

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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IN THE HOUR OF TRIAL

Think it not strange, ye saints of God,
When cares and sorrows come,
To cast their shadows o'er the road
That leads to Heaven's Home.

In the refiner's sev'n-fold fire
Faith's precious gold He tries, —
The hope divine that doth aspire
To mansions in the skies.

O envy not the godless throng, —
On earthborn pleasures bent.
Flee from the paths of sin and wrong, —
The Tempter's wiles resent.

If ye the victor's crown would wear
In realms of light on high,
Shun not on earth the cross to bear;
Fear not with Christ to die.

In God's eternal Word abide,
Kept by His Spirit's power.
The needed strength He can provide
When comes the trial hour.

Cleansed by your Savior's precious Blood,
Saved by His glorious grace,
With joy to Salem's blest abode
Your pilgrim-pathway trace.

There, clad in robes of righteousness,
His saints like stars shall shine,
And through eternal ages bless
The power of Love divine!

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

Anna Hoppe.

THE NINETY-FIRST PSALM

Verses 1—6

The Great Psalm of Faith

If we would express this Psalm in New Testament terms, we may do so in St. Paul's fervid exclamation, "If God be for us, who can be against us?" It is indeed an exquisite Psalm, — most appropriate for the present season, passing from the old to the new year. If it is true, what Luther says of the Psalms in general, "that there you may look into the hearts of the saints, as you would into Paradise or into the open heaven, and note with what wonderful variety there spring up here and there the beautiful blossoms and most brilliant stars of the sweetest affections toward God and His benefits," — it is certainly true of this Psalm. Into what deep recesses of the saints' hearts do we look here, what height and depth of faith, what firm

reliance on and trust in God on the part of saints do we find here! Well may we call it the great Psalm of faith.

A peculiar feature of this Psalm is that there are three voices speaking here: one that of a saint who professes his reliance upon the Lord, his Fortress; another which answers the former speaker, and declares that he shall be preserved by God; and a third voice — the voice of God Himself, which comes in to seal and confirm all the promises that have been made in His name. The first voice said of himself, "I will trust"; the second voice addresses that speaker, and says, "Thou shalt not be afraid"; the third voice speaks of him, and says, "I will deliver him."

We return to the first voice and see what it has to say concerning faith in God.

How Faith Trusts in God

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This is a general statement, doubtless designed as an introduction to the whole Psalm; it expresses what the ode is intended to illustrate,—the blessedness and security of the men who trust in God.

The statement is couched in figures of speech which are full of meaning, as indeed the entire Psalm is rich in figurative speech which convey thoughts remarkably sublime and to the point. To "dwell in the secret place of the most High," what does it imply? The word dwell conveys the idea of calm repose; of resting; of sitting down, — as one does in his dwelling or home; and to dwell in a secret place, is to be resting in the most retired and private part of one's dwelling, the place to which one withdraws himself to be alone, where no stranger, not even one of the family, would venture to intrude. There are times when most of us desire such calm repose and rest hidden from the ever restless world surrounding us, in order not only to be let alone, but to be left to our most private contemplations. Hence, he who dwells in the secret place of the Most High makes the house of God his home; he dwells with God, abides wherever God abides, even in the most secret places, in the tabernacle of God, which in Scripture often is termed the secret place of the Most High, where He dwells hidden from the eyes of an ungodly world with His grace, love and mercy, which, of course, in terms of the New Testament, means the holy Christian Church. The meaning, then, here is, that God would

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Rev C Buenger
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hide him who trusts in Him as it were in His own dwelling; He would admit him near to Himself; into the most secret place of His tabernacle, into the Holy of Holies — to His very heart. This the Most High will do; He who is exalted above all, over all the universe, far above all the rage and malice of enemies. What an intimacy between the believer and His God! Nothing can more beautifully describe the friendship existing between both. In other words, the believer is at home in God.

Who is the believer? "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." The Christian knows in whom he believes. Others philosophize and speculate about God. To them God is but a higher Being, the supreme Ruler of the universe, or the immanent life of the world-order. They apply the name "God" to the mighty world process itself, of which man is a part. God, therefore, it is said in effect, is not a person distinct from ourselves; on the contrary our life is a part of His. It is, therefore, not to be wondered at, that such find it unnecessary to have a true knowledge of God; the knowledge of God, they say, is the death of religion; we should not seek to know God, but should merely feel His presence. Hence, the utter aversion on the part of all such to increase in the true knowledge of God.

Not so the Christian believer. He desires to know God, and to increase in this knowledge more and more. "I will say of the Lord, He is my God." To know Him is my life, my salvation, the source of all blessings. For who is God? He is the Lord "Jehovah," the God of covenant and grace, who has revealed Himself to His people, He who has been prophesied of old as the Savior of mankind, and who in the fulness of time has become man, He of whom Isaiah says, "unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," He of whom the angel says in his Christmas message: "unto you is born this day in the city of David a Savior, which is Christ the Lord," He who in Christ reconciled the world unto Himself, — this is the Lord of whom the Christians says, "He is my God; in him will I trust," that is, in Him have I found all that is implied in the idea of God — a Protector, Helper, Friend, Father, Savior. That is the confession of a Christian's faith. From this he will not deviate one iota. Though all the world differ from him in their conception of God, to him such faith in God is all sufficient. And now consider

The Blessedness of Such Faith

In the first place, the Christian believer confesses of his God, "He is my refuge and my fortress." Refuge is a place to which one may come as to his home, as one does from wandering; from toil, and above all from

danger:—a place to which one who is being hunted down, molested, oppressed, persecuted naturally resorts, where he feels that he may rest secure; while fortress is a place of defense, a place so strengthened that an enemy could not approach it, where one would be perfectly safe against any attack on the part of enemies. Such a refuge and fortress God is to him who has implicit faith in the Lord. Under His protection the believer has absolute immunity from all sorts of danger and evil.

Such immunity is secured by being under the shadow of the Almighty. "He shall abide under the shadow of the Almighty." That certainly has reference to the protective power and help of God. It applies to the Omnipresence of God under which we are secure against all harm or danger. What a protection, the shadow of the Almighty? Who can do any real injury to the man who stands under the protection of Omnipotence, as it exists in a personal God? "If God be for us who can be against us?"

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust: his truth shall be thy shield and buckler." The dangers that threaten us are manifold; they are like snares of the fowler, which he uses in catching wild beasts, by suddenly throwing cords around them, and binding them fast, or by laying nets in which they are caught unawares. There are, however, two large sorts of dangers; the one is that of outward or bodily danger—"noisome pestilence," sickness, death, unfortunate accident, disaster, etc.; the other is that of temptation to sin and of what we may call spiritual foes, in short, the wiles of Satan and his adherents. Against both dangers we are secure under the shadow of the Almighty. No man who lies under the shadow of God by trusting in Him shall suffer any harm from external dangers. For what the world calls, and what we feel, sorrows and afflictions, — these all work for our good, and Divine protection consists, not in averting the blows, but in changing their character. They are no more an evil, but a blessing, no more a curse of sin, but a wholesome cross to those who trust in God as their Redeemer from sin.

Nor is he who lies under the shadow of God, and has his heart filled with the continual consciousness of divine grace and power, likely to befall before the assaults of evil that tempt him away from God. True, the cunning and craft of our spiritual adversaries might well alarm us. As the fowler has more shrewdness than the bird, so has Satan more craft than the saints. But is not the defense which God gives in this region of spiritual evil yet more magnificently impregnable than the defense which He gives against external evils? Is not Jehovah mightier than the powers of hell? Again, we are taught in our Psalm, that we are protected against the craft and cunning of

our spiritual foes not by any efforts of our own, not by any outward breastplate or armor, but we are told: "His truth shall be thy shield and buckler." His truth, God's truth, is His unfulfilling promise; the certainty what He has promised to do He will perform. It is the Gospel in which He promises to save us from sin, death and the power of the devil through Christ His Son our Savior. One who is armored with the shield and buckler of the Gospel through faith in His Savior not only is immune against all assaults on the part of his enemies, but he need also not be afraid of them. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh by darkness; nor for the destruction that wasteth at noonday." Are we not again reminded here of the exclamation of Paul, "If God be for us, who can be against us?"

What, then, shall we fear trusting in God as described in our Psalm? What shall we fear during the year we have just entered on abiding under the shadow of the Almighty? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sorrow? — Nay, in all these things we are more than conquerors through him that loved us." J. J.

(To be continued)

COMMENTS

The House of Ashtaroth The University of Pennsylvania has sent out a number of expeditions to make excavations and researches at various sites. Many valuable discoveries were made in the last twenty-five years. There is now an expedition at work in Palestine and reports are made that again establish the truth and accuracy of some of the most ancient records of the Bible. It is not necessary for us to have such corroboration for the Bible's trustworthiness, but we cannot help feeling much satisfaction.

In this particular case a temple of the goddess Ashtaroth was uncovered at Bethshan with numerous inscriptions which fix its age as dating back to the days of David and before. Ashtaroth was a goddess of the Philistines and as we read I Samuel 31, it was to this very temple at Bethshan that the Philistines took the armor of Saul after the disastrous defeat in which Saul fell by his own hand.

More than that: Under the ruins of this temple, there were found ruins of still another temple, by no means inferior, which would again show the state of civilization which the country had attained centuries before David. The excavators suggest that this earlier temple may, indeed, go back as far as the times of Abraham.

It will have to be granted that a record like the Books of Samuel which mentions details such as the temple of Ashtaroth at Bethshan cannot have been compiled at a date many centuries after the event it records, as the

over-wise higher critics always are eager to prove; on the contrary: its accuracy proven in such matters, it is but fair to assume that its record in other matters is equally authentic.

There was a time when the higher critics tried to "prove" that all the books of the Bible were virtually compilations of much later date than they themselves stated they were, and that they were palmed off by a crafty priesthood on an unsuspecting Jewish public. It takes much more brazenness to-day to repeat some of the commonest assertions of those early destructive critics.

It is becoming more and more generally accepted, even by non-Christian scholars, that the books of the Bible are authentic records of Hebrew antiquity.

H. K. M.

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Clippings Yes, send us clippings. They are helpful to the editors, even if it is not possible to print all received. But do not fail to state plainly the name of the paper from which they are taken and also the date. Do not expect us to publish clippings from magazines. Most, if not all, of the matter printed in them is covered by copyright and cannot be copied without permission. Still the thoughts expressed in such articles may suggest ideas for an original article. Incidentally, why not write a comment or an article yourself?

J. B.

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Priests Have No Rights Priests have no rights — in Russia. They cannot vote or hold office, not even their children are provided for in the way of schools. The government so informed a petitioning delegation which had formally asked for more consideration. The soviets have never said that they were eager to provide "equal" rights to all citizens; they have always frankly asserted that they were but establishing the "dictatorship of the proletariat". The event has proven that everyone is a member of this proletariat in the same degree in which he suits the bosses of the political ring that now controls Russia. Those who were rank outsiders to begin with, were, of course, the old nobility and the clergy.

Our American theorizing socialists, popularly known as "parlor socialists," or "pinks," often overlook the fact that these very soviets, for whom they sometimes fight valiant argumentative battles, would in many cases not recognize them as brethren.

Socialism, as practised in Russia, has nothing whatever to do with equality; still less has it anything to do with tolerance. It is, of course, a political organism for purposes of government, but besides that it is the grossest sort of material philosophy which is unalterably opposed to any sort of religion not its own. It is not a theory of government put into practice, it is a philosophy, a religion, which has usurped government for purposes of testing out and furthering its tenets.

H. K. M.

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1926 One thing for which the year 1926 should become noted in our synod is the completion of the collection for the seminary building fund and the liquidation of our old debts. The first subscription for this twofold purpose was received in February, 1923; the last ought to be in within two or three months. We should be able to begin building operations at least next fall.

Until now about fifty-three congregations have sent in their full quota, \$5.40 per communicant member. Some have reached an average of \$10.00 or more.

From 125 congregations nothing has been received so far, though we are informed that some of these have the moneys ready and will, no doubt, remit them in the near future, while others are working hard to raise their full quota.

If the Committee had confined itself to the task of raising the funds for the new seminary, it would now be just about able to close its books and turn its attentions to the plans, contracts, etc.

But, there is the old debt that we want to get rid of. And then, we feel that there is not a congregation in our synod that would want the other churches to build a seminary for it. Every congregation will want to do its share.

But, brethren, has not the time for energetic action arrived? Nothing is gained by procrastination, much is lost.

The congregations that responded promptly did not suffer a loss in their income for home purposes, nor did they find their people unwilling to give for regular and special synodical purposes.

We are reminded of a congregation whose average for the seminary building fund and for the liquidation of our debts is \$6.50. For the jubilee collection these good people raised \$1.30 per communicant, while they averaged \$2.13 for general synodical purposes since July 1, 1925.

The example of this congregation, and there are others, speaks louder than words. May we all listen and learn.

J. B.

Dusting the Pews in England We are startled by the announcement that preaching in the Church of England is to have a rebirth.

The Archbishop of Canterbury has said that the preachers of his church are not doing their duty. It was understood that he wanted more vigorous preaching; he wanted preaching that "got to grips with life" as it really was; he wanted no more "kid glove" sermons. The clergy seems to have taken the reprimand to heart and seems to have grimly resolved to preach "gripping" sermons. The congregations are hopefully awaiting the new departure. The sextons are grumblingly dusting pews that have not been sat in for a generation in anticipation of the expected influx of new hearers. They need not grumble. Dusting the pews once a decade will not hurt them; no need to fear a revolution in the church-going habits of conformist England.

When the Wesleys began their careers they found a condition just like to-day, and even two hundred years ago it had become chronic. If at this late day the Archbishop of Canterbury rises to remark: "How long has this been going on?" that does not alter the case.

It is suggested in this connection by English churchmen that the preaching, the new preaching must revert to orthodox Christianity in order to be effective, quite irrespective of its having "punch". And that is the peculiar thing about churches like the Church of England, that is, about state churches. With the same men, the same clergy, the same organization it is expected to institute and carry out radical changes by some decree or order. Made-to-order religion of that sort can never grip the heart.

H. K. M.

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A Few Things A few things that we should remember at the beginning of the new year.

They are not the most important things for you, we know, but they are closely connected with those matters that should have your first and constant consideration.

- 1) Renew your subscription for the "Northwestern Lutheran," the "Gemeindeblatt," the "Junior Northwestern," and the "Kinderfreude." It can be done now as well as it can be done later. Doing it now helps the Northwestern Publishing House and its representatives in your congregation. Besides, postal regulations require it.
- 2) Try to gain a few new subscribers for these papers. They are your papers. You read them because you find them helpful to you. You know they would prove helpful to others as well. And you want to help others, do you not?
- 3) Both, your congregation and your synod, have budgets to meet. The treasurers must pay out

moneys month after month. They cannot well pay out moneys they did not receive. To you they look for these moneys.

In a lump sum your contributions may appear large. Spread over the twelve months of 1926, they are small.

Do not permit a deficit to arise and to grow. Apportion your contributions, and be sure that they are adequate, to the twelve months and give from month to month. Some even favor weekly giving.

Adhere to this practice, and you will be happy to know that you are steadily supporting the cause of your Lord. The treasurers will be happy, too.

J. B.

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Checking Up When one considers that the only correction offered to bring the ancient proverb about "a lie being half around the world before truth gets its boots on" up to the present standard of time and space could be: a lie goes twice around the world before truth can begin to look for its boots — when one considers the marvelous facilities for the propagation of the lie, we repeat, then it is easily understood that so many lies go unchallenged and have so much opportunity to pose as truths. Those at whom the lie is aimed are often far too busy with their proper affairs to give them much consideration.

Of this class are the fraudulent statements made by patent medicines and by other quack practitioners, medical, legal, political, religious, mercantile and whatever else there may be in the category of quackery. Now and then somebody makes it his business to check up on the quacks and there is usually a sad story to tell — sad for the quacks.

Of all the religious quackery and hoakum none is more persistent than "faith healing". Ever since Mother Eddy made so phenomenal a success out of her Christian Science, the baldest and the boldest religio-medical concoction of the last hundred years, every stranded thimble-rigger thinks of an imitation of it as an easy road to wealth; many of them try it out — and not a few of them make it pay them fair returns.

There are some of these speculators in human gullibility who do not quite trust the efficacy of the testimonials furnished by those who were "faith-healed" as a bait to catch others. They may also have their professional ethics which may consider the game too simple for a first class operator. Something like professional pride makes some of this gentry give the victims a little more entertainment than faith-healing provides and so they naturally turn to the most spectacular of the quack religions, and that can only be spiritualism. The check-up on the spiritualists is just as fatal, but a clever medium has no one to blame but himself if his customers are permitted to become too familiar and too inquisitive.

On both of these frauds, the faith-healing and the spiritualist, recent events have made a check-up possible. The first of these was painstakingly made by a committee of professional men appointed by the Canadian General Ministerial association. The churches had been importuned for some time to give faith-healing as practiced by certain members of their churches a recognized place in church practice. The investigating committee was put to work as a result. There had been 278 cases reported as having been cured by the faith healers, that is 278 cases that could be identified. All of these were examined and the score is most illuminating: Five cases seemed to show improvement; no improvement could be found in 212 cases, though at the time they were "anointed" (that was the mode of healing employed in Canada) they had declared that they were cured; twenty-two were distinctly worse than they had been before the cure; and thirty-nine had been inconsiderate enough to die. The score was exceptionally unfavorable to the healers; they did not even get the usual benefit conferred by the law of averages. If one takes at random the cases of 278 sufferers it may be expected that without any ministrations of any sort, medical, religious, or otherwise, more than five ought to show more than a trace of improvement. This time not even the averages worked for the healers.

Even more interesting was a check-up made on practicing and amateur mediums of spiritualist persuasion. Dr. J. Allen Gilbert, of Portland, Ore., together with his wife was somewhat interested in the occult. When she died eight years ago she agreed to communicate with him from the spirit world, if there be a spirit world and if such communication were possible. She left in a triple-sealed envelope three key messages which were to be the evidence if they ever were received through some medium that the communication was genuine. After the death of his wife, Dr. Gilbert offered a reward of \$500.00 to any medium who would in any manner bring him an authentic communication from his wife, stating frankly that he held a key that would identify the genuine message.

The mediums went to work and in the course of time the answers rolled in from all parts of the country. The Scientific American, which somehow has mired itself in an investigation of psychic phenomena and cannot seem to shake itself free, was to receive the answers and hold them until the time set by Dr. Gilbert had expired. Then the answers were to be opened and compared with the sealed message in the envelope.

Exactly 284 mediums had taken a shot at the \$500 and had sent in 284 "genuine" spirit messages addressed to Dr. Gilbert by his dear wife from the world of spirits and forwarded by the aforesaid 284 mediums, all of them qualified, certificated, diplomaed, and otherwise designated by the most adept spiritualists as being eminently qualified to receive and forward ghostly messages.

The day anxiously awaited by Dr. Gilbert and by the 284 mediums arrived at last. The sealed envelope was opened and then the 284 messages. And out of the 284 messages that were examined, exactly 284 were — wrong. They were not slightly off, with little variants such as differences in the temperament and education of the mediums might account for — they were away off, a thousand miles off. If the true message were a bulls-eye, they were not even shooting in that direction. Not only that a few were so wide of the mark, not any, not one got near it.

And at that it was not so very hard a test. It was a test that might have permitted a wildly hazarded guess to come near, for it was simply a list of three events with their dates: the birthday of Dr. Gilbert, his wife, and his daughter. Again the day might have been saved if an accident such as happens at every country fair where there are guessing contests had happened; but the accident didn't happen and that makes the check-up one hundred per centum perfect: 284 misses out of 284 tries.

One can understand why the government of Austria has passed a law forbidding the study of spiritualism. It is just as sensible to do that as to have laws against the unrestrained practice of picking pockets — other people's pockets. But if your Sir Oliver and your Sir Conan Doyles and your Scientific Americans, the first two directly, the other by implication profess to find something definite in this phase of the hoary fraud of fortunetelling as practiced by gypsies and their equivalents in every age, then the vast mass of born quack victims that constitutes so large a proportion of our highly civilized age must fulfill its irrepressible urge to make of itself the biggest possible kind of gudgeon.

H. K. M.

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From Life This is a story from life, and from exceedingly modern life, at that. We heard it by way of gossip; but as this is a form of gossip that does not fall under the ban of the eighth commandment, we do not hesitate to tell it on, though we will observe strictly the injunction of our informant that we mention nothing that might disclose the identity of the person of whom this story is told.

He is a business man. Business men at this time of the year balance their books. When this man had struck his balance, he found that he had a very good year.

But he is a man who knows from where such benefits come to us; also, for what purpose they are given. God knows that this man appreciates the gifts his fatherly hand has bestowed on this his child; undoubtedly he told God that in his prayers. Treasurers of missions and charities know it too.

Have you had a good year; and if so, will the income tax collector be the only one to find out about it; or will you also tell your church and your charities that God has been very good to you? J. B.

Our Chronicle A St. Louis Methodist church had in place of the regular service recently a quartet of girls taking the place of the pastor. Each of them gave an address on the subject "My Ideal Woman". This departure from the old-fashioned, stodgy preaching of the Gospel indicates the way for other progressive churches. By the time all the different professions and occupations have gone through with their "ideals" there will hardly be any Sundays left to preach a regular sermon and that in the eyes of many congregations and, it seems, according to the notion of some preachers is wellnigh "ideal".

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In New York they are investigating "baby brides". Recently twenty of them appeared before the grand jury; their ages ranged between 12 and 17 years at the time of their marriages. The reason for this horrible state of affairs which is fostered by the parents in most cases is found in the attempts to evade the school laws and the child labor laws. The investigation shows that the marriages are performed by justices.

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Nebraska is a state of the sternest rectitude. Grover Rhoades was arrested at Beaver City for playing checkers on Sunday. His offence was aggravated by his playing in public. Upon his promise never to do it again he was released. What will happen to Grover if he is ever caught again at the same crime is too horrible to contemplate and we have grave fears for his future. Habitual checker players are almost incurable. Of course, the state of Nebraska might be cured and that might help Grover out of the dilemma, but that is almost too much to be hoped for. (Nebraska is the same state in which, on a recent brief sojourn, we tried to have prescription filled for an ailing member of the family; it called for one ingredient in alcohol solution. The pharmacist regretfully informed us that he was unable to fill it because it was against the Nebraska version of the prohibition laws. A compromise was effected by substituting a nonalcoholic ingredient and we departed with our medicine duly impressed with the virtue of the commonwealth of Nebraska.)

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The Undertakers' Association recently held a convention in Chicago. Properly speaking it was not the undertakers' convention but, as they style themselves, the National Selected Morticians. One of the objects of the meeting was to revise the popular vocabulary as it applies to the profession of those who care for the dead. For the information of our readers we shall give the words old and new which they are to note carefully so that they do not in the future offend the ears of the sensitive by using a word that does not meet with their approval:

For undertaker, say mortician;

For coffin, say casket;

For remains, say patient;

For hearse, say casket coach, or limousine funeral car;
For funeral parlor (itself a euphemism), say mortuary, or chapel.

The directing of funerals has been much refined within our memory not only in words but also in deeds. We have almost ceased to remind our undertakers that we prefer that they use earth in committing the body to the ground rather than flowers; it was a battle against odds. The odors which now assail one as one enters the death chamber are all but overpowering and they do not come from the flowers alone; the thoughtful mortician scents the air with lavish abandon. Coming into his mortuary, we are enveloped in sweet sounds from mechanical pianos, organs, or phonographs — none of the senses are forgotten. It is not fair to charge the morticians with having invented the term "passing on" for their patients; that is the contribution of Christian Science to the vocabulary of death.

But on two points at least we find ourselves in perfect accord with our friends and helpers, the erstwhile undertakers: their aversion to Sunday funerals and their silent protest against lugging loads of flowers into churches and then lugging them out again.

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Getting back to Nebraska, Dr. Baldwin of Iowa considered his audience in Omaha ripe for the important disclosure that in his opinion the time to enroll children in public schools is at the age of two years. The Doctor says: "The child of two years has already developed certain habits and tastes which will remain life-long characteristics unless trained otherwise. Child personalities can be modified tremendously and improved if undertaken early in the child's development." We must grant that the Doctor is right in his statements but how is it possible for him to conclude from such facts the child should be enrolled in the public schools? We should from the same facts conclude quite the opposite. H. K. M.

THE LONE STAR FUND

By O. H. Sisson

In Arizona there is a Mexican woman who, out of her penury, gives money to Baptist missions. She faced the present crisis of cutting off two whole fields of twenty stations. She realized what some of her sisters do not understand; that cutting off one station may involve as many as 200 churches and over 2000 pupils who study in English, also many more pupils who receive the word of God in the vernacular. When she thought of multiplying these cuts by twenty she went on her knees before God and came away resolved to give, not sacrificially — she has been doing that for years but in an abandoned way. A new joy was hers; a new happiness filled her soul and she came to the writer quoting promise passages from the Scripture. Her southern temperament was lighted by spiritual fires.

In 1853 one humble Baptist preacher collaborated with S. F. Smith in saving the convention from the fatal mistake of retrenchment and cutting off the Lone Star mission. Out of his meager salary of \$200 he gave \$50 and wrote a letter that was read with Smith's hymn "Shine on Lone Star". Isn't it a grand and glorious privilege now, seventy-two years later, for descendants of S. F. Smith and the humble New England preacher to sacrifice together with Mexican Baptists, Indian Baptists and Baptists of southern and northern European extraction who say we shall *not* under God, retrench on foreign fields? We will pray, we will work, we will give.

Sacrifice like this will soon match that of the blind Telugu beggar woman at Kurnool, of the Lone Star mission field, who has an income of 16 cents a month but joyfully tithes.

If we save another Lone Star field it is reasonable to expect that the blind beggar will have many spiritual descendants. It is squarely up to us to pray for, work for, and give to the Lone Star fund! — The Baptist.

NOT REFORMERS

"The Lutheran Synodical Conference of New York has taken action against aiding in the enactment of any blue-laws, as announced by the American Lutheran Publicity Bureau. 'We deplore the activity so openly displayed,' the statement said, 'of a large part of American Protestantism in secular and political affairs and hold that such activity is not only a diversion of force from the exclusively spiritual mission of the Christian Church, but is likewise a violation of that basic principle of our American Constitution, the separation of Church and State.' The statement then mentioned the Lord's Day Alliance and similar bodies as supporters of blue-laws. Jesus 'drew a sharp line between things of God and things of Caesar,' it continued. 'Lutherans, therefore, look upon all attempts to further the kingdom of God by means of police powers as not only un-American, but also unchristian.' It is in the spirit of respect and friendliness that the *Times-Herald* expresses the opinion that the Church has done itself more harm than it has ever done the people good by meddling with legislation and believes that the Lutheran Synodical Conference has done wisely in taking the stand above announced."

— *Times-Herald*, Newport News, Va. — Exch.

NO SCIENTIST CAN PROVE EVOLUTION

This is not a statement by a "narrow-minded" or "bigotted" preacher or ignorant layman. It is a statement made by one of the leading scientists in America, Dr. Robert A. Millikan, Nobel prize winner in chemistry, in an address before the American Chemical Society in Los Angeles, August 7th, 1925.

Dr. Millikan, who himself opened a new era in scientific investigation with his exploration of the atom, told

his audience of prominent chemists that the development of the last quarter century of all the physical sciences should teach men of learning to be "more modest and thoughtful."

"We must learn to get away from our assertiveness and dogmatism, whether scientific or theological," he said. "I see over-assertiveness from scientists in connection with such things as the late evolution trial, and I see on the other side assertiveness on subjects about which I know nobody knows anything."

"In the last quarter of a century we have accumulated a remarkable collection of facts and data, a group of new phenomena, which are henceforth the permanent heritage of the race."

"It looks, at first, as though we now could see it all, as though we could begin to interpret the universe in terms of these simple relations, but there are many things we do not know."

"How, for instance, does the beta-ray shoot itself out of an atom with terrific velocity? Whence comes the amazing energy? We don't know, we are completely up in the air in our understandings of what it's all about."

"The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove. Now, I don't want you to think that I am on the other side. I am not. I am only asking for more caution."

"We must not bite off more than we can chew. We must not take a few facts and then draw conclusions. This applies both to theologian and the scientist. Both should learn the lesson of modesty."

— The Friend.

A TESTED REMEDY

It is related that a certain bishop was one day walking, when he met a prominent physician who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The bishop said, "Doctor, suppose years ago some one had recommended to you a prescription, and, taking it according to order, had been cured of a terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said the bishop. "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."

What could the doctor say to such a testimony as this? And such testimonies find a ready response in the hearts of all who have been turned from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

— Selected.

A VISION OF THE CHRIST

By Carrie Adams Berry in "The Christian Herald"

He had been poor when young, and his wealth had accumulated slowly; it represented hard work, thrift, and self-denial. It had cost much anxious thought and careful calculation. He had achieved a position far beyond that of his early ambition, but was eager for further increase of his wealth. He delighted in the honor accorded to him as a moneyed man and enjoyed a quiet sense of power. He was a member of church and was sincere in his belief, and he carefully trained his children in the ways of righteousness.

He had been naturally warm-hearted and impulsive; but as a young man he had one goal — wealth. Everything had been subordinated to this aim, and he had gradually narrowed and hardened. While practicing severe self-denial, all generous feelings had been starved; he said he could never succeed by saving and then giving away. But now that he had riches at his command, he occasionally indulged his feeling — close contact with actual misery appealed to him, and he would make a contribution to the sufferer. From the pangs which he afterwards endured, he was convinced that he must have performed a very meritorious deed.

He felt that Providence had not been kind in giving him many poor relations; but he protected himself by having it clearly understood throughout all the family branches that no one, under any conditions, was to expect pecuniary aid from him. Some times a friend who had met with a sudden reverse of fortune appealed to him for a loan, but never repeated the mistake.

He worshiped his money and believed at the same time that he was serving God.

And one night, his Master came to him in a dream. And He spake these words:

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Thou hast laid up treasure for thyself, but thou art not rich toward God. Sell that ye have, and give alms; provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

But the man's heart was stubborn; he felt this was a teaching which he could not accept.

"My doctrine is not Mine," said Christ, "but His that sent Me. And I know that His commandment is life everlasting."

"What!" thought the man, "part with any of my possessions to give to the poor. Never!"

But Jesus said:

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Freely ye have received, freely give."

But still the man reasoned, "I have worked hard for my riches; they are mine, and why should I not have the right to keep them?"

With loving pleading came the voice:

"The Lord hath need of them."

This appealed to the man's loyalty and he answered reverently, "I would give to Thee, O Lord."

But the Master said:

"I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not."

Then the man answered: "When, O Lord, did I see Thee in want and did not minister unto Thee?"

"Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The man felt the reproach and was moved by it, for he never doubted that he loved his Lord. But when he thought of his wealth, his heart was no longer tender.

And the Lord said:

"How hard is it for them that trust in riches to enter into the kingdom of God."

And the man was troubled at the saying; he had been very sure of his own salvation. And Christ spake again, saying:

"The kingdom of heaven is like unto a merchantman, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it."

And the Spirit of God was busy in the man's heart, teaching him many things — that God was above all; that those who enter His service must sacrifice every thing that proves an obstacle; that selfishness must be replaced by love; and that we ourselves and all that we have are at God's command. And the Lord reasoned with him, saying:

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

And the man saw, as it were, a picture — Christ on a mountain top, looking with tenderness upon the throng that followed Him, crowding upon Him in all their unloveliness, disease, and want, and heard Him say:

"I have compassion on the multitude."

And Christ's heart yearned for this man, also, and He longed to supply him with all that he needed. But the man fought on in his own strength, and the victory was not yet. But no longer could he believe that he was serving God whilst living selfishly to himself and worshipping his god of gold.

And a small voice kept saying in his heart:

"Ye can not serve God and mammon."

Some men owe so much to their wives that the latter, out of sympathy, never let them find it out.

— Church Management.

THE CHURCH AND THE STATE

We believe in separation of Church and State. The Church is free, so is the State. As the State cannot dictate to the Church, so the Church must not dictate to the State. The Church must not seek mastery or power, she is to be found in the service of her Master Christ, and He came to serve.

The Church is to preach salvation for sinners; it also must testify against sin. It knows the distinction between right and wrong, it knows this from the Word of God; it must leave the members of the Church in no doubt about this. The Church proclaims the principles of what is right and wrong and thus has a guiding influence upon the conscience of the people.

The Church should also serve the Nation and the State in furnishing honest, God-fearing men who may serve in public office, also Christian teachers who may be of great influence in training future citizens. Their character and lives testify to the power that actuates them, they radiate by word and deed a type of manhood and womanhood which is helpful in filling the hearts and minds of citizens with higher and better ideals. The church member should be the salt of the State to help preserve those things worth while preserving.

The Church should pray for the State and all those who are in authority, that they may rule with wisdom after God's good pleasure, to the maintenance of righteousness, and to the hinderance of wickedness, that we may lead a quiet and peaceable life in all goodness and honesty.

— St. John's Luth. News (St. Paul).

A PRIVATE "INVOCATION"

The following prayer dates back some 200 years and is one of those devotional gems of the past so rare in our day and therefore doubly welcome when discovered. It loses much in translation — from the Swedish language — and yet something, we trust, has been retained of the spirit and incense of the original. We would suggest that it be memorized and used as an aid to private devotion in the pew before the beginning of the church service.

"Lord Jesus Christ, my Savior and the Savior of the world! Upon Thy invitation I have now entered this sanctuary set apart for Thy worship. Here Thou hast promised to be present with those who meet together in Thy name. Help me to realize that 'this is the house of God and the gate of heaven.' Cleanse my heart from all vain thots. May only that which is eternal be the object of my heart's desire. Grant me Thy grace, Lord Jesus, to worship Thee in spirit and in truth, reverently and humbly to seek Thy favor, to call upon Thy name with a pure heart, and to offer holy sacrifices of thanksgiving for all Thy many benefits. Let me see light in Thy light. Lead me by Thy Spirit into all the truth. Satisfy my hungry soul with the rich gifts of Thy bounty. Open my heart to Thy saving Word and let

its seed bear abundant fruit in my life and in the life of all my fellow-Christians. Lord Jesus, let me serve Thee faithfully in Thy Church upon earth, and grant me finally an abundant entrance into the Church triumphant in heaven, there with all the saints and angels to sing Thy praise, Thou who with the Father and the Holy Spirit livest and reignest forever. Amen."

—The Bible Banner.

WHY THE CHURCH IS IN WANT OF FUNDS

The following parallel columns are a collection of news items which a pastor gleaned from his home paper by watching the society column and of items secured by examining the church records to discover the activity of his members in the affairs of the kingdom of God. They are illuminating and could be duplicated so far as the real essential things are concerned in almost any church in the land. Such large expenditures as are indicated in some of the items recorded below will not always be found, — I mean such large expenditures on self, — but the relation between the sums spent on self and for the Church will not vary so very much. These items were published in the columns of the Zion's Herald (Methodist) and show why the Church is in want of funds to carry on her work. The editor of the Almanac hopes that they will be carefully and prayerfully read by our own people and that with many this reading will lead to earnest repentance and greater liberality in the support of the work of the Kingdom of God.

NEWS ITEMS

"Mrs. A. entertained eight intimate friends yesterday with a dinner at the _____, after which she took the party to the Majestic Theater to see _____.

"Mr. and Mrs. B. left last night for New York, where they will attend the World Series. They will be gone about three weeks, during which time they will visit Niagara and other points of interest in that section.

"Mrs. C. entertained with bridge at the Country Club Wednesday in honor of her guest, Mrs. S. of Albion, Mich. Thirty guests were invited to meet Mrs. S., and a delightful afternoon was enjoyed.

"Mrs. D. will be hostess to the members of her club next Tuesday afternoon. Twenty-seven members are enrolled in

CHURCH RECORDS

"Mrs. A. contributes \$3.60 a year to the missionary societies in her church. She has been a deeply interested member of these organizations for eighteen years.

"Mr. B. sent his check to the treasurer for \$60, covering his annual contribution for the support of the church and her benevolences, accompanying it with a note saying he was sorry it had to be less than last year.

"The city of which Mrs. C. has been a resident for fifteen years is raising a fund of half a million dollars to build a new hospital for children. Mrs. C. writes, desiring to help, and encloses her check for \$15, payable in three annual installments.

"Mrs. D. pledges twenty-five cents a week to the support of the church. Sorry it had to be so small, but you

this rather exclusive club, and after an elaborate luncheon several papers will be read on the life and times of Charles Dickens.

"Mr. E. and family arrived at church last Sunday in their new Lincoln sedan, which he recently purchased preparatory to a Western tour of six weeks, upon which they leave next Sunday.

"Mr. F. had his Packard shipped to Jacksonville a few days ago, and he and his wife leave for that point about the 10th. After two weeks in Jacksonville they will make a leisurely trip of two months, touring the Southland.

"Among the three hundred guests at the Governor's reception on Wednesday evening, no one was more elegantly attired than Mrs. G. Her rare jewels added to her native charm made her friends proud of her in every way. Mrs. G., accompanied by her two daughters, will leave in a few days for a four months' European trip.

"According to her annual custom, Mrs. H. gave a garden party to the members of the X. Y. Z. Card Club yesterday afternoon and evening. The lawn was brilliantly illuminated, covers were laid for forty persons, and supper was served at twilight. This is an event to which the club members look forward with keen pleasure, and Mrs. H. proves herself a most genial hostess.

"Mr. I. left at noon to-day for Ocean Beach, where his family is spending the months of July and August. Mr. I. goes over for week-ends usually but this week will remain until Thursday, as he and his wife are to be hosts to a house-party for several days."

know one must take care of one's own needs before helping others. Generosity before justice is her motto.

"Mr. E. made a pledge of \$200 to the Centenary. He pays his \$40 regularly each year the week before Conference, but raises serious objection to the extravagance—about which he reads in the daily papers—with which the people's money is spent by our missionary workers.

"Mr. F. declined to give \$40 to the Poor Fund of his church to assist a family who were in great distress because of a flood which had swept the place where they had lived before coming to—_____and uniting with the church of which Mr. F. is an official member.

"With these same rings on her fingers Mrs. G. called one afternoon on the treasurer of her church and informed him it was impossible for her to comply with the suggestion of the committee that she increase her support to the church this year by twenty-five cents a week on account of increased cost of coal and labor. She would pay just as she had been doing, viz., thirty-five cents a week.

"Mrs. H. says the church spends too much money on its music. She does not approve. Singers should give their service the same as others do. She shows her disapproval by declining to make any pledge for church support. Collectors say she drops a coin in the basket when she attends, but the treasurer knows it must be a small one, for he has not found anything larger than a dollar bill in the basket for months.

"Mr. I. owns two automobiles, both of which are used almost exclusively for pleasure. He gives \$20 a year to his church and \$5 a year to missionary work. The committee has a hard time to secure a pledge for this sum."

THE PURITAN CHRISTMAS

Of the first Pilgrim Christmas we know but little, save that it was spent, as was many a later one, in work. By 1659 the Puritans had grown to hate Christmas more and more; it was, to use Shakespeare's words, "the bug that feared them all." The very name to them smacked of incense, stole, and monkish jargon; any person who observed it as a holiday by forbearing labor, feasting, or any other way was to pay five shillings fine, so desirous were they to "beat down every sprout of Episcopasie." Judge Sewall watched jealously the feeling of the people with regard to Christmas and noted with pleasure each succeeding year the continuance of traffic throughout the day. Such entries as this show his attitude: "December 25, 1685. Carts came to town and shops open as usual. Some somehow observe the day, but are vexed, I believe, that the body of the people profane it, and blessed be God no authority yet to compel them to keep it." When the Church of England established Christmas services in Boston a few years ago, we find the Judge waging hopeless war against Governor Belcher over it and hear him praising his son for not going with other boy friends to hear the novel and attractive services. He says: "I dehort mine from Christmas keeping and charge them to forbear."

Christmas could not be regarded until this century as a New England holiday, though in certain opulent localities, such as old Narragansett — an opulent community which was settled by Episcopalians — two weeks of Christmas visiting and feasting were entered into with zest by both planters and slaves many years previous to the Revolution. — From Colonial Christmas-mases, by Alice Morse Earle.

If the majority ruled, the locomotives would have to stop at the crossings for the flivvers.
— Arkansas Gazette.

Some callow creatures think they have attained intellectual freedom when they say First Cause instead of God.
— The Christian Statesman.

The Lutheran World Almanac 1926
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† REV. FRANZ KUPFER †

On the 28th of December the late Rev. Franz Kupfer was borne to his final resting place. On the morning of the first Christmas day he was for the last time permitted to enter his pulpit and to dwell on the good tidings of great joy, which shall be unto all people. In the evening of the same day the Lord called him to his last reward. His death came unexpected. Heart failure was the cause of his sudden dissolution.

Burial services were held on Tuesday following. Rev. H. H. Ebert preached in German and Rev. Ph. Lange following in English, while Rev. M. Kionka officiated at the grave.

Rev. Kupfer was born December 12, 1863, in Berlin, Germany. At the age of fourteen he entered the Normal School and was later, during the period of several years, active as teacher abroad. Soon after his emigration to our country he entered Eden College, near St. Louis, Mo., an institution of the Evangelical Synod, where he also completed his studies for the ministry. He was affiliated with this church until 1908, filling charges at Bessemer, Mich., Menominee Falls, Wis., and Faith Church at Milwaukee. In the year mentioned above he severed his connection with this church body and entered the Wisconsin Synod. Golgotha Church has been his charge ever since.

He is survived by his wife Frieda Kupfer, nee Moeckli, with whom he entered wedlock May 1, 1895, two sons and two daughters.

FROM OUR CHURCH CIRCLES

Southwest Conference

The Southwest Conference will meet January 26th and 27th at Sparta, Wis. (Pastor A. Berg). Informal session Monday night. Services Tuesday night in the English language.

Papers:

- 1) Catechization on negative part of the Second Commandment—W. Lutz.
- 2) Augustana, Art. VI, "Necessity of good works"—H. Pankow.
- 3) Communion-fellowship with lodge members—C. Siegler.
- 4) Need and practicability of a Christian high school within the conference—M. A. Zimmermann.
- 5) Exegesis of Rev. 2:10c—G. Pieper.

Sermon: C. E. Berg (G. Kobs).

Confessional address: G. Gerth (J. Glaeser).

All brethren are requested to make reservations in due time and state time of arrival.

M. A. Zimmermann, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets, D. v., from January 25th to 27th, in Menasha, Wis. (Rev. J. Pohley). First meeting January 25th at 7 P. M.

Papers are to be read by the following pastors: Weyland, Koeninger, Dasler.

Confessional sermon: J. Dowidat—W. K. Pifer.

Sermon: H. Heidel—I. G. Uetzmann.

Please announce whether you are coming or not.

H. C. Klingbiel, Sec'y.

Central Conference

The Central Conference will convene February 2nd and 3rd in the congregation of Pastor G. M. Thurow, at Waterloo, Wis.

Services on Tuesday evening. Confessional address: P. Lorenz (M. Taras).

Subjects for discussion:

- 1) Exegesis, Ephesians VI, L. C. Kirst.
- 2) Treatise on Galatians VI, A. W. Paap.
- 3) The Anti-Christ, E. Walther.
- 4) The American Legion, R. Wolff.
- 5) Treatise on First Epistle to Timothy, W. P. Hass.

Early announcement requested.

Theodore Thurow, Sec'y.

Installations

Candidate H. Kuckhahn, ordained August 2 by the Rev. W. Fischer, was duly installed in the Mission at Geneva, Nebr., October 4th, the Rev. W. Seefeldt assisting.

Address: Rev. H. Kuckhahn, Geneva, Nebr.

Ph. Martin.

* * * * *

At the request of President Buenger, Prof. Justus Ruege was installed as pastor of Jordan Lutheran Church, West Allis, Wis., on December 20.

Address: Rev. J. R. Ruege, 634 77th Ave., West Allis, Wis.

W. Keibel.

* * * * *

On September 13th Theodore Schultz was installed as teacher of St. John's School, Town Goodhue, Minn.

Address: Mr. Theo. Schultz, Goodhue, R. 3, Minn.

Edwin H. Sauer.

Church Dedications

On Sunday, October 25th, the Siloah Ev. Luth. Congregation of Milwaukee, Wis., was privileged, by the grace of God, to dedicate its new church and par-

sonage. Five times the new church was filled, yes, more than filled, hundreds not being able to find room.

In the two services in the new building in the forenoon Prof. Otto Hoenecke, erstwhile pastor of Siloah, and now Director of Michigan Lutheran Seminary, Saginaw, Mich., preached in German and Rev. Ad. Baebenroth, Milwaukee, in English. Their texts were: Lev. 3:26 and Hebrews 11:7. Prof. A. Jaeger of Lutheran High School, Milwaukee, served as organist.

The sermons in the two afternoon services were delivered by Pastor C. Gausewitz, Milwaukee, on Ex. 20:24, and Prof. John Meyer, Lutheran Theological Seminary, Wauwatosa, on Luke 6:43-49.

The services were enhanced by suitable selections rendered by the three Siloah choirs and several soloists. The choirs were directed by Mr. Edwin Strauss.

In the evening, a musical program, arranged by the three choirs, was rendered. Mr. Strauss again served as director while Prof. A. Bergmann, Milwaukee, featured the new pipe organ. Rev. Ph. Lange of Milwaukee delivered an address, basing his discourse on Ps. 95:1-2.

Both the noon and evening meals were served by the Siloah Ladies' Aid in the new church basement.

The church was built by Architect Herman H. Bruss in the Tudor Gothic type. It is constructed of tile and brick, has a seating capacity of 500, the dimensions being 88x48, and is modernly equipped throughout. The interior furnishings were donated by the Ladies' Aid, the confirmation class, and individual members of the congregation, the pipe organ, a Moeller instrument with two manuals and twenty-two stops, by the choirs. The basement contains a large assembly hall, kitchen for serving, ward-robe, etc. The church proper is heated with steam, the organ chamber, pastor's study, and waiting room with hot water.

The parsonage, a modern 8 room, brick-veneer house, is built in the Gothic style to harmonize with the church and is connected with same by means of a so-called "cloister." An attached solid brick, heated garage is an additional convenience.

God be praised for His blessings! And may He continue to bless us.

P. J. Burkholz.

* * * * *

The new church building of Christ Ev. Luth. Congregation of Eagle River, Wis., was dedicated on November 22nd. Three services were held. The speakers were A. Herzfeldt, Ernst Dornfeld, and R. Ziesemer. The church choir rendered several appropriate songs, which helped to beautify the services.

The new church is a modern brick and tile structure with a seating capacity of 300. The basement is also practically arranged for Sunday School and other purposes. Here the Ladies' Aid of the congregation served meals for the guests.

Besides contributing \$4,000.00 to the building fund the Ladies' Aid also furnished all the carpets, altar and pulpit hangings. The art glass windows, statue of Christ, baptismal font, hymn-board, etc., are all donations of individual members.

1909 and has been served successively by Pastors Lenz, Pankow, Hopp, Kuether, Haar, Hinz, and since September by the undersigned. The congregation was organized about a year ago by Rev. C. A. Hinz, during whose time also the greater part of the building was



Christ Evangelical Lutheran Church, Eagle River, Wis.

The total cost of building amounts to about \$20,000, the greater part of which is already covered.

May the Lord of mercy be with us with His blessings in the future as He was in the past.

J. Krubsack.

* * * * *

October 25th was a day of rejoicing for the mission congregation at White Butte, South Dakota. With thankful hearts they came together to dedicate their new church to the service of the triune God and the preaching of His Word.

After the customary short service before the door there were three festive services. In the forenoon Rev. J. P. Scherf (German) showed the congregation that God had built them and not they him a house of worship (II Sam. 7:1-13). Rev. R. Schroeder based the afternoon sermon on Gen. 28:10-19a, and called upon the people to look upon this new church as both the house of God and the gate of heaven. In the evening Rev. H. Schaar (II Tim. 3:15-17) admonished the congregation never to forget that the Word of God was the true source of their dedicatory joy.

Despite the cold and stormy weather many Lutheran friends had come from the neighboring towns to join in praising God. During the noon hour the Ladies' Aid served dinner to all guests; many also remained for supper.

White Butte was opened as a mission field about

done. Redeemer Lutheran Church now numbers 9 voting members and 18 communicant members and about 30 souls. There is a large field for mission work and we hope that God may increase the flock.

The new church is 24x36 feet of wood construction with a full basement. The members did much of the work themselves and the Ladies' Aid donated the furnace and the material for the basement. Besides this the church cost approximately \$1,700.

The congregation is grateful to all who have aided them in any way. An eastern congregation donated a crucifix and silver candle sticks. If some church has outgrown its altar, lecturn, or baptismal font and would like to help the mission, we would be very thankful. May the Lord abide with us in the future as He has in the past.

D. F. Rosin.

Dedication Jubilee

On the 20th Sunday after Trinity, Trinity Congregation of Marquette, Mich., celebrated the silver dedication jubilee of her church. The congregation, Woman's society and Walther League society spared neither time nor money to make this occasion a day of real thanksgiving. The walls were redecored, new lighting fixtures were installed, besides making all necessary repairs and improvements within and without the church building. All this was done in a spirit of sincere thankfulness to the Triune God for

His abundant blessings of the past and for His promises of future blessings to those who abide in His Truth. The preachers of the day were the pastors Carl Rutz-en of Saginaw, Mich., and Geo. Schroeder of Menominee, Mich.

Wm. Roepke.

MISSION FESTIVALS

Thirteenth Sunday after Trinity

Gibson, Wis., St. John's Church, O. Gruendemann, pastor. Speakers: P. C. Eggert, Ph. H. Koehler (twice). Offering: \$171.55.

Fourteenth Sunday after Trinity

Two Creeks, Wis., St. John's Church, O. Gruendemann, pastor. Speakers: H. C. Kirchner, G. Hoenecke. Offering: \$76.15.

Milwaukee, Wis., Sabaoth Church, Arthur B. Tacke, pastor. Speakers: Walter Pankow, Paul Gieschen, Walter Keibel, John Karrer. Offering: \$138.75.

Twentieth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: H. Bruns, C. Hinnenthal, Prof. Rich. Janke. Offering: \$324.16.

Twenty-first Sunday after Trinity

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: L. C. Krug. Offering: \$28.00.

First Sunday in Advent

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

Second Sunday in Advent

Jumbo Creek Lutheran Church, Edward Zell, pastor. Speaker: F. Knoll. Offering: \$19.00.

ITEMS OF INTEREST

Holy Door of St. Peter's Is Sealed

Rome—With solemn and historic ceremony in the presence of the sacred college of cardinals, the diplomat corps and high prelates from all over the world, the Pope recently brought the holy year of 1925 to an end by closing the holy door in the Basilica of St. Peter's.

To the color lent by lavish embroideries was added the picturesqueness of the Swiss and Noble guards' uniforms.

Cardinal Hayes, New York, was one of the chief dignitaries who participated in the ceremonies.

A choir sang beautifully while workmen prepared the masonry and then the Pope, wearing a silk apron, took a silver trowel brought him upon a scarlet cushion and scattered mortar on the portal trice, each time quoting ceremonial lines which ended with:

"And on this rock I will build my church."

As the stones in the portal were blessed, the Te Deum was sung and the procession returned to the Vatican in the order it had left it to descend to the Basilica.

—The Milwaukee Leader.

Not the Original Augsburg Confession

"The original of the Augsburg Confession" which press dispatches reported under date of October 13th, found in Nuremberg, Germany, was not the original draft but a copy from the original, according to radio advices received by the News Bureau of the National Lutheran Council, from the headquarters of its Auxiliary Committee in Germany. At the Diet of Augsburg, in 1530, a German text and a Latin text of the Confession, transcribed from Philip Melanchthon's manu-

script, signed by six princes of the Holy Roman Empire and the two free cities of Nuremberg and Reutlingen, were presented to Emperor Charles V. On the afternoon of June 25th, the text of the German document was read in public before the Diet. The Emperor transferred the German copy, from which the public reading was made, to the archives of the Holy Roman Empire at Mayence, Germany, and himself deposited the Latin text in the archives of the Netherlands at Brussels. At the time of the Council of Trent, in 1545, the German copy was taken to Italy and though many searches have been made it has never been located since. In 1573, Charles V's son, Philip II, ordered Duke Alva to bring from Brussels to Spain the Latin copy that it may be destroyed "in order that the Protestants might not hold it as a Koran."

A number of "advance proofs" of the Confession were copied from the manuscript while it was in the process of preparation. Some of these have been known for years, but none contained the latest revisions and last-minute changes. One such draft was sent by Melanchthon to Martin Luther on May 11th. The copy found at the Germanic National Museum, Nuremberg, is a copy of the German text which was sent by the Nuremberg delegates to that city for approval on June 15, 1530, eight days before the final draft was signed by the princes and ten days before its presentation to the Diet.

There has been much research on the part of historians to find authentic manuscripts to this Lutheran Confession as it was approved and first made public. According to Rev. W. Gussmann, of Stuttgart, who made the discovery of this Nuremberg text of the Confession, there is no material difference between the newly found copy and the original Confession as it was finally presented, except that the epilogue and the signatures had not been added.

"The importance of this new find," declares the Rev. J. L. Neve, of Hamma Divinity School, Springfield, Ohio, himself a Luther scholar and student of this period, "can be measured by the fact that the Augsburg Confession scholars have been searching for this text for about 200 years."—News Bulletin.

Indicated Weakness

Union Community Churches in the State of Massachusetts, according to statistics recently compiled by the Massachusetts Federation of Churches number 26 with a membership of 3,269. The Congregationalist declares: "A weakness in these churches, either numerically or in the somewhat unattached nature of the organization, would seem to be indicated by the fact that, while these churches raised last year \$64,610 for home expenses, the offerings for benevolences amounted to only \$4,537."

What Causes War?

According to Christian-Evangelist, "Almost everybody believes he knows what causes war. One man will say it is race antagonism. Another will declare it is caused by the passion for war profits. Another believes it is a biological necessity, nature's own way of taking care of affairs when the world gets overcrowded. Ambition has also been set out as a cause, which is certainly true, and yet what causes war? In order to determine this, if possible, and hence remove the cause, Mr. Bernard M. Baruch has made a donation of \$250,000 to the Page School of International Relations to pay for investigation of this question. It will undoubtedly be an immeasurable blessing to the world, if the cause can be located, for in such a case, it could probably be easily removed."

It should be noted that psychologists, judges of the criminal courts, and ministers of the Gospel agree in the observation that the germ of war and the germ of crime exist as one in the human heart. The only cure for the disease is purging with the blood of the Lamb.

RADIO STATION K F U O,

Concordia Seminary, St. Louis, Mo.

Sunday Afternoons, 4 P. M.

General Topic: Christ the Comforter

- January 10: "Son, be of good cheer; thy sins be forgiven thee" — Comfort against Sin. Rev. R. Frick, Waterloo, Ill.
- January 17: "Take no thought for the morrow" — Comfort against Anxious Cares for the Future. Rev. F. A. C. Meyer.
- January 24: "Arise, go thy way; thy faith hath made thee whole" — Comfort against Physical Afflictions. Rev. Herman H. Hohenstein. (International Radio Week.)
- January 31: "The prince of this world is judged" — Comfort against the Temptations of Satan. Prof. P. E. Kretzmann, D. D.

Sunday Evenings, 9:15 P. M.

General Topic: Great Texts of the Bible

- January 10: "In the beginning God created the heaven and the earth." Prof. O. A. C. Boecler.
- January 17: "Whatsoever ye would that men should do to you, do ye even so to them" (the Golden Rule). Rev. L. J. Sieck.
- January 24: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Rev. R. H. C. Meyer. (International Radio Week.)
- January 31: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Rev. Th. Laetsch.

BOOK REVIEW

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

Tidings of Great Joy. A collection of original and selected Christian recitations by W. M. Czamanske. Price 60 c. Concordia Publishing House, St. Louis, Mo.

For recitations at Christmas services for children the booklet may serve its purpose. It contains 88 poems on the new-born Christ-child by various authors, both ancient and modern, with about 35 originals from the pen of the author, W. C. Czamanske. There is, however, a sameness of thought pervading the selections which makes the reading of these poems somewhat monotonous; we also find lacking, in many of them, the true Christmas message as well as poetical smoothness. May our coming American Lutheran hymnologists develop their poetical talents so as to attain the smoothness of a Byron or Browning, and the evangelistic conception of a Luther or Gerhardt. J. J.

The Lutheran World Almanac for 1926 and **Encyclopedia 1924-1926.** Compiled by O. M. Narlie and G. L. Kieffer. Buckram binding, 287 pages. Price \$2.00. The National Lutheran Council, 437 Fifth Ave., New York.

For statistical purposes concerning the Lutheran Church this almanac furnishes valuable material. Quoting from its introduction we are informed: "In authorizing the publication of the fourth volume of the Lutheran World Almanac, the National Lutheran Council indicated that it should be made a condensed book of references concerning statistical and other current information of value. The Editorial Committee placed

in charge has been guided by this purpose in preparing this book so far as possible in view of the time and resources available. As the Table of Contents indicates, directories of church officials, of ministers, and of boards and committees of church bodies of the United States and Canada have been included. Much new material has been given concerning auxiliary and unofficial Lutheran organizations. In the section on "Historical Essays and Digests," a beginning has been made in the discussion of timely topics of a historical and practical nature."

The chief sections of the Almanac are Section II. A review of the Lutheran Church in the world. Section III. General Lutheran Church Bodies in the United States and Canada. Section IV. General Co-operative Groups. Section V. Historical Essays and Digests. Section XIII. Detailed Statistics. Section XIV. General and Comparative Statistics. — Among the "Historical Essays" we find ordination certificate of Justus Falckner; Reformation Quadricentennials — the Lutheran Chorale and Congregational Singing. 1924; Luther's Marriage and its effects on the Home. 1925. Lutheran Evangelical Congregational Polity. 1926. South American Centennials, North American Centennials; Principles and Development in Lutheran Giving; Census Studies, etc.

The Almanac ought to be in the hands of every Lutheran pastor, and for information its reading may be recommended to lay members of the Lutheran Church as well. J. J.

FINANCIAL REPORT, DECEMBER 1, 1925.

Collections	Receipts	Budget	Cost of
	5 Months	Allotments 5 Months	Home Mission 5 Months
Pacific Northwest	\$ 490.61	\$ 619.10	\$ 4,054.17
Nebraska	5,896.00	3,575.40	4,551.70
Michigan	12,155.76	13,620.50	3,042.77
Dakota-Montana	6,004.93	4,411.15	7,696.66
Minnesota	20,478.22	25,971.75	7,696.66
North Wisconsin	22,628.73	35,026.30	2,614.54
West Wisconsin	26,700.03	36,001.40	4,534.29
Southeast Wisconsin	20,056.44	35,552.50	5,512.13
Total Receipts—Districts.	\$114,410.72	\$154,778.10	
From direct sources	\$ 97.00		
	\$114,507.72		
Revenues: Institutional etc.	\$ 17,677.54	\$ 30,917.90	
Total Budget Cash	\$132,185.26		
Budget Provisions		\$185,696.00	
Disbursements	\$171,766.22	\$171,766.22	
Deficit	\$ 39,580.96		
Budget Prov. not Drawn		\$ 13,929.78	

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$ 29,189.99	\$ 11,854.37
Educational Institutions	43,599.79	82,269.07
Home for the Aged	1,963.37	2,948.57
Indian Mission	14,247.41	18,065.44
Home Mission	31,669.54	40,513.82
Negro Mission	7,190.83	7,190.83
Polish Mission	421.10	3,260.59
General Support	3,903.23	5,663.53
	\$132,185.26	\$171,766.22
		\$132,185.26
Deficit		\$ 39,580.96

Statement of Debts

Balance of Debts on July 1, 1923	....\$172,604.95
Received from Seminary Bldg. Com...	8,756.81
Remaining 1921-1923 Debt	.....\$163,848.14
1923-1925 Debts	.....77,293.06
Total "Old" Debts	.....\$241,141.20
Liabilities incurred since July 1, 1925..	\$ 26,190.67
Total Debt on December 1, 1925	.....\$267,331.87

Analysis of "New" Debts

Deficit as per statement	.....\$ 39,580.96
Borrowed for Church Extension	....2,196.98
	\$ 41,777.94
Less Capital Cash used	.....\$ 15,587.27
"New" Debt as above	.....\$ 26,190.67

Cash Account

Cash Balance on July 1, 1925	.....\$ 12,526.04
Less 1923-1925 Fund remitted to Gamm	856.70
	\$ 11,669.34
Funds to be remitted to Fund Adm..	\$ 1,101.85
Funds to be remitted to Negro Mission	3,179.70
Seminary Bldg. Com. Debt Collections	8,756.81
Collection, Recitation Hall, New Ulm	14,763.48
Notes Payable	11,300.00
Students Fund	58.59
Non Budgetary Collections	2,126.53
Total Non Budgetary Cash	.....\$ 52,956.30
Deficit as per statement	.....\$ 39,580.96
Borrowed for Church Extension	....2,196.98
Cash Advances	.....330.00
	\$ 42,107.94
Balance Cash in Banks	.....\$ 10,848.36

THEO. H. BUUCK, Treasurer.

AUDITOR'S REPORT

To the Board of Trustees of the Evangelical Lutheran Joint Synod of Wisconsin and other States, Milwaukee, Wis.

Gentlemen:

At the request of your Seminary Building Committee, I have examined the records and securities of the Seminary Building Fund in charge of Mr. Ernst von Briesen, custodian, as at December 31, 1925, and herewith submit my report.

A statement, covering the transactions during the period from April 1, 1924, to December 31, 1925, and the condition of this fund at the end of the period, is attached hereto.

The securities of this fund are being kept in a safety deposit box in the vaults of the First Wisconsin National Bank of Milwaukee. To obtain access to these securities the bank requires that at least three members of this committee be present when a deposit or withdrawal is desired. This means that no individual member of this committee, nor any other per-

son, may have access to these securities without the knowledge and consent of the other two. This system of safeguarding the property of the synod is a commendable one and will, undoubtedly, have the hearty approval of all concerned.

The securities are of a desirable class of first mortgage bonds of utilities and municipalities and seem to have been selected with great care. My examination of the records show that all funds have been properly accounted for, and that the cash balance in the bank is in agreement with the bank's statement, and I hereby certify that, in my opinion, the statement hereto attached is a correct presentation of the financial condition of the Seminary Building Fund as disclosed by the accounts and records as at December 31, 1925.

Respectfully submitted,

ARTHUR C. HARTMAN,

Public Accountant.

Milwaukee, Wis., December 31, 1925.

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SEMINARY BUILDING FUND

Statement of Receipts and Disbursements
from April 1, 1924, to December 31, 1925

Received from F. W. Gamm, collector	.....	\$206,084.27
Less—amount in excess of the 2/3 apportionment, remitted to the general treasurer, T. H. Buuck		1,119.00
Net amount of receipts from Mr. Gamm	.....	\$204,965.27
Interest earned and received from investments	\$ 15,312.98	
Profit on sales of securities	699.37	
	\$ 16,012.35	
Less—Accrued interest on securities purchased	...\$ 3,086.26	
Loss on sale of securities	38.00	
	\$ 3,124.26	
Net amount earned	.....	\$ 12,888.09
Less—Expenses for safety deposit box and bank charges	.....	11.95
Total Net Income from investments	.....	\$ 12,876.14
Total to be accounted for		\$217,841.41
Assets on hand accounted for as follows:		
Securities in Safety Deposit Box	.....	\$214,596.79
Cash in First Wisconsin National Bank	.....	3,244.62
Total Assets	.....	\$217,841.41

NOTE:—This report covers only the Seminary Building Fund
A general report on the collections will appear in the next issue of "The Northwestern Lutheran."

John Brenner, Chairman.