

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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HIS BIRTHDAY — IN DARK DAYS

His birthday! Was it May or gray December
When God's dear Son came down on earth to dwell?
Some would the ancient calendars remember
And bless the Spring-tide for Immanuel.
"In verdant meads the sheep and lambs were grazing,
When Jesus came, not in the snow," they say.
It may be thus, but Oh, it is amazing
How He could turn December into May.

He healed the sick, whatever the affliction,
Gave hearing to the deaf, sight to the blind.
He placed His loving hands in benediction
On infant brows; His mercy, tender, kind,
Poured forth sweet balm, the wounds of sorrow healing,
And sunbeams kissed the sky, so dull and gray,
The Father's love and kindness revealing,
And lo, December vanished, — it was May.

He raised the dead, and turned the night of weeping
Into a morn of radiant, holy joy.
Oh what is death to Him but dreamless sleeping?
He came the powers of darkness to destroy.
He shed His Blood for all the world's transgression;
He died to take the sting of death away.
He rose, and now in Priestly intercession,
He turns our bleak Decembers into May.

He who could multiply the loaves and fishes, —
He who could send the manna from on high,
Still hath the power to grant our fondest wishes.
No boon or blessing will His love deny.
The very rocks must yield refreshing waters
To Him whose Word the winds and waves obey.
The Elder Brother of God's sons and daughters
Delights to turn December into May.

And lest our pilgrim feet grow faint and weary,
He sent His Spirit in our hearts to dwell.
What though the pathway leads through deserts dreary?
"I'm with you alway," saith Immanuel.
Forgiveness, peace and solace, life eternal
Flow from His grace, abounding day by day.
E'en in the wilderness His pastures vernal
Can turn our dark December into May!

His birthday! All his people celebrate it;
It matters not just how or when, or where,
Or how the earthly calendars may date it.
His Own adore Him for the manger bare, —
For all He was in His humiliation,
For all He is in realms of endless day, —
For all He'll be when in the new creation
He turns December to perennial May!

His birthday! Christmas bells are sweetly pealing
Alike in wintry as in sunny climes,
To all the world His boundless love revealing,
An echo of eternal Salem's chimes.
He gave Himself! Whate'er may be the weather
Let us to Jesus give ourselves away,
Then as His Own, with all His saints together,
Praise Him who turns December into May!

O weary heart, bowed down by care and sorrow,
Whate'er thy burden, bring it to the Lord!
Look not with dread foreboding to the morrow.
His Name is JESUS! He can help afford.
In whatsoever clime His day may find thee,
Soar on in faith to Bethlehem, and pray.
Forget the dismal yesterdays behind thee.
Rejoice! He turns December into May!

Anna Hoppe.

**THOU ART FAIRER THAN THE CHILDREN
OF MEN: GRACE IS Poured INTO THY LIPS:
THEREFORE GOD HATH BLESSED THEE
FOREVER Psalm 45:2**

The Beautiful Savior

Beautiful Savior, King of creation,
Son of God and Son of man!
Truly I'd love Thee, truly I'd serve Thee,
Light of my soul, my Joy, my Crown.

Fair are the meadows, fair are the woodlands,
Robed in flowers of blooming spring;
Jesus is fairer, Jesus is purer,
He makes our sorrowing spirit sing.

Fair is the sunshine, fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer
Than all the angels in the sky.

Jan 31
Rev. C. Buenger
5026 19th Ave

Beautiful Savior, Lord of the nations!
 Son of God and Son of man!
 Glory and honor, praise, adoration,
 Now and forevermore be Thine!

One can hardly sing or listen to this beautiful hymn of the twelfth century without being reminded of the words of the forty-fifth Psalm quoted above. Indeed, it appears to have been prompted by just these words. For who is He, of whom the Psalmist speaks, saying, "Thou art fairer than the children of men?" To whom does he refer?

There have been those, and likely there are such now, who refer these words of the Psalm to an eminent personage, to a mighty and glorious king reigning at the time when Israel was at its zenith. They would declare the whole Psalm as a rhapsody sung at the marriage of Solomon with a foreign princess, probably with the daughter of the king of Egypt. Rationalistic interpreters will always explain Scripture passages in a way which agrees with the deductions of human reason. Not believing in divine revelation, nor in the supernatural, they interpret Scripture on the basis of mere history, or natural development. Everything in Scripture, they say, has developed in a natural way, or has an historical background to which all Scripture together with its teachings must be traced. Whatever cannot be traced back to history, or whatever cannot be evolved from one's own inner consciousness is to be discarded; there is no revelation. And so these interpreters would explain this Psalm as a mere marriage hymn sung to the glory of an earthly king.

Yet how incompatible such interpretation is with the whole contents and design of the Psalm is easily shown. From the Psalm itself it is evident, that the words involved do not refer to any man or any king. They cannot have reference to David, for instance; for the term "O God" in the sixth verse could not be applied to him, nor the expression "Thy throne is for ever and ever." Moreover, in the life of David there was no marriage with a foreign princess that would correspond with the statement here. Nor can the words of our Psalm as quoted be applied to Solomon. The person spoken of here is described in the following as a warlike hero, a prince who goes forth to conquer, and who is distinguished for his victory over the enemies of the king. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." These words are said of him whom the Psalmist addresses: "Thou art fairer than the children of men." Hence this one cannot be a mere man or earthly king.

No, the Psalmist has original and exclusive reference to one greater than man, greater than Solomon,

to Him of whom it is said, "Behold, a greater man than Solomon is here." It is the beautiful Savior to whom these words apply: "Thou art fairer than the children of men." That is, Thou art more fair and comely than men; thy comeliness is greater than that which is found among men. In other words, Thou art beautiful beyond any human standard or comparison. Beautiful — beautiful — art thou above the children of men.

Christmas Tidings

We are again reminded of the beautiful Savior in this Christmas season. Our hearts long to embrace the beautiful Christ-Child. Why is it so beautiful? We enter the inn-yard at Bethlehem and behold a little helpless child lying in a manger wrapped in swaddling clothes. Parents of a mean and lowly estate are taking care of it. There seems not much beauty to be seen, but rather extreme poverty and lowliness. And yet, what do we hear of this child? The angel of the Lord who appeared unto shepherds keeping watch over their flock by night and being sore afraid because of the glory of the Lord shining round about them, said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." What beauty we behold in this child! That lowly helpless child in Bethlehem is Christ the Lord — Jehovah, the Son of God. "That holy thing which shall be born of thee shall be called the Son of God," the angel had said to Mary His virgin mother in announcing His birth. Yea, that child is God Himself, and justly may the Psalmist exalt Him in his ode, saying: "Thy throne, O God, is for ever and ever." He is Christ, the anointed One, of whom the sacred writer says, verse 7: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Moreover, this child is the Savior. For this purpose the most beautiful and precious name was given Him. "Thou shall call his name Jesus, for he shall save his people from their sins," was the commission the angel gave to Joseph before the child was born of the Virgin Mary. Jesus means Savior, Redeemer, Deliverer. No man was ever yet so called because he delivered the human mind from its bondage — none but this One, because He came to save fallen mankind from sin.

O beautiful Christ-Child, O beautiful Savior! When Christ was born in a dim manger place, the whole foundation of a new world was born with Him. In His frail little hands He held the keys to the history of the world, solving all the serious problems of mankind. In His waking, new-born eyes He carried the glimmerings of a new hope. In His baby heart the spirit of giving was already alive and active. Not the giving of material things, — but the giving of

beauty, in every sense, the giving of those things which are of everlasting value to the human soul, peace and righteousness, the forgiveness of sin, and the glories of eternal life.

"Precious Child, so sweetly sleeping
In a virgin's fond embrace,
Heav'nly hosts their watch are keeping
O'er Thy humble dwelling place.
Blest Messiah, newborn King,
Let my heart its tribute bring." (A. H.)

The Beauty of the Savior — What Is It?

"Thou art fairer than the children of men." Beautiful Savior! In what does His beauty consist? Does it consist in this that He has left a perfect model for men to follow? There are indeed many who see the beauty of Jesus only in the perfection of His virtues. Indeed, at no point does the issue in the modern religious world appear in more characteristic fashion than just here. Modernists look upon Christ as the ideal man, the great teacher whom to follow and to live up to His teachings would make the world a better place to live in, which is all they look and care for. Hence, such people will ask, "do you mean to tell us that if a man lives a life like the life of Jesus but rejects the doctrine of the redeeming work of Christ in His death and resurrection, he is not a Christian?"

The question, in one form or another, is often asked, but the answer is very simple. It is true, Jesus is perfection itself. His life is holy and without blemish. It is as the Psalmist speaks to Him in his song, verse 7: "Thou lovest righteousness, and hatest wickedness," and verse 4: "In thy majesty ride prosperously because of truth and meekness and righteousness." But let us not deceive ourselves in thinking that by following His example and becoming like unto Him we are saved. The trouble with us is that our lives, to say nothing of the lives of those who so confidently appeal to their own similarity to Jesus, do not seem to be like the life of Jesus. Unlike Jesus, we are sinners, lost and condemned sinners, who can be saved, not by following His holy and perfect life, but solely by accepting in due humiliation and with thankfulness in faith the redeeming love of the Lord Jesus Christ, who, in His pity and mercy upon us, descended from the throne of heaven and became our brother in order to take upon Himself our sin and guilt and thus to make us right with God and save us.

In that consists the beauty of our Savior. He is our hope and salvation.

He becomes the Lamb that taketh
Sin away,
And for aye
Full atonement maketh.
For our life His own He tenders,
And our race,
By His grace,
Meet for glory renders.

That certainly does not mean that Jesus has not left us a most beautiful example and that such example is not important to the Christian; on the contrary, it is the daily guide of the Christian's life, without which he would be like a ship without a rudder on an uncharted sea. But the example of Jesus is useful to the Christian not prior to redemption, but subsequent to it. And oh, what blessed influence has it now on the life of a Christian believer! Christ the beautiful Savior, what does it mean for a Christian to have Him in his home, in his family, in his married life, in his work and occupation?

Let the sacred writer tell you. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." Yes, "grace is poured into thy lips." The key to the right understanding of this clause is given us by two evangelists. "And all gave him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:22. "The word was made flesh and dwelt among us, full of grace and truth"; and "grace and truth came by Jesus Christ." John 1:14, 17.

Jesus, the blessed Savior! Who does not know of His precious words? Words of unmingled graciousness came from His lips. That fountain never sent forth "sweet waters and bitter." He meets in full the standard expressed by St. James: "If any man offend not in one word, the same is a perfect man." Words of wisdom, of love, of pity, of gentleness, of pardon, of bestowment, of kind warning, came from Him. Listen to such sweet words as these: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." "Whosoever cometh unto me I will in no wise cast out." "Be of good cheer, thy sins are forgiven thee." "Go thou, and sin no more."

A Savior with such precious words and teachings will surely prove His beauty in the lives of all those who implicitly believe in Him. The beauty of His holiness and righteousness will show forth in their whole life and character, even as the beauty of the fairest among men is the object of the continual and unique benediction of God. "God hath blessed thee for ever."

Beautiful Savior! How sweet this name redounds in the hearts of all who have received Him!

Now raise your happy voice,
Sing all, and loud rejoice;
Lowly there reclineth
Our heart's delight so blest;
As the sun He shineth
Upon His mother's breast;
Thou art A and O!

O Son of God on high,
For Thee I weep and sigh;
Comfort my sad spirit,

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O fairest, purest Child,
Through Thy grace and merit,
O Jesus meek and mild,
Draw me hence to Thee.

J. J.

COMMENTS

"If All the Congregations" "If all the congregations would think and act like this one," says "Der Lutheraner," "what a great blessing it would be for our synod."

This congregation had been informed that a certain amount paid by every communicant member would wipe out the indebtedness of the synod. It immediately voted to take its share out of its treasury and to send it to the synodical treasurer.

The president of the congregation writes: "Permit us to add that we remit monthly one hundred per cent of our monthly share of the synodical budget just as we pay our minister's salary and our current expenses monthly. This year our contribution for the synod will, exclusive of the above sum, amount to \$9.25 per communicant member.

"This we have been doing for years, the meanwhile continuing to postpone the erection of a new church. Now we feel very much like our Christian brethren in this matter, we, too, would like to hold our services in a beautiful church building. The sum which we send to the synod every month would cover a goodly part of the interest we would have to pay on the money borrowed for a new church; but we consider the needs of our synod as our very own needs and are willing to deprive ourselves of many desirable things in order to be able to aid in carrying on the great work of Christ."

Yes, indeed, our synod, too, would be out of its financial troubles if all of our congregations would follow the example of this one. And it should not be difficult for any one to see that the needs of our synod are indeed his very own needs and a personal responsibility, nor to feel with this congregation that it is a blessed thing to deny one's self in order to be

able to help the common cause. Why not cut down on Christmas presents for relatives and friends and give more to the best friend we have in order to enable him to bring the good tidings of great joy to many more people now in darkness and sorrow and without hope in the world?

We of the Wisconsin Synod should note particularly that the amount this congregation pays for missions is \$9.25. It is quite evident that it does not fear it will fall behind even in this year of financial depression. There is no reason to assume that the congregation in question is composed of very wealthy men. Why, then, can we not equal their average? That would clear our synod of all its debts.

Or, we are reminded of the many congregations that are still in arrears on our books, some having barely begun to collect for Seminary, Debts and New Ulm. In their case, \$9.25 would not only mean their full share for the current expenses but also for Seminary, Debts and New Ulm. Then the sum of over \$100,000 we still owe on the new building in New Ulm would be exceeded by far, and we would be in a position to close our books before the next synod.

In another appeal to church members we find a reference to the story of Elijah and the widow, recorded 1 Kings 17. It shows us the proper order in the use of our earthly means.

First — After "And Elijah said unto her, Fear not; go, and do as thou hast said: but make me thereof a little cake **first**, and bring it unto me, and **after** make for thee and for thy son."

The Lord had told Elijah: "Behold, I have commanded a widow there to sustain thee." Feeding Elijah was a service rendered the Lord. Hence it was, the Lord, first — then after, the widow and her son. God does not apply so severe test to our faith. He does not ask of us to-day the last of our visible means of support.

The Lord gave this widow the great faith required. He wants to give us faith required for the service he seeks of us. Blessed are they that accept what he offers us through his Holy Spirit. They are enriched spiritually and they will find that it is good to trust in the Lord, for we read: "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Lord, which spake by Elijah." J. B.

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A Plain Answer On Monday, December 8, the Milwaukee Journal printed the following little item:

A memorial service for deceased members of the Elks lodge was held Sunday afternoon, Atty. Daniel W. Grady of Portage, Wis., delivered the address. The invocation was by the Rev. Robert S. Loring and the benediction by Rabbi Samuel Hirshberg. William E. Eichfeld, exalted ruler, and other officers conducted the ceremonial.

This ought to answer the question: Have the Elks a religion? Both the invocation and benediction, part of a set program, point to an acknowledgment of a supreme being. That the avenue of approach is, however, not our Savior Jesus Christ becomes evident when a Jewish rabbi is selected to pronounce the benediction. A protestant pastor must have very vague views of what the Savior means when he says we should "confess him before men," if he finds it in him to take part in public worship, and act, together with one who denies that Jesus is the Savior. The religion of this order is evidently but the vague acknowledgment of a Supreme Being — like Masonry — and, perhaps, with the more serious-minded a confession that one would seek to propitiate by the usual route, charity and brotherhood. To worship with these people is not merely an unfriendly act toward the Savior, it is giving support and comfort to the enemy, — that is treason. Come ye out from among them; be ye separate, says He who will either confess us or deny us before his heavenly Father. G.

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"Separation" We take the following item from the Christian Cynosure:

An example of separation is offered in a United Press item in a Loveland, Colorado, paper when it informs us that the pastor of the First Christian Church of Abilene, Texas, has "resigned from the Chamber of Commerce, the Kiwanis Club, American Legion, and all Masonic bodies, and hereafter, he declares, will "stick to his last."

Doubtless this pastor learned from experience that joining worldly activities for the purpose of contact with souls to be saved results not in the saving of souls so much as it does in his becoming worldly. Doubtless he also found out that such memberships are a waste of time, time needed for the precious work of Jesus Christ. This pastor is quoted as saying that "a preacher is better off if he abstains from politics," and so he is "retiring from all worldly activities." This we deem a truly commendable decision, and one that was not reached easily nor lightly.

We, too, heartily commend the step this preacher has taken and admire him for his courage to sever relations which others cultivate so assiduously. As we are not in possession of the complete news item, we do not know how to interpret the term "worldly," as it is used in the article from which we quote.

Lodgism, for instance, is worldly in a different sense than is belonging to a chamber of commerce. In its denial of Christ lodgism opposes itself to God and rejects his grace. Belonging to a chamber of commerce does not involve a denial of our faith. A Christian business man serves God in his business.

From relations that constitute a denial of our faith all Christians should abstain, not only the ministers. The reason why ministers should refrain from meddling with politics and business we find in 2 Tim. 2: 4, where Paul says: "No man that warreth entangleth

himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." J. B.

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Sentimentality vs. Real Love As defined by Webster's dictionary sentimentality is the quality or state of being sentimental, or having an excess of sentiment, a mental attitude permeated or prompted by feeling. It is a certain mawkishness of feeling that sways the judgment of its possessor. We find it not only in the sickly novels of a day gone past, but today it is indulged by many in the realm of politics, justice and religion. Wherever it obtains it works havoc, surrounding hard facts with a blurring haze and warps the judgment. It is this sentimentality that makes men vote for a candidate because he is a good fellow, even though he is a proved crook, that weeps bitter tears over the condemned criminal and showers him with flowers for his prison cell, that cries out against capital punishment, thus surrounding the rascal with a halo and in effect helps to turn the menace to society loose to our great danger and harm.

But the greatest harm is done by these sentimentalists in the church. With a hazy notion that God is love, that all religion is but the expression of love, they mistake their mawkish feeling of love for the real love given us from God and demanded by God. This sentimentality cries out against God in his righteous judgments as laid down in His Word. This sentimentalism in the church cries out in holy horror against our Lord's teaching of eternal damnation, of a hell, of false prophets. They who are infected with this disease of sentimentalism in the church claim that God is love, hence He cannot condemn any one, cannot mean to reject any form of religion or belief, cannot want us to draw a line between that which is true according to God's word and the false in men's teachings. All men are good they claim, no one should be judged either of God or men. Their religious convictions are mainly their maudlin feelings on what God is and what He wants. Thus do they master God himself in His judgments, reject His word and bring all to confusion in His kingdom.

And all this under the guise of love. Now love that regards not the principles and rules laid down by God of old, that meddles with His judgments is not love at all but real hatred of mankind under the false guise of feeling. For if one does not see nor regard the evil in this world, closes his eyes to its murderous effects, does not help to fight error in whatever way it discloses itself, such an one helps but to ruin his brother man and sister woman. True love is of a different stamp. True love sees and recognizes the evil in our fellow men, dreads its baleful results on them and, although it may hurt us and the afflicted, tries to cure by applying the remedies that the Lord

God has prescribed. It is better to suffer here than hereafter in hell, better to go through the passing pain of condign punishment than to sicken and die. He is the true lover of mankind who unerringly points out its defects and then sets about to remove them. Sentimentalism has no place either in the courts or in the church. It is far removed from charity or real love and can only do harm wherever it prevails.

Z.

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Birth Control On this vexed question the Lambeth Conference of bishops of the Anglican or Episcopalian church in England has passed a resolution which has been much discussed by church people everywhere. The Archbishop of Canterbury at a Convocation of Canterbury held at Church House, Westminster defended the action of the Lambeth Conference in these words: "It was, of course, open to the conference to ignore the whole subject, but that would have been impossible in the presence of the great and growing change — almost revolutionary change — in the customs of married life throughout the world, a change which is the main factor in causing a general decline by fifty per cent of the world's birth rate."

"The conference clearly and fully asserted the duty and privilege of parenthood. It declared it was wrong to enter into the marriage state with the deliberate intention of avoiding, evading or disregarding that duty, but it was also compelled to recognize that there were circumstances in which there might be a moral obligation to control the number and spacing of children; circumstances when birth would involve a great danger to the health and possibly to the life of the mother; when the means available at the time might make it impossible to provide for the rearing and training of another child; when the mother might be prematurely exhausted and an additional child would render her incapable of doing her duty to the existing family." There is much more in this vein, not necessary to be set down here. But here is the conclusion: "The conference therefore was unable to condemn the use of artificial methods as in themselves sinful, but it insisted that their use is permissible only in exceptional cases. It condemned their use from motives of selfishness or luxury, or mere convenience."

It seems to us that the stand of the Lambeth conference is self-contradictory in this, that they stress the duty and privilege of parents imposed on them by God and yet allow them to be the judges of the number of their offspring. The conference does not lay stress upon the fact that children are a gift of God, that it is God who has promised to feed and clothe them, and that it is nothing but a lack of faith as well as a running away from the crosses incident upon marriage and the raising of a family, to exercise birth control.

We fear that the bishop's defence of this giving way to the weakness of the flesh will not prevent it to be misunderstood as opening the way to carnal desires in this matter. It might have been better to say no more than what they finally did say: "It emphasized the duty of parenthood and declared that if that duty could not rightly be fulfilled, abstinence should be regarded as the first and clearest method to be followed in reliance on the power of the Holy Spirit." See 1 Cor. 7: 5. Z.

A PRECIOUS CHRISTMAS STORY

I remember a day one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and re-patched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through cracks in the floor.

The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake, and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted in praying for it.

I knew it was impossible; but, oh! how I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch — it was the best I could do — wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had, but the words died away upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know I think they'll be there early tomorrow morning, mamma," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings clipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true; my soul was so full of rebellious despair.

There came a sound of bells, a quick stop, and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just before dark. I brought it around as soon as I could get away. Reckoned it might be for Christmas. 'At any rate,' I said, 'they shall have it tonight.' Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, with a hearty good-night he rode away.

Still, without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath it was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed; "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this; I am to blame, I ought to have helped you. We will ask Him together to forgive us." "Wait a moment, dear, I cannot talk now," then he went into another room. I knelt down, and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but with the loving word: "Daughter!"

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he, too, had found peace.

"Now, my dear wife," he said, "let us thank God together"; and he then poured out words of praise; Bible words, for nothing else could express our thanksgiving.

It was 11 o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures.

We drew out an overcoat; I made James try it on; just the right size, and I danced around him; for all my light-heartedness had returned. Then there was a cloak, and he insisted in seeing me in it. My spirits always infected him, and we both laughed like foolish children.

There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods; down in the center, a box; we opened it and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much; and then we both exclaimed again, for close behind it came two pair of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy; a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread and James boiled some eggs. We drew up the table before the fire; how we enjoyed our supper! And then we sat talking over our life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of their skates. Ruth caught up her doll, and hugged it tightly without a word; then she went into her room and knelt by her bed.

When she came back she whispered to me: "I knew it would be there mamma, but I wanted to thank God just the same, you know." "Look here wife, see the difference." We went to the window and there were the boys out of the house already, and skating on the crust with all their might.

My husband and I both tried to return thanks to the church in the East that sent us the box and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in Him; dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that, "They that seek the Lord shall not want any good thing."
—The Defender.

WE HAVE FOUND HIM

At the beginning of the ministry of the Lord Jesus on earth, one of His followers said to another, "We have found him, of whom Moses in the law, and the prophets, wrote." Their hearts rejoiced. They had found the greatest Gift from heaven to earth. It happened in an almost hidden way; the world knew nothing of it at the time.

People in the world have endeavored to find fame and riches. Alexander the Great, when a man of only thirty years, had conquered kingdoms and nations. His name was honored and feared. He had found great glory for himself. But he did not know, he had not found, Him whom those simple men in Galilee found. The glory which was Alexander's did not go beyond the grave; all faded away.

Other great men, kings, learned men, scientists, have labored and found that which satisfied their ambition for glory or knowledge. A poor man may work all his life time and only find his daily bread. People find many things according to their different health in their seeking. One seeks to build up an empire and an enemy seeks to destroy it. Some have found in this world what they sought, but what about the next world?

How many, high and low, miss that most important finding, "We have found *Him*." The Christ whom Philip and Nathanael found at that time was poor and lowly; even so today. But to find Him is the most important discovery men can make for themselves. In this restless world with its turmoil around us, with all its sorrows, there is only One to give peace, comfort, help. Who is there to sustain us in our troubles, trials, and hours of disappointment? None except the One whom Philip and Nathanael found.

When we have found Him, how much He has to give us! Finding the Christ of Calvary on whom God laid all our sins and the sins of the world, we find cleansing through His blood from all sin, and the righteousness of God imputed to us. He gives life — life in Him. He makes us His own by giving us His life. He, the living God, makes us partakers of the divine nature (2 Pet. 1:4). We have His life, but love and grace do not stop with out just being made alive. It is His will we might grow for His glory. We are promised abundant life, as Paul says in Gal. 2:20, "Christ liveth in me." He goes farther—ever increasing life is offered us,—"being rooted and grounded in Him." (Col. 2:7). If we

are rooted and grounded in Him, then no storms can shake us. How joyful we who have found Him, ought to be in spite of all we have to go through on earth. All is so glorious.

There is another side. When we have found Him, we have come to the One in whom dwells all the fulness of the Godhead bodily. He is God from eternity who has created all things. His name is "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." How we ought to worship and praise Him. How our lives ought to be well-pleasing to Him because of what He is in Himself and because of what He has done for us.

There are millions in the world who have not found Him, millions who, to the shame of all who know Christ, have had no opportunity to find Him, people who for generations have been born in darkness. How black and hopeless are their lives without Him. If we have found Him, then we ought to bring others to Him. Our lives will be fruitful when we do all in our power to bring others to Christ, that they might be able to say, "We also have found Him." May God help us. May He order our lives that many can say God has used us to lead them to Christ and they with us can rejoice in finding and knowing Him.
—European Christian Monthly.

THE MANIFEST LOVE OF GOD

1 John 4:49: In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

When the unbeliever denies the existence of a personal, living God, he proclaims a fact which is foretold about him in God's Word, that he is a fool, in trying to deny a plain fact; and that his ignorance is caused by his own evil will. To this extent it is true when a man says, I cannot believe in God; for, speaking of faith and salvation, Jesus says, "With men this is impossible, but with God all things are possible." Thus as a Christian I confess, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to him, but the Holy Ghost has called me by the gospel."

Acting under similar conditions and by the same impulses, men will arrive at the same improvements, produce similar tools, the same habits and ways of life; but of his own accord and mind he will never invent the one heaven nor the means to get there. So, then, "in this was *manifested* the love of God toward us." God told us what man of himself cannot know. He proclaimed love and made it visible, manifest to the world. He does not only invite us to listen to a solemn touching message, but he demonstrates his love in such a practical way that a child may say, This is love, God is love! That is the first step God is leading me: he gives me a reliable knowledge, the knowledge, the courage and confidence that I start on his way and keep going, always knowing what I shall find in the end. You understand this from the shepherds at Bethlehem. Now there is no more guesswork about faith;

it is not man-made philosophy nor some mystical teaching nor a sterile sentimentality, but with Paul I can say (2 Tim. 1:12): "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." This is Christmas joy: to receive the manifestation of God, to have a definite knowledge about Him, His plans, and His work.

"In this was manifested the love of God toward us, because that *God sent his only begotten Son* into the world." We are separated from God by the very difference of our being: God is a spirit, and of Himself every man must admit, "I am carnal, sold under sin." When Peter knew something about God, Jesus told him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And what was this? The joyful knowledge of the Christ. By God's revelation Peter knew that this humble person before him was God's Son, the Savior of the world: he knew that God had sent his only begotten Son into the world, and that thus in the person of Christ the love of God was manifested toward us. The shepherds received the same message; that made the night the birth of Jesus was announced different from all other nights of their whole life, for this was Christmas; they had received God's greatest gift, His only begotten Son who would save them from their sins. Without the knowledge of the personal Savior Christmas becomes an empty shell, a set of usages and ceremonies which will be commercially exploited by the trader of any skin and race; but knowing and believing that unto us the Savior is born this day, we again live Christmas!

"*That we might live through him.*" Do I understand? I may live through Him? In all of my lifetime the guilt of my sin has been before me, that in despair I cried, "O wretched man that I am! who shall deliver me from the body of this death?" Yet my life shall neither proceed nor end in agony; God's love was, is manifested toward me because that God sent His only begotten Son that I might live through Him. This is my Christmas that my kind Savior has redeemed, justified and absolved me from all my sins; and now I shall live under Him in His kingdom, a rich full life of faith, of comfort, of hope, of love; for, all this I owe to my Savior who was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." God has heard my cry and I can say, "I thank God, through Jesus Christ my Lord!" Now that I live through Him, I shall never cease to learn about Him from His holy word that my Christmas joy may be permanent.

— F. Soll in The Evangelist.

All books have their use. But the most indispensable, the most useful, and the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.

— Charles A. Dana.

THE CHRISTMAS STORY

The prophets of old had foretold the event,
A Savior to all men on earth should be sent;
In eternity born from the father alone,
He must yet become man all our sins to atone.
When the time and the prophecies had been fulfilled
He selected a virgin, pure, sweet, undefiled;
From her should be born our dear Savior and Lord,
To redeem us and teach us God's own holy Word.
In Bethlehem, Juda, as prophets had said,
He was born, and on hay Mary made Him a bed.
Then she watched o'er her Son with a mother's sweet love,
Thanking God for this Wonderful Gift from above.

To the shepherds who out in the fields on that night
Were watching their flocks, there appeared a great light,
And the heavenly choir began sweetly to sing:
"Peace and joy to all men, praise to God the great King;
For unto you all has been born on this day
A Savior, God's Son, go in haste on your way
To Bethlehem, there you will find Him at rest
In a crib, in a stable, in swaddling clothes dressed."
Then they went without halting to Christ's lowly bed,
Where they found it all just as the angels had said,
And they went back rejoicing with many a word
Of praise for all wonders which they'd seen and heard.

Three wise men came also from far eastern clime
To visit the greatest of Kings of all time.
Though they traveled for miles o'er the desert's hot sand,
They were not dismayed, they would touch the King's hand.
They had seen His bright star and had followed it thence,
Brought Him presents of gold, myrrh, and sweet frankincense.
They were glad to give homage and gifts to the King,
And had traveled for days Him these presents to bring.
To the ends of the earth when the Christmas bells chime
These men will be praised who with faith so sublime
Came to worship and honor their King from on high
Whose star had shown brightest of all in the sky.

Let us also bring presents and praises to Him.
His life giving love for us never grows dim.
He gives us contentment, security, peace,
From sin, death, and devil He gives us release.
He will take us, if Him we have truly confessed,
To the mansions of glory prepared for the blessed.
Let us give Him our hearts, let us love and adore;
Let Him have highest place in our hearts evermore;
Let us pledge Him our lives, though at times we may fall,
Let us pledge Him our love and obedience in all.
Let us bring to Him gold, so that all may be reached,
And the gospel of Christ to all men may be preached.

— A. F. Gorder.

CHRISTMAS

Welcome that Star in Judah's sky,
That voice o'er Bethlehem's palmy glen:
The lamp, far sages hailed on high,
The tones that thrill'd the shepherd men:
Glory to God in highest heaven!
Thus Angels smote the echoing chord;
Glad tidings unto man forgiven!
Peace from the presence of the Lord!

— Old Cornish Carol.

BIBLE BIGOTRY

About twenty years ago, says one, passing the home where Thomas Paine boarded, one of the low windows was open, and seeing him sitting close by, I stepped in. Seven or eight of his friends were present, whose doubts and his own he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still; and he concluded by denouncing the Bible as the worst of books, and said that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools and knaves. Here he paused; and while he was replenishing his tumbler with his favorite brandy and water, a person asked Mr. Paine if he ever was in Scotland. The answer was, "Yes." "So have I," continued the speaker; "and the Scotch are the greatest bigots about the Bible I ever met. It is their school book; their houses and churches are furnished with Bibles, and if they travel but a few miles away from home, their Bible is always their companion; yet in no other country where I have traveled have I seen the people so comfortable and happy. Their poor are not in such abject poverty as I have seen in other countries. By their bigoted custom of going to church on Sundays they save the wages which they earn through the week, which in other countries that I have visited are generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch. You rarely find them in taverns, the watchhouse, almshouse, bridewell, or prison. Now, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case." This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied; so, without saying a word, he lifted a candle from the table and walked upstairs. His disciples slipped out one by one, and left the speaker and myself to enjoy the scene. — Christian Age.

THE DEVIL THE ONLY ENEMY TO BE HATED

Bless them that curse you (Lk. 6: 28.)

How can you do this? In no way better than by turning your eyes from the men who do you wrong, and fixing them on the wicked being who possesses them and urges them; on seeing how you can avenge yourselves, and cool your courage on him. He has not flesh and bones. He is a spirit. Therefore, as St. Paul says, it is not against flesh and blood that ye have to fight, but against that spirit villain above in the air, against the ruler of this dark, blind world.

If you see the true likeness of the devil, and know what his character is, give heed to all the commandments of God, one after another, and represent to yourself a suspicious, shameful, lying, despairing, abandoned, godless, calumnious man, whose mind and thoughts are all set on opposing God in every possible way, and working

woe and harm to others. Thus you may see the character of the devil.

The devil can indeed frighten, overwhelm, and kill, God alone can comfort and make alive. And that is His own prerogative and work. Therefore we do not know God at all unless we know Him as a Comforter of the wretched, troubled, and distressed, a Helper in need, who makes living joyful. The true knowledge of God is to know that God is not a devil, that is, an accuser, an enemy, but only, entirely, and simply God, that is, only a Savior.

We have more cause to rejoice than to mourn; for our hope is in God, who says, "*I live, and ye shall live also.*" But melancholy is born with us; so the spirit of melancholy, the devil comes and stimulates it; but the Lord our God lifts us up.

— Luther.

ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to mission. Here it is:

Those who believe that the world is not lost and does not need a Savior.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

— Ex.

CONFERENCE OF INSTITUTIONAL MISSIONARIES

State Institutions

About fifty public institutions, such as sanatoria, asylums, prisons, infirmaries, reformatories, etc., are located in the state of Minnesota. Thousands of patients are at these places — all in need of spiritual care. At some institutions a missionary devotes all of his time to the care of these bodily and spiritually sick people. He preaches to them, administers the Lord's Supper, instructs patients, some he baptizes, others he confirms, and strengthens the dying in their last hour.

At most of these fifty institutions of Minnesota, however, the pastor of our Synodical Conference living nearby cares for the inmates spiritually. Thus about forty pastors in Minnesota work at state institutions, besides caring for their own parishes. In this way thousands of patients are being supplied with the Bread of Life year in, year out.

Conference

These pastors and missionaries meet in conference once a year. They do this in order to have an opportunity to discuss problems and difficulties which arise in connection with their institutional work and to find best ways and means of meeting them; also to receive new strength and inspiration to carry on their work.

The conference this year was held at the end of October at Christ Lutheran Church (Rev. J. Deckmann), Minneapolis, Minn. The Rev. M. Abraham, Young America, presided and Rev. A. Frey acted as secretary. The time of the four sessions held was devoted to the discussion of two essays, hearing of reports, and answering questions of casuistry.

Essays

One of the essays discussed was read by Rev. Oswald Volz on: "The Status of the Soul During the Time Between Death and the Resurrection." This is a question which, seemingly, troubles many people, because missionaries are continually called upon to give an answer. As far as the negative side of this question is concerned we note that the Bible clearly tells us what will NOT happen to our soul after death.

- 1) Our soul will not be annihilated, that is, blotted out.
- 2) It will not be unconscious during that time.
- 3) It will not be on probation and given "another chance" before Judgment.
- 4) It will not be in purgatory and cleansed before entering heaven.
- 5) Nor will it gradually work its way upward to final perfection.

The Bible tells us, that:—

A. The soul of the wicked will be at a place of anguish, awaiting the terrible doom on Judgment Day when it will be re-united with the body and consigned to the place of never-ending torment.

B. The soul of the righteous will be at a place of unspeakable joy and happiness, awaiting the Morn of Resurrection when it will be re-united with its body and live always with Christ in heaven.

The other essay was read by Rev. W. Walther on "Divine Healing." Many people, like for instance, Mrs. Eddy, Price, Hixon, Bosworth, Aimee McPherson, etc., mix healing with religion. And patients often times at our public institutions also are inclined to follow them and to defend their teaching.

These "divine healers" claim more than Jesus and the Apostles claimed. Thousands of people died all around Jesus. He did not heal them. He healed and cured only to glorify God. He taught the truth and then illustrated it by a miracle, and did not stop short at healing only, but made the dead alive again. The same with the apostles. Paul was sick, and the Lord

did not heal him. Timothy was sick and St. Paul told him to take a remedy. His helper, Trophimus, the apostle had to leave behind sick at Melitus. None of the apostles could heal whenever and wherever they wanted to, but only to show the power of God where necessary.

In case of sickness God wants us to do two things:

- 1) We should use those means which He has given us, namely medicine and the physician.
- 2) We should take our trouble to the Lord in prayer and ask Him to take our cross from us, IF it be according to HIS will; if not, to help us bear it to our benefit and to His honor and glory.

Oswald Volz.

† **MRS. ISABEL HARDERS** †

On October 24, following an operation of October 21, Mrs. Isabel Harders, née Schmidt, widow of the late Rev. J. F. G. Harders of Apache mission fame, passed into the glory of which we do not yet know what it shall be like. We celebrated her triumph in the spirit of the words recorded 1 Joh. 3:2.3 at Glendale, Arizona on October 28. On the following day we laid her body to rest alongside of her husband and their son Knut at Globe, Arizona.

O. Hohenstein.

FROM OUR CHURCH CIRCLES

NOTICE

Our Northwestern Lutheran Annual as well as the **Gemeinde Blatt Kalender** have just been finished. One or both should be in every home in our synod. G.

Dakota-Montana Mixed Conference

The Dakota-Montana Mixed Conference will meet January 3 to 5, 1931 at Aberdeen, South Dakota, Pastor F. J. Graeber. Opening service 9:30 A. M.

Conditions: Dinners and suppers provided, find your own lodgings and breakfasts.

Please announce promptly to Pastor F. J. Graeber, 218 7th Ave., S. W., Aberdeen, South Dakota.

E. Schaller, Sec'y.

Fox River Valley Pastoral Conference

The Fox River Valley Conference will convene at Hortonville, Rev. G. E. Boettcher, on January 20-21, 1931.

Papers: Work and Life of Paul, G. A. Dettmann; What is the gift of the Holy Ghost according to Acts?, R. Gose; Ex. Hom. Treatise on Matt. 10:40-42, K. Toepel; Ex. Treatise on the Second Letter of John, R. Lederer; Ex. Hom. Treatise on Matt. 14:22-33, V. J. Siegler; The difference between excommunication and suspension, W. Pankow; Scripture proof of our doctrine of a divine call, G. E. Boettcher; The essential

parts of a funeral sermon, E. Redlin; Exegetical Treatise on Matt. 18:15-22, T. Sauer.

Sermon: R. Gose—L. Kaspar.

Rev. G. E. Boettcher requests early announcements.
F. A. Reier, Sec'y.

A Request

The Committee on Hymnology and Liturgics herewith issues a request for new and original English translations of the following German hymns: "Wie soll ich dich empfangen," "Auf, auf, mein Herz, mit Freuden," "O Haupt, voll Blut und Wunden," "Wie wohl ist mir, o Freund der Seelen," and "Befiehl du deine Wege." It is understood that all rights in the submitted manuscripts are surrendered to the committee which retains the privilege of rejecting all manuscripts if necessary, and, if translation is accepted, to make whatever alteration may be deemed advisable. The contributors should keep a copy of their translation as no manuscripts will be returned. Translations of the first and third hymns in the above list should be submitted no later than December 24, 1930; and, of the others, on or before March 1, 1931.

Prof. W. G. Polack, Chairman,
801 De Mun Ave., St. Louis, Mo.

Anniversary of Dedication

Sunday, November 30, the St. Paul's Ev. Luth. Congregation of Tess Corners, Town Muskego, Wis., celebrated the 25th anniversary of the dedication of their present church building. Speakers: G. Hoenecke, P. Burkholz, Jr., V. Brohm. E. W. Tacke.

Church Dedication

Cross Congregation, Rockford, Minn., observed the close of the church year by dedicating its new house of worship to the service of God.

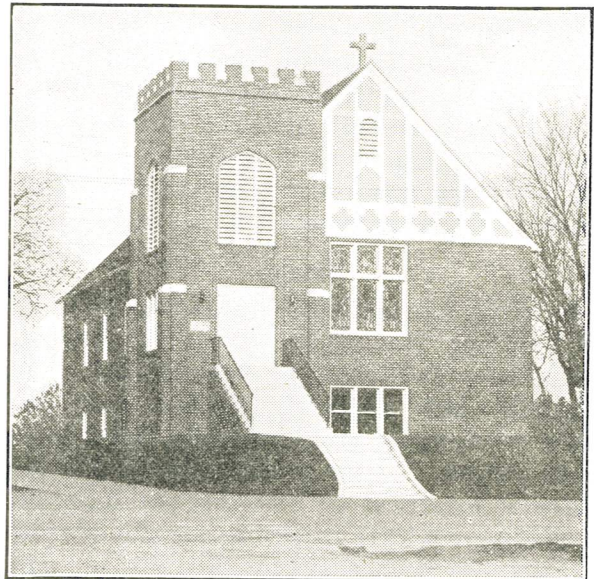
The dedicatory act was performed by the pastor of the congregation. The Rev. Wm. P. Pankow, Milwaukee, preached at the English morning services. The German service in the afternoon was conducted by Pastors C. G. Seltz of Howard Lake and Wm. P. Haar, Greenwood (Loretto), the former preaching the sermon, the latter taking the liturgy. In the evening another English service was held, in which Pastor O. P. Medenwald, Amery, Wis., preached, while Pastor W. P. Sauer, Buffalo, had charge of the altar service.

The choir of the congregation, the pupils of the Sunday School, and individual members of the choir enhanced the celebration with a number of appropriate selections. Director Louis Pingel, Watertown, Wis., served as organist at the afternoon service.

At noon the ladies of the congregation served about eight hundred guests in the Village Hall. The neighboring congregations participated in the celebration in such great numbers that the church could not hold the audiences that assembled for the three services, and that

in spite of the fact that with the aid of a microphone in the chancel and an amplifier in the basement the seating capacity of the church was just doubled.

Over a year ago Cross Congregation seriously considered repairing or remodeling the old frame church, which was far from new when, in 1906, it was bought



from the Christian Adventists. The outcome of the deliberations was to wreck the old church and build a new and larger one on the same lot.

The new structure, shown on the accompanying picture, is 33x64 feet large. It is of tile veneered with Twin City Pressed Brick in variegated colors.

The interior is beautiful in its simplicity and dignity. Floor, pews, pulpit, Hymn board, lectern, baptismal font, communion rail, altar, chancel chairs are all solid oak. The chancel furniture and a 1,500-pound Stuckstede bell are gifts from the Ladies' Aid Society. The electric light fixtures were furnished by the Young People's Society. A number of smaller gifts were made by individuals.

Above the low altar is a large plaster of Paris plaque of Leonardo da Vinci's *Last Supper*, artistically executed and richly decorated. Above the plaque is a stained glass window of Hoffmann's *Christ in Gethsemane*. All the windows in the auditorium are of high grade opalescent art glass and have painted emblems of appropriate Christian symbols.

Including the choir alcove, which is to the right of the chancel, the church will comfortably seat 250 adults.

The basement contains a social room 32x48 feet, a kitchen, toilets, closet, fuel room, and furnace room (with a Lennox Torrid Zone fan system hot air furnace).

Plans and specifications were drawn up by Mr. Hilding Ahrne, Minneapolis, architect for the Northwestern Lumbermen's Association. Mr. Axel Carlson of Buffalo was the general contractor. The excavating of the basement and the hauling of sand, brick, and tile was done by members of the congregation.

The total cost of the church, including its appointments, is about \$15,000.00, of which amount but a comparatively small sum remains as debt.

In April 1931 Cross Congregation will be twenty-five years old.
H. C. Nitz.

Fiftieth Anniversary of Wedding

On November 25 Mr. and Mrs. Fred Bartelt, members of St. John's Congregation of Lomira, Wis., celebrated their fiftieth wedding anniversary. The text of their pastor's address was 1 Sam. 7: 12. May the Lord our God abide with them with His grace and blessing in the future.
Rud. F. W. Pietz.

Twenty-Fifth Anniversary of Pastor

November 4, 1930, St. John's Congregation of Lanon, Wis., celebrated the 25th anniversary of the ordination of their beloved pastor, the Rev. Paul W. Kneiske. Quietly they planned a celebration and invited the members of the Eastern Conference to join them in praising God for His grace and manifold blessings. At 8 P. M. the congregation and friends assembled in the House of God. Pastor Kneiske was escorted into the church by the vestry. Pastor Wm. Mahnke officiated at the altar. The Rev. Herman Gieschen preached the sermon on Acts 26: 22-23.

Following the service the congregation and friends repaired to the school hall to enjoy a luncheon served by the ladies in honor of the occasion. The president spoke in behalf of the congregation and presented a purse as a token of their love and esteem. The Rev. H. Lange extended the felicitations of the brethren of Conference and presented a purse. At the close Pastor Kneiske responded with words of humble gratitude giving all glory to God.

May the Lord continue to bless Pastor Kneiske and his efforts and let him be a blessing to many!
A. S.

Installations

Authorized by President Wm. Nommensen the Revs. H. Pankow and J. G. Glaeser have installed Anton Look as pastor of St. Matthew's, Town Lincoln, Monroe Co., Wis., of St. John's Church, Shenington, Wis., and of St. Luke's Congregation of Town Knapp, Jackson Co., Wis., on Thanksgiving Day.

Address: Rev. Anton Look, R. R. 1, Warrens, Wis.

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On the 20th Sunday after Trinity the undersigned installed the Rev. Hugo H. Hoenecke as pastor of St. John's Lutheran Church at Sturgis, Mich.

J. Gauss, President.

* * * * *

Authorized by President A. J. Zich, the undersigned on the second Sunday in Advent installed the Rev. H. A. Kuether as pastor of St. Paul's Congregation, Town Herman, Sheboygan Co., Wis.

Address: Rev. H. Kuether, Route 1, Box 99, Sheboygan Falls, Wis.
W. F. Schink.

Change of Address

Rev. Edm. Reim, R. R. 8, Fond du Lac, Wis.

MISSION FESTIVALS

Thirteenth Sunday after Trinity

Flint, Mich., Emanuel's Church, B. J. Westendorf, pastor. Speakers: W. Arndt, M. Schroeder, E. Wenk. Offering: \$88.77; Ladies' Aid, \$61.25; total, \$150.02.

Fourteenth Sunday after Trinity

Fox Lake, Wis., Edm. C. Reim, pastor. Speakers: Prof. E. E. Kowalke, A. Engel, G. Pieper. Offering: \$155.50.

Fifteenth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: R. Schierenbeck, H. A. Scherf, W. H. Bouman. Offering: \$405.35.

Doylestown, Wis., St. John's Church, A. L. Mennicke, pastor. Speakers: V. A. W. Mennicke, G. W. Fischer, Mr. Samuel A. Miller. Offering: \$289.26.

Sixteenth Sunday after Trinity

Lemmon, So. Dak., St. Luke's Church, D. F. Rossin, pastor. Speaker: W. T. Meier (German and English). Offering: \$90.55.

Shadehill, So. Dak., Mission Station, D. F. Rossin, pastor. Speaker: R. J. Palmer. Offering: \$20.00.

Fountain Prairie, Wis., St. Stephen's Church, A. L. Mennicke, pastor. Speakers: G. Stern, O. W. Koch. Offering: \$76.00.

Seventeenth Sunday after Trinity

White Butte, So. Dak., Redeemer Church, D. F. Rossin, pastor. Speakers: H. Wackerfuss, W. Schmidt. Offering: \$43.38.

Eighteenth Sunday after Trinity

Fall River, Wis., Trinity Church, A. L. Mennicke, pastor. Speakers: C. Thusius, E. Reim. Offering: \$56.78.

Kenosha, Wis., Friedens Church, Carl H. Buenger, pastor. Speaker: W. H. Pifer. Offering: \$353.45; Mission Sewing Society, \$50.00; School Children, \$32.22; total, \$435.67.

Milwaukee, Wis., Divine Charity Church, J. G. Jeske, pastor. Speakers: Ph. Lange, E. W. Hillmer. Offering: Congregation and Sunday School, \$210.00.

St. Paul, Minn., St. James Church, Carl F. Bolle, pastor. Speakers: Prof. K. Schweppe, Paul C. Bast. Offering: \$160.00.

Nineteenth Sunday after Trinity

Detroit, Mich., Mt. Olive Church, H. C. Arndt, pastor. Speakers: H. C. Arndt, B. Westendorf. Offering: \$51.92.

Baraboo, Wis., St. John's Church, H. C. Kirchner, pastor. Speakers: R. Lederer, M. Glaeser. Offering: \$341.09.

Toledo, Ohio, Apostles' Church, R. C. Timmel, pastor. Speakers: J. Zink, J. Nicolai. Offering: \$238.00.

Hurley, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speakers: A. H. Handrich, G. C. Marquardt. Offering: \$89.19.

Mercer, Wis., Zion Church, G. C. Marquardt, pastor. Speaker: G. C. Marquardt. Offering: \$16.72.

Twentieth Sunday after Trinity

Grafton, Nebr., Trinity Church, W. A. Krenke, pastor. Speakers: R. Vollmers, Theo. Droegemueller, J. Timken. Offering: \$115.00.

Twenty-first Sunday after Trinity

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: D. Metzger, E. Wenk. Offering: \$147.18.

ITEMS OF INTEREST

WITTENBERG FESTIVAL SERVICE BROADCAST

Germany and Central Europe heard a Lutheran Reformation service by radio on November 2, when the congregation at Wittenberg broadcast its entire festival program. The sermon was delivered by Prof. Schoettler of Magdeburg, general superintendent of the district in which Wittenberg belongs. The liturgy followed closely upon the custom of the church of 400 years ago when the service was enhanced with the use of Bach music.

STRIVES FOR INCREASED MEMBERSHIP!

Before the war "The Association for Free Thought and Cremation," the organ of free thought among the proletariat of Germany, confined its activities to criticism of the Bible and enthusiastic propaganda for cremation. During the years following the war it has turned its efforts toward inciting the masses to leave the churches. As a result of this systematized attack, more than 300,000 members withdrew from the church in the years 1919 and 1921. The expansion of the doctrines of atheism and the combatting of all religion are the chief objects of the Association at the present time. Originally philosophical in character and not connected with any political party, the organization has developed into a federation of proletarian free thinkers, atheism being conditional to membership. Nevertheless, attempts are made to imitate festivals, customs and welfare institutions of the church! Christmas is celebrated as the festival of the return of the sun, confirmation is replaced by initiation, marriages are solemnly concluded, kindergartens are created, nurses are trained, and an attempt is made to carry on work in prisons of the same type as that undertaken by Christian ministers.

The aim of the organization is the winning of political power and authority. At the present time its membership totals more than 700,000.

THE SYNAGOGUE WHERE JESUS PREACHED

One of the most interesting restorations yet undertaken in the Holy Land is that of the synagogue in the long-ruined city of Capernaum — the building where Jesus began His preaching mission, as the Gospel tells us, and delivered one of the most powerful sermons of His career.

For over nineteen hundred years the very situation of such an important Bible city as Capernaum has been in dispute. Until recently no one knew for certain where the city stood in which Jesus made His home after the men of Nazareth had rejected Him.

Two sites have been pointed out: Minyeh, which lies about halfway up the western shore of the Sea of Galilee, and Tell Hum, near its northern end. At the former place there is a mass of ruins covering a space of several acres. At Tell Hum there are similar ruins extending for a distance of nearly half a mile and over a quarter of a mile in width. Authorities were divided as to which of these two places was Capernaum.

As the result of excavations carried out by the late Dr. Pere Orfali, archaeologists are agreed that Tell Hum is the site of ancient Capernaum. Dr. Orfali, who unfortunately lost his life in a motor car accident recently, was rector of the Franciscan School of Archaeological Research and president of the Palestine Oriental Society.

He not only laid bare a large portion of the ruins at Tell Hum, but made an exhaustive study of the site. He found the remains of a first-century building in the Roman-Corinthian style, which is now accepted by many scholars as the syna-

gogue built by the centurion of the gospels and the one in which Christ preached.

The position of the stones would indicate that the synagogue was destroyed by an earthquake.

It was largely composed of white limestone, resembling marble, and is about seventy-five feet long and fifty-four feet wide, the outer walls being built of very large blocks of stone. On the south side, facing the lake, it had three entrances.

The bases of the columns are still intact, though the pillars themselves have fallen. The latter were adorned with beautiful capitals, and the lintels were profusely ornamented.

Among the ruins was discovered a large block of stone with a pot of manna carved on its face. It was, perhaps, this very picture that led Jesus to utter the memorable words, "Your fathers did eat manna in the wilderness."

On another stone there is a quaint design in relief of what is believed to be a representation of the Ark of the Covenant.

None of the stones of which the synagogue was built would appear to have been removed, and it has now been decided to reconstruct it as it originally stood. Dr. Orfali, in fact, undertook to carry out this task, but his sudden death delayed the work. It has now been resumed, and in a short while tourist and scholar will be able to stand in the very building in which Christ addressed the people.

The region around the site of Capernaum and the beautiful Lake of Galilee is most intimately bound up with the life of Jesus. It was from this part of the Holy Land that the majority of His disciples came — the men who later started Christianity on its conquest of the Roman world.

Many readers of the New Testament think that the disaster which centuries ago laid the great city of Capernaum in ruins was a fulfillment of the prophecy Jesus made when He said: "And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell."

Capernaum, it will be remembered, was the city which rejected Jesus and His works. — Clipping.

BOOK REVIEW

Pleasant Pastime. Outline Pictures for Coloring with Stories for Children. By Marian Poppen Athy. The Lutheran Book Concern, Columbus, Ohio. Price: 30c.

Here is a novelty for the child. The stories are easily grasped, the added employment of coloring the pictures as directed will help to fix the story in the child's mind. G.

The Delightful Road. A Brave Man's Story. By G. L. Wind. Price: \$1.50. Concordia Publishing House, St. Louis, Mo.

The author of "The Land of Sunny Days," "The Pride of Graystone," and "Rex Amoris," is well known among our people, and this his latest book "The Delight Road" will surely furnish 'delightful' reading. J. J.

Lutheran Annual 1931. Price: 15 cents. Concordia Publishing House, St. Louis, Mo.

KFUO Tract No. 13. Prayer — Its Use and Abuse. By Walter A. Maier.

No. 14. Trifling With Life's Trifles.

No. 15. Courtship.

No. 16. Weddings — and What They Should Be.

Each 5 cents, \$1.20 per hundred. Concordia Publishing House, St. Louis, Mo.

Into All the World. The Story of Lutheran Foreign Missions specially prepared for Mission Study Classes. By W. G. Polack, Concordia Seminary, St. Louis, Mo. Price: \$1.00. Concordia Publishing House, St. Louis, Mo.

WEST WISCONSIN DISTRICT

October, 1930

Rev. A. Berg, Sparta	\$ 131.50
Rev. Wm. Baumann, Neillsville	38.10
Rev. Wm. Baumann, Neillsville	533.67
Rev. J. W. Bergholz, Onalaska	125.00
Rev. J. W. Bergholz, La Crosse	200.00
Rev. A. C. Dornfeld, Marshfield	53.00
Rev. F. F. Ehlert, Eitzen	203.05
Rev. Gust. Fischer, Wausau	66.71
Rev. Gust. Fischer, Schofield	208.39
Rev. J. Gamm, La Crosse	1,200.00
Rev. Henry Geiger, Randolph	52.98
Rev. J. Glaeser, Tomah	63.73
Rev. H. W. Herwig, Oconomowoc	56.15
Rev. O. E. Hoffmann, Beyer Settlement	74.00
Rev. O. E. Hoffmann, Iron Creek	27.00
Rev. O. E. Hoffmann, Poplar Creek	26.00
Rev. L. C. Kirst, Beaver Dam	645.83
Rev. Theo. Kliefoth, Oak Grove	105.65
Rev. J. Klingmann, Watertown	742.68
Rev. O. Kuehl, Green Valley	27.74
Rev. O. Kuehl, Rozellville	63.26
Rev. Phil. Lehmann, Hubbleton	60.25
Rev. Phil. Lehmann, Richwood	59.38
Rev. Theo. H. Mahnke, Cataract	82.39
Rev. G. C. Marquardt, Hurley	19.80
Rev. A. L. Minnecke, Fall River	56.78
Rev. A. L. Minnecke, Doylestown	289.26
Rev. P. Monhardt, South Ridge	46.50
Rev. Theo. J. Mueller, La Crosse	174.93
Rev. M. J. Nommensen, Juneau	287.82
Rev. A. W. Paap, Johnson Creek	429.25
Rev. Aug. Paetz, Friesland	134.00
Rev. J. M. Raasch, Lake Mills	339.26
Rev. E. C. Reim, Fox Lake	152.55
Rev. A. W. Sauer, Winona	1,230.17
Rev. Chr. Sauer, Ixonia	74.00
Rev. H. C. Schumacher, Brodhead	25.40
Rev. H. C. Schumacher, Milton	137.50
Rev. F. E. Stern, Watertown	70.00
Rev. Max Taras, Lebanon	40.00
Rev. G. M. Thurow, Waterloo	680.00
Rev. Aug. Vollbrecht, Fountain City	258.00
Rev. R. F. Wolff, Cold Spring	34.50
Rev. R. F. Wolff, Cambridge	58.88
Rev. W. E. Zank, T. Deerfield	203.00
Total Budgetary	\$9,588.06

November, 1930

Rev. A. Berg, Sparta	\$ 39.20
Rev. C. E. Berg, Ridgeville	10.71
Rev. C. E. Berg, Ridgeville	112.41
Rev. J. B. Bernthal, Ixonia	125.28
Rev. Gerh. Fischer, Mosquito Hill	39.00
Rev. Wm. Fischer, Merrill, R. 1	27.00
Rev. Wm. Fischer, Wausau, R. 1	44.81
Rev. E. C. Fredrich, Helenville	47.41
Rev. P. Froehлке, Winona	398.38
Rev. H. Geiger, Randolph	177.98
Rev. J. G. Glaeser, Tomah	129.41
Rev. J. G. Glaeser, Warren	4.93
Rev. M. Glaeser, Wonewoc	55.00
Rev. M. Glaeser, Hillsboro	13.25
Rev. J. F. Henning, Bloomer	242.10
Rev. H. W. Herwig, Oconomowoc	25.00
Rev. M. J. Hillemann, Marshall	50.00
Rev. R. C. Hillemann, Eau Claire	47.02
Rev. R. C. Hillemann, Waverly	9.63
Rev. R. C. Hillemann, Plum City	43.68
Rev. O. E. Hoffmann, Poplar Creek	7.75
Rev. P. Janke, Fort Atkinson	700.62
Rev. F. Kammholz, Rib Lake	34.00
Rev. F. Kammholz, T. Greenwood	3.45
Rev. L. C. Kirst, Beaver Dam	98.10
Rev. Theo. Kliefoth, Oak Grove	21.28
Rev. J. Klingmann, Watertown	941.30
Rev. E. E. Kolander, Marathon	46.50
Rev. R. P. Korn, Lewiston	102.00
Rev. G. O. Krause, Stetsonville	11.00

Rev. H. Kuckhahn, St. Charles	34.25
Rev. O. Kuehl, Green Valley	7.86
Rev. O. Kuehl, Rozellville	21.91
Rev. F. W. Loeper, Whitewater	251.63
Rev. Wm. Lutz, T. Summit	65.00
Rev. Wm. Lutz, New Lisbon	115.50
Rev. Wm. Lutz, Mauston	176.50
Rev. Theo. Mahnke, Cataract	14.62
Rev. Theo. Mahnke, Little Falls	3.73
Rev. G. C. Marquardt, Mercer	16.72
Rev. G. C. Marquardt, Hurley	89.19
Rev. J. Mittelstaedt, Menominee	160.90
Rev. P. Monhardt, South Ridge	80.50
Rev. G. E. Neumann, T. Rib Falls	4.20
Rev. G. E. Neumann, T. Stettin	8.50
Rev. G. E. Neumann, Rib Falls	35.62
Rev. Wm. Nommensen, Columbus	181.60
Rev. E. J. Otterstatter, Tomahawk	24.98
Rev. E. J. Otterstatter, Spirit	10.93
Rev. E. H. Palechek, Chaseburg and T. Hamburg	150.00
Rev. H. A. Pankow, St. Peter's, Tomah	38.41
Rev. E. E. Prenzlow, Cornell	14.25
Rev. E. C. Reim, Fox Lake	34.00
Rev. Chr. Sauer, Ixonia	37.50
Rev. H. Schaller, Medford	47.43
Rev. J. H. Schwartz, West Salem	157.72
Rev. F. H. Senger, Bruce	5.25
Rev. F. H. Senger, Rice Lake	11.00
Rev. F. E. Stern, Watertown	409.88
Rev. E. Walther, Wisconsin Rapids	178.78
Rev. F. Weerts, Cambria	150.00
Rev. A. Werr, Ridgeway	24.40
Rev. A. Werr, Wilson	17.34
Rev. L. A. Witte, Kendall	93.00
Rev. L. A. Witte, Dorset Ridge	14.06
Rev. H. R. Zimmermann, T. Lincoln	77.15
Rev. H. R. Zimmermann, Buffalo City	3.90
Rev. H. R. Zimmermann, Cochrane	13.15

Budgetary	\$6,359.56
Non-Budgetary	30.00
Total for November	\$6,389.56

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. M. A. Braun, Herrick, General Administration	\$ 4.52
Rev. Im. P. Frey, Hoskins, Indians \$10, Home \$40, Negro \$4, Widows \$34.92, from N. N. for Negro \$5, Widows \$5, Indian Child \$35	133.92
Rev. Im. P. Frey, St. Paul's, Stanton, General Missions	32.00
Rev. E. J. Hahn, Naper, General Administration	13.58
Rev. E. A. Klaus, Stanton, Educational Institutions (Permanent Accretions)	37.24
Rev. A. Schumann, Garrison, General Institutions \$35.07, Student Support \$7.57, Widows \$8.25	50.89
Rev. W. H. Siffring, Brewster, Orphanage at Fremont \$8.37, at Watertown \$8.37	16.74
Rev. H. H. Spaude, Surprise, Student Support \$11.25, General Support \$16.50	27.75
Rev. V. Winter, Long Valley, General Missions	12.25
	\$ 328.89
General Administration	\$ 18.10
General Institutions	35.07
General Institutions (Permanent Accretions)	37.24
General Student Support	18.82
Indian Mission	10.00
Indian Child	35.00
Home Mission	40.00
General Missions	44.25
Widows	64.67
Negro Mission	9.00
Fremont Orphanage	8.37
Watertown	8.37
	\$ 328.89

Norfolk, Nebr., December 3, 1930.

DR. W. H. SAEGER.

Christlicher Hauskalender für 1931

Abreißkalender für das christliche Haus.
(Importierte Originalausgabe.)



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand die Himmelfahrt Christi in prachtvoller Lithographie. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c, franko.

DAY BY DAY WITH JESUS

A CALENDAR FOR FAMILY AND PRIVATE DEVOTIONS
EDITED BY PROF. W. H. T. DAU, D. D.



O come, let us worship! Ps. 95, 6.
You have often heard this cry of a worshipper two thousand years ago.

The DAY BY DAY WITH JESUS Calendar reiterates this call to prayer in the family circle and in the solitude of your private room.

Fifty-three active church workers have joined in producing the 1931 edition of the Calendar.

The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. (LARGER THAN MANY BOOKS.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verse and suggested Bible Readings for every morning and every evening of the year.

The back shows the picture "Christ and the Rich Ruler" in finest Chromo-Lithography.

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- Phases of the Moon.
- Flower and Birthstone of the Month.
- A Scripture Verse for Every Day.
- Golden Texts for Sunday School Lessons.

TO ALL LUTHERANS

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

Price: Single copies 30c; 4, \$1.00; 12, \$3.00.

The Scripture Text Calendar may also be had in German, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Gemeindeblatt = Kalender (Wisconsin = Synode)
Einzeln 15c.

Amerikanischer Kalender (Missouri = Synode)
Einzeln 15c.

Evangelisch = Lutherischer Hausfreund = Kalender
von M. Willkomm. Preis: 20c.

Northwestern Lutheran Annual (Wisconsin Synod)
Price: Single copies, 15c

Lutheran Annual (Missouri Synod)
Price: Single copies, 15c