

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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JESUS OUR GLORIOUS KING

"All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad." Psalm 45, verse 8.

From palaces of ivory
Into this vale of woe,
My Jesus came to ransom me,
Because He loved me so.

He left the realm where streets of gold
Lead to the crystal sea,
Where gates of priceless pearl unfold,
To set earth's captives free.

He shed His holy, precious Blood
To pay the ransom price;
He died, and rendered unto God
A perfect sacrifice.

He rose, my blest Immanuel,
In triumph from the grave,
He conquered sin, and death, and hell,
And now He lives to save.

Again upon the streets of gold
His holy feet now tread,
And Heaven's hosts my King behold,
The Church's glorious Head!

He is so beautiful, so fair,
My righteous King divine!
The scent of myrrh His garments bear.
In splendor bright they shine!

The fragrance of the aloes breath
Clings to His royal dress,
For my Belov'd has vanquished death
With all its bitterness!

And perfume sweet of cassia leaves
Wafts from His raiment pure,
Ah, when my wounded spirit grieves,
His healing balm can cure!

In robes of glory He shall come,
My blest, anointed King,
To Salem's fair, celestial Home
His ransomed own to bring.

Then shall the Church, His Bride, possess
The Kingdom evermore,
And in the iv'ry palaces
Her heart's Belov'd adore!

Anna Hoppe.

THE ONE HUNDRED AND TENTH PSALM

(Concluded)

It is indeed a great Psalm we have here under continued consideration, worthy of being studied in its minutest details. We venture to state that it contains the essentials of the entire Christian faith or religion, touching upon most of the articles of our Creed. Thus we find it to present Christ the Messiah in His entire mediatorial office, discharging the great functions of Priest, Prophet and King, both in His state of humiliation and exaltation. We further find a glowing description of His peculiar people on earth, — the holy Christian Church together with the means of grace, the Word of God or the Gospel, by which men are made willing subjects to the rule and reign of Christ the King, the triumphant march of His Kingdom on earth, and other important matters relating to our Christian belief.

It is peculiar that the mediatorial office of Christ involves all the three functions of Prophet, Priest and King. These are not three distinct offices meeting accidentally in one office, but three functions inhering essentially in one office of mediator. And they each so belong to the very essence of the office that the quality peculiar to each gives character to every mediatorial action. When Christ teaches, He is always a priestly and kingly Prophet, when He offers sacrifice or intercession for sin, He is always a prophetic and royal Priest.

This is clearly seen from our Psalm. Depicting the Messiah as the Priest-King He is, at the same time, referred to as the Prophet-King.

Christ the Prophet-King

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." "The rod of thy strength sent out of Zion," what does that imply? Is it only a symbol of the authority and power by which this mighty king rules the universe? That has been emphasized in the first verse of our Psalm: "Sit thou at my right hand, until I make thine enemies thy footstool." "The rod of thy strength" is the sceptre, the powerful sceptre with which this king establishes and maintains His kingdom on earth; and being sent forth out of Zion it can mean nothing more nor less than the Word of God or the Gospel. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," says Isaiah in his book, chapter 2, 3.

Rev. C. Buerger
65 N. Ridge
Jan 26

This particular feature of our Psalm is often overlooked. Not to speak of modernists, who discard the efficiency of the Gospel entirely, we find it especially so with Calvinistic commentators. As a rule they lay little or no stress on the means of grace; hence, they are often reticent in referring to the Word of God as the one and only means by which Christ the Prophet-King establishes and builds His Church. The result is that little is made of the prophetic office of Christ and its essential functions, and that the true mission of the Christian Church, viz., to preach the Gospel for the salvation of men, is misconstrued.

Yet it is of vast importance to point to this feature of our Psalm. Fortunately there are commentators that do this. We find them even among ancient Church-Fathers. Would you hear what Chrysostom of the fourth century has to say concerning "the rod of thy strength out of Zion?" "It was by this rod," he says, "that the disciples wrought when they subdued the world in obedience to the command, 'Go and make disciples of all nations'; a rod far more powerful than that of Moses, for that divided rivers, this brake in pieces the ungodliness of the world. Nor would one err who should call the Cross the rod of power; for this rod converted sea and land, and filled them with a vast power. Armed with this rod, the Apostles went forth throughout the world, and accomplished all that they did, beginning at Jerusalem." (Quoted from Perowne, Notes on the Psalms.)

Likewise did Luther give expression to this effect. Concerning "the rod of thy strength" in our Psalm he definitely states that this rod is nothing less than the public preaching of the Word which Christ has begun Himself, and which He would have extended throughout the world to the end of time by His messengers, the Apostles and their followers. "Mark ye well," He says, "out of Zion shall stretch forth such rod." There is no word more necessary than this against the rabble of factious spirits, to show that God has destined a special and definite place on earth where the preaching of the Gospel shall obtain, binding all men's heart to the same, that they may know which is the true doctrine or God's Word. Ever and anon we should ask: whence such preaching or faith? Is it the doctrine which has come out of Zion? So doing we will not be deceived by heretics who boast: "our preaching and worship is right also, inasmuch as we have the same God, as you have, and dwell under the same heaven, as you do."

Wielding this sceptre of His strength stretching forth out of Zion — the eternal Word of God, Christ truly is the Prophet-Messiah. A prophet is a spokesman: one sent from God to man to make known the divine will. In this sense Moses and all inspired men were prophets. But Christ was the personal "Word of God," incarnate, He who had eternally been "in the bosom of God" and "known the Father," and conse-

quently as mediatorial prophet is that original fountain of revelation of which all other prophets are the streams: He is the Prophet of all prophets, the Teacher of all teachers.

In other words, Christ is the great divine Revealer. What we know about the true God and the way of salvation we know through Him. He, who sat in the councils with the Father, reveals and teaches the good and gracious will of God, the eternal counsel of divine love for the redemption of lost mankind through Himself, His message may be summed up in His words to Nicodemus: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Moreover, Christ being the eternal Prophet sent of God, His message and revelation is final, the absolute truth, outside of which there is no revelation of God unto salvation. Any message or revelation claiming divine origin outside of this one is a falsehood, a lie of the prince of darkness. Hence, all modern cults and religions posing as a new revelation of God, — Christian Science, Spiritualism, Mormonism, Modernism, Masonry, etc., come from that source only.

How Does Christ the Prophet-King Exercise His Office?

"Out of Zion"—the sceptre of His strength, that is, the Word of God shall be sent forth. Zion is the royal seat of the Prophet-King, and that is no more nor less than the holy Christian Church. To the Church, to those believing in Him, Christ has committed "the ministry of reconciliation," that by the preaching of the Gospel His redemption might be made known to every creature. As the Father had sent Him, even so He sent His apostles, reminding them through the Holy Ghost of what He had said and done, enlightening their minds to understand His redemptive work, leading them into all truth, inspiring them with the words they were to speak or write, and thus making them infallible teachers of the world.

And it is by the preaching of the Gospel, which is the foundation of the apostles and prophets, Himself being the chief cornerstone, that Christ to this day builds up His Church. It is He who, sitting at the right hand of God, appoints pastors and teachers, by the call of the congregation, to be "workers together with Him," for the spreading of His kingdom on earth to the end of time. As long as these His divinely called ministers are faithful in the ministration of the Word of reconciliation committed unto them, they are "ambassadors for Christ," "stewards of the mysteries of God," and who hears them, hears Christ the Prophet. Their word is as valid and powerful as His.

The People of the Prophet-King

"Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth."

Our royal Prophet has a great following, a glorious people who adhere to His teachings. They are composed of persons peculiarly His own, being His by a free, eternal choice, even before the foundation of the world. They are His chosen people, the elite of the universe, a vast company called out of every nation, and kindred, and people, and tongue on earth.

Marvellous is the origin of this people. In our Psalm they are compared to the dew of the morning. The emblem is suggestive. When you are in the country in the summer, you may behold a glorious sight every morning. In field and meadow and garden, every leaf, every grass blade, every flower is covered with dewdrops. There are millions of these, each one brilliant as a diamond. Whence these millions dewdrops? How did they come into existence? No one noticed it. You have heard no rustling from heaven and have seen no clouds effusing vapor. Out of the womb of the morning the dewdrops are born.

Even so is the origin of Christ's people. Who can demonstrate it? We hear the sound of the Word spoken by men, we see how the water of baptism is poured or sprinkled in the name of the Triune God, yet we cannot explain how, by such a process, man who by nature is spiritually dead, is quickened to a new life in God and becomes a member of His people. The Church in its making, which is the calling of God's people, is nothing short of a mystery; it is a work of Divine grace, which no mortal can sound.

But we hear more of the followers of our royal Prophet. They are a willing people. The term "willing" in our Psalm assuredly alludes both to their devoting themselves to their Lord and Savior in conversion, or becoming His subjects, as well as to their enlisting themselves in His service. Not that such willingness on their part was acted upon on their own initiative, no, the Lord alone has made them willing along these lines "in the day of his power," that is, in the day of salvation, in the time of grace, when He called and enlightened them by the Gospel, thus converting them to Himself.

It is the glory of Christ's kingdom, that there is no compulsion there, but all is freedom. Men are not constrained to do what they are unwilling to do. No man is compelled to serve the Redeemer in any way against his will; neither is any man forced to go to heaven, or saved from hell against his will. The acts of Christian religion are among the most free that men ever perform; and of all the hosts of the redeemed no one will ever say that the act of his becoming a follower of the Redeemer was not perfectly voluntary.

Christians are a willing people. Willingly they submit themselves to the rule of Christ; willingly they devote themselves to His service, consecrating their lives to Him; willingly they follow the teachings of

the royal Prophet. Having been redeemed by the Priest-King and having accepted such redemption through faith, they have been made priests and kings before God. They are a royal priesthood. As such they render their free and hearty service "in the beauties of holiness." Not only are they arrayed in pure garments appropriate to their office as priests of God, — adorned with the robes of Christ's righteousness, but they show forth the praises of their Lord before all the world, "putting on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, purity, and above all charity, which is the bond of perfection." And as kings before God they reign with Christ, subduing sin, flesh, the world and the powers of the devil, their faith being the victory which overcometh the world.

Truly, a wonderful people — the people of the Prophet-King! And this people He gathers in the midst of an apostate world and keeps them in the one true faith by "the rod of his strength" — the Word and the sacraments, guarding and protecting them thereby against all enemies, even the powers of hell.

The Glorious Conquest of His Kingdom

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, He shall drink of the brook in the way: therefore shall he lift up the head."

Was ever conquest more glorious than this? No power, personal or political, earthly or infernal, separate or combined, can effectually resist Christ in His triumphant march. All His foes shall finally lie prostrate. Many have been the persecuting tyrants in past centuries, that have felt the weight of His vengeance; many more will yet be made sensible of the madness of provoking His indignation. It is no task to Him to bring down high looks, and to subject the mighty. He strikes through kings in the day of his wrath, that is, He subdues all opposers, however mighty.

But the most glorious conquests of Christ are the advancement of His Kingdom. He has the power and will to subdue the world to Himself. How gloriously does He advance His cause among the heathen, the Gentiles! What a triumphant march of His kingdom do we witness there! It is there we see the vision of Isaiah realized: "The Gentiles shall come to thy light, and the kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee." Isa. 60:3-4. "Therefore shall he — the Messiah — lift up the head." He shall not go drooping or faint to His work as a conquerer, but shall gloriously proceed in His conquest of the nations.

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COMMENTS

Now Now is the time to prove that we have profited by our review of the past. Among the many faithful servants of the Lord mentioned in the history of our synod there is one whose name should not rank among the least. We have in mind our "Gemeindeblatt," that has for sixty long years served us in a field as broad as the synod itself.

For all those years the "Gemeindeblatt" has faithfully chronicled the important events in our life and has thus in its columns reflected our common joys and our sorrows. It has been to us the medium for brotherly intercourse and has so bound the individual congregations and members together in a blessed fellowship.

When a need made itself felt among us, the "Gemeindeblatt" carried the appeal to the Christian hearts and then it joyously recorded the thankofferings that showed that love had not died out and that our Christians had not grown weary in well-doing.

Through the "Gemeindeblatt" we have confessed our faith before the world and have so reproved those who erred from the truth and strengthened the brethren in the faith.

Faithfully this organ of our synod has warned our Christians against the many dangers lurking everywhere and has guided them in the path of truth, instructing, reproofing and comforting them, according to their needs.

Only God knows how richly the "Gemeindeblatt" has contributed towards our synodical life.

When the gradual transition from the German to the English language demanded that a faithful church keep in mind the welfare of the younger generation and build for the future, the "Northwestern Lutheran" was called into existence, which has for twelve years cheerfully worked with the "Gemeindeblatt" for our common cause.

Nor were the young forgotten. To the pioneer in this field, the "Kinderfreude," the "Junior Northwestern" was added, both papers endeavoring to serve our

children, training them for faithful and intelligent membership in the church.

What if we did not have our church papers? In dreary isolation the individual congregation would grow self-centered and, in consequence, cramped in its spiritual life. Faith and love are mighty impulses insisting on expression. You will always find that the man of a living faith and an ardent love for his Lord will not only be active in the congregation according to his gifts, but will also take a deep interest in the larger affairs of the church.

To repress faith and love is to weaken them. A congregation that takes no interest in the general life if the church will hardly be strong and joyous in its own work at home. So the church papers, with their news from religious circles, their appeals to our love and their reports on the struggles and victories, the joys and sorrows of the brethren, actually stimulate the life of the congregation and the individual.

That being the case, should we not endeavor to introduce our church papers into every home within our synod? And now is the time to do it.

How can it be done? Calling attention to them from the pulpit will always bring in a few new subscribers; but we ought to make a more earnest effort to reach every home. We know of instances where the pastor called on every family to present the cause of the church paper. That is the most effective way. It is not necessary that the pastor do this work. The congregation can appoint an official agent for the papers. Perhaps a larger committee can assist him. There is another plan: Get a bundle of sample papers and send them to a group of members by mail for about a month, to such another group the next month, and so on.

The main thing is that we ourselves are interested and actually want to see our papers in every home in our congregation. Where that is the case, ways and means will be readily found. It is our business. Let us do it. Let us do it **now**. J. B.

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The Church With A Slogan It has become a practice with certain churches to ape all the devices of business institutions, as indeed many are fond of declaring that the church after all is but a business institution like others. In aping the merchants and manufacturers the churches often try to pin some catchword to their identity, just as an advertiser spends thousands to create a "trademark value".

Thus are the slogans born. Just as we read, "Let Wartman feather your nest", and, drive "the car with a conscience", and again, drink "the milk from sophisticated cows"; so we now read of churches, "the Homey Church", "the Church with the Glad Hand", "the Friendly Church". Not long ago we passed a church that had a large canvas sign painted in brightest red: "The Church with a Punch".

All of these slogans have a peculiar effect on us — they arouse our pity. The church that feels compelled to use them looks to us like the spindle-shanked, hollow-chested, bespectacled youth with boxing gloves shiveringly held before his trembling lips awaiting the crushing attack of a two hundred pound piano mover. Why in the world must such a puny youth put on boxing gloves? And why must he try conclusions with such a husky? Why must the churches try to make an impression on the public by means that are in place in other pursuits but not in their field?

On the same plane are the assorted "ideals" which certain churches publish as a bid for patronage, implying that these "ideals" are a peculiar characteristic of that particular church. We have before us such an assortment. Lack of taste which permits such an aberration is almost sure indication of lack of other discrimination and the result is that most of these tawdry sentiments border closely upon the ridiculous. Thus the case we have in mind. The following is the Plymouth Church ideal:

"A sanctuary of the Spirit,
A friendly household,
A training school for Christian character,
A center of helpful service,
A force for civic righteousness,
A power for God throughout the world,
An unfailing spring of inner refreshment and strength,
free to all who come."

We ask: Is the Spirit so harassed that he must seek sanctuary in Plymouth church? Are friendly households among the prospective members so rare that the church must become their substitute? Would it not be advisable to have a real school (and not a slogan) for training purposes? Will the various "service" clubs, Rotary, Kiwanis, Lions, etc., welcome the invasion of their particular field? Has the police gone on a strike and has the franchise for all adult citizens been withdrawn? Would it not be advisable to be a power for God with some individual sinner before the whole world is so wantonly challenged? And finally, if there be an un-failing spring of inner refreshment somewhere in the economy of Plymouth church, would it not deserve a more direct expression than that offered by the non-descript term "ideal"? We ask. But we have a suggestion that is really an answer:

If you preach Christ and His Gospel, then say so, if you say anything. And if you say so once, say it always and say it in everything you do as a church and do not say it as a slogan or as a lukewarm ideal. And if you do not preach Christ, then drop the designation "church" and call yourself a club.

H. K. M.

Christmas Gifts When this paper reaches you, your preparations for the happy festival will about have been completed and all the Christmas gifts bought. Check over the list to make sure that

no one has been forgotten to whom you want to show your love. Check carefully, for we know from experience that some one is very frequently forgotten. It is he whom we should love above all others and whom we owe our deepest gratitude — Jesus Himself, the day of whose birth we are celebrating.

Is His name on your list; have you provided a gift for Him?

Look over your presents. Some are things that the recipient actually needs; but by far the greater number are luxuries pure and simple.

Look upon Jesus with eyes of love. Can you discover something that He actually needs? You will find Him in your congregation, your school, your colleges and seminaries, your missions. In these He lives, and for these He appeals to your heart. Their wants are His wants; gifts to them are gifts to Him.

Considered in this light, Jesus is actually suffering want. Not that our institutions have been closed, or our missionaries recalled. But they are existing on credit, as the deficit in the treasurer's report plainly shows. And we are permitting Him to suffer want, we who on the last day expect to hear these words from His lips: "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Luxuries for our human friends — and not even the necessities for the Friend of Friends.

Are we, then, sincere, when we sing:

To thee, then, O Jesus, this day of thy birth,
Be glory and honor through heaven and earth;
True Godhead incarnate, omnipotent Word!
O come, let us hasten to worship the Lord!?

We believe that we are not far from right when we say that the average family spends more money for Christmas gifts than it contributes for the needs of our institutions and missions, the needs of our Lord, through the entire year. This is not as it should be. Perhaps we have simply been thoughtless. Then a reminder will suffice.

J. B.

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New Copy of Augustana The Associated Press reports that a hitherto unknown copy of the Augsburg Confession was found in the Germanic National Museum in Nuremberg. It is described as the "original" but that is in this case quite unsatisfactory. From the scanty facts offered by the cablegram one can form no opinion of the value of the find. Nuremberg was known to have two manuscript copies of the Confession, one German the other Latin; this would be a third.

The Augsburg Confession was written by Melancthon from drafts furnished by Luther for other

occasions and written for this occasion, the Diet of Augsburg, by Luther and a few other theologians. Melanchthon made a copy and sent it to Luther for approval; it seems Luther returned it without changing a word. Between this stage of its making and its final form before it was offered to the Emperor on June 25th, 1530, it underwent numerous changes at the hands of Melanchthon. He accepted and sought the counsel of other scholars during this time and many of the earlier copies may have been sent home by officials.

All of these copies were in manuscript for it was the wish of the Emperor that the Confessions should not be printed and published. The original was in two copies, one Latin, the other German. The German copy was deposited in Mayence but appears to be replaced by a copy of the original; the Latin copy found its way to Spain.

There is record of a German tentative copy having been sent to Nuremberg on June 15th. If the newly discovered manuscript can be identified with this one, it would be of some value in collating it with the other existing early manuscript copies.

In spite of the prohibition there were early printed copies but they were unauthorized. After a short time, perhaps in the very year 1530, Melanchthon himself edited the Confession and published it. H. K. M.

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Intinction We are for the common cup in Holy Communion and against the individual cup as well as against the method of intinction, dipping the bread into the cup and so administering both elements at the same time. We have from time to time published articles on the individual cup, but never on intinction. It is not our intention now to treat of it ourselves, but we feel that we should not withhold from our readers a unique and interesting argument against the practice of intinction from a letter to The Living Church.

At this time the question of intinction seems to be uppermost in the minds of many of us, due to the modern idea of sanitation, and those who advocate its use seem to think that it is a most happy solution to the danger (sic) of transmitting disease through the common chalice. But wait a minute! The Orthodox Church has administered the Communion by intinction for many centuries, only instead of dipping the consecrated element of bread in the cup, puts it in the consecrated element of wine and delivers it to the Communicant with a spoon, thus administering the Communion through a common spoon instead of a common chalice. Now this seems more repugnant to objectors than our own method, and, as we use unleavened bread, we can so easily administer it by dipping. But with the use of the common cup and the common spoon for centuries, curiously enough, there has never been one single case known of the transmission of disease, not one.

But how about this happy solution? Where did it come from, or who thought of it? Who first used intinction? This is important for those who desire some substantial reason for doing a thing. Well, the answer is not hard to give, for no other than our Blessed Lord Himself first used intinction, and that at the very institution of the Lord's Supper. This ought to satisfy anybody as to whether it has divine sanction or not.

Let us go, therefore, to the Holy Scriptures and see just how He did it.

While our Lord and the disciples were together in the upper chamber, keeping the passover feast, Jesus declared to them that one of them should betray Him:

"He then lying on Jesus' breast saith unto Him, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.'" (St. John 13:25-27.)

But to all the rest, our Blessed Lord passed the common cup (St. Matt. 26:27). There you have it!—(Rev.) Harry Howe Bogert. J. B.

SIXTEEN CENTURIES AFTER NICAEEA

Before the year 1925 recedes into the past the sixteenth centennial of the First Ecumenical Council of the Christian Church should be given at least a passing thought. The Council of Nicaea was held in 325; the little city in Bithynia, designated by the Emperor Constantine to be the scene of this first general meeting of the whole Christian Church, was chosen, no doubt, because of its proximity to the capital of the Roman Empire, Constantinople.

The council was called by the emperor who did not only invite the bishops of the whole of Christendom to attend with their counsellors but also paid their expenses. His interest in the affairs of the Church was decided but it was not aroused by his personal concern for the purity of Christian teaching so much as by his concern for internal peace in his vast empire. He was a politician first; it has even been suggested that he was a Christian only because it was politically expedient. If there is any truth in such an estimate, the reader will readily see why he was called a politician rather than a statesman.

Legend has woven fanciful tales about the name of Constantine; in the light of history these traditions are reduced to the substance of a shadow. Constantine dragged the Church into politics and made use of it in his diplomatic maneuvers. It did not take long for the Church to feel the indignity of such a procedure; but it must be said, the great bishops were quite willing to have Constantine's favor if things went their way — their indignation when things went against their wishes does not always ring true. Constantine began the mixing of Church and State and as is always the case, he was not guilty alone, the churchmen who lent themselves to such practices were quite as guilty as he was.

Out of his unwarranted interference in church affairs the First Ecumenical Council of the Christian Church was born. He had been hearing of a doctrinal controversy that was raging in Alexandria between Bishop Alexander and one of his brilliant young churchmen, Arius. The difference arose over the conflict of opinion about the person of Christ and in consequence affected the whole doctrine of the Holy Trinity. Was Christ a "person" exactly like the Father, was He eternal like the "Father", were His powers in any way limited?

Arius, following some daring and some careless statements made by other teachers of the Church permitted his reason to lead him into cold, rationalistic estimates of the person of Christ.

Arius had been carrying on in this manner for some years; he had been reprimanded and even demoted as early as 313, but had been reinstated as presbyter and had made use of his brilliant gifts in gathering about himself quite a following of clericals and laymen. In 321 Bishop Alexander excommunicated him and his followers but was unable to check the heresy. The emperor sent his confidential agent to Alexandria to see whether it was only a local squabble among the theologians, as he surmised, or whether it was a threatened disruption of Christian unity. His agent informed him that the controversy was even now out of hand and had the church of Alexandria divided, a division which was fast becoming evident in other quarters.

In the interest of church unity and "regularity", Constantine decided to use his imperial influence to get an agreement. The doctrinal distinctions meant little to him. The council of 325 followed and though it was not largely attended by the western churchmen, there were still about 318 bishops and higher clerics in attendance. Arius was supported by about twenty bishops; many others were somewhat undecided; still others decided for themselves in favor of the generally accepted church doctrine while granting the Arians tolerance within the church. In the end harmony was established on the basis of the Nicæan (Nicene) Creed, which the reader will find in our hymnal and which has ever since been one of the confessions of the Christian Church, second only to the Apostolic Creed in its general use. Agreement was secured not entirely by argument and conviction; the pressure from Constantine helped many to decide in its favor. All but four bishops subscribed to it and these four were for the first quite harshly dealt with; they were not only excommunicated but were also exiled. Some of these sentences were soon revoked, however, when expediency changed the policy of the emperor.

The great, and in the main successful antagonist of Arius was Athanasius, the youthful debater brought to Nicaea by Bishop Alexander. Athanasius was at this time a deacon of the church but his championship of the scriptural teaching brought him deserved distinction and made him a leading figure in the Church for the next forty-five years; he later became Bishop of Alexandria.

Athanasius, the leading spokesman of the Church against the heretics was not the author of the Nicæan Creed. A definite author for that document cannot be named. Very likely it was the composite work of a number of bishops (or their theological counsellors) and was perfected in committees or in open meeting after a number of original drafts had been presented and had been discussed. From the writings of Athanasius and of others it would appear that one of the basic drafts was a confession used by the church of Caesarea.

The one stroke of the pen that made the bishops subscribers to the new creed at Nicaea did not remove the heresy. On the contrary, even in Constantine's lifetime there was a growing friendliness to prominent Arians, if not to the Arian doctrine. For the next ten years Arius himself continued to be the leading opponent of the Athanasian theology. The attack often shifted to personalities; Athanasius was accused of all sorts of offences and was for a time exiled while Arius was recalled from exile and was to be reinstated in the Church with all honors. His sudden death on the way to the church for these ceremonies brought his career to a close but left the Arian party intact and most formidable.

For nearly fifty years the battle between the parties raged, for it had become largely a party affair and the original doctrinal issue was often disregarded. The whims of emperors and their ladies often decided the temporary ascendancy of one or the other party. For a time the Arians were in undisputed possession of all the bishoprics. All the while there were those, it must be said, who were not party to the political machinations of the leaders and who were chiefly concerned with the scriptural truth.

In 381 a Second Ecumenical Council was called, this time for Constantinople; the Emperor Theodosius called this meeting and by this time Arianism had really outlived itself and the ensuing confession, which was but an alteration of the original Nicene Creed into the form in which we now have it, truly expressed the faith of the pious Christian confessor, freed from the undue influence of the rationalizing heretics.

The confession, as we now have it, might properly be called the Nicaeo-Constantinopolitan Creed, for the latter council added many illuminating and amplifying clauses to the original, born of the many years of heated controversy. As it stands it is a summary avowal of Christian faith against the most insidious attacks on the person of Our Savior, Jesus Christ.

The battles of the Fathers in this holy war are full of significance to us in our day. It is not merely that we record a happening that we fix in time by the convenient peg of the year 325. Nicaea and all that followed it until its clear victory in 381 established nothing more than what the Bible had clearly stated from the time that the early Christians had found the body of their holy writings to be complete. The early Christians had without questioning accepted the Word. Nicaea could do no more; as a matter of fact it took a long time before it did that — it really never did it entirely and completely.

A Nicaea became possible and even necessary, not because the Bible needed the support of modern (modern for 325) argumentation, but because Christendom was admitting foreign thought into its reasoning. Non-Christian philosophy and philosophizing brought Arianism and all its attendant evils into the Church and made Nicaea necessary. Nicaea is a sign of decay, though the Truth

that finally triumphed over decay, as it *always* must, was vindicated there and at Constantinople.

It is God's Church and not ours; He knows to what end He permits the errors of men to invade His Church on earth. He knows why He permits outward unity and harmony to go to pieces. He knows why He sometimes lets the imposing outward shell of the Church stand like a deserted cathedral while the worship of His Truth goes on unseen in some straw-thatched hovel.

It is for us to see that even if Nicaea and Constantinople had decided for Arianism instead of for Athanasian orthodoxy, we should to-day still be confessors of that faith which the Nicene Creed pronounces — if God's Truth were still within our reach.

The miracle is not that the Truth was saved by *Nicaea* and its activities, the great miracle is that *at Nicaea* God preserved His Truth in spite of imperial wire-pulling, episcopal jealousies, personal ambitions and rivalries, and the obsessions of theological zealots. The miracle grows when we consider that at this late day, sixteen hundred years after this particular event, there are still Christians left to strengthen each other with the faith that was older than Nicaea, though there have been innumerable Ariuses since then, and innumerable Constantines, to say nothing of the innumerable bishops and theologians who thought that their penscratch in subscribing to an agreement had the power to decide for the hundred thousands of their "subjects" what one should believe.

Christians are grateful for an Athanasius, for a Luther, who meant far more than Athanasius to the Christian Church, but their gratitude is directed to God who gives men at the right time and gives such men strength to see and proclaim the Truth. And when there is no such shining light in the foreground of events, as there was in the case of Athanasius and of Luther, God still performs miracles of victory for the Word in the hearts of humble confessors.

Our understanding of Nicaea would be faulty if we glorified its story because it saved the Roman Empire for trinitarian theology; Nicaea is only indication that in those days, sixteen hundred years ago, when reason and intellect seemed to engulf the Christian Faith with their artificial humanities, there were bishops and presbyters and deacons and soldiers and artisans and slaves who knew the saving Truth that Jesus Christ is true Son of God, and true man, who died for us that we might be saved.

The brood of Arius is numerous and mighty in our day; it is Harry Emerson Fosdick and Bishop Brown, it is the Christian liberal and the higher critic, it is the theological sharpshooter whose ammunition is reason and the smoke-screen expert who seeks to bring all religion to the dead level of uniform haziness. All of them would like nothing better than to get all humanity assembled at some modern Nicaea where they might get a unanimous decision by which all must abide. They are historically

blind. Even the result of Nicaea, the Nicene Creed, has no value until some one man utters it as an expression of his faith. The dazzling splendor of Constantine's court and the almost sweeping unanimity of its final decision have no meaning. At Worms the setting was just as brilliant, twelve hundred years later, and the condemnation of Luther was all but unanimous, yet Luther's few words toppled over the fictitious strongholds which man would like to construct for himself in councils and other similar machinery. The living faith of Luther, born of the Living Word, makes Worms stand out more boldly than Nicaea. Nicaea, with its unanimous declaration, Worms, with its solitary witness, both are alike, both are great, because God's Truth triumphed over the error of men so that by faith men might be saved through Christ.

H. K. M.

"THE OLD PATHS"

Jeremiah 6:16

Rev. J. C. Ryle

Error, no doubt, is often very ancient, yet truth is always old. Men's hearts are just what they were 6,000 years ago, and need the same remedy. God in that long period has used several dispensations, and each succeeding age has enjoyed more light. But the foundation truths have always been the same, and the way by which sinners have reached heaven has always been one and the same. I say boldly that the age wants nothing new. What it wants is plain, distinct, unflinching teaching about "The old paths." Give me no modern road of man's invention. Show me where Patriarchs, and Prophets, and Apostles, and Fathers, and Reformers set down their feet, obtained a good report, and made a mark on the world. "The old path is the good way."

We want throughout Christendom a return to the *old paths*. I believe the moral nature and hearts of men, after the lapse of ages, are just the same. We had better ask for the "Old paths."

The Protestant Reformers were rough workmen, and made some mistakes. They worked under immense difficulties, and deserve tender judgment and fair consideration. But they revivd out to the dust grand foundation truths which had been long buried and forgotten. They brought into just prominence such cardinal verities as the sufficiency and supremacy of Scripture, the right and duty of private judgment, and free justification by faith without the deeds of the law and without any ordained man or any ceremony interposing between the soul and the Savior. Can we mend these "Old paths?" Shall we improve them either by going back behind the Reformation and increasing the ceremonial of religion on one hand, or by adopting lower views of inspiration and the atonement on the other? I doubt it entirely.

Of course I am well aware that the "Old paths" are not popular in some quarters at this day. In fact, the views I have just propounded are in direct antagonism to much of the so-called wisdom of these times. "Effete

systems," "Old-world creeds," "Fossil theology," "Exploded theories," "Worn-out doctrines," "Old-fashioned divinity," and the like phrases, — who does not know the heavy fire of such language which is continually poured on the "Old paths" of faith in some organs of public opinion, and from some pulpits and platforms? Novelty is the idol of the day. Free handling, enlightened views, rational interpretation, science (so-called) before the Bible, these are the guiding principles of many in this age. Tell them that any religious idea is old, and they seem to think it is probably false! Tell them that it is new, and it is probably true!

After all, when modern scoffers at "Old paths" and worn-out creeds have said their say, there remain some stern facts which can never be explained away, and some questions which can only receive one answer. I ask boldly, what extensive good has ever been done in the world, except by the theology of the "Old paths?" and I confidently challenge a reply, because I know that none can be given. I affirm, unhesitatingly, that there never has been any spread of the Gospel, any conversion of sinners, any successful evangelistic work, excepting by the old-fashioned distinct doctrines of the early believers and the Reformers. I invite any opponent of dogmatic theology to name a single instance of any one who ever has been converted by the doctrine that "Christ was a great moral Teacher, — that we must love one another, that we must be true, and just, and unselfish, and generous, and brotherly, and high-souled," and the like. No! no! no! Not one single victory can such teaching show us: not one trophy can such teaching exhibit. It has wrought no deliverance on the earth. The victories of faith, wherever they have been won, have been won by distinct doctrinal theology; by telling men of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross, and His precious Blood; by teaching them justification by faith, and bidding them believe on a crucified Savior; by preaching ruin by sin, redemption by Christ, regeneration by the Holy Spirit; by lifting up the brazen serpent; by telling men to look and live, — to believe, repent, and be converted. These are the "Old paths." This, this is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day both at home and abroad. Let the teachers of a broad and undogmatic theology, — or the preachers of the so-called Gospel of earnestness, and sincerity, and cold morality, — or the advocates of a ceremonial, sensuous, histrionic, sacramentarian worship, — let them, I say, show us at this day any English village, or parish, or city, or district, which has been evangelized, without the distinct doctrinal teaching of the "Old paths." They cannot do it, and they never will. There is no getting over facts. We may depend on it, if we want to do good and shake the world, we must fight with the old apostolic weapons, and stick to the "Old paths."

Does any reader doubt the truth of what I am saying, and think I am going too far? I ask him to listen for a moment to the two following arguments, and overthrow them if he can.

For one thing, I bid him turn to the lives of *all the most eminent saints* who have adorned the Church of Christ since its great Head left the world, and summon them as witnesses. Let us search their diaries, analyze their biographies, and study their letters. Let us just see what manner of men they have been in every age, who, by the consent of all their contemporaries, have been really holy, and saintly, and good. Where will you find one of them who did not cling to the "Old paths" of simple faith in the atonement and sacrificial work of Christ? who did not hold certain great distinct doctrinal views, and live in the belief of them? I am satisfied you will not find one! They have always had one common stamp and mark. They have not been content with vague ideas of "Earnestness, and goodness, and sincerity, and charity." They have had certain systematic, sharply-cut and positive views of truth. They have known whom they believed, and what they believed, and why they believed. And so it will always be. You will never have the fruits of the Spirit without the roots of the doctrine of Christ, whatever modern writers may say; you will never have eminent holiness without the "Old paths" of dogmatic theology.

For another thing, I bid him turn to the death-beds of all *who die with solid comfort and good hope*, and appeal to them. The story of Christ's moral teaching, and self-sacrifice, and example, and the need of being earnest, and sincere, and like Him, will never smooth down a dying pillow. Christ the Teacher, Christ the great Pattern, Christ the Prophet, will not suffice. We want something more than this! We want the old, old story of Christ dying for our sins, and rising again for our justification. We want Christ the Mediator, Christ the Substitute, Christ the Intercessor, Christ the Redeemer, in order to meet with confidence the King of terrors, and to say "O death, where is thy sting? O grave, where is thy victory?" Not a few, I believe, who have gloried all their lives in rejecting dogmatic religion, have discovered at last that their "Broad theology" is a miserable comforter, and the Gospel of mere "Earnestness" is no good news at all. Not a few, I firmly believe, could be named, who at the eleventh hour have cast aside their favorite, new-fashioned views, have fled for refuge to the "Old paths" and the precious Blood, and left the world with no other hope than the old-fashioned Evangelical doctrine of faith in a crucified Christ Jesus. Nothing in their life's religion has given them peace but the simple truth grasped even though at the eleventh hour, —

"Just as I am: without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee —
O Lamb of God, I come."

Let no scorn of the world, let no ridicule of smart writers, let no sneer of liberal critics, shake your confidence in those paths. Only try them, and you will find they are the good way, "A way of pleasantness and peace."
— The Gospel Message.

SYNODICAL DISLOYALTY

Synodical disloyalty may also appear in the attitude taken toward this or that work in Synod. For example, Synod is engaged in educational work, it has various institutions doing this work. A congregation, or let us rather say a pastor, does not agree with Synod's policy in educational matters, or he has fault to find with this or that institution and in consequence he will not support that part of Synod's work. Such an attitude is disloyalty to Synod. Some years ago Synod undertook to raise a million dollars for its various institutions, the M. D. O. The movement failed to enlist the support of all members of Synod, for what reasons need not be stated here, indeed it might be hard to say just why this or that one refused to come out at Synod's call, but the result was that the work went dragging along and is not completed to this day yet. Even in the late C. U. Appeal, successful as it was, there was lacking full united action; for some reason or other some drew back their hand from the plow.

We all need to remember that in these external matters differences of opinion may or are bound to exist, and that the majority rules. This is true of Synod just as it is true of congregations. The only Christian and brotherly way is for the minority to bury all egoism and go with the majority to the work. That will do much toward preserving the bond of synodical loyalty and consciousness. In fact, no amount of synodical loyalty, as this concerns the Confessions of Synod and its doctrinal position, both in teaching and in practice, will work out into synodical prosperity and the growth of the church, unless it carries the spirit of loyalty into all the outward workings of Synod.
— Lutheran Standard.

THE CHURCHES ARE OBLIGATED

The Board of Foreign Missions is a duly authorized agent of the United Lutheran Church. The debts it makes are a legal obligation. We cannot cancel them by blaming the board. The Church adopted the budget, authorized the purchase of the China Field, acclaimed extension of operations and enjoyed the consciousness of service rendered by its successful workers in its accepted fields. The financial obligations thus involved are a lien against us. The easiest thing to do, in fact the only thing that can be done, is to act on the request of the board and produce an offering. It will not be a great hardship for our 2,500 parishes to wipe out this deficit; it can be done promptly if only the congregations choose to meet the issue. But each parish must accept its share of the obligation: it will not pay the indebtedness for

one church to pray that its sister church may be moved toward liberality. A deficit in a general treasury is everybody's debt.
— The Lutheran.

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Our readers will readily see that this applies also to the affairs of our synod. — Ed.

THE GREAT GOD PUBLICITY

Only a few months ago Bruce Barton presented to the public in his book, *The Man Nobody Knows*, his new (decidedly new!) conception of Jesus as "the Founder of Modern Business," the super-salesman who engineered the greatest organization the world has ever seen. His chapter gave the general impression that Jesus would have made a capital chairman of the Board of Directors of the Universal Manufacturing Company.

Now comes Burriss A. Jenkins, a Kansas City preacher, who out-Bartons Barton. Speaking at a conference on Church Publicity in Chicago, he said, "If Christ were here to-day He would be either the head of a great newspaper, or would have control of some great moving picture concern, or be the head of the biggest radio broadcasting station in the country."

Somehow this vision of Jesus as the head of The Nazareth-Jerusalem Films, Inc., fails to convince. It seems a little out of drawing. Nor is the picture of Jesus as the smooth voiced announcer of the Z I O N station (335 meters), "Please stand by for two minutes. Our next number will be the Parable of the Prodigal Son," any more convincing.

It is a commonplace, of course, that the Church ought not to hide its light under a bushel. Jesus taught in the market place and His disciples must find for His message the farthest reach and widest influence possible. Advertising and publicity are effective agencies of the Kingdom.

Yet while that is recognized, it is easy to make far too much of a false god of publicity. There is to-day and has been abroad for some years a great deal of pagan trust in "putting it across" by main force of blaring noise and high-speed organization. The Church is to-day suffering from a reaction from the "whoop it up" mania which promised so much more than it was able to produce.

It will doubtless sound very quaint and old-fashioned, in some quarters, to express the opinion that if Jesus were to return to-day He would do just what He did before — teach and preach and go about doing good. Yet that is our intense conviction. Neither Hollywood nor W E A F offers the same opportunities of redemptive service.

It ought not to be forgotten in this age of noise and "go-getting" that the subtlest temptation which Jesus met was just the temptation to rely on a big publicity stunt. "Cast thyself down from this mountain," suggested the tempter. "Put yourself over big with the

public — dazzle them” — is the same temptation in modern form.

It was not a good method for doing the spiritual work of the kingdom of God then.

It is not any better to-day.

— The Western Christian Advocate.

THE MOST FAMOUS TOWN IN ALL THE WORLD

The most famous town in all the world to-day is not a turret-crowned metropolis whose canyoned aisles of commerce are thronged with harried multitudes. The most famous town in all the world to-day is not numbered among the many great ports of entry whither the ships of a hundred flags gather from off the seven seas laden with precious cargoes and peopled with men of every tongue and walk of life. The most famous town in all the world to-day has no chamber of commerce worth mentioning, no hotel noted for cuisine or accommodations, no mart designed to draw its trade from the far corners of the earth. And yet, four miles from a railroad and forty from the sea, without appeal to seekers after health or wealth or honor, it stands to-day closest to the heart of the world of all the towns that are.

The most famous town in all the world to-day is what it is because two peasant Jews were born there. One of these was a shepherd lad when the call of life's business came to him. With a harp of gold and a heart that knew no fear he stepped out to be a king among his fellows. And he was king. The boldness of his deeds and the splendid loveliness of his spirit came down to us in stately words from ancient days. With the passing of the years the sweet singer of Israel passed also, and was gathered to his fathers, leaving to his people a heritage of high hope which has cheered through all times all races of men.

In the fulness of the centuries another Jewish lad first saw the light of earthly day at the natal city of the shepherd boy who became a King. Grown to manhood's estate as a carpenter, traveling from place to place without home, without office or place, followed by the lowly and pursued by the mighty, besieged by the curious and spurned by the critical, hailed by the ignorant and ridiculed by the wise of his day, done to death at last on a felon's cross, this Commoner of Compassion so revealed the soul of God to the soul of man that the aspirations of human kind are twined about the things that He did and the words that He spoke in those three short years of His recorded ministry. Small wonder, then, that the stable manger that He was born in, is the symbol of the blessedness of childhood, and that the cross of shame whereon He died is now the badge of honor for which brave men have gladly paid all, or that the little city of David and of the carpenter Prince of Peace is the most famous town in all the world to-day. — The Dallas News.

Yes, truly, — at Bethlehem “the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only-begotten of the Father,) full of grace and truth.” “For in him dwelleth all the fulness of the Godhead bodily.”

FROM OUR CHURCH CIRCLES

Announcement

Mr. Fred Gamm having resigned as Treasurer of the Seminary Building Committee, his office has been removed to Milwaukee, Wis.

All communications and remittances are now to be directed to
Rev. John Brenner,
814 Vliet Street, Milwaukee, Wis.
E. v. Briesen, Sec'y.

Missionary Returns

Missionary H. Rosin and his wife (a daughter of Missionary F. Uplegger), together with their little son came from the mission field in Arizona to Wisconsin in the month of July to spend a vacation in his boyhood home at Wrightstown. The Rev. Rosin has charge of the Peridot Mission School at Rice. Giving his vacation journey an added purpose, his brethren of the Arizona Conference had elected him to represent them at the sessions of the Joint Synod which took place in Milwaukee in the month of August.

In addition to fulfilling this latter obligation, the missionary devoted part of his recreation period to lecturing on the work of the Arizona Missions in the congregations of the Fox River Valley Conference. Beginning at Wrightstown, he held addresses in no less than sixteen congregations. Of course, an offering was taken up on each occasion, in this case the funds so contributed were to be devoted to the purchase of an auto for the use of the missionary in his work. The sum total of these collections was sufficient for the purchase of an Overland touring car, equipped with balloon tires. When the end of his vacation was come, early in September, the missionary was able with his family to drive back to the field of his labors in his own car — a distance of 2,770 miles. He reports having had an altogether delightful trip, making the long journey without any mishap in twelve days time. He asks that grateful acknowledgment here be made for the great help extended to him by Wisconsin friends of the Indian Missions.

Conference of Institutional Lutheran Workers of Minnesota

On November 17-18 a conference was held at Concordia College, St. Paul, comprising Lutheran ministers who do mission work at state institutions.

The purpose of the conference was to discuss problems that must be met in the work, to improve

upon methods and to extend the work to other state institutions not yet cared for.

The conference comprises about 15 pastors from different parts of the State, and practically all were present.

Six very valuable papers were read and discussed. Every paper dealt with some particular phase of institutional work.

Considerable time was devoted to discussing various new means to be introduced to further the work. Tracts and church papers are to be distributed to the inmates. To offset the "movies" shown in some institutions, religious slides and pictures pertaining to Lutheran doctrine are to be introduced.

Every pastor present gave a lengthy personal report of his own work. All reports were highly instructive and showed that though the work presents untold difficulties, they are not unsurmountable.

Surely, the work of such zealous men must be crowned with blessings from the Lord on high.

It makes a Christian's heart beat faster, it convinces us that the Word of God never returns void when we hear that men in the penitentiaries are attending divine services regularly, participating in Holy Communion, confessing their sins, asking for baptism, instruction in the Word of God, and confirmation. Classes of 12 or 15 catechumens are but a common occurrence.

And what difficulties are overcome in this work?

We see a dozen nurses busy, wheeling chairs, occupied by invalids, into a large auditorium, that the unhappy patients may listen to the Word of Life. Again we see a minister at the end of a long corridor apparently preaching down the empty hallway.

But upon closer examination we observe the doors of the adjoining sick-rooms ajar and the beds of the patients moved closer to the doors that the bedridden unfortunates may hear the sermon from their beds. Holy Communion is administered individually.

This manner of preaching is repeated 3 or 4 times in one afternoon on different floors of the same institution. Is it surprising then that such men preach 10 to 17 times in a single month, besides attending to the work in their own congregations?

Each month 150 and more patients are visited personally and ministered to. When we are told that as many as 200 patients in a single institution are Lutherans, we realize that our Church has a duty to perform. Truly a formidable congregation!

These institutional workers preach to more than 10,000 inmates regularly and minister to more than 2,000 Lutheran Christians.

O Lord, strengthen the hands of these workers. Bless the words of their preaching that it may not return void but accomplish your pleasure, and prosper in the thing whereunto you sent it. P. E. Horn.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Stambaugh, Mich. (Rev. H. Kirchner), January 12 to 13, 1926.

Sermon: Geyer—Eggert.

Confessional address: Buerger—Kirchner.

Papers are to be prepared by M. Buenger, K. Geyer, H. C. Westphal, in addition to these, following Scripture passages are to be discussed: 1 John 2:15-17; Acts 3:1-11; Job 19:25-27.

Paul C. Eggert, Sec'y.

Anniversary of Congregation

On the 8th day of November, 1925, St. John's Congregation near Firth, Nebr., celebrated the 40th anniversary of its organization together with the Diamond Jubilee of Synod.

Jubilee services were held in the morning and in the afternoon. In the morning the Rev. M. Lehninger, first resident pastor of this congregation, spoke in the German and Rev. P. S. Mayerhoff in the English language. In the afternoon services the Rev. J. Witt, President of the Nebraska District, delivered a German and Rev. M. Lehninger an English sermon.

Early in the fall the church building was equipped with a full basement and furnace and the interior granted a renovation.

All guests and members of the church were given an excellent dinner during the noon interval in the new basement of the church by the ladies of the congregation.

May God continue to bless and prosper this congregation as He has done in the past. A. S.

Church Dedication

The 22nd Sunday after Trinity will be remembered as a day of grace and thanksgiving by the members of St. John's Ev. Luth. congregation of Maribel, Wis. On this day they were privileged to dedicate their beautiful new church building.

Brief services were held in the old church, which had served the congregation for almost 60 years. The dedicatory services of the new church were conducted by the local pastor, who was assisted by Rev. H. Knuth and Rev. Chr. Sieker. Three festival services were held. In the morning service the Rev. Chr. Sieker, a former pastor, preached the sermon on Rev. 2:1-7. The festival hymns were accompanied by the Orchestra of the First Lutheran Church of Manitowoc.

In the afternoon the attendance had become so large, that it was necessary to arrange an overflow meeting in the old church, which was filled to its full capacity. Rev. W. Keibel conducted the service. In the new church Rev. H. Knuth, the oldest son of the congregation in the ministry, preached the sermon, basing his discourse on Phil. 2:8. In the evening two

of the younger sons of the congregation in the ministry officiated, Rev. Ed. Kionka conducted the altar service and Rev. Walter Keibel, son of a former pastor, preached in English on Gen. 28:16-17. In all 4 services the mixed and the male choir of the First Lutheran Church of Manitowoc assisted us in our celebration by rendering songs of praise.

The church was built by the firm Fritz and Fels of Shawano, Wis., in the Tudor Gothic style. It is a solid brick building 92 feet in length and 44 feet wide in the transept. The material is hard rough Streater brick, with a gray sandstone trimming. The interior finish and equipment — altar, pulpit, font, pews, etc. — are of white oak. The building is fitted throughout



with modern equipments. The basement is also practically arranged for different purposes. Here the ladies of the congregation served meals for the guests. The seating capacity is about 350. Love of the Gospel of Jesus Christ has moved the members of St. John's Congregation to contribute liberally to the building fund, so that the entire cost of \$31,000 is almost covered.

May the new church always remain to be a dwelling place of the pure Gospel where those who enter are led the right path to the heavenly mansions above which Jesus has prepared for us.

All glory be to God on high — O thank Him for His goodness.
Paul J. Kionka.

Memorial Tablet Unveiled

On November 29th St. Peter's Lutheran Congregation at Mishicot, Wis., unveiled its memorial tablet for the new church to be completed next summer. Pastors P. J. Kionka and Ph. Froehlke delivered the sermons.
Edward Zell.

Change of Address

Rev. P. W. Weber, 2902 Parkridge Ave., Marinette, Wisconsin.

New School Dedicated

The new school of St. Peter's Lutheran Church, of Fond du Lac, Wis., was dedicated on November 8th. It is the fourth school erected by this congregation. The rapid growth of the parish school made it necessary to build again less than twenty-two years after the previous school building had been erected; the many blessings which the school has brought to the parish made the new venture possible, for the members realized how essential the school was in their Christian life.

There are eight school rooms, all of them now occupied. In addition there are rooms for the societies, for meetings, and a basement equipped for recreational uses.

School work was begun on November 9th with brief services for the 340 school children and their eight teachers. The work is now carried through the ninth grade.

On dedication Sunday there were sermons and addresses by Professor John Meyer, and Pastors Klingbiel and Koeninger.

Mr. August C. Egelhoff was chairman of the building committee; F. Stepnoski was the architect; the builders were the Hutter Construction Company. The total cost, exclusive of new land that it was necessary to buy to gain a desirable site, was about \$110,000.00.

All of the church societies helped in equipping the school so that at dedication time it was completely and adequately furnished for all purposes.

The blessings of Christian training for the young can never become fully apparent in this life, however, St. Peter's Lutheran Church has experienced them in so large a measure in the past that it is justified in trusting the future to bring them many more.

May God to this end bless the church, its children, and its teachers.
H. K. M.

Schools and Colleges

The fall term in Dr. Martin Luthter College, New Ulm, Minn., will have come to a close within a few days. We can be grateful that the work could proceed without any interruption. Both teachers and pupils enjoyed the best of health. This is all the more a special dispensation of the Lord if one considers the crowded conditions obtaining this year. Let us hope that the winter term will also be blessed in a like manner.

The addition to the Boys' Dormitory is progressing rapidly. The foundation and the slab for the first floor have been completed. If the weather conditions continue as favorable as they have been during the month of November, it may be possible to get more of the work done than had been planned.

As usual, the neighboring congregations made liberal gifts to our college in the form of potatoes, vegetables and canned fruit. In the line of potatoes alone we received 600 bushels. At the current price these potatoes alone more than paid for the new Dodge truck we purchased in September. Many of these gifts would not have been available if we had not had the means of conveyance.

On November 15, the jubilee Sunday, our St. Paul's congregation in New Ulm collected approximately \$3,600.00 for the Recitation Building fund. Of this amount \$339.76 was collected among our student body. If all of our congregations collected in the same proportion, then our hopes for a new recitation hall will soon be fulfilled.

On December 6 and 13, the combined college and congregation choirs rendered O. Helm's Christmas Cantata.

B.

Acknowledgement and Thanks

The following donations have been received by Dr. Martin Luther College, New Ulm, Minn., during the fall months:

Lewiston, Minn., Rev. H. Herwig: 14 barrels and 8 sacks apples. Donors: Th. Lawrenz, W. Fischer, E. Fischer, E. Marxhausen, A. Benicke, W. Gensner, C. Prigge, W. Thews, E. Neldner, J. Nahrgang, C. Rausch, A. Steuernagel, G. Lawrenz, O. Steuernagel, A. Haase.

Morton, Minn., Rev. J. C. Bast: 5 sacks potatoes, 13 sacks vegetables, 22 quarts canned goods, 1 sack beans, 1 case eggs, 2 sacks onions, 150 pounds flour, 1 barrel sauerkraut, \$1.00 cash.

Danube, Minn., Rev. J. Siegler: 10 sacks potatoes, 2 sacks beans, 6 sacks vegetables, 1 box honey, 1 sack apples, 2 sacks flour, 12 barrels butter, \$1.00 cash.

Olivia, Minn., Rev. J. Siegler: 1 truck load potatoes and vegetables.

Winfield, Minn., Rev. R. Schierenbeck: 11 sacks potatoes, 1 sack flour, 1 sack vegetables.

Renville, Minn., Rev. R. Schierenbeck: 19 sacks potatoes, vegetables, meat, honey, \$3.50 cash.

Litchfield, Minn., Rev. J. Guse: 2½ tons potatoes and vegetables.

Redwood Falls, Minn., Rev. W. Nickels: 1 truck load potatoes, vegetables and canned goods.

Wood Lake, Minn., Rev. J. Hinck: 1 truck load potatoes and vegetables.

Acoma, Minn., Rev. G. Fischer: 1 truck load potatoes, vegetables, grain and canned goods, \$2.50 cash.

Darfur, Minn., Rev. W. Lehmann: 11 sacks potatoes, 8 sacks oats, 1 sack barley, 2 sacks corn, 2 sacks vegetables, 1 sack beans, 1 gallon apple butter, 27 combs honey, 24 pumpkins, cabbage, smoked meat, 1 sack apples.

Litchfield, Minn., Rev. M. Schuetze: 1 truck load potatoes and vegetables.

Fairfax, Minn., Rev. J. Baur: 15 sacks potatoes, 2 sacks oats, 2 sacks cabbage, 1 sack onions, 14 quarts canned goods.

Essig, Minn., Rev. P. Gedicke: 2 sacks oats, 2 sacks corn, 1 sack potatoes, 1 sack beets.

Brighton, Minn., Rev. P. Gedicke: 5 sacks potatoes, 2 sacks corn, 3 sacks cabbage, 2 boxes honey, 1 can molasses, 2 sacks beets, \$1.00 cash.

Zumbrota, Minn., Rev. F. Zarling: Ladies' Aid, 190 quarts apple butter, 2 sacks potatoes, 3 sacks oats, 3 sacks cabbage,

2 sacks beets, ½ sack onions, 3 sacks apples, 1 box apples, 1 barrel apples, 1 sack vegetables.

Morgan and Eden, Minn., Rev. P. Horn: each 1 truck load potatoes and vegetables.

Town Lynn, Minn., Rev. H. Albrecht: 5 sacks potatoes, 1 sack corn, 3 sacks oats.

Town Wellington, Minn., Rev. E. G. Fritz: 1 truck load potatoes and vegetables.

Nicollet, Minn., Rev. F. Koehler: 1 truck load potatoes and vegetables, \$5.00 cash.

Mr. F. Sprengeler, Gibbon, Minn.: 3 sacks potatoes.

Mr. J. Sievert, Gibbon, Minn.: 4 sacks potatoes.

New Ulm, Minn.: Rev. G. Hinnenthal, 28 gallons canned goods, 2 sacks oats, 1 box honey, lard, potatoes, vegetables. By the ladies of this congregation the boys were treated to a bountiful Thanksgiving dinner. \$6.00 cash.

To all kind donors I herewith express our hearty thanks. May the Lord bless you all for the kindness shown our institution.

E. R. Blieferticht.

MISSION FESTIVALS

Minneapolis, Minn., St. John's Church, Paul C. Dowidat, pastor. Speakers: A. C. Haase, Paul Bast. Offering: \$1,200.83.

Milwaukee, Wis., St. Mark's Church, E. Ph. Dornfeld, pastor. Speakers: Henry Gieschen, Jr., H. Wehrs. Offering: \$947.00.

North Mankato, Minn., St. Paul's Church, Roy Gose, pastor. Speakers: Paul Horn, C. U. Faye. Offering: \$70.78.

Appleton, Wis., Mt. Olive Church, R. E. Ziesemer, pastor. Speakers: Martin Buenger, H. K. Moussa. Offering: \$567.37.

Sixteenth and Eighteenth Sunday after Trinity

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. Speakers: E. Schoenecke, G. Westerhaus. Offering: \$125.66.

Lansing, Mich., Zion's Church, O. G. Leyrer, pastor. Speakers: H. C. Richter, P. F. Woldt. Offering: \$66.55.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Prof. Wm. Huth, Leo. Kirst, W. P. Hass. Offering: \$566.63.

Baraboo, Wis., St. John's Church, Gerhard Pieper, pastor. Speakers: W. Pankow, E. Smukal. Offering: \$315.00.

Nineteenth Sunday after Trinity

St. Paul, Minn., Mt. Olivet Church, C. P. Kock, pastor. Speakers: T. H. Albrecht, T. H. Schroedel. Offering: \$115.08.

Town Lake, Wis., St. John's Church, Theodore Monhardt, pastor. Speakers: H. Monhardt, W. Keibel. Offering: \$108.30.

Twentieth Sunday after Trinity

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: Wm. Nommensen, P. C. Dowidat. Offering: \$725.00.

Milwaukee, Wis., Divine Charity Church, J. G. Jeske, pastor. Speakers: Hy. Wojahn, H. Olsen. Offering: \$135.00; Sunday School, \$25.00.—Total: \$160.00.

Twenty-first Sunday after Trinity

Leavenworth, Wash., St. Paul's Church, Wm. Lueckel, pastor. Speakers: F. H. K. Soll, Kurt Koehler. Offering: \$62.25.

Twenty-first and Twenty-second Sunday after Trinity

West Allis, Wis., Nain Church, W. Keibel, pastor. Speakers: John Karrer, Luther Voss. Offering: \$171.68.

Saginaw, W. S., Mich., St. John's Church, C. Frey, pastor. Speakers: O. Peters, L. Mielke. Offering: \$117.82.

Phoenix, Arizona, Zion's Church, O. Hohenstein, pastor. Speaker: R. Deffner. Offering: \$98.24.

Twenty-third Sunday after Trinity

Clarkson, Wash., St. John's Church, Ewald Kirst, pastor. Speakers: F. H. K. Soll, Kurt Koehler. Offering: \$40.00.

Fond du Lac, Wis., St. Peter's Church, H. Koller Moussa, G. E. Bergemann, pastors. Speakers: German, G. A. Thurow, Gerhard Pieper; English, Elmer Kiessling, John Brenner. Offering: \$1,100.17.

Twenty-third Sunday after Trinity

Palouse, Wash., St. Paul's Church, Kurt Koehler, pastor. Speakers: Wm. Lueckel, E. Kirst. Offering: \$21.13.

First Sunday in Advent

Whitefish Bay, Wis., E. Ph. Ebert, pastor. First Mission Festival. Speakers: H. H. Ebert, W. Keibel. Offering: \$17.78.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

Natalie, by G. L. Wind. Published by the Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Price, \$1.25.

It is a story for the young men and young women of today, though we would not hesitate to say that older ones will read it with profit. It portrays the trials and temptations which surround the young as a part of the city life of this day and it sets forth simply and in an attractive manner the only safe way of meeting the difficulties as they present themselves — by living not for self but for Christ. The story is quite easily readable in spite of some minor faults in diction. Natalie would make an appropriate Christmas gift for the young. We are glad to be able to recommend it without reservation to all our readers.

Northwestern Lutheran Annual for the Year 1926. Price, 15c.
Gemeindeblatt Kalender auf das Jahr 1926. Price, 15c

These are the annuals of our synod and one or the other or both should be found in every home throughout our synod. Short stories, the English annual presenting one by the Rev. O. Hagedorn, beside the usual calendar, lists and tables go to make up a paper-covered booklet of 150 pages. Buy the annuals of your synod.

ITEMS OF INTEREST

Radio Station K F U O, Concordia Seminary, St. Louis, Mo.

Note: A good program of songs and music is broadcast with every sermon or address.—The time shown is Central Standard Time.

THE PROGRAM FOR DECEMBER

Sunday Afternoons, 4 P. M.

General Topic: The "I Am's" of Jesus

- December 6: "I Am the Resurrection and the Life." The Rev. A. Korris.
December 13: "I Am the Good Shepherd." The Rev. R. Jesse.
December 20: "I am Come Down from Heaven." Prof. M. Sommer.
December 27: "I am the Alpha and the Omega." The Rev. L. Buchheimer.

Sunday Evenings, 9:15 P. M.

- General Topic: A Series of Advent Sermons by Prof. W. Arndt
December 6: "The Messiah Came."
December 13: "The Messiah Comes."
December 20: "The Messiah Will Come."
December 27: "Did You Really Celebrate a Merry Christmas?" The Rev. W. Peters. (A Post-Christmas Question.)

Monday Evenings, 8 P. M.

General Topic: The Young People Prepare Their Christmas Gifts

- December 7: "The Gold of Faith." The Rev. R. Prange.
December 14: "The Frankincense of Prayer." The Rev. E. Roschke.
December 21: "The Myrrh of Repentance." The Rev. J. Oppliger.
December 28: "Shall Faith, Prayer, and Repentance be Forgotten after Christmas?" The Rev. Herman H. Hohenstein.

Wednesday Evenings, 9:15 P. M.

General Topic: Address on Advent and Christmas Hymns by Prof. W. Polack

- December 2: "Lift Up Your Heads, Ye Mighty Gates."
December 9: "Once He Came in Blessing."
December 16: "O Little Town of Bethlehem."
December 23: "The Angels' Christmas Song." The Rev. P. Koenig. (A Christmas Sermon.)
December 30: "Abide with Us." (The Rev. F. Herzberger, Senior Lutheran City Missionary of St. Louis, Mo. (A message for the last day of the old year.)

Christmas and New Year

- December 25: "Christ, the Savior, is Born!" The Rev. F. Brand, Third Vice-President of the Lutheran Church of the Missouri Synod.

Note: This program will be given at 8 o'clock in the morning. New Year. Our New Year's program will be rendered the first Sunday in the new year.

Sunday, January 3, 4 P. M. "Happy New Year!" The Rev. H. Claus, of Ferguson, Mo.

Sunday, January 3, 9:15 P. M. "Jesus, Be Our Guide." The Rev. R. Kretzschmar.

Ancient Indian Mound Identified at Mauston

An ancient Indian effigy mound — the only survivor of a once fine group of Indian earthworks at Mauston — has just been identified by Charles E. Brown, secretary of the Wisconsin Archeological society, who visited the mound at the request of Assemblyman Clinton G. Price.

The mound belongs to the "panther" or "water spirit" type which was once abundant. The water spirit was an important and much feared deity of the early redmen of Wisconsin and many earthen representations of the deity were built in order to gain, presumably, its favor. The water spirit was believed to inhabit springs, lakes, and water courses. Interesting legends of the water spirit are preserved which concern Devil's Lake, Green Lake and other Wisconsin lakes.

The mound lies on the edge of the mill pond marsh formed years ago by the obstruction of the waters of the Semonweir river. The total length of the great animal-shaped figure is 120 feet. Its head is 24 feet long, its legs 30 feet long, and its tapering tail 60 feet long.

Until the rediscovery of the huge animal form by the state society in the course of its recent explorations in the Wisconsin river valley, it was generally supposed that all of these ancient works had been destroyed by the growth of the city of Mauston. The mound is the only survivor of a group found at Mau's Mill, now Mauston, by Dr. Increase A. Lapham, in 1850.

The effigy is located within the city limits, not far from a much-traveled highway. The state society is urging the

citizens of Mauston to preserve the mound permanently and to mark it with a tablet because of its educational value for the community and visitors. A survey of the Indian remains in Juneau County was made by Prof. S. M. Buell for the state society in 1913. — U. of W. Press Bulletin.

FINANCIAL REPORT

Collections	Receipts	Budget	Cost of
	4 Months	Allotments 4 Months	Home Mission 4 Months
Pacific Northwest	\$ 296.19	\$ 495.28	\$ 3,368.48
Nebraska	5,120.94	2,863.32	3,332.70
Michigan	8,156.02	10,896.40	2,291.02
Dakota-Montana	5,528.15	3,528.92	6,142.63
Minnesota	17,343.06	20,777.40	5,519.36
North Wisconsin	16,995.01	28,021.04	1,965.95
West Wisconsin	22,327.28	28,801.12	3,494.98
Southeast Wisconsin	12,325.15	28,442.00	4,375.03
Total Receipts of Districts	\$ 88,091.80	\$ 123,825.49	
Revenues: Institutional etc.	\$ 14,864.19	\$ 24,735.33	
Total Budget Cash	\$ 102,955.99		
Budget Provisions		\$ 148,559.81	
Disbursements	134,233.28	134,233.28	
Deficit	\$ 31,277.29		
Budget Prov. not Drawn..		\$ 14,326.53	

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$ 19,891.70	\$ 10,198.07
Educational Institutions	35,320.43	61,522.29
Home for the Aged	1,692.29	2,423.22
Indian Mission	12,028.03	14,318.42
Home Mission	25,724.35	31,958.57
Negro Mission	6,138.14	6,138.14
Polish Mission	163.00	3,060.59
General Support	2,088.05	4,613.98
	\$ 102,955.99	\$ 134,233.28
		\$ 102,955.99
Deficit		\$ 31,277.29

Statement of Debts

Balance of Debts on July 1, 1923	\$ 172,604.95
Received from Sem. Bldg. Com.	6,269.33
Remaining 1921-1923 Debt	\$ 166,335.62
1923-1925 Debts	77,293.06
Total "Old" Debts	\$ 243,628.68
Liabilities incurred since July 1, 1925..	\$ 27,466.93
Total Debt on November 1, 1925	\$ 271,095.61

Analysis of New Debts

Deficit as per statement	\$ 31,277.29
Borrowed for Church Extension	1,519.18
	\$ 32,796.47
Less Capital Cash used	\$ 5,329.54
New Debt as above	\$ 27,466.93

Cash Account

Cash Balance on July 1, 1925		\$ 12,526.04
Less:		
1923-25 Sem. Bldg. Funds remitted	\$ 856.70	
Cash used for Budget	5,329.54	
Contingent Cash to N. W. College	200.00	6,386.24
		\$ 6,139.80

Plus:		
1923-25 Accounts Receivable paid	\$ 85.00	
1923-25 Funds due to Gamm	332.81	
Budget Cash on hand	.10	\$ 417.91
Balance Cash in Banks		\$ 6,557.71

THEO. H. BUUCK, Treasurer.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of November

Rev. S. Baer, Zeeland, N. D.	\$ 15.00
Rev. S. Baer, Hague, N. D.	15.00
Rev. C. Bast, Good Hope, Wis.	46.00
Rev. C. Bast, W. Mequon, Wis.	10.00
Rev. E. R. Baumann, Wabasso, Minn.	10.00
Rev. A. Berg, Sparta, Wis.	100.00
Rev. A. Bergmann, Town Maine, Wis.	218.00
Rev. E. H. Bruns, Montrose, Minn.	53.00
Rev. E. H. Bruns, Town Franklin, Minn.	310.00
Rev. P. J. Burkholz, T. Mequon, Wis.	151.00
Rev. Th. Brenner, Freedom, Wis.	10.00
Rev. E. P. Dornfeld, Milwaukee, Wis.	10.00
Rev. G. Fischer, Acoma, Minn.	55.00
Rev. A. Fuerstenau, Akaska, S. D.	75.00
Rev. A. Fuestenau, Eales, S. D.	45.00
Rev. Hy, Geiger, Naugart, Wis.	31.00
Rev. Herm. Gieschen, Wauwatosa, Wis.	167.00
Rev. Theo. Gieschen, Huilsberg, Wis.	79.00
Rev. G. Hinnenthal, New Ulm, Minn.	10.00
Rev. O. Hoyer, Winneconne, Wis.	272.00
Rev. R. Huth, Milwaukee, Wis.	179.00
Rev. Wm. R. Huth, Slades Corners, Wis.	4.00
Rev. L. Kaspar, Greenville, Wis.	60.00
Rev. C. Kuske, Athboy, S. D.	5.00
Rev. C. A. Lederer, Saline, Mich.	50.00
Rev. W. H. Lehmann, Darfur, Minn.	27.00
Rev. D. Metzger, Hopkins, Mich.	279.55
Rev. C. A. Otto, Brownsville, Wis.	235.00
Rev. O. J. Peters, Wayne, Mich.	86.00
Rev. E. Redlin, Ellington, Wis.	40.00
Rev. Wm. F. Sauer, Watertown, S. D.	200.00
Rev. G. A. Schmelzer, Sebewaing, Mich.	9.00
Rev. A. P. Sitz, Wisconsin Rapids, Wis.	15.00
Rev. A. Werner, Town Center, Wis.	41.85
Rev. B. J. Westendorf, Flint, Mich.	30.00
Rev. R. Ziesemer, Appleton, Wis.	214.36
Rev. H. Zimmermann, West Salem, Wis.	129.00
	\$ 3,286.76
Previously acknowledged	\$ 313,081.44
Total	\$ 316,368.20

Correction: An acknowledgment of \$2,500 from Rev. E. R. Gamm, Mobridge, S. D., should be through Rev. E. R. Gamm, from Mr. Fuchs at Paradise, N. D.