia we have had to depend on sources not always as unbiased and as trustworthy as we should like to have them, yet the general impression gained is one of a dark, relentless horror holding a helpless people in the grip of a maniac. As for the churches in Russia, they seemed to share the general doom. The numerically great Orthodox church, the official Russian church, seemed to suffer more than the other, relatively small churches, because the Orthodox church was not given much credit for inner strength. To reports hitherto available the Chicago Tribune Press Service is adding the results of a fairly exhaustive investigation made by Donald Day, a trained correspondent and observer. The first of these reports is just published and offers an interesting survey of the situation of the Russian churches. In the following we shall quote excerpts from this report, reminding the reader that this is Mr. Day's report, which may or may not be accurate in all details.

Concerning the Lutherans the report reads: "An odd feature of the World War was that the Roman Catholic countries won and the Lutheran countries lost. This improved the position of the Roman Catholic church and both the Lutheran and Orthodox churches faced ruin. For years the Lutheran churches in Austria, Germany, and the Baltic states lived in dire poverty. The pastor had no idea how to collect money and the Lutheran church was poverty stricken. But thanks to some energetic pastors and also to aid received from the American Lutheran and other churches the Lutheran religion received a new lease on life. Today it is reviving and strengthening."

The Orthodox church, however, did not fare so well. In every way the Bolsheviks tried to break it down, by executing and exiling its patrons, by suspending its clergy, by confiscating its wealth under pretense of aiding the famine sufferers with the proceeds, and with every means that a bureaucratic tyrant could invent to harass an almost defenseless victim. Day goes on, "But the awful famine which resulted in the confiscation of the wealth of the church, the survival of the communist regime, and the death of hundreds of thousands also brought its recompense to the church. It taught the people how to give and, compared to their present miserable incomes and the physical impossibility of accumulating wealth, the Russian people are generously supporting their church. In the villages the priests receive live stock and products from the peasants; in the cities they re-

ceive copper and silver kopeks; and out of the near ruin a new and strong Orthodox church is reviving."

Day labels as disgraceful the attempt of American Methodists to make Russia Methodist by subsidizing the poverty stricken Russians with a sum of \$50,000 to organize the Living (now the Revived) church.

Among the means used by the Soviets to shackle the church element Day quotes the law which makes of every priest "a citizen without rights." This law automatically eliminates the Russian clergy from having any part in the educational work of the nation; a heavy blow to a church which heretofore had the sole guardianship of all education. The only thing in which priests are still ranked with the "highest category" is in tax-paying; they must pay the highest tax rate. All convents, seminaries, and other purely clerical institutions are confiscated to the uses of the government, — nationalized is the euphemism employed.

Mr. Day devotes some space to the destructive activities of the Soviets as they themselves have tabulated them: "According to the information of the Leningrad anti-religion museum, 5.4 per cent of all Orthodox churches have been nationalized; 2.8 per cent of all Starobratchefski (old believers); 6.8 per cent of all Roman Catholic; 3.6 per cent of all Lutheran; 3.1 per cent of all Mohammedan; 4.3 per cent of all Jewish; and 6.4 per cent of all Baptist churches. . . . Thousands of religious libraries have been confiscated. There is a strict censorship on all religious books and works and no attempt is made to print them. The Orthodox church itself has not even a single periodical to convey church news."

"Special attention is being paid to the growing youth. According to official decree all religious tuition in public schools is forbidden. People under eighteen years of age are not permitted to be taught religion."

"At the same time anti-religious instruction in the public schools has developed intensively. Classes of children are taken to anti-religion museums regularly and where there is no museum convenient special displays are provided by the commissariat of education. The vast majority of visitors to the anti-religion museums are children who are taken there by their teachers who spend hours making them atheists."

Day closes this section of his report by declaring that in spite of these attacks on religion, the church is gaining ground and finds staunch support among the "peasants, workers, and the remainder of the intelligentsia."

H. K. M.

The best of men need mercy as truly as the worst of men. All the deliverances of saints, as well as the pardons of sinners, are the free gift of heavenly grace.

— Spurgeon.

**DESCRIPTION OF THE NEW SEMINARY
FOR THE EVANGELICAL LUTHERAN
JOINT SYNOD OF WISCONSIN.
THIENSVILLE, WIS.**

The property is situated at Thiensville, a short distance west of Highway 57, bounded on the north by County Trunk Highway M. The group of buildings is to be placed on the highest ridge of the eighty acre tract comprising this property, and at an elevation of 165 feet above lake level. The various buildings are arranged in what might be called a segment of a circle, opening toward the naturally attractive part of the surroundings. Entrance to the Seminary grounds is gained from two points; one from the east about mid-way of the east front, and one from the Trunk Highway M on the north. The driveway from the north crosses Pigeon Creek, which stream runs directly across the north-east corner of the land through fairly level terrain. This driveway rises from the bridge about 160 feet joining and merging into the east drive and passing under the tower at the main entrance of the group, into the campus.

The Architects have attempted in their design, to express a feeling of sturdy construction, truthfulness, economy and sympathetic adaptation to the site and rural locality. In furtherance of this idea, it seemed desirable to adopt a style which would not demand expensive materials or detail and yet one which would be in keeping with Lutheran principles and the use for which the Seminary is intended. It was their thought that simplicity and charm together with economy and permanence could be no better obtained than by using the salmon-colored brick burned in the rural localities of Wisconsin, for the walls; a rugged, variegated slate for the roof and Waukesha County stone from Lannon, for all such details as demand its use, usually at entrances, windows, and the like.

Study of the view from the northeast will reveal that the entrance tower dominates the entire group with the buildings extended roughly westward and north-eastward from this point. The necessity for a tower became apparent when it was found that a water pressure tank was required, and its installation in the upper story of the tower furnishes sufficient head of water.

Starting then, from the main entrance, one will find the President's residence to the left as the first unit of a building containing the main dining room and culinary department on the first floor; a sick bay with accommodations for visiting parents and relatives, sleeping quarters for visiting pastors or others interested, on the second floor, and the heating plant, laundry, etc., in the basement.

Flanking the tower on the right side is the class and Library building. This building has an entrance from the tower driveway, another from the campus,

and a third entrance from the southeast outside the group; it contains on the first floor, three class rooms for individual classes, a chapel which is intended not only for devotional exercises, but for joint classes and general school assembly, and there is a sitting and reception room for those who may wish to visit the students of the Seminary. The second floor is occupied by Library and reading rooms accommodating in all twenty thousand volumes. Part of this Library may be used for other needful purposes at the present time. Access to the faculty room in the tower is also gained from the second story of this building. The basement of this building contains a large amusement room, general toilet room and a Gymnasium with its appurtenances. One of the determining factors in the location of this Gymnasium was the fine lighting that is obtained by placing it under the chapel which is built into the beginning of the hill.

The Dormitory and study building is located on the side of the campus opposite to the last mentioned building. This building will accommodate seventy-two students immediately and is built in units separated from one another by fire walls; each four of these units will take care of eight students. They are further divided into two four-man dormitories and four, two-man studies, one toilet room, one stairway and one entrance. The fifth unit accommodates only eight students but otherwise is the same as the other four. The basement of this building is occupied by various rooms such as paint shop, carpenter shop, machine shop and janitor's storage and supply. A large trunk room is provided at the stairway for each unit. It was thought that a large lounge should be provided for students, and this has been placed, centrally located, in the basement of this building for use in their leisure hours.

The general landscaping of the north portion of the property has been given consideration and it is intended to beautify and add to the charm of the aforementioned stream by partly dredging and filling to acquire a lagoon and so make use of what is now rather low-lying sour ground. Considerable planting will be done on slopes north of the buildings. This will require additional tree planting, and a studied landscape plan of which the accompanying cut (see poster distributed to all congregations) will give an idea.

Clas, Shepherd & Clas, December 20, 1927.

A BULGARIAN DRAMA

A quiet, pleasant young man was shown into the presence of Mr. Demeter Maltshoff, a politician who had moved to the Bulgarian city of Rustchuk after an unknown assailant had all but murdered him in his own town of Hotantza. The young man was Angel Raytcheff, whom he had known well in Hotantza.

"Mr. Maltshoff," began the visitor, "I have recently been converted from my old life by the Word of God, and now I am trying to make reparation for the crimes I committed then."

"Yes," answered the politician; "I was much interested to hear that there had been an extraordinary change in you, and that everyone in Hotantz was marveling. I understand you paid Brasiloff for some beehives you stole from him, and that several other people have been made happy by having their property returned or made good. But I am sure you will not come here to confess any such crimes; for you and I have always been on good terms."

"I have come to you to confess the greatest of my crimes, one which is giving my conscience no rest. It was I who plotted to kill you last year. It was I who fired the shot which, by the mercy of God, struck your shoulder instead of your heart."

"You!" exclaimed the other, deeply shocked. "You are about the last person I would have suspected. Why did you do it? What had you against me?"

"Nothing personal," answered Raytcheff. "I belonged to a group which believed that political assassinations were a necessity. We decided that you had to be removed, and I volunteered for the job." Then the young man told in detail of the plot and its carrying out.

As a result of that full confession, Raytcheff was arrested and tried for attempted murder. That trial will long be remembered by the people of Rustchuk. In his summing up even the Prosecuting Attorney pleaded with the judges on behalf of the prisoner.

"Honorable Judges," he cried, "no one compelled the prisoner to confess. All traces of the crime were successfully concealed. Many months had passed. Then Angel Raytcheff, on whom no suspicion had fallen, comes before us and makes sincere and open confession. Why? The answer is this book. He has believed in the Bible and his very soul has changed. Honorable Judges, I could wish that all of us and all the people of Bulgaria might have our lives purified and renewed as has the prisoner. In the law of Bulgaria there is nothing that covers such an extraordinary case as this."

Raytcheff was given the minimum sentence—six years imprisonment. Gladly he entered that stern place to work unceasingly for the Master. He distributed quantities of Gospels and tracts among his fellow-prisoners, always accompanying the gift with personal testimony to the saving power to be found in Jesus Christ. His life among them made a deep impression on a number of the prisoners.

He had completed one third of his sentence when, early in the present year, he was one day seized with sudden pains and very soon fell asleep. The cause of his death remains something of a mystery. But there was no mistaking the source of his victory over life, that came when he believed in God's Word.

—Bible Society Record.

A STRANGE BUT TRUE STORY

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures fertilized, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called many years. Those whom he left children were men and women when he came back, so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! No. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was entirely barren for the want of culture. Nay, by far the greater part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations had interfered with those of his neighbor.

And a vast amount of labor had been lost, in sowing the same patch, for instance, with corn fifty times over in a season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they were saplings, in fertilizing the soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and fertilizer, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole estate into culture, and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing

for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the direction he wrote, and said continually to each other, "You know, we have to bring the whole property in order." But they did not do it.

Some few tried and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no, they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but they failed to follow a good example. Nay—when the labor of a few in some distant valley had resulted in a crop they were all unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? Traitors, not true servants to their Lord? Ah, I cannot tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the gospel to every creature," and that 1,900 years afterwards they had not even mentioned that there was a gospel, to one half of the world.

—China's Millions.

RAISING THE BENEVOLENCE BUDGET

In a recent issue of *Our Lutheran Youth*, a layman of the United Danish Church speaks out concerning the pastors who do not emphasize the benevolent budget to their congregations. The Home Mission account of the Synod was at the time of his writing nearly six and a half thousand dollars short and the school account more than thirteen thousand dollars short. The layman, Mr. George J. Due of Racine, Wis., offers the following critical comment:

"The question arose in my mind as to who is to blame for this condition, and after giving this question careful consideration, I regret to state that I believe that pastors are largely to blame. I am positive if each pastor would explain to his people the necessity of their paying their quota, that more money would be forthcoming. It seems to me that it is just as much the pastor's duty to see that his congregation pays its portion of the expenses adopted at our convention, as it is to preach the Gospel each Sunday.

"I expect to be criticized by some of the pastors for putting most of the blame upon them, but I defy anyone to prove otherwise."

On another page the editor, Rev. Harold C. Jenson, of Brush, Colo., congratulates Mr. Due on his courage in expressing his conviction and adds that he believes the difficulty is due largely to the fact that special offerings are taken for various synodical purposes, whereas "every

Christian who is financially able to do so (and this means most of us) would rather pledge himself for five or ten dollars a year for synodical work than have the many offerings."

This leads the editor to make a strong plea for the adoption of the Danish Church of the American-developed system of Duplex Envelopes and Every Member Canvass.

—News Bulletin.

The Duplex Envelope System is a good thing, especially where for each month a synodical purpose is listed on the envelope signifying to what purpose the offering of the respective month is to be applied. Each little envelope is a request for help for that particular cause. But what if in many cases the synodical side of the duplex is consistently and studiously ignored throughout the year and on occasion voices are lifted asking a return to the old method? And the Every Member Canvass,—who is to carry it out? Is it the general experience in this day that people asked to serve their brethren in any particular capacity for which they are held to be capable respond with willingness and zeal? We do not wish to discredit the Duplex and the Every Member System; much less would we be understood as applying the term "hopeless" to present-day conditions; with God nothing shall be impossible. But we would advise studying our time in the light of Matt. 24 and remembering that it is here the Savior says: "And because iniquity shall abound, the love of many shall wax cold." There is only one remedy for the world's wickedness; it is the Gospel which the Savior has confided to His Church with the command, "Preach." Let us strive to do this with all patience and faithfulness and leave the rest to Him.

G.

MORMONISM IN THE UNITED STATES

The ability of the religious imposter to get a hearing and a following is clearly illustrated by the rise and development of Mormonism in the United States.

According to the tenets of the church, it was just 100 years ago September 22 that the prophet, Joseph Smith, founder of the church, was led to the discovery of the golden plates upon which a large part of the Mormon theology is based. More than half a million followers of the "latter day" prophet on that day held special services in honor of the event. Heber J. Grant, present president of the church, had called on all church members to commemorate the occasion with "suitable services in prayer, in song and in preaching."

The delivery of the historic plates, according to the Mormon belief, took place on Sept. 22, 1827, some three years before the church was organized. According to his own account, Joseph Smith was allowed to see the plates in a stone chest on the hill Comorah, near Palmyra, N.Y., several years before they were delivered to him for translation. It was only after a period of training, both mental and spiritual, that he was given the task of un-

folding the history of the white race, from the sole survivor of which the sect took its name.

According to the statement of the prophet, he was led to the plates by the angel Maroni, whose place in Mormon theology corresponds in some degree to that of the angel Gabriel in Christian theology. The angel instructed Joseph Smith, he claims, in the use of a magic glass or mirror, through which the hieroglyphics on the plates became understandable to him, and the translation of the writings on the plates was written down by three as read off to them by the prophet.

These writings now are embodied in the Book of Mormon, which members of the church uphold as one of the words of God, along with the Bible. These three men left sworn testimony as to the existence of the plates behind them. The prophet related that when the translation was completed the angel Moroni returned and took the plates away with him.

Related in the Book of Mormon is the history of a migration of a band of Jews who are said to have left Palestine about 586 B. C. Crossing the Arabian desert, they entered a vessel of a submarine type built under divine guidance, and finally landed on the West coast of South America. This country they settled under the leadership of the younger of four brothers, who was named Nephi. After many years of comparative peace and prosperity, according to the book, dissension broke out in their ranks and one faction broke away from the Nephites. These dissenters were called Lamanites, and their action is alleged to have caused them to be cursed with dark skins. These Lamanites completely wiped out the Nephites with the exception of one man, Mormon, who escaped to carry the golden plates far out of reach of his enemies and bury them where they were to be unearthed fourteen centuries later by Joseph Smith.

And all this hundreds of thousands of men and women believe without a single documentary evidence or any other corroboration of their authenticity. Surely it is not difficult for the religious fakir and mountebank to get a hearing and a following. In no other sphere of human life are people so easily duped as in the religious sphere, where the subtlety of the devil enables him to produce an almost undetectable counterfeit of truth. And unless men are honest and sincere in their quest for God, life and truth they will be led astray. Because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie" (2 Th. 2. 10, 11).

—The Lutheran Companion.

BEAUTIFUL ISLE OF SOMEWHERE

We were highly pleased when William Henry Cardinal O'Connell, Archbishop of Boston, in unqualified manner forbade the use of "Beautiful Isle of Somewhere" at funerals held in Roman Catholic churches.

"I have noticed lately," he said, "that on several occasions at the funerals held in our churches, vulgar and profane English hymns, composed evidently by people who have no faith but plenty of maudlin sentiment, have been sung at the end of the ritual. One of these hymns, 'Beautiful Isle of Somewhere,' a flagrant outrage to faith and the ritual, seems to be the favorite sob-producer . . . I call this to the attention of the pastors and the people of the Archdiocese in order that this revolting experience will not be repeated. Any organist or choir director allowing such a stupid performance in the future will be immediately suspended or discharged."

We, too, wish we could discharge every organist or choir director who is guilty of insulting the Church with such trash. How can a Christian, at the grave of beloved parents or children or friends, possibly sing such heathen nonsense as: "Somewhere the sun is shining, Somewhere the songbirds dwell, Hush, then, thy sad re-pining, God lives, and all is well. Somewhere, somewhere, Beautiful Isle of somewhere! Land of the true, where we live anew, Beautiful isle of somewhere."

To the Christian heavenly home is no land or isle of somewhere, but blessed fellowship with the Father in eternity. To the Christian there is nothing indefinite about this home above; he knows that his Redeemer lives, and that all believers shall live with him forever in heaven.

—Lutheran Herald.

SOMEONE TO SHARE WITH

I found the following story in the Ohio Penitentiary News.—We read a little story not long ago: A ragged newsboy hopped on a street car and sat down alongside an old gentleman. The old gentleman engaged the small chap in conversation and it came out that he was an orphan and that he had a younger brother at home. Timmy was a cripple and couldn't earn much, so he really had Timmy to support as well as himself.

"That makes it hard," remarked the old gentleman. "You would be better off if you didn't have him to look after."

"No such thing!" answered the boy in high indignation. "Timmy is lots of help. Why he is someone to go home to. What's the use of making money or getting things if you haven't someone to share them with?"

"And that," remarked the old gentleman as the newsboy hopped off the car and went blithely whistling into the darkness, "is better than a great many sermons that I have listened to."

He who has no one to share with, no one to care for is the most miserable of all. He is deserving the heart-felt pity of everyone. For he is missing the very greatest thing in life.

Someone to love, someone to share with. Without this, life is bleak indeed.

— Ex.

DARKNESS AMONG THE LEADERS OF ISRAEL

(Now and again our attention is called to statements from the tongue or pen of Hebrew leaders which seem to reveal a change of position toward the Jesus of the Christians and the Bible from that taken by Hebrew leaders of past New Testament times. The following exchange of letters is illuminating as to how such statements are to be taken.—Ed.)

A Correspondence

Dear Hebrew Friend:

It is the Jews who know very little about Jesus Christ who villify His name. Better Jews are coming to know Him better. Rabbi Gross of Union Temple, Brooklyn, N. Y., says:

"I, a rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to children much as we teach them about Abraham, Moses and Jeremiah, and the rest of the great teachers and prophets. Jesus, as we all know, was a Jew. He was a gift of love."

Yes, Jesus was a gift of love. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." He endured the shameful cruel death of the cross, because He loved us. He loved us enough to die for us. Willingly, "No self." "God commendeth His love toward us in that while we were yet sinners Christ died for us." He is the gift of God's love to us. And He included you.

Why accept Jesus Christ as your Lord and Savior? He said, "If ye believe not that I am He, ye shall die in your sins." Why perish forever, when you can have everlasting life? Learn to love this great shepherd of the lost sheep of the House of Israel. In accepting Him you have everything to gain, ETERNAL LIFE.

What have you to lose? . . . Your sins. . . Be thankful that which can bring you into judgement can be taken away. He is God's gift of love to you.

May God help you to make the decision to accept and follow Jesus Christ, your Lord this day.

Yours respectfully,

(Signed) CHAS. WIESENBERG.

Rabbi Gross' Reply

*Mr. Chas. Wiesenberg,
521 West 179th Street,
N. Y. C.*

Dear Sir:

It may interest you to know that the enclosed leaflet containing your signature is a rank misinterpretation of what I said in my lecture concerning Jesus. I advocated that we Jews should take the HUMAN, JEWISH Jesus as a historical fact, that is, show up Jesus in the true light. The Jesus you appear to believe in is to my mind the false, mythical, theologized Jesus. The historical

figure named Jesus that I refer to was not Christ, nor was he the Son of God, and he was NOT divine except in the sense that all men are divine.

As for the "gift of love," I said that inasmuch as Jesus was a Jew, it was the Jews who gave him to the world to help humanity just as they gave Moses, Isaiah, Spinoza, Einstein, etc. to bless mankind. And I went on to say that the gift of love was repaid by the Christians with hatred, that the Christians were not deserving of Jesus, etc., etc.

But of course all this is a waste of words, just as I am sure that your missionary work is futility itself. I merely wish to request you not to quote me in the future.

Very truly yours,

(Signed) LOUIS D. GROSS.

Food for Thought

*Rabbi Louis D. Gross,
Brooklyn, N. Y.*

Dear Sir:

I quoted your words exactly as Dr. John S. Conning, Supt. of Jewish Evangelization Work of the Presbyterian Board, used them in his debate with Rabbi Clifton H. Levy. The same appeared in the Jan. 24, 1925, issue of "Christian Work."

In your letter you speak of the HUMAN, JEWISH JESUS. Yet in your address you said, "He preached divine love. He was a gift of love." You define the Jesus I believe in as "false, mythical and theologized" which is untrue, for Jesus Christ is the God of Abraham, Isaac and Jacob, the long looked for Messiah of Israel, the only one with love enough and power enough to redeem Israel from her many sins. My belief is warm and earnest. The object of my faith is unsurpassed in excellency of character, is noble in His sacrifice for poor, broken, sinful mankind. After twenty centuries of a continuous growth in the number of believers you say "mythical." The New Testament record says, "These are written that you might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name." (John 20:31) Allow me to prefer the truth of the New Testament and my personal experience to your spiritual blindness and mistaken knowledge of Jesus Christ.

Jesus was truly Jewish,—so are His teachings. "To the Jew first" is the instruction of the Jewish apostle Paul as to where the gospel should go: but alas, you and your forefathers have rejected Him. Today you would crawl to Him inch by inch—some would go faster—but you blind leaders (with your cries of "Fagots"—"Pogroms"—"Persecutions"—"Mashumid") enter not into His peace yourselves but hinder others. God be merciful to you.

You speak of "Christian hatred." I wonder what you call the scenes in Pilate's Hall and before the Cross, when our forefathers, Jews—threatening Pilate until he

gave the command to kill Jesus—cried "Crucify Him." I am aware that you and many others in Israel resent the implication of the Jews having killed Jesus, but you will have to stand by the facts and record... I resent too your daring to say, "Christian hatred." A Christian does not hate. Murder done by a man or men, even though gowned as priests, is not Christian. The groups that have murdered and do trouble the Jews are not following Jesus' teachings and therefore are not Christian. In fact your "Divine Lover" indeed preached divine love. Only those who OBEY CHRIST are Christians. I think you know this as well as I do.

Now just a word further regarding the Jews' rejection of Jesus Christ. The Jews are not to be taunted with the crucifixion. [The Roman governor had the power to release Him. He gave the order to crucify. The legal power was Roman. The accusers and bawlers after blood were Jews. If you desire the scriptural proofs of the above statement I will send them to you. Personally, I do not look at the crucifixion from the human side with its mob, hatred and murder (for that was what happened), but rather from the divine side with its sacrifice, denial and love. "For God so loved the world that HE GAVE HIS ONLY BEGOTTEN SON that whosoever believeth in Him should not perish but have everlasting life." (John 3:16) You will agree with me that this is the best view. I do not care who did it, but why was it done? I have found out. Have you?

You speak of the "Christians not deserving Jesus." Grace is God's favor to the undeserving. Jesus is God's gift of love and grace to us. "For by grace are ye saved." (Eph. 2:8) We are not deserving of Jesus, yet, praise His glorious name, He has loved us, died for us and will bring us to God, faultless. "Jesus saith unto him, 'I am the way, the truth and the life: no man cometh unto the Father but by Me!'" (John 14:6) Rabbi Gross, how are you going to get there? Think it over,—"NO man . . . BUT by Me."

Now a concluding word about missionary work. He has commanded us to go, preach and teach. We are doing it. It is not futile, but is blessed to the worker, and to the sinner who receives Christ as Lord. Christianity is not like Rabbi Blau speaks of Judaism, "A lifeless formalism that no one takes seriously." Christ is real, alive, saving and blessing His people. And many of His followers face scorn, ridicule and blows, yes, even death that His teaching may be preached. It is not futile. It is blessed to be an ambassador for God, to reconcile the lost ones to Him.

Perhaps you may be interested to meet the writer and discuss the entire subject. If so, I would be happy to have you call on me, or I will call on you.

May God give you seeing eyes.

Yours respectfully, . . .

(Signed) CHAS. WIESENBERG.

The rabbi has never called. Surely the last letter has food for thought, if he is at all fair in his mind toward truth. . . Many leaders in Israel weigh the comfortable position they have, with its social standing and are unwilling to face the scorn a stand for Christ would bring. But God is still able to answer prayer. Let us pray that this rabbi shall become a true shepherd for his sheep.

The readers of our letters cannot strike the printed message with blows or scorn. The Spirit has wonderful opportunity to bring the Jews again and again to reconsider the truth of the words. Many of these messages are carried about for re-reading, as they are perhaps the first message they have thus received. Become a Mail Evangelist. A Postal stating the number of letters you can use, will bring them to you with each issue.

—Witness.

"SMUGGED WITH COMMERCIALISM"

This is the charge which Dr. Thomas of Rutgers College brought against much present-day religion in his recent address before the students of Princeton. In his view much of the humanitarian welfare or social service work is not done unselfishly. "People like social and benevolent work, but when there is no social advantage, no personal gain; when there is something hard that has to be done without personal advantage, enthusiasm falls away and volunteers are few. You will find that you expect too much of men if you expect real self-sacrifice."

He then followed with the plea: "Make up your mind that you will live in the world for the good you can put into the world. It will give you a soul. To live for self is impractical — that which makes life monotonous and dull. It is pathetically impractical to live to do business to-day so as to do a little more business by and by.

"The essence of the trouble with us is that we are referring too many things to our own selfish interests. We are trying to graft a Christian light on a heathen star. No wonder that we do not succeed."

It is encouraging to have presidents of colleges talk to young men in a way that will tend to give them a real life purpose.

—The Lutheran.

GRAY DAYS

The artist needs the gray days in order to know fully the beauty of the world in which he lives. If the hidden sun and the clouded sky dissuade him from wandering abroad he will lose much that is worth his observation.

Thank God for life's gray days, as well as for His sunshine. How should we know the beauty of the local color in the characters of our friends and loved ones if we saw them always and only when the sun

was shining, when its golden rays of prosperity and health and abundant happiness fell upon them?

It is in the gray days of sorrow and bereavement, of sickness and misfortune, that the local color stands revealed. Then we discover unsuspected wonders of patience and courage and unselfishness; then we discover that beneath the gilding of good fortune there was a form of strength and beauty, that submerged by the glare of fame or wealth or popularity there were tints and values of personality which now stand forth as never before.

Thank God for life's gray days — not merely, as is often said, because they heighten our appreciation of the sunshine, but because in themselves they have a real charm as wonderful, as heartening, as appealing as any which the sun in all its magnificence of blazing light reveals. —Chicago Evening Post.

FROM OUR CHURCH CIRCLES

Meeting of the Dakota-Montana District

General Synod at its last session decided to locate an academy in our District. The choice of a desirable location was left to our District. And since the Board of Control of this institution deems it advisable to choose such a location at this time, the undersigned announce a special session of our District for Wednesday morning, January 11th. The services will be held on Wednesday evening, January 11th. Holy Communion will also be celebrated at that time. This meeting will be held in Watertown, South Dakota, in the congregation of President W. F. Sauer. It will continue, until all business, which may properly come before this session, shall have been finished.

All those congregations which intend to join Synod at this session will please file a copy of their constitution with the President for proper examination. All delegates of the respective congregations will please file their credentials, properly signed by the President and Secretary of the congregation, with the secretary immediately after the opening of the session. The local pastor urges that you announce yourself at the earliest date.

W. F. Sauer, President.
J. P. Scherf, Vice-President.
E. Birkholz, Vice-President.
K. G. Sievert, Secretary.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 23rd to 25th in the congregation of Pastor J. Schulz at Van Dyne, Wis.

First session Monday evening at 7:30 o'clock.
Services on Tuesday evening.
Sermon: W. K. Pifer (E. Pankow).
Confessional address: W. Pankow (A. E. Schneider).

Papers:

- 1) Exeget. on 1 Tim. 5: 21ff by W. Pankow.
- 2) Exeget. homil. on Matt. 8: 23-27 by E. Pankow.
- 3) Heathenish influence on Jewish character at the time of Christ by H. Kleinhans.
- 4) Catechization on the 6th Commandment by O. Theobald.

Early announcement requested.

F. C. Weyland, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on February 7th and 8th in the congregation of Rev. W. Haase at Two Rivers, Wis.

Sermon: Koch, Grunwald.

Confessional: Mielke, Kuether.

Essays: Gladosch: 1 Cor, 7: 16-20; Haase: Eph. 1; Hensel: Verstockung; Uetzmann: Bedeutung der heiligen Taufe; Hoenecke: Der Christ als Missionar nach dem Vorbilde Christi.

G. Hoenecke, Sec'y.

Central Conference

The Central Conference will meet January 17th and 18th in St. Luke's Congregation (Paul Lorenz, pastor), Watertown, Wis.

Services Tuesday evening.

Sermon: E. E. Kowalke (E. Wendland).

Confessional address: H. Allwardt (M. J. Hillemann).

Papers: E. Schoenicke, W. P. Hass, Ph. Lehmann, M. J. Hillemann, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

St. Croix Valley Pastoral Conference

The St. Croix Valley Pastoral Conference will meet on Tuesday and Wednesday, January 17 to 18, 1928, in Emanuel Ev. Luth. Congregation (G. A. Ernst, pastor), St. Paul, Minn. The time of the first session is Tuesday 10 A. M. and the place is Emanuel School Hall.

It has been suggested by Rev. Ernst, local pastor and Chairman of the Conference, that an evening session be held on Tuesday and that the Conference close with a Communion service Wednesday forenoon.

Papers: Conclusion of Exegesis 1 John 3, A. C. Haase; Synopsis of the Book of Job, C. P. Kock; "Relation and Conduct of a Pastor Toward Members of a Sister Congregation," J. Gehm.

Confessional sermon, M. Kunde (A. Koehler).

Kindly, inform Rev. Ernst whether or not you intend to come.

Arthur W. Koehler, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet January 9th to 11th, 1928, in Menominee, Mich. (G. E. Schroeder, pastor).

First session to be held on Monday evening.

Papers are to be read by: C. Doehler, W. Roepke, C. Henning, Jr., A. Gentz, W. Wojahn, P. Eggert, G. Schroeder.

Sermon: H. Kirchner (W. Roepke).

Confessional address: W. Heidtke (C. Henning, Jr.).

Services Tuesday evening in the English language.

Paul G. Eggert, Sec'y.

List of Candidates for Professorship of Dakota-Montana Academy

The following have been nominated for the first professorship of the proposed Dakota-Montana Academy:

- The Rev. K. G. Sievert, Hazel, So. Dak.
- The Rev. A. W. Blauert, Olivia, Minn.
- The Rev. E. Schaller, Ipswich, So. Dak.
- The Rev. W. Baumann, Garrison, Nebr.
- The Rev. F. Brenner, Hoskins, Nebr.
- The Rev. A. G. Merkens, Leola, So. Dak.
- The Rev. R. Fenske, Ellensburg, Wash.
- The Mr. William Hellermann, Neenah, Wis.
- The Prof. K. Schweppe, New Ulm, Minn.
- The Prof. H. R. Klatt, New Ulm, Minn.
- The Rev. Wm. Lehmann, Libertyville, Ill.
- The Rev. H. Rosin, Rice, Arizona.
- The Rev. A. W. Fuerstenau, Akaska, So. Dak.
- The Rev. Otto Eckert, Hemlock, Mich.
- The Rev. E. R. Gamm, Mobridge, So. Dak.
- The Rev. H. J. Schaar, Morrystown, So. Dak.
- The Rev. F. E. Traub, Morgan, Minn.
- The Prof. R. Albrecht, New Ulm, Minn.
- The Rev. P. G. Albrecht, Bowdle, So. Dak.
- The Prof. E. Berg, Saginaw, Mich.
- The Rev. I. P. Frey, Graceville, Minn.
- The Rev. R. Kremer, Witten, So. Dak.

All correspondence concerning the above candidates must reach the undersigned secretary of the Board before January 7, 1928.

H. J. Schaar, Sec'y.

Dr. Martin Luther College

Yesterday the first quarter in Dr. Martin Luther College came to its close. As usual a Christmas celebration marked the close. The college choirs rendered several Christmas selections, the entire audience sang the old favorite Christmas songs and Prof. R. Janke delivered an appropriate address. By to-day most of the scholars are on their way home. Very likely they will arrive at home

with much delay, for a second blizzard has blocked all the highways and has caused most of the railroad trains to be very much behind their schedule.

The work of the first quarter could be carried on without any serious interference, and health conditions were as a whole good. However, we had several cases of serious illness. Soon after school opened one scholar had to submit to an operation for appendicitis. Then one of our girls took ill with infantile paralysis. It was a case that is seldom found, the paralysis showing itself in the throat. Just when help seemed beyond all hope, the paralysis suddenly left partially and the patient was able at least to swallow a few drops of water to quench the burning thirst. Since then a steady improvement has been taking place and we are confident of a complete recovery. About two weeks ago one of the boys of Second Year Normal came down with pneumonia. We immediately removed him to the local hospital in order that he might receive the best of care. For a time his condition gave reason for much worry, but the fever has abated and we hope that he will be able to leave for home in the near future in order to recuperate fully.

The College board met on November 9th to fill the new position created by the Synod in its session last August. Rev. Edwin Sauer of Goodhue, Minnesota, was chosen. He has received his dismissal from his two congregations and hopes to remove to New Ulm soon after January 1. He will take up his work with the beginning of the second semester, February 1. We feel that in the person of Rev. Sauer we have the right man for the work outlined for him. May the Lord fill him with zeal to carry on his work faithfully and cheerfully.

Soon after the work connected with the opening of school was over, the building committee made arrangements to get the building program under way. The plans and specifications for the foundation and first floor slab were soon ready, Toltz, King and Day of St. Paul being the architects. On October 7th the contract was let to the Standard Construction Company of Minneapolis. Their bid in the amount of \$23,724.00 was the lowest and well within the estimate of the architects. Operations were begun at once and completed on November 28. This was not a day too soon, for soon after we had severe snowstorm and exceedingly cold weather. For the past three weeks operations would have been well nigh impossible, for the entire basement is buried under a heavy blanket of snow. By putting in the foundation and slab this fall we gained valuable time. On December 27th and 28th the building committee will check over the final plans for the superstructure and for the remodeling of the old recitation building and the music hall. It is hoped that bids for this work will be in about the middle of January. If the figures are acceptable, the contract will be let at that time in order that the contractor can get his material on the grounds so that further work may be taken up as soon as weather conditions permit. If

nothing unforeseen turns up, we hope to have the entire building program completed by September 1, 1928.

May the Lord keep His protecting hand over our institution for the remainder of the school year and may He prosper the work of our hands so that we may promptly begin the new school year in September, 1928.

Now that we can soon afford ample facilities for scholars, let us see to it that many young men and women come to us next fall to prepare for work in the Lord's vineyard. A goodly number of new scholars has been announced even at this early time. Let us hope that many more will be added.

B.

Dedication

On the fourth Sunday in Advent (December 18) the formal opening of the new St. James Mission of St. Paul, Minn., Corn. Cherokee and Annapolis Streets, took place when its house of worship, consisting at present of the basement of the proposed church, was dedicated to the service of the Triune God in the presence of a large gathering of fellow-Christians. Rev. A. C. Haase, chairman of the Minnesota District Mission Board, read the dedicatory service, the undersigned preached the sermon, and the Revs. Paul C. Dowidat and G. A. Ernst, from whose congregation the mission will largely recruit itself, gave brief addresses of cheer and encouragement. The choirs of Emmanuel and of Trinity churches enhanced the beauty of the service by the rendition of suitable selections. The collection of \$110.00 will be used for the purchase of much needed furniture for the mission.

May the Lord Jesus Christ, the Shepherd and Bishop of His Church, bless this mission and multiply it, give it able and faithful pastors, able and willing workers, that His name may be glorified among men and many souls be won for Christ and heaven.

Paul T. Brockmann.

Rededication of Church

The third Sunday in Advent was a day of especial rejoicing for the members of the Zion Ev Luth. Church at Bristol, Wis. They were privileged to rededicate their church, after thorough renovation of the interior, to the services of the Triune God. Three festival services commemorated the occasion, in the morning German service Pastor Sieker of Burlington officiated. The girls' choir from the Milwaukee Lutheran High School added much to the festival atmosphere by two very appropriate songs. In the afternoon Pastor Bartz of Waukegan delivered the sermon, the girls' choir again rendering hymns of praise. In the evening Pastor Brohm of Kenosha conducted the services concluding the dedication services. Despite the inclemency of the weather the services were fully at-

tended, members of neighboring congregations rejoiced with us.

The entire interior of the church was canvassed and then tastefully decorated. Calvary's hill is pictured back of the altar, in the arch above a beautiful picture of the Ascension was placed. The altar and pulpit were shaded in ivory effect, the seats and floor varnished. Two stained glass windows, a gift of the Sunday School, were placed in the sanctuary.

The young people of the congregation undertook the collecting for this project and were highly successful in their work among the members.

May the Lord of grace and mercy bless and keep us henceforth and forevermore.

Edwin Jaster, Pastor.

Northwestern College

Following is a list of provisions and other gifts received at Northwestern College during the past fall. Sixteen congregations, all in the neighborhood of Watertown contributed. In the name of our institution I wish to extend sincere thanks to all who helped make this collection so successful.

K.

Columbus (Rev. W. Nommensen): 13 sacks potatoes, 2 sacks apples, 59 sacks vegetables, 5 cases and 121 quarts canned goods, 1 sack wheat, 1 gallon lard, 8 bars soap, 18 pieces bed linen and towels, \$5.00 in cash.

Newville (Rev. W. Zank): 6 sacks potatoes, 9 sacks vegetables, 13 sacks grain, 32 squash, 4 pullets, 2 bedsheets, 1 load straw.

Deerfield (Rev. Zank): 8 bushels potatoes, 8 bags grain, 6 bushels vegetables, 6 quarts canned goods, \$4.00 cash, 1 bolt of sheeting.

Randolph (Rev. Geiger): 12 sacks potatoes, 16 bags vegetables, 3 cases peas, 4 quarts canned goods, 16 towels and cloths, 4 yards cloth.

Oak Grove (Rev. Kliefoth): 7 sacks potatoes, 21 sacks vegetables, 2 bags onions, a number of pumpkins, kohlrabi, and cucumbers.

Friesland (Rev. Paetz): 9 bags vegetables, 3 pieces bed linen, 1 case peas.

Jefferson (Rev. Kuhlow): 15 bushels potatoes, 700 pounds vegetables, 9 bushels apples, 250 pounds flour, 64 pounds groceries (butter, honey, etc.), 107 cans vegetables, 80 quarts canned fruits, 53 bars soap, 10 chickens and feed, 9 towels and cloths, \$7.50 cash.

Trenton (Rev. L. Bernthal): 15 sacks potatoes, 28 sacks vegetables, 4 sacks apples, 3 bags grain, 1 gallon honey, 2 quarts preserves, \$3.00 cash.

Waterloo (Rev. G. Thurow): 10 sacks grain, 62 sacks vegetables, 12 sacks potatoes, 3 sacks flour, 13 quarts preserves, 1 load straw, 1 towel, 1 bedspread.

Kekoskee (Rev. Toepel): 22 sacks potatoes, 26 sacks vegetables, 1 gallon honey, 6 pumpkins, 2 quarts preserves, 1 brick cheese.

Marshall (Rev. Hillemann): 3 sacks potatoes, 16 sacks vegetables.

Juneau (Rev. M. Nommensen): 1 sack potatoes, 10 sacks vegetables, 27 quarts preserves, 1 gallon lard, 100 pounds sugar.

Iron Ridge (Rev. Henning): 4 sacks potatoes, 5 sacks vegetables, 3 sacks grain, 2 gallons catsup, 50 pounds flour, 4 cans peas, 1 case pears, 1 bag apricots, 1 bag lima beans.

Farmington (Rev. Paap): 1 sack potatoes, 4 bushels vegetables, 3 sacks cabbage and turnips, \$1.00 cash.

Helenville (Rev. Frederich): 4 sacks potatoes, 7 sacks grain, 3 sacks and 3 boxes vegetables, 5 quarts preserves, 1 gallon lard.

Markesan (Rev. Pankow): 2 bushels potatoes, 8 sacks vegetables, 7 quarts preserves, 1 gallon lard.

Acknowledgment and Thanks

To the list of donations for Dr. Martin Luther College must be added a gift from the congregation in Town Lynn, Minn., Rev. Hy. Albrecht, consisting of 32 quarts of canned goods and 5 sacks of potatoes. We also thank these kind donors most heartily.
E. R. Bliefernicht.

Acknowledgment

Undersigned acknowledges with thanks the receipt of \$35.00 from the Ladies' Aid Society, West Salem, Rev. J. H. Schwartz, pastor, for "Individual Support" of an Indian child attending our schools. May the Lord bless the kind donors. Paul T. Brockmann.

MISSION FESTIVALS

Eighteenth Sunday after Trinity

Winona, Minn., St. Matthew's Church, Paul Froehlke, pastor. Speakers: P. Dowidat, Arthur Berg, R. Korn. Offering: \$329.36.

Twentieth Sunday after Trinity

Tolstoy, So. Dak., St. James Church, L. G. Lehmann, pastor. Speakers: R. Gamm, A. Baer, E. Schaller. Offering: \$66.15.

BOOK REVIEW

"Heart to Heart With You." By Dr. Adolf Hult. Augustana Book Concern, Rock Island, Ill. Cloth and Gold Paper. Price: 75 cents.

This splendid little book contains what its name implies,—a series of heart to heart talks between a young seeker after truth and his pastor. In true pastoral fashion the young Lutheran student is led out of the labyrinth of doubt and fear and uncertainty, and intellectual struggles into the peace and assurance of the child-like Christian faith, which he had so to speak "loved long since, and lost awhile." The author writes from personal experience, understands the mind of youth, and the reader is brought to a realization of the fact that even in this modern and intellectual age a believer may be cultured, yet Christian. An ideal book to be placed in the hands of the newly confirmed, High School and College students. Must be read to be truly appreciated.
A. H.

The Prophet Jonah in Sermons by G. E. Hageman. Price: \$1.25. The Stratford Company, Publishers, Boston, Mass.

We read this book with much delight. It is written in a clear and sober style, without any human flourish or sentimental trash, from the standpoint that the Bible is the inspired Word of God. The following are its contents: The Prophet Jonah. His Remarkable Flight. His Remarkable Discovery. His Remarkable Punishment. His Remarkable Rescue. His Remarkable Prayer. His Remarkable Sermon. His Remarkable Success. His Remarkable Failure.

Those reading the book will certainly derive spiritual profit and enlightenment from it.
J. J.

RECEIPTS FOR SEMINARY AND DEBTS

Month of December, 1927

Rev. G. A. Schmelzer, St. John's, Sebewaing, Mich.	\$ 16.00
Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.	25.00
Rev. P. G. Albrecht, St. John's, Bowdle, S. D.	25.00
Rev. P. G. Albrecht, Jerusalem, Town Cottonwood, So. Dak.	11.00
Rev. H. W. Cares, Zion's, Silverwood, Mich.	5.00

Rev. E. R. Gamm, Mobridge, So. Dak.	5.00
Rev. E. R. Gamm, Glenham, So. Dak.	26.50
Rev. J. P. Scherf, St. Paul's, Roscoe, So. Dak.	30.00
Rev. C. F. Rutzen, Bethel, Bay City, Mich.	150.00
Rev. Oscar J. Peters, St. Paul's, Livonia, Mich.	30.00
Rev. Oscar J. Peters, St. John's, Wayne, Mich.	3.00
Rev. M. F. Rische, Davids Stern, Kirchhayn, Mich.	5.00
Rev. C. W. Siegler, Portland, Wis.	5.00
Rev. W. C. Albrecht, St. John's, Sleepy Eye, Minn.	85.00
Rev. W. F. Sauer, St. Martin, Watertown, So. Dak.	250.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	200.00
Rev. W. T. Meier, Bethlehem, Raymond, So. Dak.	17.00
Rev. Wm. F. Pankow, Ephrata, Milwaukee, Wis.	717.00
Rev. J. Baur, St. John's, Town Ridgely, Minn.	10.00
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	15.00
Rev. G. A. Schmelzer, St. John's, Sebewaing, Mich.	14.40
Rev. J. C. A. Gehm, Immanuel, Woodville, Wis.	25.00
Rev. J. Klingmann, Markus, Watertown, Wis.	597.25
Rev. Ph. Koehler, St. Luke's, Milwaukee, Wis.	29.00
Rev. R. F. W. Pietz, St. John's, Lomira, Wis.	12.00
Rev. H. Brandt, St. John's, Neillsville, Wis.	46.75
Rev. J. P. Scherf, St. Paul's, Roscoe, So. Dak.	41.20
Rev. E. C. Fredrich, St. Peter's, Helenville, Wis.	490.85
Rev. Chr. H. Sieker, Burlington, Wis.	132.00
Rev. H. C. Richter, Ascension, Detroit, Mich.	18.40
Rev. G. F. Wacker, St. John's, Berns, Mich.	60.00
Rev. G. A. Schmelzer, St. John's, Sebewaing, Mich.	12.00
Rev. H. J. Anger, St. John's, West Bend, Wis.	34.29
Rev. Henry Wentz, Zion's, Crete, Ill.	99.50
Rev. Theodor Bauer, Zion's, Mission, So. Dak.	29.81
Rev. J. Reuschel, Dundas, Wis.	150.50
Rev. Wm. Lindloff, Trinity, Elkton, So. Dak.	20.50
Rev. Wm. Lindloff, Immanuel's, Ward, So. Dak.	5.00
Rev. L. Baganz, Immanuel's, Kewaunee, Wis.	176.72
Rev. L. Baganz, St. John's, Sandy Bay, Wis.	33.48
Rev. L. Baganz, St. Peter's, Carlton, Wis.	76.86
Rev. H. Brandt, St. John's, Neillsville, Wis.	70.50
Rev. D. F. Rossin, St. Luke's, Lemmon, So. Dak.	10.00
Rev. F. Graeber, Apostel, Milwaukee, Wis.	70.00
Rev. H. Brandt, St. John's, Neillsville, Wis.	100.00
Rev. J. Martin Raasch, St. Paul's, Lake Mills, Wis.	20.00
Rev. L. C. Bernthal, St. John's, Town of Trenton, Dodge Co., Wis.	5.00

Total	\$ 4,011.51
Previously acknowledged	469,467.44
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	\$473,478.95

Expenses, December, 1927

Northwestern Publishing House	\$ 201.87
Clas-Sheperd-Clas, Drawings	85.00
Long Distance Toll	1.55
	<hr/>
Total	\$ 288.42

Congregation That Made Their Quota In December, 1927

132. Rev. E. R. Gamm, Glenham, S. D.	\$ 179.75	\$ 5.79
133. Rev. W. T. Meier, Bethlehem, Raymond So. Dak.	454.50	5.41
134. Rev. E. C. Fredrich, St. Peter's, Helenville, Wis.	1,923.85	5.45
135. Rev. Wm. Lindloff, Immanuel's, Ward, So. Dak.	627.50	5.40
136. Rev. D. F. Rossin, St. Luke's, Lemmon, So. Dak.	135.00	5.40

Dr. Martin Luther College Fund — \$13,413.85

John Brenner.

WEST WISCONSIN DISTRICT

November, 1927

Pastor:	
C. H. Auerswald, Prairie Farm	\$ 16.38
Arthur Berg, Sparta	127.85
C. E. Berg, Ridgeville	27.41
J. W. Bergholz, Onalaska	11.75
Aug. Bergmann, Town Maine	91.23
J. B. Bernthal, Ixonia	94.52
Karl Brickmann, St. Charles	22.11
H. Brandt, Neillsville	341.40
W. A. Eggert, Ringle	41.48
W. A. Eggert, Schofield	51 00
W. A. Eggert, Wausau	51.50
F. F. Ehlert, Eitzen	25.30
A. Engel, Town Lebanon	92.36
Gerh. Fischer, Spirit	3.50
Gerh. Fischer, Prentice	31 50
Wm. Fischer, Tp. Berlin	36.35
E. C. Fredrich, Helenville	105.78
J. Freund, North Freedom	13.64
J. Gamm, La Crosse	368.65
Henry Geiger, Randolph	50.73
Henry Geiger, Randolph	43.32
Gerh. Gieschen, Rib Falls	59.08
Gerh. Gieschen, Tp. Rib Falls	41.36
Gerh. Gieschen, Tp. Stettin	52.60
J. G. Glaeser, Tomah	73.22
Martin Glaeser, Stetsonville	72.00
Martin Glaeser, Little Black	5.00
Walter Gutzke, McMillan	150.00
E. Habeck, Minocqua	81.76
H. W. Herwig, Lewiston	112.25
M. J. Hillemann, Marshall	40.05
F. Kammholz, Rib Lake	8.25
L. C. Kirst, Beaver Dam	115.50
Theo. Kliefoth, Oak Grove	26 00
E. E. Kolander, Green Valley	12.50
E. E. Kolander, Rozellville	46.10
Wm. F. Lutz, T. Summit	27.72
Wm. F. Lutz, New Lisbon	78 50
Wm. F. Lutz, Mauston	102.00
J. Mittelstaedt, Wonewoc	50.00
J. Mittelstaedt, Hillsboro	14.25
G. Neumann, Goodrich	10.50
M. J. Nommensen, Juneau	378 80
A. W. Paap, Johnson Creek	20.00
Aug. Paetz, Friesland	14.06
Aug. Paetz, Dalton	5.16
K. J. Plocher, Ridgeway	26.00
K. J. Plocher, Wilson	22.70
E. C. Reim, Fox Lake	175.31
Chr. Sauer, Ixonia	13.40
Herb. Schaller, Medford	149.54
E. Schoenecke, Leeds	24.32
M. C. Schroeder, Pardeeville	92.55
H. Schumacher, Milton	89.50
J. H. Schwartz, West Salem	73.68
Frank Senger, Bruce	19.97
R. Siegler, Marshfield	26.50
R. Siegler, Persoelich	10.00
M. Taras, Fall River	48.53
M. Taras, Fountain Prairie	12.09
M. Taras, Doylestown	11.12
G. Vater, Cataract and Little Falls	10.50
F. Weerts, Cambria	15.00
W. Zank, Deerfield	48.65

W. Zank, Newville	34.28
M. A. Zimmermann, Melrose	3.50
M. A. Zimmermann, Mindoro	65.21
A. A. Zuberbier, Hamburg	33.85

Budget	\$4,110.27
Non-Budget	140.35
Total for November	\$4,250.62

H. J. Koch, Treas.

GENERAL TREASURER'S STATEMENTS

November 30, 1927

	Receipts	Disbursements
General Administration	\$ 31,389.77	\$ 10,940.89
Educational Institutions	49,085.19	74,412.18
Home for the Aged	1,552.23	3,715.31
Indian Mission	14,865.06	15,176.04
Home Mission	34,130.79	47,899.75
Negro Mission	10,621.46
Mission in Poland	1,544.17	3,590.37
Madison Students Mission	186.29	1,492.14
General Support	4,382.91	7,036.46
Indigent Students	1,921.08	3,492.30
To Retire Bonds	3,312.87
	<u>\$152,991.82</u>	<u>\$167,755.44</u>
		152,991.92
Deficit		\$ 14,763.62

Statement of Collections for Budget Allotments and Arrears

	Receipts		Allotments 5 Months	Arrears
	July 1 to November 30			
Pacific Northwest	\$ 474.72	\$ 738.35	\$ 262.63	
Nebraska	5,813.29	4,263.85	
Michigan	16,414.61	16,243.35	
Dakota-Montana	5,528.15	5,260.60	
Minnesota	25,689.35	30,973.10	5,283.75	
North Wisconsin	26,751.10	41,771.20	15,020.10	
West Wisconsin	29,792.21	42,934.05	13,141.84	
Southeast Wisconsin	19,248.15	42,398.80	23,150.65	
	<u>\$129,711.58</u>	<u>\$184,583.30</u>	<u>\$ 56,859.97</u>	
From other sources	679.68		2,667.93	
	<u>\$130,391.26</u>		<u>\$ 54,192.04</u>	
Revenues	22,600.56	34,375.00	11,774.44	
	<u>\$152,991.82</u>	<u>\$218,958.30</u>	<u>\$ 65,966.48</u>	
Disbursements	167,755.44	167,755.44	*51,202.86	
Deficit	\$ 14,763.62		\$ 14,763.62	
Unappropriated		*\$51,202.85		

1. Nebraska District
 2. Dakota-Montana District
 3. Michigan District
 4. Minnesota District
 5. West Wisconsin District
 6. North Wisconsin
 7. Pacific Northwest District
 8. Southeast Wisconsin District
- Surpassed its allotment.
Surpassed its allotment.
Surpassed its allotment.
Paid 83% of its allotment.
Paid 69% of its allotment.
Paid 64% of its allotment.
Paid 55% of its allotment.
Paid 45% of its allotment.

THEO. H. BUUCK,
General Treasurer.