

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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Rev C Buenger Jan 17
65 N Ridge
Kenosha Wis

IMMANUEL



Immanuel — God with us!

The Lord had promised this by the mouth of His prophet Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Virgin Mary had received the announcement: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." And now the shepherds on the fields of Bethlehem hear the glad tidings: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

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

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

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

"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."

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Immanuel — God with us!

Shall we still dread God's displeasure,
Who to save
Freely gave
Us His dearest treasure?

To redeem us, He hath given
His own Son
From the throne
Of His might in heaven.

Immanuel — God with us!

"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

Then "Fear not," but join in the angels' song of praise; "Glory to God in the highest, and on earth peace, good will toward men."

Hasten mortals, to adore Him;
Learn His name and taste His joy;
Till in heaven ye sing before Him;
Glory be to God most high!

Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory,
Till it cover all the earth.

Immanuel — God with us!

J. B.

COMMENTS

A Ray of Light Never within modern times has humanity looked forward to the blessed Christmas season with greater hopes and greater expectations. As this is written war-ridden Europe flashes us the message that peace is a possibility. Germany is offering peace upon what is generally conceded to be a very reasonable basis. Its people have made no secret of the fact that they desire peace. The most severe censorship in other countries has been unable to hide the fact that the peoples of all other belligerent nations desire peace no less. The warmakers, those interested for reasons of personal gain or prestige to continue the war, are not entitled to speak for those countless millions that are bearing the heavy burden of sacrifice in blood and treasure.

Will these pleading voices be permitted to exert their influence for a cessation of bloodshed? Our hopes and desires may be the cause of undue expectations. We may underestimate the measure of human pride and greed that prefers untold suffering and misery to an equitable solution as matters now stand. The decision seems to rest with one nation—England, AND WITH GOD. Has the Lord decreed that the chastisement is sufficient unto the ends He has determined to reach? In the conduct of England we shall read the answer. The expressions from our own countrymen on the day the first messages reached our shores filled us with mingled emotions. Our greatest men, in spite of the wearying repetitions about humanitarian ideals throughout the course of the war, have nearly invariably voiced their opinions on the possible peace in terms anything but humanitarian. We read of their fears and hopes for their investments, of their fears for the economic and industrial welfare of our war-inflated business. We read of their tender regard for the sentiments of this or that belligerent. If the belligerents themselves are no more humanitarian than our neutrals, then hope of peace must be deferred until another Christmas will follow another year of battle and strife. And we read from the pen of a self-appointed leader of religious thought an expression as strange and startling as some of the others were cruel and callous. Dean Shailer Matthews, of the divinity school of the University of Chicago, said: "If a peace conference is held, it is hoped it will include representatives not only of the neutral nations, but also of organized Christianity, the women, and labor." Has Christianity been at war? Are women a separate race? Is labor not now an integral part of every great government? Is this the muchvaunted spirit of progress that seriously proposes these half-baked idiocies as a practical solution to problems which are the result of the national development of centuries? American Christianity is making itself ridiculous. It is forever obscuring its plain duty by reaching out into everybody else's business and never attending to its own. It is willing to trade off the imperial realm of its spiritual kingdom for the mess of pottage of political influence. In general, upon reading the expressions of "leading churchmen" on the probability of peace, we were devoutly thankful that these gentlemen were to have no voice in the matter; no one can bungle a job that requires a firm hand and a sound mind more thoroughly than the American churchman with his hopelessly befuddled views of the sphere of Christian activity. We persist in our hope that God has had mercy on bleeding Europe and will guide the hearts of the men responsible to their nations into thoughts and acts that will lead to a speedy and lasting peace. We base our hope on the conviction that God guides all things on earth, that He in His mercy can

alone bring about so desirable an end. H. K. M.

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Funston and Revivals For some time there has been a little tempest in a little teapot on the Mexican border. This time Villa was not the cause. The facts seem to be that a Rev. Dr. Gambrell, acting as secretary of a Baptist convention, inspected the military camps on the border. He decided to hold revivals with the soldiers and for that purpose needed the consent of the commander, Major-General Frederick Funston. The General refused permission, and perhaps taken aback by the unusual request, made a more extended reply than public men customarily make in disposing of petty annoyances. He said something about the soldiers not being in more need of improvement than other citizens. Then Dr. Gambrell poured out the vials of his wrath and seared the atmosphere with his heated arguments about the unfairness of military rule in this land of the free. Baptist conferences were induced to pass formal resolutions of disapproval and General Funston was bombarded with more letters than he had time to read, protesting about one or the other statement made during the course of the affair. Of course, Funston's order stood. And why shouldn't it? Just because American citizens are under military rule when in the service of their country they cannot be considered at the command of any other American citizen who happens to desire their enforced attendance at his own particular kind of religious services. Revivals, said Funston in disposing of the affair in a final letter, were taken by him to mean the sort of service that we usually associate with that term; an emotional, protracted, rather disorderly and noisy gathering. Even if some soldiers would be willing to have that sort of thing, how could order be maintained? How could the complaints of other soldiers be met, who would protest against the upheaval caused in their camp-life? Rather goodnaturedly Funston closes his letter by addressing Dr. Gambrell directly and saying: "Now let us be perfectly honest. Is it not a fact that you were badly put out because I could not let you have your way about conducting revivals in the camps and that you said to yourself: 'Why, the idea of that obstinate little cuss not letting me do as I please and presuming that he knows more about what soldiers like than I do. I will warm his jacket and make it just as disagreeable for him as I can.' If you will acknowledge that, I shall acknowledge that you succeeded and everybody ought to be happy." It was a controversy that need not have arisen if the good Dr. Gambrell had showed half as much common sense as General Funston.

H. K. M.

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Does the Lodge Oppose the Church? Does the lodge oppose the Church? Against the emphatic denial of many lodge

members, we assert that it does. We do this without casting any reflections on the honesty of those who declare that they have never found any opposition to the Church in the lodge; they simply do not understand. When we say against the Church, we are not thinking of the Lutheran church, or of any other particular Christian body, but of the One Holy Christian Church, the Kingdom of Christ, outside of which there is no salvation. This is composed of all believers in Christ. It is founded on the Gospel. Without the Gospel there is no Church. He who denies the Gospel is attacking the foundation of the Church. But the Gospel is the announcement of the grace of God in Christ Jesus: "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. The Gospel teaches Christ as the only Savior: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. Whoever believes and teaches that a man can be saved without Christ is an enemy of the Gospel and, consequently, of the Church. He is opposing Christ and destroying souls.

And that is what the lodge does, every lodge, not only the Masonic. We have before us a report on the latest memorial service of the Elks of Milwaukee. The Hon. W. D. Bartholomew of Chicago spoke. Here are a few of his utterances: "We are setting up material here for our future dwelling. A smile, a word of encouragement to an unfortunate brother, or a step taken to aid another, all are material to build up our future dwelling. We have a mission to perform, my brothers. Our departed brothers have performed their duties and have gone to their perfect rest." * * * "Let us be of some service to our loved ones and brothers so that you may say safely 'when the roll is called yonder, I'll be there.'" Salvation by works, pure and simple. A salvation without Christ. Lest the matter remain doubtful, Rabbi Samuel Hirshberg delivered the invocation. Here the Elks have made a confession of their faith, a faith that contradicts the Gospel; are we, therefore, wrong in saying that the lodge of Elks opposes the Church? J. B.

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A Sad Condition A sad condition is revealed by a story the Lutheran Church Work and Observer tells:

"A Lutheran pastor recently recited to us the following incident: Before the ministerial association of his city he read a paper on "Justification by Faith." He was the only Lutheran minister in the company; the rest belonged to various other communions. After the reading of the paper, he was taken to task for teaching that man is justified by faith **alone**. The other ministers believed in justification by faith, but not by faith **alone**. Presently, when he succeeded in getting the floor, he said he wanted to know where the association

stood; and, therefore, he asked the question, "How many of you accept the doctrine of justification by faith alone?" Not one of them responded. There was either very hazy theological thinking in that association (with the exception of the Lutheran pastor), or else many of the members had gotten over upon Roman Catholic ground—that men are justified partly by faith and partly by works. Is it not time to celebrate the Reformation by a republication and advocacy of its cardinal doctrines?"

We are glad to learn that the Lutheran pastor in question is clear on the doctrine of justification and that he made a good confession before that ministerial association. May we assume that he is not a member of it, but was present on that occasion merely as an invited guest? If this should not be the case, we fear his theological thinking is, in some matters at least, nearly as hazy as that of the other members of the conference. He would still have to learn with whom we may hold religious fellowship. J. B.

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Roman Catholic Instruction Archbishop Mundelein of Chicago has inaugurated what must be termed a reform for his diocese.

There is to be a course of doctrinal lectures covering a period of five years. Every year there will be fifty-two lessons, one for every Sunday. They are to be held in the same order in each church of the diocese so that any parishioner may keep in line by attending the lecture in any town in which he happens to find himself on a Sunday. The first year will cover the Apostles' Creed. In a church where doctrinal preaching is at a premium, this must be termed a distinct advance. But judged in the light of past experiences, the course will be utilized to establish the dominance of the church more firmly. Catholicism has sometimes felt its hold on its people in America slipping; in our mixed population the priest, though not lacking in effort, rarely succeeds in occupying the position of first counselor to his people in all their affairs, as he does in other more solidly Romanist communities. Sound preaching would be as doctrinal and as instructive as any other system, probably more so. This course, leaving the preaching as unsatisfactory as before, will be no more than a training school in the imperial Romanist idea. In another way it is just as well to be warned of a danger that lurks in this lecture course. Many never think of going to mass with their Romanist friends, but, of course, a lecture is something different. You can always get people to go to a lecture. In that way this course may be utilized for propaganda purposes very shrewdly. Especially in the many cases of prospective mixed marriages the non-Catholic party may be induced to go once or twice and then the opening is made for the practicing of all those wiles which are resorted to in proselyting. We have begun to admire the resourcefulness of Archbishop Mundelein in doing

things that disarm the criticism of backwardness, with which the average American Christian ignorantly attacks the Roman church. Mundelein is very apt at making apparent concessions to progressivism such as school reforms, this lecture course, establishment of prohibition societies, exacting of the pledge of five years' total abstinence from his clergy, and the like. Those that never understood the real power and danger of Rome, that ignorantly considered themselves far superior to Rome in modern ideas, must concede that by taking these steps Mundelein is making their criticism pointless. But with those that know the soul of Rome all these efforts are but confirmatory of the great cleavage which must ever be between Romanism and the Gospel Church. Perhaps our Lutherans, many of them utterly un-Lutheran in their superficial way of disposing of the Roman question, will be led into the right channels of judgment of this question by the Reformation lore which the coming year will bring us from many sources. We do not doubt that the Chicago bishop had the anniversary of the Reformation in mind when he ordained this lecture course, feeling the necessity of exerting a counterinfluence to offset the power of truth which will come with Reformation discussions.

H. K. M.

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A Fine Tribute The editor of a daily paper displays sound judgment when he pays a Lutheran minister, recently deceased, this fine tribute: "A clergyman of Fostoria whose death was announced yesterday had several attributes that distinguished him in the community. At the time of his resignation a few weeks ago on account of declining health, he was the oldest Fostoria clergyman in point of service if not in age. He was beloved by his flock and generally respected in the community. Like some other clergymen of the city he labored for the people who employed him and permitted the city officers to run the city for which they are paid. He meddled with nothing outside his own sphere. There was religion in his church but no politics. He never set out to make the town better against its will and without its invitation, but he made his own people better, and by example elevated and inspired others. He had his own work and he attended to it. It was a high and exacting work and he had no time or inclination to try to attend to other business. He was a success. There are others like him. There are others who have not learned his simple secret."

J. B.

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Mark This Item Mark this item, taken from the Western Christian Advocate, and read it again just before you make your contribution to the Jubilee collection, which is to be divided equally between the Pension Fund and the Church Extension Fund. You may not be able to give as much as they

gave, but you can show the same spirit in giving according to your means.

The Methodist Church is determined to provide for its retired ministers. Gifts aggregating one million six hundred thousand dollars were reported by Dr. Joseph B. Hingeley, secretary of the Board of Conference Claimants, at the annual meeting, held recently in New York City. In his report he said he had received a check for \$450,000 in part payment of the bequest of Mrs. Ellen S. James, of New York, who gave \$850,000 to the board, the largest single gift the church ever received for benevolent purposes. Mrs. James also gave \$150,000 for retired missionaries. Announcement also was made that a Detroit automobile manufacturer, whose father never was paid more than \$800 a year as a Methodist minister, had given \$660,000 to the Michigan \$1,000,000 fund. The name of the donor was withheld.

J. B.

CONFESSION

The festival of Christmas is at hand, a season of rejoicing for all men. None know its deep meaning and take the joy it brings to their hearts except they have before come to know the sore need and distress which God's Christmas gift is meant to take away. It is therefore to this season that the prophet's words apply: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Is. 12. When the Savior was born, the heavenly host sang: "on earth peace"; when He was about to ascend into heaven He said to His disciples: Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them and saith unto them, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them." The Son of God was born a man that He might suffer and die for our sins; Bethlehem and Golgatha are alike significant to His people. They "rejoice in the Lord alway," for in Him have they forgiveness, even more, He has given His people power and authority to pronounce forgiveness. It is this gift of the Savior which we enjoy and apply in Confession.

Our Catechism says: "Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven." If we take into consideration the circumstances under which the Savior conferred the power of absolution on His church, we will be guarded

against the errors regarding confession into which many have fallen. In John 20 we may read a detailed account bearing on this subject. The Savior suddenly appeared in the midst of His assembled disciples with the greeting: "Peace be unto you." When He had said so, He "showed unto them His hands and His side." The peace He pronounces is thus brought into intimate connection with the price by which it was purchased—His suffering and death, and the seal which His appearing as the living Lord attaches, His resurrection. His Passion and Resurrection are to assure them that now peace is theirs, He is sent of the Father to bring peace. He repeats His greeting and then continues: "as my Father hath sent me, even so I send you." Conferring on them the Holy Ghost, He concludes: "Whose soever sins ye remit, they are remitted unto them." By virtue of His finished sacrifice, the risen Lord imparts peace and exalts His church to be a messenger of peace to a sinful world and one of the things she is to hold and dispense is the forgiveness of sins: that is a part of her ministry of peace. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into His marvelous light." 1 Pet. 2: 9.

But on whom is the church to exercise this power? Jesus said: "As my Father hath sent me, even so I send you." The Savior tells us to whom He is sent: "The Lord hath annointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord to comfort all that mourn." The Savior brought forgiveness to the meek, the brokenhearted, them that mourn. The risen Lord impressed this on His disciples ere He sent them forth. "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that **repentance and remission of sins** should be preached in His name among all nations." Repentance and forgiveness ever go together and that is the manner in which the first disciples wrought. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." Acts 5: 31.32. "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10: 43. It is in the very nature of the gift and the manner of its bestowal that it leaves the impenitent, the unbelieving empty-handed. Thus the church, while it turns away the manifestly impenitent from absolution, need not fear that in the case of the secretly unworthy it is misapplying a priceless gift.

By bearing in mind the source from which the power

of absolution is sprung and the purpose for which it is conferred, the church must ever regard its exercise as a part of the ministry of the Gospel and will thus be safeguarded against the many abuses to which confession has been subjected. The false doctrines regarding this institution of our Savior are many and vary greatly. Some have made it, what it was least intended to be, an implement of torture to be applied at will to the souls and consciences of sinners: they have asserted that it was not given to the church as a whole but to a class, the priesthood; they have declared that confession must be at stated intervals; they have maintained that all sins must be confessed and that absolution extends only to such as are mentioned; they have made confession a meritorious act and imposed penances for the sins confessed. All these, and other, abuses, on which we cannot enter here, are plainly contrary to the word and spirit of the Prince of Peace who intended Confession and Absolution for the comfort and consolation of the repentant sinner.

It is hardly necessary to add that where the power conveyed to the church is used aright it is a fountain of comfort for the sorrow-laden. It may be used privately between man and man where one brother has offended another; it may be employed between a member of the flock and his pastor; it may be used publicly in open confessional service: wherever it is applied in the spirit and intent of Him who gave it, it is alike powerful. General Confession is the form most observed in our time, though it is well to remember that if any be burdened with special and grievous sin, where private consolation were a special comfort, nothing is to hinder him from seeking the same with the appointed Minister of the Word.

Confession, in whatever form it be practiced, can profit them only that repent and believe; therefore should all who seek its blessings give due attention to preparation for it. God alone can give us hearts that are truly prepared; therefore He should be prayerfully sought for aid when we approach Confession. By the word of the Law He discovers to us our sins and teaches us to lament them: by the word of the Gospel He works faith in us to trust in Him who was made our Peace.

G.

THE ULTIMATUM

In a Middle Western city an important Presbyterian church was voting on a call to a new pastor. There were only a few negative votes, and the great majority in favor of the nominee was apparent. A gracious member of the minority moved to make the choice unanimous. But one man in that minority was by no means disposed to make any such soft surrender of opinion. In the midst of the company there rose up a stern old Scotchman. He wasted no words. His

ultimatum was quick and straight: "There's one thing ye might as well understand right here and now. I'll let ye know that there'll never be anything unanimous in this church as long as I am in it." The meeting believed him.—Exchange.

THE NEW ORGANIZATION OF OUR JOINT SYNOD

The new constitution of our Joint Synod adopted in Saginaw, Mich., in 1915 has now been ratified by the four synods of Wisconsin, Minnesota, Michigan, and Nebraska and therefore takes effect and is in force since the resolution of ratification was passed by the last synod in August, 1916. The next convention of the Joint Synod, to be held, if the Lord so wills, in Trinity Congregation of St. Paul, Minn., August 15-21, 1917, will be held under the regulations of the new constitution. Considering also those pastors as full members, whose congregations have not directly joined the Synod, they are now eligible as voting delegates to the conventions of the Joint Synod; the same right is extended to the professors and parochial school teachers. As ten pastors, ten parochial school teachers, ten congregations of direct synod membership are each entitled to one delegate, ten pastors or professors, ten parochial school teachers, and ten congregations will constitute one election district. The subdivision of the synods into these election districts can perhaps be more easily arranged by the conferences than by the synods at large. For this reason the schedule of delegates for each synod according to latest reports is given:

	Pastors and Professors	Parochial School Teachers	Repre- sentatives of Con- gregations
Wisconsin Synod...	31 (310)	10 (101)	26 (261)
Minnesota Synod...	9 (93)	2 (23)	8 (79)
Michigan Synod....	4 (44)	1 (6)	4 (43)
Nebraska Synod....	2 (24)	1 (4)	2 (20)
Totals	46	14	40

Each faculty and board of directors within our Joint Synod shall be represented by its chairman at the meetings of the synod.

May God continue to bless our synod that under the new constitution it may grow and increase internally and externally to the glory of God.

A. C. HAASE, Secretary.

THE SHOEMAKER'S SERMON

Some years ago there was a shoemaker in Berlin who had the bad habit of speaking harshly of all his neighbors who did not agree with him on the subject of religion.

The highly respected pastor of the parish in which the shoemaker lived noticing this, determined to give the good man a salutary lesson.

One morning he sent for the shoemaker, and when he came requested him to take his measure for a pair of boots.

"With pleasure, your reverence," said the man; "please take off your boot."

The clergyman did so, and the shoemaker measured his foot, and as he was putting up his measure the pastor said to him: "Master, my son also requires a pair of boots."

"Can I take the young man's measure now?" inquired the shoemaker.

"It is not necessary," said the pastor. "The lad is fourteen, but you can make my boots and his from the same last."

"But, your reverence, that will never do," said the shoemaker.

"I tell you, sir, to make my son's on the same last."

"But, your reverence, it is not possible, if the boots are to fit."

"Ah, then, master shoemaker, every pair of boots must be made on their own last if they are to fit, and you think that God is to form all Christians according to your own last, of the same measure and growth in religion as yourself. That will not do, either."

The shoemaker was abashed; then he said: "I thank your reverence for this sermon, and I will try to remember it, and not judge my neighbors harshly in the future.—Selected.

POOR PAY

In former days not a few clergymen resembled Goldsmith's village preacher, who was "passing rich with forty pounds a year." Christmas Evans, the most eloquent of Welsh preachers, received but seventeen pounds per annum for his services as pastor of several churches, located miles apart. His parishioners seem to have been marked by an insatiable appetite for sermons, and by a singular disregard for the temporal comfort of the preacher. Once, when he had preached away from home, and had received less than his expenses, an old woman remarked to the great pulpit orator, "Well, Christmas, you have given us a wonderful sermon, and I hope you will be paid at the resurrection." "Yes, yes, no doubt of that," answered the preacher humorously, "but what am I to do till I get there? And there's the old white mare that carries me, what will she do? There will be no resurrection for her."—Lutheran Witness.

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—G. S. Merriam.

DESERTION

Among the congregation of the church at Williamsburg none was for years more faithful in attendance than Ezra Norton, and the fact that his pew had been empty for four successive Sundays troubled the minister a great deal. Finally he called on Mr. Norton to find out what was the cause of his absence.

"The matter is simple enough," said Norton. "A month ago one of the officers of your church cheated me out of sixteen dollars on a hay deal. I will not go to a church one of whose leading members will do a trick like that."

The minister seemed puzzled for an answer, for after a moment he changed the subject. "Didn't you belong to the Second Regiment from this state during the Civil War, Mr. Norton?"

The man straightened and his face brightened. "I certainly did," he replied.

"Wasn't that the regiment that was so shamefully treated by its officers in the matter of arms and commissary?" continued the minister.

"Yes, it was," assented Norton.

"Why didn't you break your gun over a stump and come back home?" asked the minister.

"What? Desert?" said Norton. "Not much! No matter what our officers did, we were fighting for the country and the government. We were responsible to the government at home. Besides, we knew that 'Honest Abe' would give us the clothes from his back and the bread out of his mouth, and we wanted to be loyal for his sake."

"Do you think then that the government at home would have taken ill treatment by your officers as an excuse for desertion?" asked the minister.

"No," replied Norton. "It would have held the officers responsible for negligence, but it wouldn't have let us creep behind their backs to excuse a lack of duty on our own part."

"Did you ever think of the church as a Christian army, Mr. Norton, and the government at home as God, the Father; and did you ever think of the officers of the church as only subordinates, responsible to God for their misdeeds, and that the ordinary member, the rank-and-file soldier, cannot creep behind their backs as an excuse for being recreant to his own duty?"

"I never thought of it in that way," replied Norton. "But you're right. If we desert the cause, the government at home will judge us on our own merits; and if the officers have done wrong, they will be held accountable for their own misdeeds."

"You spoke of 'Honest Abe' and your wishing to be loyal to him, because he was loyal to the soldiers of the rank and file. Don't you think that the Father, who represents the government at home, is equally loyal to the Christian soldier, and would give—has given—his best for him?"

"I get your point, Mr. Harris," said Norton, "and I guess you can count on me to muster in next Sunday."
—The Youth's Companion.

EBENEZER'S PHILOSOPHY

Ebenezer was deacon of a church in Georgia. He happened to be working at a pile of cordwood as the squire of the town came along. One foot was on a stick of wood that lay across the sawbuck, so that his knee was almost as high as his head, and he was sawing away at a good rate, as the squire asked: "Well, deacon, how is everything down at the Willow Grove church? Have they a pastor yet?"

The old deacon's foot came down from the stick, and off came his cap; and out came a blue bandanna handkerchief, all with the utmost deliberation, and not a word. After wiping the perspiration from his bald and shiny head, he replied:

"Well, sah, it's jes dis way: We hain't got no pastah yet, but we's got lots of candidates. Some Sundays three or foah are on the pulpit, and all looking for de job. I doan put nothin' into de contribution box. De other deacons dey think ah'm queer. But peoples doan pay me when ah'm lookin' for a job. When I does de work den day pays me, an' not befo.' When some of them ministahs gets de job an' settles down an' does de wok, den I'll pay. But I hain't goin' to pay no man when he's jes lookin' for de job."—Exchange.

AN ANNIVERSARY

On November 19th the Rev. Professor W. Henkel of Northwestern College, Watertown, was given a reception in the college gymnasium on the occasion of the twenty-fifth anniversary of his ordination for the service of the church. Members of the Central conference, members of the faculty and their families, many students and other friends attended the celebration. The Rev. Mr. J. Meyer spoke for the conference, Dr. Ernst in behalf of the faculty, as also Dr. Ott, and Mr. Elmer Kiessling acted for the student body. The college organizations, band, orchestra, and chorus, gave the occasion a true festal character with their offerings. The Rev. Professor Henkel was ordained at Wauwatosa and there served his first pastorate; subsequently he has had charges at Maple Creek and Morrison. For the last four years he has been a faithful member of the college faculty. The Central conference, the faculty, and the students took occasion to present the guest of honor with beautiful gifts.

—"The cold water of persecution is often thrown into the church's face to fetch her back again, when she is in a swoon."—Arrowsmith.

THE NEW CHURCH AT MARKESAN

On Sunday, November 26th, St. John's congregation of Markesan was enabled to consecrate to the service of the Lord their beautiful new church. It is a splendid structure and of the finest in the district. The congregation and its officers spared no pains to make it a worthy house of worship. The three services with which the church was given over to its intended use



St. John's Lutheran Church, Markesan, Wis.

were attended by a crushing throng of jubilant members and their friends from neighboring congregations. The following pastors were in attendance: President G. E. Bergemann, who preached the morning sermon, Edwin Sauer of Green Lake, preacher of the afternoon, Jul. W. Bergholz, of North La Crosse, a former pastor, who closed the celebration of the day in the evening's service. The local pastor, E. Benj. Schluter, who has served the congregation with marked success for the past twelve years, conducted the dedicatory exercises.

PASTORS OF THE WISCONSIN SYNOD, PLEASE TAKE NOTICE.

The Board of Trustees of the Wisconsin Synod has appointed an auditing committee whose chairman is Rev. J. Brenner, 814 Vliet St., Milwaukee, Wis. Mail all your duplicate (blue) slips to this address.

H. KNUTH, Sec'y of the Trustees.

ITEMS OF INTEREST

Two Churches in Two Hundred Years

The First Presbyterian church of New York has celebrated the two hundredth anniversary of its organization. In all this time it has occupied but two buildings. The first, erected in 1719 was used until fire destroyed it in 1834; the other is still in use.

Mrs. Eddy's Mausoleum

The mausoleum that has been in process of construction for more than a year over the tomb of Mary Baker G. Eddy, founder of the Christian Science church, in Mt. Auburn cemetery, is nearing completion. It is the most magnificent and costly of any of the monuments to eminent people buried in Mt. Auburn. Already it has cost \$75,000. It will take at least \$25,000 more to carry the design, with its floral and landscape accessories, to completion.

It is in the form of a Grecian grove temple minus the dome. The central feature is an open, circular colonnade, eighteen feet in width, with light Ionic columns supporting the frieze and entablature. Much of the work that has been done on this mausoleum can never be seen. This encasing of the sarcophagus in which Mrs. Eddy's body lies, under the center of the colonnade. This consists of a deep vault with a thick concrete base and concrete walls, eighteen inches thick, reinforced with steel. Over this is a concrete covering that weighs thirty-five tons, enforced with about three tons of steel. Above all is to be a flower garden.—Boston Globe.

Japanese Divorces Lead World, Record Shows

In proportion to its population, Japan leads the world in divorce, according to statistics just compiled by government officials. A great number of separations come about immediately after marriage. The divorce report urges stricter regulations, pointing out that the general tendency in the civilized world is toward gradual diminution of divorce and that the proportion in Japan is becoming alarming.

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