



Arnold E. Kahnert Papers

Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit www.mnhs.org/copyright.

Evangelistic

*

I Sam 10: 6 - "Another Man"
II Cor 5: 17 - "A new creature".

Theme: The Great Miracle.

John Hall Memorial, P. M. March 2, 1913.

[Illus] Gypsy Smith
 Tells a lovely story of a
 little girl tugging at his
 coat one stormy night in
 Aberdeen, Scotland.
 But his a piece of candy.
 Papa is a Xth now.
 X had come in & sang his
 wil passion & made a
 new creature of him.

This is the glorious Gospel
 of X. - it answers
 man's cry in this
 deepest soul need.
 Mankind wants a Savior
 more than all else.

Sceptical Scientists
 may say that this superior
 man is not trouble about
 his sins & less about the
 punishment.
 Yet the scientist is deeply
 concerned with microbes
 & germs
 & causes of disease
 & the cure of all.
 So superior man going to
 ignore moral diseases
 that eat out the strength
 & glory of the race.

What answer has Science
 to this cry: "O wretched
 man that I am, who
~~can~~ deliver me from
 the body of this death?"
 We hear this cry about us.
 Science can't answer.
 No one but X.
 J. X. is the hope of us all
 because He can answer.

His glory is that He can save
 lost men.

That is where X is at home
 - among the fallen & lost.
Fashion is not comfortable there.

Science " " " "
 Art " " " "
 But J. X. is at home among
 the poor, sinful men & women.
 His heart is full of sympathy &
 compassion. And by
 His Grace He can work
 miracles there.
 He came just for that - to
 transform, remake, lost souls
 " Classes
 " Tricks
 " rares.

[Illus] a traveler tells story
 of a magnificent piece of Satin
 in a certain museum.
 In troublous days, absolute of stealing
 lay broken in a 1000 pieces
 for you in the dust.
 Then a clever artist came
 along & restored it.
 Took you of patient toil
 But there you see it lovely & perfect.

So J. does for the shattered soul
 Out of ruins - another heart.
 - a new creature.

[Illus] story of Dr. Henry
 who ordered a violin
 from a certain maker.
 Spare no pains with it.
 When shown his product, he
 threw it on floor & smashed it.

But the violin-maker, not
 satisfied with your pay,
 gathered the pieces & put
 them together.
Sent again for great musician
 "No brown now. Ideal."
 "What is the price?"
Nothing at all.

The same instrument that
 you smashed to pieces some
 time ago; I put it together
 of the fragments this perfect music
 is made.

This is the glory of X.
 Able to take the broken pieces
 of our lives, all scattered

by sin, patch them together
 by His atoning love & bring
 forth heavenly music.

So there are here, whose life
 is broken by sin?
 Feel your hopes & plans broken in pieces
 - spoiled - shattered?
 Have you felt no more music
 or joy or gladness could
 ever be yours?

Oh, I bring you X's Gospel.
 Surrender to Him upon a heart.
 He will build it anew,
 make you a new
 creature & new
 music comes into your
 awakened soul.

No one is an exception
 " " " " part renewal
 " " " " transformation

[Illus] Dr. Jewett's story
 of Chas. A. Berry who
 was sought out as Dr. Beecher's
 successor, who dated the
 beg. of the great sp. power
 of his ministry to an
 experience he had with a
 woman one night.
 Late, a girl came after him
 & said, "I want you to come & get my
 mother in." 1/2 miles off.
 Then I found this woman
 But girl insisted
 So he went to a house of ill fame
 in lower rooms, drinking etc.
 & the woman came lay down.
 He told her of J. as a beaut. example.

No she said - I don't
want an example - I want
a sinner.

Berry confessed that he
saw them without a Gospel
but he told of the old
story of God's love in X
dying for sinful men, oh
mother had to tell me. And
I told her that.

That is it, she said.

"The story for me.

And Berry said:

"I got her in, & I got in myself."

That is the glorious Gospel.

He can save us all.

Will you let Him
save you?

Perhaps you have been
turning a deaf ear to
His cry?

Perhaps unconsciously you
have pushed Jesus aside
for other things?

It is possible some of you who
are in the Ch. are not
"in X" in the highest sense.

You have been stirred &
moved to come forth
now.

Then the cares of world
have come in & you
drifted back.

Once, twice, 3 times, perhaps.

Life is passing
your char. is hardening
" " " becoming fixed.

The miracle of grace
becomes less likely.

I would to God that
God might bring you
now into His Kingdom.

Why lose another oppor-
tunity for salvation?

Come, surrender to X.

Evangelistic.

*

I Sam 10:6 - "Another Man"
2 Cor 5:17 "A new creature"
Theme: The great Miracle.

John Hall Memorial, P. M. March 2, 1913.

Then... shall be turned into another man" I Sam. 10: 6.
"Young man be in X, he is a new creature" 2 Cor. 5: 17
The Great Miracle!

Intro: Deal with 2 great Bible characters - 2 historic Sauls - 1000 yrs apart - still farther apart in their inner character & yet united in our Christ with singular appropriateness.

(1)

Clear. of Saul, Son of Kish
predominant hard to eat.
There is a certain inwardly
But yet, like many now today.
Recall the Story:

Young herdsman
7 or 8 high.
- a physical giant - roasting
meat. No reputation for piety
cultures
Father's kind of man, lost.
Saul goes after them.
Can't find them.
Is told of Samuel, the prophet.
Knows nothing of him.
The great prophet
God's rep. man.
But he & his father so busy
herding sheep & cattle, no
time to go to Ch. Etc
When Saul met Samuel,
knew him not. Asked
Samuel where David's house was.

Saul took Saul in
Told him God had chosen
him to be King of Is.
"And it was so that when
Saul had turned his back
to go from Samuel, God gave
Saul another heart, & thus
God came upon Saul, &
he prophesied."

God gave Saul "another heart".
But we must remember that
"another heart" has 2 meanings
one meaning in Scripture
& so the coming in of
God means one thing in one
place & another thing in another.
Ex: If God coming on J. at his
Baptism diff from coming
on Samson when he tore
young lion.

Saul prob. had no longer the heart
of a husbandman or herdsman,
but of a statesman, general, prince.
When God calls us to advanced
service, prepares us for it.
He will give another heart.
Saul became another man
but not a new creature in
the sp. sense
It was superficial!
His real heart never surrendered
to God.
Saul had his chance.
God promised God-given friends
but he never rose to the occasion.

II
Comfort to turn to the Saul
whose changed heart was
not superficial.
In Saul of Tarsus, who became
Paul, the great Apostle to the
Gentiles, we have a illus.
of the 2nd recurring miracle of X.
Paul describes it this way:
"Young man be in X, he is a new
creature; old things are
passed away, behold all
things are become new."
Idea is the same as in case of the
other man - but this it
applied to only one man, here
it applies to every man.

The condition of this divine
transformation is: "If any
man be in X".
Paul is thinking of himself.
Nothing could deter him.
Exp. Except a new creature.
It meant not mutual formal
acquaintance of X,
resignation from old offices,
attendance upon new duties,
it meant he had a new sp -
the sp. of X.
A new sympathy, the sym.
of X.
Became ingrafted like Branch
a part of X.

Heard a complete right-
about-face in his life.
He had new convictions
" purposes.
" love.
He was in X.
He was in reality in harmony
& communion with the highest.
Your belief may put you
on X's side, but it is only
your heart's love can put you in X.
Across is like a carriage,
wh. may take us to the place
our friend is, but it cannot
put us in communion with him.
To be "in X" means to have a
new affection for Him.
Not a new faculty for affection,
" " power.. loving.
But a new object of love.
The Bible becomes a new Bk.
(Illus) Outside the Cathedral
Windows look dark & dingy.
Inside & his light stream on
them, they are beautiful.
gorgeous.
So when we enter into the Bible
with love for X in our hearts,
it is a glorious Bk.
② Old things pass away
that makes the new life possible
to the most uncomfortable & ~~the~~
sinful.
That is the glory of our Gospel
- the Gospel of X.

Staff of Workers

Rev. Albert L. Evans..... Minister in charge.
 Rev. Joseph GiardinaItalian Minister
 Mr. Frank H. MerrillGeneral Secretary
 Mrs. Agnes PhillipsChurch Visitor
 Miss Elise HoffmanChildren's Worker
 Miss Harriet E. HurdGirls' Worker
 Miss Marie ConcistreItalian Visitor
 Miss Ellen M. ClarkDay Nursery Matron
 Miss Margaret S. PenmanKindergartner
Physical Director.
 Mr. George E. KnowlesOrganist and Chorister
 Miss Svea V. JohnsonOffice Secretary
Supt. of Buildings.
 Mr. Gustave PosikAssistant
 Mr. Peter BirminghamAssistant

OFFICERS OF ORGANIZATIONS

Moderator of Church Council..Rev. Albert L. Evans
 Secretary of Church Council...Mr. Christian Bock
 Treasurer of Church Council...Mr. W. A. Ferguson
 Assist. TreasurerMr. Hector Martin
 President of BrotherhoodMr. John Lowe
 Secretary of BrotherhoodMr. Peter Kessler
 Treasurer of BrotherhoodMr. Hector Martin
 President of Miss'y Society...Mrs. Agnes Phillips
 Secretary of Miss'y Society ..Mrs. Albert L. Evans
 Treasurer of Miss'y Society...Mrs. John H. Scheu
 Head-Worker of Workers S'c'y..Miss E. Espenhaim
 Secretary of Workers' Society.....Miss Rose Selig
 Treas. of Workers' Society.....Miss Louise Beck
 Supt. of Sunday School.....Mr. James A. Edwards
 Leader of Women's Bible Class..Mrs. Francis Forbes
 Sec. and Treas. of Bible Class..Mrs. E. W. Maybach

John Hall Memorial

62d Street, Near First Ave.
 New York City



P
R
O
T
E
S
T
A
N
T

P
R
E
S
B
Y
T
E
R
I
A
N

O
C
C
I
D
E
N
T
A
L
C
H
R
I
S
T
I
A
N
S

This Church Welcomes All Who Desire to
 Worship God

All Seats Free

All Are Welcome

Office Open Daily at the Church House
 344 East 63d St. Telephone Plaza 2512

ORDER OF WORSHIP

Morning Services
11 a.m.



Evening Services
8 p.m.

Organ Prelude
Call to Worship
Doxology
Invocation
The Psalter
Hymn
Reading of the Holy Scriptures
Children's Sermon
Prayer
Hymn
Announcements
Offering
Prayer of Dedication
Anthem
Sermon by the Pastor
Hymn
Benediction. (Congregation seated).
Organ Postlude.

Organ Prelude.
~~Call to Worship~~
~~Doxology~~
Invocation
~~The Psalter~~ Gloria
Hymn - 7
Reading of the Holy Scriptures 2 Co. 5:1-6:2
Prayer
Hymn - 24
Announcements
Offering
Prayer of Dedication
Anthem
Sermon by the Pastor
Prayer
Hymn - 193
Benediction. (Congregation seated).
Organ Postlude.

Whoever thou art that enterest this Church, enter it not without the spirit of reverence, and leave it not without our prayer to God, for thyself, for those who minister, and for those who worship here.

Announcements

SUNDAY, MARCH 2d, 1913.

Preaching services at 11 a.m. and 8 p.m.
Confirmation Class meets at 12.15 p.m.

Men's Bible Class - Magazine

Sunday School meets at 2.45 p.m.
King's Daughters Meeting at 2.45 p.m.
Young People's Devotional Service at 7.15 p.m.
Topic: The practical service of the ideal Christian
Matt. 5: 13-16. (Consecration meeting).

TUESDAY—Mid-week service at 8 p.m. in the Chapel. As this is China Campaign week in New York, we will devote the evening to considering the present opportunity in China and the great need. Rev. J. C. Garrit, D.D. of Nanking will make the address. Don't fail to come.

WEDNESDAY—Women's Bible Class meets at 2.30 p.m. in the Chapel.

Rummage Sale by the King's Daughters in the Church House at two o'clock.

THURSDAY—The regular monthly meeting of the Women's Missionary Society will be held in the lower Chapel at 8 p.m. The Rev. Herbert E. Blair, who has charge of the Potter Memorial Bible Institute in Kang Kai, Korea, will speak. The Apostolic Church has been reproduced in Korea, and is now undergoing great persecution. It will be very interesting to hear Mr. Blair who has been in Korea eight years. The women of the congregation are cordially invited to attend.

SATURDAY—Meeting of the Brotherhood at 8 p.m.

SPECIAL NOTICES—The monthly meeting of the Women's Board of Foreign Missions will be held next Wednesday, March 5 at 10.30 a.m. in the Board Rooms, 156 Fifth Avenue, 8th floor. Topic: Japan. Leader: Mrs. Dwight H. Day. Women invited.

At Carnegie Hall, Tuesday March 18th, at 8 p.m. Annual Meeting inaugurating the Ninth Tent, Open-Air, and Shop Campaign of the Evangelistic Committee. Addresses by Mr. Stephen Baker, Chairman, and Dr. Wm. P. Merrill, Principal Address by Campbell Morgan of London. This congregation is invited

Livingstone Centenary Service in the Chapel on Tuesday evening, March 18th. Special program and speaker.

THE HONOR OF YOUR PRESENCE IS REQUESTED
AT A LUNCHEON TO BE GIVEN BY
THE CLERICAL CONFERENCE OF
THE NEW YORK FEDERATION OF CHURCHES
TO HIS EXCELLENCY

THE RIGHT HONORABLE JAMES BRYCE

RETIRING AMBASSADOR FROM GREAT BRITAIN TO THE
UNITED STATES

MONDAY, FEBRUARY SEVENTEENTH, AT ONE O'CLOCK

HOTEL ASTOR, 44TH STREET AND BROADWAY

THE RT. REV. DAVID HUMMELL GREER, D. D., LL.D., BISHOP
OF THE DIOCESE OF NEW YORK, PRESIDING

SPEAKERS:

THE RT. REV. MGR. EDW. W. MCCARTY, D. D. (INVOCATION)
THE RT. REV. LUTHER B. WILSON, D. D.
RABBI STEPHEN S. WISE, D. D.
THE REV. JOHN HENRY JOWETT, D. D.
AMBASSADOR BRYCE

SPECIAL GUEST OF HONOR

THE HONORABLE JOSEPH H. CHOATE, FORMER AMBAS-
SADOR FROM THE UNITED STATES TO GREAT BRITAIN

R. S. V. P. NOT LATER THAN FEBRUARY 14, TO

S. EDWARD YOUNG, CHAIRMAN, 200 FIFTH AVE., MANHATTAN
OR ENCLOSE CHECK WITH ACCOMPANYING REMITTANCE CARD.

want to praise Thee for
wreck, things

But most of all for J.C.
& the joy of His Salvation

Health is an important thing
to be strong & vigorous
able to do about our tasks

Home is a blessed place
a shelter from bitter strife
if needed.

Friendship

Education

Comfortable circumstances

All these are blessings to be
thankful for

But Lord we realize that this
we have all these we
maybe the most unthanking

There is something in us that cries
out for Thee

Nothing in the world satisfies
us but Thy truth.

Our cry goes up - Who shall
deliver us?

No one but X.

Thank Thee for X & His Love

Pray that each one here
may be fully saved.

Born again
a new creature
wholly changed.

Pray for the guidance upon
us in our lives

Lead us in the paths
Deliver us from our tempt
all evil

Increase our zeal for Thee
Awaken our minds
Inspire us with Thy word

If any here who are not fully
persuaded to accept Thee
who have any doubts or fears
or know not the peace of Thy
Lord, open the windows of
heaven & send such
a one into Thy fold.

Pray for all lost sheep
in a foreign land
who labor for lost souls

On the joyful
Confess J.C.

Save the People

Ezek 9:9 "The City is full of perverseness, for
they say Jehovah seeeth not."

Theme: Perils of the City.

John Hall Memorial A.M. Jan'y 12, 1913

4/ Home life is crucially sacrificed for
show in social life, & social
life becomes a vestibule
thru which many families pass
into the prison house of
debt & on to disaster!

I have spoken thus of perils
of City because my heart often
aches for skeletons I see
of broken hearted men & women.
My mind trembles before the
problems I see confronting us.

And I want to point out ~~that~~ the
fact that human nature is same
in City as country. Truth is same
also.

10 command as binding here as there.

All laws of God
No place in world where he
needs to live so much in the
presence of God & to be in
such close relation to him as
in City.

No place where home life is
so important as City.

" " " " parents need
to look after children
& guard their young lives
on every side so that
they will always be under
of God

In homes where God is
reverenced, his word is
where there is his sympathy,
love & peace, there is a
sure antidote & defense
for all these perils.

Our City too in City should
be fortresses of righteousness
& hopes of love & peace.

The sure way to safeguard ourselves
from the perils of the City
is to give yourself completely
to the service of God & the fellowship
of J.C. in making the City
safe for someone else.

The position like that is full of
love & helpfulness will know
of all the blessings of God
"Walk in the Spirit & ye shall not
fulfill the lusts of the flesh."

Ask 9:9 "

Theme: The Perils of the City"

John Hall Memorial All. July 12/13

A third peril of the great City
is money-madness.

It is so evident I need but
point it out to you ^{most}
In this City everyone is so
anxious for money & success,
as to ~~undermine~~ ^{undermine} goodness & integrity.

Think of the money that enters here.

The wealth of the world.

Headquarters for nearly every
great Corporation.

In our tall bldgs, palatial houses,
magnificent apart. hotels we
see what money does.

Rome in her palmy days could not
boast a display of such wealth.

But this pursuit of money is
found amongst the poorer
people also. I don't
see much difference. Everyone
seems to be striving for more
& more.

The love of money is apparent
in people's hearts.

There is a fever here for it.

The judgment of the people
is warped & wrested by it.

"By God of this world" hath
blinded their minds, "with
gold-dust."

We have lost the poetic
& moral view of life.

Men have become so tense & int.
in pursuit that they have come
to feel that "God will not."

The eyes of men are plugged
by dollars.
The sp. & moral instincts of
men are humbled & deadened
by it.

IV

Another peril of the City is
extravagance.

So much of our life is superficial.
You can't judge by appearances.
There is bluff on every hand.
Languages by office
Neat & smart by dress.
Competition on in dress & show
& one can get away with
best wins.

That life is killed by this
love of extravagance.

Nothing kills life & soul
quicker than lack of this.

Two most illiterate classes are
idle rich & ~~affluent~~ poor.

One thinks wholly of needs of body
& other dwells on things & what
eat & drink & wear.

And the middle-class, the
wage-earners & moderately
well-to-do are under
constant strain to live
beyond their means &
give themselves & family
every one seems to be trying to
"go one better."
Under this competition

2/ What a terrible record it is.
But terrible because it is not uncommon.
These young people degenerated from the
noble heritage of their fathers, because
of their exaggerated idea of pleasure.
In the great City sons & daughters of
rich are neglected by their too
busy fathers & mothers in business
& society.
Among the poor the same thing
happens about, for both are
busy making a living.
So the rich grows up in a sort of hot-
house away from the lap of idleness
& luxury.

Don't envy the ~~rich~~ daughters of
the rich. I fear we often do.
But they are greatly handicapped,
when they are brought up in the lap
of luxury & pleasure.

[Illustration] Tolstoy confessed no gally
have ever toiled so hard
as a society man or woman, &
both lose all that is best
in life & die young.

Pleasure promises lovely things.
But it soon leads to sickness,
sorrow, &
disaster.

[Illustration] In the days of Inquisition
jailers used to fool
their prisoners, saying
concocting you may go free.
On mornings open their cell
doors & point down corridors
to green grass & flowers.
Prisoners with joy almost ran
forward only to find it was
mockery, delusion, deceit.
What a fool of seemed green grass
& flowers was steel iron painted.
In letters of grass. What
looked like flowers was
manned iron heated red
hot by flames beneath.
When coolness was promised
was scorching heat.

When was promise of pleasure
was pain.

I have spoken of the rich, I
can speak equally of poor.
The children of the poor are often
~~neglected~~ neglected as much
as the rich. Fathers & mothers busy
making a living, which should
be the street, or are allowed
to go their own way.

They become absorbed in pleasure.
My eye & my life has always
been spent among the poor
instead of the rich. I am
convinced at the best of
pleasure, the determination to
have it. It does seem to me
that our young people think
of other false sensations.
Every moment seems to be
consumed in this. It
here & there it is refreshing &
see a young man or woman
spending spare time in improving
their education or culture
or in doing good.
But they are a sad minority.

Friends, it is a trial that was
called. Time we saw
the deception. What
looks fine the world
worldly pleasures will
prove only false in the end.

Pleasure is good given but it
was never given as an end of life.
It is God's reward of merit.
When one does their duty it rises
like the fragrance of a flower.
Only they know true pleasure
who enter wholeheartedly into
the work God calls them to do.
To them God gives pleasure as beauty
to a waterfall & fragrance to a flower.

Ezekiel 9:9 "The City full
of wrestling of judgment: for they
say Jerusalem see the do!"
Theme: The Perils of The City.

I

What is the chief peril of the City?
Do it not what the text states?

① The works of man are more evident
than the works of God in the City.

- Such crowds of people jostling here
- So much rush & hurry
Can't go fast enough.

" do things quick enough.

More subways

" Elevated Rys

- Taxicabs & Motor Cars roar thro
our streets.

- Higher & bigger bldgs must be built.

- Business must be concentrated.

The achievements of a materialistic age
are on every hand.

The works of God are hidden.

Does he create the sky & the sun
& the stars.

So in the noise & rush of man's
achievement, God is likely to be forgotten.

Easier to forget God in the City
than anywhere else.

② Not so easy in Country.

Sun, moon, & stars are always evident.

The works of nature stand out.

There is less to occupy your thought.

All is suggestive of God's presence.

The mountains reflect His strength.

The heavens His glory.

The woods remind us of His temple.

For "The groves were God's first temples."

The flowers portray the smile of God.

Whether in snow & rain, wind & storm,

in budding springtime or the yellow

autumn, when the frost is on the

penstock & the grain is in the shock

God is forever speaking to men in
the Country.

So I say the chief peril of the City to man
is life comes from the fact that his
own work & achievement, even
before him & around him, steals out other
things, is very apt to shut out God.

II

The 2d peril of the City is the ex-
aggerated importance of amusement
& pleasure in our life.

The tendency is when men & women
get together in crowds, they lose
that of personal resp. to God & play
upon each other as a violin is
played upon by a bow.

There is nothing that so quickly
disintegrates & degenerates family
life as this.

America is coming to be regarded
as the amusement ground of the world.
In all of our great cities there is a
riot of pleasure & frivolity.

Nothing more pitiful than to see
the sons & daughters of some of our
great families going down to
disaster & ruin thro worldly
pleasures & dissipation.

③ Illus 3 strong families in a
certain City of our State.

① Head of one = a railroad magnate

② " " another = a merchant

③ " " " a banker

All lived in palaces.

Five types of the manhood.

Great in business.

Leaders in their churches.

After one a college is named.

" another a hospital.

" " a church.

All this about 20 yrs ago.

① The railroad magnate lived to an old age but

to the end he had the heart of a child

and when he died, a broken heart &

handicapped. Sons seemed him. One

them in a lunatic asylum dissipated

his thing there: one is dead - appetite

pleased him: the other eked out a miserable

existence on charity.

② When the merchant came to die, 3 sons

& 2 daughters stood at grave.

one daughter is dead. The other husband

ran thro her money, and two of 3

sons are shamefully wasting money.

that father accumulated by a frugal life

③ The banker died having his only son

a fortune & a splendid reputation.

But a little while ago that same son

dragged thro a divorce suit by that young

man's wife.

Ezek 9: "The City is full
of wrestling of judgment: for
they say Yehovah is with us."
Theme: The Perils of the City.

I

What is the chief peril of the
City? Is it what the text
states?

① The works of man are more
evident than the works of
God in the City
Business & Commerce dominate
everything.
Singing crowds - Racing Cars
Shoppers

The works of God are hidden.
Glyns shut out sky.
Sillies hides Sun & Stars.
Achievements of man greater
& more prominent than
all else.
God is all but forgotten.
Easier to forget God in City
than anywhere else.

② Not so Easy in Country.

Works of nature stand out
We reflect Gods strength
Honours .. his glory
Wood remind of his
kingship.

"The groves were Gods' first temples"
Flowers porting the smile
of God.

Whether it be summer or winter
" budding - spirit - times or
yellow autumn - God
is always speaking to man
in the Country.

That is diff betw City
& Country & the chief peril of it.

II

Exaggerated importance of
Amusement & pleasure.

Tendency of men & women in
crowds is to lose sense of
personal resp. to God & play
upon each other.

Nothing degenerates family life
so quickly.
Nothing more pitiable than to
see sons & daughters of our
great families going down
to disaster & ruin thro
dissipation & pleasure.

Illus 3 old-line American
families in a certain
City

- 1 - head of fam - Ry magnate
- 2 - " " - a merchant
- 3 - " " - a banker.

7 in Xth row. in his name
one has a college in his name
" " " hospital ... "
" " " Church ... "

Children of all turned out bad.

Terrible Record!

" because common!

Children being neglected -
grown up in hot-house life
Don't sympathize with rich.

Illus Tolstoy confessed
worked harder than galley
slave, but, die young

Pleasure promises lovely things
But soon leads to disaster.

Illus In days of Inquisition
fathers forced prisoners

2/ What gave promise of pleasure
gave pain.

Billion of pleasure is widespread.

strikes you as well as rich.
Children of poor are neglected
also.

Become absorbed in pleasure

DEP. To have it.

Seem to think of nothing else.

* Here & there one improving time
doing good.

Time chaltres called.

See Deception.

Time we pass that what
looks like a brief vista of
worldly pleasures is but a
false deception in end.

Pleasure is God-given but was
never given as an end of life.

It is God's reward of merit.

And the pleasure that satisfies
is the one that comes from
actions well done.

Only they know true pleasure who
enter whole heartedly into
their work God's fruits out.

To them God gives pleasure as
beauty to water fall &
fragrance to flower.

III

MONEY MADNESS.

Expenses of life.

center of world's finance.

Head-quarters for nearly every
corporation.

Our eyes are blinded by gold-
dust.

[Illus] Rome could not
boast of such display

Not esp. the sin of rich &
well-favored.

Effects the poorer classes

I don't see much diff.

All seem to be striving.

Love of money suppresses

Judgment of people seems

warped & wrested by

it.

Eyes of men plugg'd by dollars

I think God "seeth not"

lost justice & moral view

of life.

True sp. instincts have

become benumbed & choked

Naturalism dominates

IV

EXTRAVAGANCE

So much superficiality.

You can't judge by appearance

Bluff on every hand.

So many things done just to

deceive the public.

Competition on in dress &

Show.

One that can throw out big

airs, put up best show & get

away with bluff, more &

successful.

Someone says the 2 most

ill-favored classes are the ill

rich & object poor.

This whole time is absorbed

in what they shall eat, drink,

& wear.

But the rich are not only ones
who are over-extravagant.
It is esp. the rich of Middle Class

3/ They overcome the greater strain
temptation to live beyond their
means + give themselves over
to display + show also.

Everyone seems to be trying to go
the other fellow "one better".

What is result of this strain?

Home life is criminally
sacrificed for social life
+ social life becomes a
virtuoso thing wh. families
pass into the prison house of
debt. + on to disaster.

Conclusion:

Why speak of these things.

See the ill effects of these
perils.

See broken-hearted men
+ women.

See the end thereof.

Makes my heart ache

" we want to preach

- sound the warning

- hold out the word of
Counsel

- Take note of the perils.

Remember that God does see you
here as in Country.

His laws are same everywhere

No place in world where
we need to live so much in
the presence of God as in City

No place where home-life
is more important.

- where parents need to
guard their children.

I feel that for us our homes
should be our refuge.

If we maintain homes where
God is revered, his
word to't, + where there
is Xth sympathy, love, +
peace, we will maintain
a sure anti-dot + defense
against all the perils.

Our Ch. should help you also.

If we maintain a healthy
relation to the Ch. they will
be turn be fortresses of
righteousness for us.

Perhaps the surest safe-
guard from the perils
of the City is to give
ourselves completely over
to the service of God +
the Ch. in trying to make
the City safe for others.

The positive life that is
full of helpfulness to others
will know of all the blessings
of God.

"Walk in the Sp + ye shall
not fulfil the lusts of
the flesh"

John Hall Memorial

62d Street, Near First Ave.
New York City

P
R
O
T
E
S
T
A
N
T



P
R
E
S
B
Y
T
E
R
I
A
N

This Church Welcomes All Who Desire to
Worship God

All Seats Free

All Are Welcome

Office Open Daily at the Church House
344 East 63d St. Telephone Plaza 2512

ORDER OF WORSHIP

Morning Services
11 a.m.



Evening Services
8 p.m.

Organ Prelude
Call to Worship
Doxology
Invocation
The Psalter
Hymn — 103
Reading of the Holy
Scriptures Rev. 21
Children's Sermon
Prayer
Hymn — 93
Announcements
Offering
Prayer of Dedication
Anthem
Sermon by the Pastor
Hymn — 132
Benediction. (Congregation seated).
Organ Postlude.

Organ Prelude.
Call to Worship
Doxology
Invocation
The Psalter. Gloria
Hymn
Reading of the Holy
Scriptures
Prayer
Hymn
Announcements
Offering
Prayer of Dedication
Anthem
Sermon by the Pastor
Prayer
Hymn
Benediction. (Congregation seated).
Organ Postlude.

INVITATION.

The Pastor will be glad to meet at the close of each service any strangers who may be willing to tarry a few moments. There is a welcome at the John Hall Memorial for all who will come, and there is a place for all who will enter into the life of this Church.

Announcements

SUNDAY, JANUARY 12, 1912.

Men's Bible Class at 9.45 a.m. Leader, Mr. Lehman.
Preaching Services at 11 a.m. and 8 p.m.
Confirmation Class, 12.15 to 12.45 p.m.
Sunday School at 2.45 p.m.
King's Daughters Meeting at 4.15 p.m.
Young People's Devotional Meeting at 7.15 p.m.
Topic: "Become a Christian! Why not? Matt. 4:17-25.

MONDAY—Meeting of Presbytery at the Old First Church at 2 p.m. Meeting of the Board of Workers at the Fifth Avenue Church at 8.30 p.m.

TUESDAY—Prayer Meeting at 8 o'clock in the Church. Lead by the Pastor. Topic: The goodly pearl. Matt. 13:45, 46. Praise service. Invitation to all.

WEDNESDAY—Women's Bible Class at 2.30 p.m. Leader: Mrs. Forjes. All women cordially invited.

SPECIAL NOTICES. Systematic Offering Envelopes for the ensuing year may be had by applying to the Assistant Treasurer, Mr. Hector Martin, after the services. Pledge cards will be given to all upon request. We hope that every member of the church will give something this year toward the support of the church, and it will help us if they will give it by means of the envelopes.

On Tuesday evening, January 21st, Dr. Jowett will preach in the Chapel, in place of our regular prayer-meeting service. We hope every member will plan to be present, and bring with them as many friends as they can. Let us make a special effort to make this a very large service.

The Confirmation class begins today immediately after the morning service, and will continue until Easter.

Staff of Workers

Rev. Albert L. Evans.....	Minister in charge.
Rev. Joseph Giardina	Italian Minister
Mr. Frank H. Merrill	General Secretary
Mrs. Agnes Phillips	Church Visitor
Miss Elise Hoffman	Children's Worker
Miss Harriet E. Hurd	Girls' Worker
Miss Marie Concistre	Italian Visitor
Miss Ellen M. Clark	Day Nursery Matron
Miss Margaret S. Penman	Kindergartner
Mr. J. J. Dailey	Physical Director
Mr. George E. Knowles	Organist and Chorister
Miss Svea V. Johnson	Office Secretary
Mr. J. Elmer Delk	Supt. of Buildings
Mr. Gustave Posik	Assistant
Mr. Peter Birmingham	Assistant

OFFICERS OF ORGANIZATIONS

Moderator of Church Council....	Rev. Albert L. Evans
Secretary of Church Council....	Mr. Christian Bock
Treasurer of Church Council....	Mr. W. A. Ferguson
Supt. of Sunday School.....	Mr. James A. Edwards
President of Brotherhood	Mr. John Low
Secretary of Brotherhood	Peter Kessler
Treasurer of Brotherhood.....	Frank H. Murrill
Pres't of Women's Miss'y Soc'y..	Mrs. Wm. J. Cardno
Sec'y of Women's Miss'y Soc'y..	Mrs. E. W. Maybach
Head-worker of Workers' Soc'y..	Miss E. Espenhain
Treas. of Women's Miss'y Soc'y..	Mrs. E. Espenhain
Secretary of Workers' Society.....	Miss Rose Selig
Treas. of Workers' Society.....	Miss Louise Bejick
Leader of Women's Bible Class..	Mrs. Francis Forbes
Sec. and Treas. of Bible Class..	Mrs. E. W. Maybach

Blessed Jesus we gather in Thee
have more to worship

Thank thee - another week -

" " - oppor to praise + pray + hearty word

" " Script. Lesson read - picture of City Beant.

Holy City
Jerusalem City of God

We live in a City - It is great in size
in wealth.

We thank thee for its Colleges
Schools
Temples
Churches

But we live in a City Beant:

A modern Babylon
filled with men + women lives

our Govt is corrupt:
" Social life "

Saloons + gambling, law
+ vice lust + greed

We do not come out + be separate
Let our light shine.

leave us

On our part to make
it better.

Service.

Hymns

103

93

132

Scripture Lesson

Rev. 21:

TARRY WITH ME, O MY SAVIOUR

EVENING ANTHEM FOR BARITONE SOLO AND CHORUS

THE WORDS WRITTEN BY MRS. C. L. SMITH

THE MUSIC COMPOSED BY

SAMUEL A. BALDWIN.

*Memorial Chapel Choir
Fort Snelling, Minn.*

Molto sostenuto. BARITONE SOLO.
mp

Tar - ry with me,

Molto sostenuto. mp

Ped. *senza Ped.*

O my Saviour! For the day is pass - ing by; See! the shades of eve - ning gath - er.

Ped.

FULL. *p*

Deep - er, deep - er grow the shad - ows, Pa - ler now the

p Deep - er, deep - er grow the shad - ows, Pa - ler now the

p Deep - er, deep - er grow the shad - ows, Pa - ler now the

FULL. *p*

And the night is draw - ing nigh. Deep - er, deep - er grow the shad - ows, Pa - ler now the

p

TARRY WITH ME, O MY SAVIOUR.

glow - ing west, Swift the night of death ad - van - ces; Shall it be the night of rest?

glow - ing west, Swift the night of death ad - van - ces; Shall it be the night of rest?

glow - ing west, Swift the night of death ad - van - ces; Shall it be the night of rest?

glow - ing west, Swift the night of death ad - van - ces; Shall it be the night of rest?

Solo.
Lone - ly seems the vale... of shad - ow; Sinks my heart with trou - bled fear;

Give me faith for clear - er vis - ion, Speak Thou, Lord, in words of cheer.

Let me hear Thy voice be - hind me, Calm - ing all these wild... a - larms;

Let me hear Thy voice be - hind me, Calm - ing all these wild... a - larms;

Let me hear Thy voice be - hind me, Calm - ing all these wild a - larms;

Let me hear Thy voice be - hind me, Calm - ing all these wild a - larms;

TARRY WITH ME, O MY SAVIOUR.

Let me, un - der - neath my weakness, Feel the ev - er - last - ing arms.

Let me, un - der - neath my weakness, Feel the ev - er - last - ing arms.

Let me, un - der - neath my weakness, Feel the ev - er - last - ing arms.

Let me, un - der - neath my weakness, Feel the ev - er - last - ing arms.

Solo. Quasi Recit.
Fee - ble, trem - bling, faint - ing, dy - ing, Lord, I cast my

self on Thee; Tar - ry with me through the dark - ness; While I sleep, still

watch by me.

FULL.
a tempo.

TARRY WITH ME, O MY SAVIOUR.

mf a tempo.
Tar - ry with me, O my Sa-viour! Lay my head up - on . . Thy breast

mf a tempo.
Tar - ry with me, O my Sa-viour! Lay my head up - on . . Thy breast

mf a tempo.
Tar - ry with me, O my Sa-viour! Lay my head up - on . . Thy breast

mf a tempo.
Tar - ry with me, O my Sa-viour! Lay my head up - on . . Thy breast

mf a tempo.

cres. Till the morn-ing; then a-wake me! Morn-ing of e - ter - nal rest,
mp molto cres.

cres. Till the morn-ing; then a-wake me! Morn-ing of e - ter - nal rest,
mp molto cres.

cres. Till the morn-ing; then a-wake me! Morn-ing of e - ter - nal rest, . .
mp molto cres.

cres. Till the morn-ing; then a-wake me! Morn-ing of e - ter - nal rest, . .
mp molto cres.

ff morn-ing of e - ter - nal rest. *rit.* A - - men.
rit.

ff morn-ing of e - ter - nal rest. *rit.* A - - men.
rit.

ff morn-ing of e - ter - nal rest. *rit.* A - - men.
rit.

ff morn-ing of e - ter - nal rest. *rit.* A - - men.
rit.

ff morn-ing of e - ter - nal rest. *rit.* A - - men.
rit.

John Hall Memorial

62nd St. near First Ave.

New York

Date.....191

MORNING HYMNS

No.

No.

No.

No.

EVENING HYMNS

No.

No.

No.

No.

REMARKS:

708

706

730

710

Aug. Jan 30/16.

Organ

Dir.

Invocation

Res. Reading: Lev. 16 Pg. 14.

Hymn 123

Scripture + Gen 5: 21-24
Heb 11: 1-16

Prayer

Announcements ① S.S. + Bible Class

② W.P.B.C.E.

③ Ev. Service

Men's Class

④ Tues: Girls' Soc.

Mrs. Hagley Freeman

Met at Mrs. Ackley's

at 2:30

⑤ Wed. Eve.

Prup. Service

Prayer & the Goodness

of God.

⑥ Session Quarter

⑦ Ladies Aid

⑧ Communion

Offertory

Ch. Portion

Ch. Hymn 510

Sermon.

Hymn. 464

Bened.

Organ

Morning Service, Nov. 14, 1915.

Organ

Dox

Invocation

Resp. Reading - Luke. 8.
Pg. 7.

Hymn No. 134

Scripture. Gen. 1:1-2:3.

Prayer

Announcements: ① S. S. - Special Exercises

② M. P. R. E.

③ Ev. Service

Peril of Inattention

④ Tens. Girls Soc.

⑤ Wed. - Mid-Wk Service

⑥ Friday Conference

⑦ Billy Sunday Trip
24th or 27th

Offering

Children's Talk

Hymn - 98

Sermon

Hymn 127 (3)

Bened.

Organ.

~~John Hall Memorial~~

62nd St. near First Ave.

New York

Date

Nov. 14 1915

MORNING HYMNS

No.

134

No.

98

No.

127(3)

No.

EVENING HYMNS

No.

438

No.

452

No.

442(5)

No.

319

REMARKS:

I.

Gen1:1-"In the beginning God created the heaven and the earth."

Theme: The Creation and the Creator.

Richfield Springs, A.M. Nov. 14, 1915;

-6-
Arnold Kahmet
Permanent Historian 1-7-1969

Gen.1:1-"In the beginning God created the heaven and the earth!"

Introd:

I begin with you this morning a series of sermons on the Book of Genesis, the first book of the Bible, the Book of the Beginnings of things.

And I take as my text the first verse of the Bible.

I wish that I could begin to convey to you all of the meaning that is contained in those lofty words, those majestic words, that stand as the introduction to this Holy Book.

I wish I could tell you what they have meant thru all the ages to the people of God.

I wish I could tell you what they have meant in history, in philosophy, in science, in literature.

It would be a beautiful oration in itself, if I were able to bring such a message to you this morning. For in these words there is "multum in parvum", a vast amount of knowledge condensed by the divine hand for mankind.

They are the revelation of a holy truth.

They are history.

They are philosophy.

They are Science.

They are poetry.

They are loftiest prose.

They sum up the whole history of the infinite past.

They begin for us the whole history of man's advent on this earth.

They meet us at the point where man's knowledge fails, at the point beyond which man is unable to go.

They tell us how this old world began, and altho man has been exceedingly slow to believe it and accept it, yet when man is all done with his investigations, and has arrived at his final conclusions, he will arrive at just the point, where the Bible begins, with God.

This is indeed a sublime sentence, with which the Bible opens. But we shall find that the sentences which follow it are in keeping with the musical throb and stately massiveness of these opening words.

This is certainly a most appropriate opening. Can you imagine a more fitting introduction than this? Yet the end, the last sentences of the Bible is none the less beautiful and majestic: And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away.

There is a certain unity and likeness in the beginning and ending of this book, which leads one to think that over it all and thru it all runs the superintending hand of God, its inspired author.

(eg) I heard Dr. Torrey once say that there was two great Books in this world,--the Book of Nature, and the Book of Books, and God was the author of both.

~~(eg) Some one once came to an Arab in his tent in the desert, and said to him, "How do you know there is a God?" He said, "How do I know whether it was a man or a camel that went by tent last night?" "How did he know what it was?" "By the footprints." "The marks in the sand showed, whether it was a man's foot, or a camel's foot, that had passed his tent. So the Arab said, "That is the way I know God. I know Him by His footprints. These are His footprints that are all about me."~~

We shall begin our study then, without any scepticism in our minds. We shall feel from the very beginning that God is here, and we shall ask Him for His guidance in unfolding His wondrous truth.

(eg) We will take our cue from John Wesley, who gives us the secret of his method of Bible-study in the preface to his first volume of sermons. He says "Here am I, far from the busy ways of men. I sit down alone; only God is here. In His presence I open and read His book; for this end--to find the way to heaven. Does anything appear dark and intricate? I lift my heart to the Father of Lights. I then search the Scriptures..... with all the earnestness of which my mind is capable. And what I thus learn, that I teach".

To Wesley, then, there were two great realities--the visible Book, and its invisible but ever-present Author; The one was an enigma without the other. He saw God at the beginning of every section of Holy Scripture.

Turning, then, to our text more particularly, let us examine it for a few moments.

"In the beginning God created the heaven and the earth".

Let us speak first of the Creation,

and second, (of the Creator, gaining whatever knowledge and encouragement we can from these two facts.

(I)

First then, let us think of the Creation.

(eg) A distinguished Scotchman once wrote with his finger, in the corner of his garden, in the soft mold, the letters of his son's name. He sowed garden-cress in the furrows, covered up the seed, and smoothed the ground.

Ten days later his boy came running up to his father, and with astonishment in his countenance shouted to him that his name was growing in the garden. The father laughed at the report, and seemed to disregard it, but the boy insisted on his going to see what had happened.

"Yes", said the father, with assumed indifference, "I see

Pg.3.

it is so; but what is there in this worth notice? Is it not mere chance?"

"It can not be so," said the boy. "Somebody must have contrived matters so as to produce it."

"Look at yourself", replied the father, "and consider your hands and fingers, your legs and feet. Came you hither by chance?"

"No," answered the boy. "Something must have made me!"

"And who is that something?" asked the father.

He said, "I don't know."

Then the father drew away the veil from this great background of human life and told him that "In the beginning God created."

The Bible does not argue concerning the creation or the creator.

In its first utterance it presents the fact of God as the key to the universe, and as the key to human history.

(eg) Joseph Parker once said: "I have a great and cunningly contrived lock called the universe, and the question is how to open it. I can not tell. It is a grand lock and I should like to open it. The Bible says, 'I can give you the key of that lock.' Then I say, you are a bold book, and boldness is an attribute of truth." "Where then is the key?"

"The bible replies!" "The key is God, omnipotent, omniscient, omnipresent, merciful, and holy, just, brighter than the light, more patient than motherhood, more pitiful than fatherhood, full of compassion, and most long-suffering."

And so, says Parker, I take the key, I press it into the lock, wholly and easily, and what is the result? Ah, this, I kiss the Book, I love it, I call it God's book, I meditate therein day and night. It unlocks the lock of the universe.

"In the beginning". What a simple statement that is, and yet how comprehensive and far-reaching! (from)

A wise understanding of it will save us much trouble and doubt.

I was taught when a lad that the beginning spoken of here took place about 4000 yrs. before Christ. Then in later years I learned that that was not true, and my first inference was that the Bible was wrong, and therefore could not be trusted.

But I have since learned that it was not the Bible that was wrong, but some men who interpreted the Bible, which is always the case in such matters.

In the margin of some of your old Bibles you will find

Pg.4.

find the figures 4000 B.C., which were inserted in the King James Version, compiled by a certain man, named Ussher. Many ignorant people came to believe that these figures were as divinely inspired as the Scripture itself, and absolutely accurate. The result has been disastrous to many minds.

And it has been disastrous because it gave a false impression of what the Scripture teaches. It was disastrous because it went contrary to what we know to be the case from science.

Astronomers who have gone into this question now say that the time when the moon became separated from the earth--an event which might be regarded as connected with the commencement of the earth's history--could not be placed at a period less than fifty-seven millions of years ago.

Historians find records of men living in a high state of civilization more than eight thousand years ago--and that state of civilization must have taken long centuries in its development.

Similarly the geologist, when he tries to read the book of Nature, finds, in the relics of the river-drift, evidence that man has existed on this earth more than 20,000 years.

Hugh Miller, a great X'tn Geologist, tells us that it is written in the rocks of the earth by God Himself, that millions of years have elapsed since the formation of the earth and the first appearance of life upon it, and that ages upon ages of life have elapsed since then.

Lord Kelvin tells us that the earth is not less than 70,000,000 years old. Many scientists figure that it more than 200,000,000 old.

These undeniable scientific facts, which have come to us in the progress of learning, have demonstrated to us the foolishness of Ussher's Chronology, or any Chronology that say the earth is from four to seven thousand years old.

But it does not demonstrate that the Scripture is incorrect in its statements, and that it can easily be reconciled with any established facts of science.

The Bible makes an absolutely accurate and scientific statement of fact, when it says, "In the beginning God created the heaven and the earth."

It does not state when He did it, nor how it was done. It simply states that whenever it was done, He did it.

And no scientific teaching has ever been able to get behind or disprove that statement.

Plenty of attempts have been made, but no man has ever yet been able to contradict that statement reasonably.

That is what makes it divine.

That is what makes it the bedrock of our faith.

Here is the premise upon which is built up the whole structure and system of the Christian faith.

"I believe in God the Father Almighty, maker of heaven and earth."

Upon that we take our stand against all the other explanations of the origin of the world.

We put this statement of the Scripture against all of the science and all of the philosophy that dares to argue for something else.

Upon that statement we face the world, and the mind and conscience ~~and reason~~ of every man, and have no fear that it will not outstrip all of the machinations of skepticism and doubt, all of the philosophies of materialism and pantheism and atheism, and finally triumph as the truth must eventually triumph in every cause.

(II)

Let us turn now to say a word about the Creator.

"In the beginning God created the heaven and the earth."

That sentence stands there like an archway at the beginning of the Universe.

Looking backward at the universe to the time when the chaotic mists hung across the morning of creation, we see streaking their silvery summits that infinite word "God."

Looking above us at the stars of the heavens, and contemplating their number and magnitude, and the power that created and sustains them, we see again that infinite word "God!"

And looking forward into the infinite future, toward that time when we shall see the King in all of His majestic beauty, we see again that wonderful word "God".

The idea of God is at the center of the spiritual universe.

It is the focal point of human thought.

It is the answer to the soul's thirst.

It is the universal prayer.

It is the greatest idea in the world.

It is the idea that overwhelms us, that humbles us, and that makes us believe in our immortality.

"As a man thinks about God, so is he."

(eg) There was a very wise man who lived many, many hundreds of years ago. His name was Simonides. People came to him because he was one of the wisest men that ever lived; and they said to him, "What is God, Simonides?" He said, "Give me a day to think about it." They came to him next day, and said, "What is God, Simonides?" And he said give me a week to think about it? "And after a week had passed, they came to him again, and said, "What is God, Simonides?" He said, "Give me a year to think about it." After a year had elapsed they came to him

and said, "What is God, Simonides?" And he said, "I am no nearer than when I first began to think about it. I cannot tell what God is?"

Well, we find ourselves somewhat in that predicament, when we attempt to tell who and what God is? But we believe the very fact that God is the Creator tells us some wonderful things about Him.

(1) In the first place it tells us of His existence.

Creation tells us that there is a Creator.

(eg) Someone came to an Arab in his tent in the desert, and said to him, "How do you know there is a God?" He replied, "How do I know whether it was a man or a camel that passed my tent last night?" And they said, "By the footprints in the sand". So the Arab said, "That is the way I know God. I know Him by His footprints. These are His footprints that are all around me."

(2) The creation also tells us something about His power.

"All things were made thru; and without Him was not anything made that hath been made."

"In the beginning God created".

Is there anything that so leads our thots up to the almightiness of God as this?

For think of the untold vastness of creation, its infinities, its universe within universe---think of all this, and then think that it came into being at His Word. "He spake and it was done; "e commanded, and it stood still."

(eg) Think of just one element of creation, the presence of that mysterious gift, so intimately present to each one of us, in its essence so entirely beyond our power of analysis, which we call Life. We know life, and yet what is life? what is it in its essence, this gift of life?

Science, the unraveller of so many secrets, is silent here, as silent as she was when she began to inquire and to reach. She can define its conditions, its phenomena. but its essence she knows not. It is a mystery which eludes her laboratories, her museums, her every effort.

Oh, marvelous gift of life! true ray of the Creator's Beauty, in thy lowest and highest forms! we men, can foster it; we can stint it; we can, by a profound mystery transmit it; we can crush it out by violence into death. But we cannot create it.

"O Master of the Beautiful,

Creating us from hour to hour,

Give me this vision to the full

To see in lightest things Thy power!

(3) This belief in the creation of the universe by Gdd also tells me something about Providence and Redemption.

There is a great Gospel in this Book of Genesis, in this book of beginnings, in this text.

If God created the world, He will also rule it. God does not create worlds in order that meaner spirits may control them. Creation means Providence, and providence means redemption, and redemption means heaven.

If God created this world and all that is in it, then that act entails a certain responsibility. And since we believe that God is a moral God, and as Jesus has taught us to believe, our loving heavenly Father, we may be sure He feels the glory and responsibility of his fatherhood, and hence it is prophesied from the very beginning that He will provide for, watch over, and take care of that which He has deigned to create.

If love was the motive of creation, if love urged God to reveal Himself by His work under infinite conditions--and we are led to believe so by the Scriptures--if love led God in the fulness of time to give His only begotten son that whosoever believeth on Him should not perish but have everlasting life,--then we may be very certain that all this was involved in the Creation by the Creator.

"Lo! I have sought, he said, and striven
To find the truth, and found it not,
But yet to me it hath been given,

And unto you it hath been brought.
This Host of ours our Father is,
And we the children He begot.

Upon my brow I felt His kiss,
His love is all about our steps,
And He would lead us all to bliss;

For though He comes in many shapes,
His love is throbbing in them all,
And from His love no soul escapes,
And from His mercy none can fall."

- 8 -
Copies 1-7-1969
Tuesday
Arnold E. Kalmus USA Ret. (344544) 1926+
3-31-50. Born 1-7-1906.

Organ
 Dixie
 Invocation
 Psalter.
 Hymns - 3
 Scriptures - Gen. 4.
 Prayer
 Announcements

① S.S. 7:15

② Y.P.S.C.

Topic: Comm.
 That is working
 Leader: Miss Lee

③ Eve. Services: 7:30
Sermon:

④ Tues. Girls' Society
 Mrs. Wellman

⑤ Wed. Midweek Service
 Topic: China.

⑥ Radio Aid: Thurs.

⑦ W. M. S.

⑧ Communion 7:45
 6th

⑨ Next Sunday Night
 Ripe Bible Class
 Services

Offertory
 Ch. Portion
 Ch. Hymns - 400
 Sermon
 Hymns - 355
 Bened.
 Organ.

W.C.T.U.
 Tues

VI.

*

Gen:4:9-"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not, Am I my brother's keeper?"

Theme: Social Responsibility.

John Hall Memorial, A.M. Dec. 8, 1912.

Richfield Springs, A.M. Jan. 23, 1916 (Rewritten)

Theme? "Am I my brother's keeper?" or "Social Responsibility?"
Text: Gen. 4:9- "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?"

Intro:

Matthew Arnold was never tired of reminding us that while we go back to the ancient Greeks for lessons in art and beauty and culture, we must go back to the ancient Hebrews for instruction in religion and conduct.

Every one now agrees that he was right. We feel that the Hebrew people had a genius for religion. We can trace it all thru their literature. Whatever be the subject-matter, -whether it be poetry, history, philosophy, legend or imaginative prose, --when touched by the Hebrew genius it is charged with a passion for righteousness, and becomes a vehicle for lessons concerning ethics and religion which are the permanent heritage of the race.

Gradually as the people developed and became more self-conscious, the best of them felt that this national genius was not theirs by accident, but that they had as it were a mission for the world--to teach them to know God. And they looked forward to the time when the earth would be full of the knowledge of Jehovah as the waters cover the sea.

The theme of our text is full of such instruction.

Take a brief glance at the picture. Abel lay on the green grass, and earth's innocent flowers shuddered under the dew of blood. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not (which was a lie), and then he added insult to injury, by saying, "Am I my brother's keeper?"

But the Lord sweeps aside the abominable lie and the callous insult, and "He said, What has thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed."

And Cain fled to the land of his exile, with the brand of heaven's wrath on his soul, and on his brow.

The lesson which the O.T. narrative teaches is obviously the sin of social irresponsibility. We may conveniently approach the subject from the positive aspect--Responsibility, and the duties which it involves--and deals with it in three ways:

- I. The responsibility of every Man for his brother.
- II. The special responsibility of the Christian.
- III. The responsibility of the Church.

(I)

(a) "And Jehovah said unto Cain, Where is Abel thy brother?"
1. That was God's question. It is not the first question recorded in the Bible, for as we saw before, the first question had

Fig. 2.

already been addressed to Adam-as to the representative of the human race-~~that~~ personal inquiry which the H. Sp. still brings home to every heart convicted of sin (for we are all sinners), to every man when he first realizes that he is naked before God (that is guilty), and longs to hide from Him: Where art thou?"

No! this is God's second question, "Where is thy brother?" And just as the first question was addressed to man upon his first realization of sin, so this second question is addressed to man after his first struggle with his fellow-man. It is asked of the victor over the vanquished in the cruel competition of life, "Where is thy brother?"

It has a world of meaning in it, and one might approach its meaning from a dozen ways.

2. But first ~~xxxxx~~ I want to say that we are all concerned in that question. Let us take it as if we were addressed to us personally, individually.

(1) In a very special way we may consider it so far as it relates to all those who are near and dear to us; all whose names and faces are familiar to us; all who are connected with us by ties of blood and kinship: parents, children, husband, wife, all that inner circle of friends and relations, whom we speak of as the family.

The family is our first ideal of love and service. At most all of our shots of affection and union begin and associate themselves in some way with the family. The family is the cradle of love.

(2) But social responsibility reaches out much further than that. Responsibility rests upon us, in some way or other, with regard to every one with whom we come in contact: the friends and acquaintances of our life; all those whom we have business relations with; the various members of the circle of society in which we move; --- there is a responsibility resting upon us with regard to them all.

"Where is thy brother?"

Where is he morally and spiritually, so far as the influence, however slight it may have been, which I have exercised over him?

How about your neighbor? How about your particular friends? Has your relations with them been such as to uplift them or degrade them? Has your conduct before them and about them been such as to deface in the soul of another the image of God; something to lead that soul into temptation or sin; or has it been something that would point him to a better way and nobler character and conduct?

Oh, what marvelous opportunities have been afforded us in life in helping others to be better, to resist temptation, and to stand firm! How have these opportunities been used? Have you used them at all? "Where is thy brother? It is a very searching question.

(b) Cain's answer

1. The first part of Cain's answer was a lie,—"I know not." Of course he knew where he was. Hadn't he struck him down dead? He sought therefore to lie to God.

It was a selfish answer. Most selfish answers are lies. And behind the lie was the sin of social irresponsibility. Cain wanted to get out of being responsible for his brother, whom he had slain.

And Cain's answer has been and is being repeated to-day in a hundred different forms. Men are ever hiding themselves behind "refuges of lies" in the face of their faults. They are continually saying "I am not responsible."

(eg) They say, "I am not responsible for my intemperate, unclean life. This tendency to evil was born in me. It is due to heredity. I might as well blame myself for the shape of my head or the color of my eyes as for the inevitable dispositions which determine my conduct. I am not responsible."

But why urge the excuse. We don't make any excuse for the shape of our head or the color of our eyes. Why then seek to urge one, where morality is concerned? Surely, there is a reason, and it is a God-given reason. Conscience doth make cowards of us all."

2. The second part of Cain's answer was an insult,—"Am I my brother's keeper?"

His insolent answer shows how far he had fallen. He had the courage to blaspheme in the very presence of God, conscious of everything he had done and was saying. He had cast off every fear of God and stood ready to defy his maker. It led him into the crime he had committed. And that so hardened his heart, that he was able to say to God, s face, "Am I my brother's keeper?"

3. So, first with a lie, and then with an insult, Cain replies to God's question. But the question is not a negative one, and it cannot be answered negatively.

But men are constantly seeking to save their consciences, and to urge the innocency of their conduct, that they have never done any harm. Many men think so, and it is the commonest thing in the world to hear the most loose and ungodly lives excused upon this plea, that such an one was after all a good kind of a man and never did anyone any harm.

But, friends, that flimsy excuse won't bear examination. It is simply a repetition of Cain's old excuse, "Am I my brother's keeper?"

(eg) If we spend all our time taking weeds out of our garden, we shall never have any time to pick flowers there.

And so, if we never get beyond the principle of doing no harm to our neighbor, it is just as certain that we shall never do him any good.

This question is a positive one. God is saying to every one, "Where is thy brother?" Wherever he is, you are in some measure responsible for him. God expects every man to give the positive reply, "I am my brother's keeper." And because of that, it rests with every man to do everything he can to make the character and conduct of his brother better.

Religion is a positive thing and not negative. It is not enough to live passively in this world. We must be active and aggressive. There is work to be done. The world must be made better. Our environment must be improved. The facilities for building character must be improved. The Gospel of God must be taught. Souls must be saved, and lifted out of the muck and mire into which they have sunken. That work is your work and mine. I am my brother's keeper.

Illus Outside of the Bible no one has interpreted this great principle more splendidly than Victor Hugo in his wonderful portrait of Jean Valjean. For nineteen years the State held Jean Valjean between its palms as a boy holds a butterfly, and when the palms were parted there had been no change in his character. For nineteen years the state had held him a criminal in the penitentiary, and when the doors opened and the State parted its fingers, and let him go forth again into society, he was just as virulent and angry with the world as before, only more so. Mere confinement and outside pressure could not change his character. That is the problem of our modern jail today. We are putting men in prison by the hundred for a period of time, and hoping that when they come forth, they will be reformed. But few are. Most of them come forth worse than when they went in. The walls of a jail never saved anyone, or made them better.

Jean Valjean went out into the world with his heart full of hate and bitterness, and in that spirit he came to the door of a friend of Jesus Christ. The good bishop, Hugo tells us, had a great heart. He was not a great thinker. He felt that the world was suffering from a cruel disease. He felt the fever. He heard the sobbing of the patient. He did not spend his time trying to find out how sin came, nor why; but he tried to help a little. So he opened the door to this wicked man and welcomed him. While the good bishop slept the criminal in the man awoke, and he stole the silver from the bishop's house and escaped. The next morning he was brought back by the police, and the bishop saved him and sent the police away. And when they were gone he looked into the poor, astonished face, and said, "Jean Valjean, My brother. I have bought your soul from you. I have drawn it from black throats that lead to perdition. I have given it to goodness."

And the man, redeemed by the words, "My brother", by the quick tear of sympathy, by the Christ in the heart-throb of this large-hearted man, went out to lead a new life. And Jean Valjean became Father Madeleine.

(II)

And that leads me to say that there is a special responsibility resting upon the Christian.

1. The question, "Where is thy brother?" comes to those who follow Christ, not only as it comes to other men, but also with another meaning, a meaning which enables us to give a very blessed answer to it.

Abel was a type of Christ. Abel's sacrifice is the first recorded type of the sacrifice of Calvary. He who died on the Cross is our Brother.

As, therefore, we hear the voice of God calling to us, "Where is thy brother?" we answer, "Here is our Brother, crucified for sin, buried, risen, ascended, seated at the right hand of God on high, ever interceding for us. It is a new demand, a new question.

2. And not only is Jesus our Brother, the answer to this question in this way, but in Him we all are brethren. He has given a new meaning to the question. He said, "A new commandment I give unto you, that ye love one another."

At least we can say, He has amplified the meaning of our text, enlarged it, and made it plain. His life helps us to interpret it.

For Jesus lived not to Himself or for Himself. The salient feature of his life was "That He went about doing good." "He came to seek and to save the lost." Christ lived a holy life. He lived with God and in God. But unless we add to that His service for men, His recognition of His responsibility for other men, our account of Him is incomplete.

And so the true imitation of Christ includes not only the discovery of the immeasurable strength which a devout soul may find in God, but the actual use of that strength for the service of mankind.

(eg) Cardinal Newman in one of his sermons asks, "Where should we find the ideal X'tn life?" and he answers: "In the humble monk and the holy nun, who, whether they remain in seclusion or go out over the earth, and for their meekness meet with insult, and for their purity, meet with slander, and for their courtesy with suspicion, and for their courage with cruelty; yet they find Christ everywhere, Christ their all-sufficient portion, to make up here and thereafter all they suffer, and all they dare for His name's sake."

God forbid, that I should withhold sympathy and reverence from saintly men and women. I have no doubt that many among these monks and nuns have been worthy X'tns, who made themselves such prayer and fasting, by poverty and severe discipline.

But I cannot help feeling that there is something wanting in the picture.

(27) Let me tell you of one who seems to come nearer to the ideal in my mind. I know of a young woman who earned only a few dollars per week, who was filled with affectionate pity for another young woman, who had worked with her and who, thru illness, had lost her position and her wages. She took the sick girl to her own poor lodging, fed her, nursed her, cared for her, until she was able to work again.

Of course she lacked the refinement and gentle manners that these ~~all~~ monks and nuns of which Dr. Newman speaks, but her action seems to ~~be to~~ be a truer imitation of Christ, because she did it for Christ's sake, in the midst of the toil and strain of her ordinary life.

3. And there is still another encouragement to the follower of Christ to consider his brother, and it is almost wonderful and gracious one to me. I cannot pause but to speak of it here, but---I have spoken of it so often at length before. It is this, whatever service a X'tn renders to a brother he renders to Christ himself. "Inasmuch as ye have done unto one of the least of these, my brethren, ye did it unto Me."

(III)

Bear with me a moment longer while I speak of the Church's responsibility.

4. To many the Church has come to mean simply an institution for the spiritual advantage of the few, chiefly the wealthier and more educated classes, which is a sad parody on the Church, which was founded by Christ to be His Kingdom on earth.

To many in the Church it has come to mean simply a place for their own spiritual benefit and enjoyment, which is also a sad parody on the Church, because the salvation to which it has to offer was never meant to be a selfish or solitary thing, and it is not a solitary thing.

The Church is strangely misunderstood and greatly misconceived of even today.

3 The Church, when rightly understood, is meant to be a Great Mutual Benefit Society, the greatest which has ever existed among men. It was meant to unite all in a common cause for the good of all. Its motto might well be, All for each and each for all, with Christ at its Head.

He who truly realizes what it means to be a member of the Church of Christ will never be able to rest until he is doing something, however little it may be, towards making this mutual helpfulness a more real thing than it was before.

of Christ. "Bear ye one another's burdens, and so fulfil the law into life;" "because ye love the brethren."

That is the clear test,-- mutual love and social service.

Are we meeting the test within the Church, and as a part of it. I fear that our practice falls far short of what it ought to be and might be. Some of us have shaken off the fetters of Individualism. We have accepted, with our lips at least, this much more glorious creed of mutual service and co-operation; but how little there is really of social life even in the best organized Church! Very few of us consider that the fact of being fellow-communicants creates any real demand for sympathy and help. Most of us worship year in and year out in the church, seeing the same faces, often communing about the same table, and yet we go out of the Church into the world and treat them as almost total strangers.

2. And how about the missionary responsibility of the Church, our responsibility for those outside the Church, in our own community and abroad? Do we fully realize that this is the essential part of the Church's work, to seek and to save the lost?, and that there can be no sound and healthy life in the Church which ignores it? Do we fully realize that the marching orders of the Church are to "Go into all the world and preach the Gospel to every creature?" If we did, do you think the Church would need to go begging, as it does today for support and for recruits to push forward its work?

If all of the members of this Church realized what it means to belong to the Church, do you suppose it would be permitted to live so perilously near the wrong side of enough to keep body and soul together? Never!

And this Church is much like many others. If the whole Church could wake up to its responsibilities, it would be possible to carry out the slogan, "The evangelization of the world in this generation."

The Church in her corporate life is a long ways from reaching the Christ ideal!

(Illus) Dr. Jowett, speaks somewhere of sitting once in the chambers of the National Art Gallery in London, and how his attention was caught by the vast miscellaneous crowd as it sauntered or galloped thru the rooms. All sorts and conditions of people passed by--rich and poor, the well-dressed and the beggarly, students and artisans, soldiers and sailors, school girls and old women, and however uninteresting may have been all the other pictures in the chamber, every single soul in that mortal crowd stopped dead and silent before a picture of our Savior bearing His Cross to the hill. And when the Church is seen to be His body, says Dr. Jowett,--his very body; His lips, His eyes, His hands, His feet, His brain, His heart: His very body--and when the Church repeats, in her corporate life, the brave manifold doings of Judea and Galilee, she too shall awe the multitude, and by God's grace, she shall convert the pregnant wonder of all into deep and grateful devotion. Amen.

Prayer:

Heavenly Father, bowing our heads in reverent worship and prayer, we praise Thee again for Thy Word of instruction. Illumine our minds that we may understand it and profit by its timely exhortation. From the experiences of thy children in the past, may we learn how to live in the present as becometh Thy sons and daughters. Enable us to give Thee the true allegiance of our hearts and the best offerings of our manhood and womanhood. Like Abel of old may we bring unto the first and best fruits of our toil as a token of our recognition of Thy fatherly care and love. Accept every gift we bring Thee this day, and may each one lay upon thine altar the true consecration of their soul and heart and body as the most reasonable sacrifice that is altogether pleasing unto Thee.

We bless Thee for Thy Son, our Elder Brother, who gave Himself upon the Cross for infinite love and compassion for us, that we might be saved. We rejoice today that by faith in Him we are all made bretheren and partakers of His Grace. Cleanse us from all of our impurities that we may be worthy of this priceless heritage in the family of God.

And by the power of Thy Spirit may we recognize our responsibilities thru Jesus Christ to all of our brethren. May we understand and acknowledge the divine fact of Thy Kingdom upon earth, that in a great and glorious sense we are all related to each other, if we are related to Thee; that no man liveth unto Himself and no man dieth unto himself; that we are our Brother's keepers. Deliver us forever from the sin and doom of Cain, and help us to so live before Thee and our fellow men that the image of God in which they are created may never be defaced or degraded because of us. Help us to let our light shine so that others looking upon us as Thy children may glorify Thy Name and be drawn nearer to Thee. Help us to render unto Thee in Thy Kingdom that full measure of service which will merit the rewards which Thou hast to bestow upon all who are faithful in their love and devotion to Thee. Oh God, help us to work our salvation, and may we never grow weary in well doing, knowing that in due time we shall reap, if we faint not.

Strengthen us, therefore, in Thy Church, into which Thou hast called us here by praise and prayer and devotion to grow in wisdom and knowledge and service. Break down every barrier, we pray, that divides us, and unite us in a holy fellowship of brotherly love, where we may truly imitate Christ in doing good to others in this our own community and in the larger commonwealth of Thy Kingdom, even unto the ends of the earth. Awaken the Church everywhere to its tasks that the knowledge of the Lord may cover the earth as the waters of the mighty sea. Bring it to pass, O Lord God, for Jesus sake,

Amen.

Text. Gen. 5:24 - "Enoch walked with God: and he was not, for God took him."

Theme: Walking with God or The First Man who thwarted Death.

John Hall Memorial, P.M. Dec. 8, 1912.
Richfield Springs, A.M., Jan. 30, 1916. Rewritten.

- 4 -

7 Copies

Ms 17, Min Arnold Kalmet Historian Phone NO 721-1280

Theme: Walking with God, or the First Man who thwarted death."
Text: Gen. 5:24 - "Enoch walked with God: and he was not; for God took him."

Introd:

Pioneer.

One of the earliest pioneers of the faith was Enoch. It is the pioneer who makes his mark, often beyond his merits, as compared with men who live in a different period. The pioneer, while in the background of the picture, looms up large as time passes, and he fills the imagination of the generations that come after him.

(eg) In the history of our own country there is abundant illustration of the power of the pioneer not only to make himself strongly influential, but to hold his grip most tenaciously on the institutions which he had a hand in forming.

The hand of the Pilgrim is still in New England, and his influence has affected all the streams of intelligence, social, religious, and governmental, that have gone out from the land where he struggled with hard climate and harsh savages.

The influences of the Dutch and their ancestors are not hard to trace even today in New York. A member of one of the leading Dutch Families ^{there} has just died, and they belong to one of New York's ~~leading families~~ ^{prominent} through-out her history.

The Quaker's influence and quiet dignity still hrow their ~~shadow~~ ^{influence} over Philadelphia.

So Enoch was a pioneer among the saints of the Bible.

His biography is contained

(eg) Bret Harte once wrote a book called "Condensed Novels", the main interest of which was that the great, striking message of the story, with a comprehensive glimpse into the plot and plan, was condensed into a few sentences. The writer took a volume to tell it in the first place, but the critic condensed it into a few words and yet gave its essence.

The Bible above all other books is a book of condensed biography. Here was man who lived 365 yrs., a year for every day in the year, and his career was in some respects ~~the~~ most remarkable in the story of mankind, and his biography has been written out in three or four sentences.

There are less than a hundred words about him in the Old and New Testaments, ~~about Enoch.~~ And yet these words are full of meaning and say a good deal about him.

Enoch is one of the few men in the Bible story about whom nothing bad is recorded. Some of the greatest men of ~~the Bible~~, like men today, have been very uneven and unequal in their greatness. In other words, they have had their weak-

Fig. 2.

nesses, Such men as Abraham, Jacob, Moses, David, Solomon, etc. But, as Mark Anthony said of Brutus, here "was a man," who was marvelously well balanced in the integrity and nobility of his own character.

Two or three declarations are made about Enoch which open up to us glimpses of the sources of his greatness. They are well worth our study for they point out to us the open secret of real greatness in any human life.

(I)

The first tremendous statement that is made about Enoch is that "he walked with God."

In the brief record we have of this man here, this phrase is used twice. It was evidently the fact which was most noticeable in him, and it passed down to posterity as his distinguishing mark.

And the use of this phrase implies that he lived different from other men of his time. It was a peculiarly wicked age, and yet in the midst of these wicked and corrupt men and women he lived a spotless, clean life, so that men said of him that "He walked with God."

This phrase is continually used throughout the O.T. to characterize the religious life.

The same statement is made of Noah, the preacher of righteousness before the Flood.

A little later on a slightly different expression is used of Abraham; God said to him, "Walk before me, and be thou perfect," and Abraham afterwards speaks of God as "the Lord before whom I walk."

It appears yet again in the prayer of Hezekiah, the good King, who says, "Remember, O Lord, how I have walked before Thee in truth with a perfect heart."

The Psalmist declares his intention more than once of "Walking before the Lord."

The prophet Micah mention "walking with God", as one of the three things that God requires of man: "To do justly and to love mercy, and to walk humbly with Thy God."

And then again in the last book of the O.T., we are told about Levi that "he walked with God in peace and righteousness, and turned many away from their iniquity."

In the N.T. we learn that we are to "walk not after the flesh, but after the Spirit,"

- "walk worthy of the vocation wherewith we are called",

- "walk worthy of the Lord of all pleasing",

- "walk circumspectly",

- "walk in the light",

- "walk by faith".

Fig. 3.

Now I do not mention all of these instances to confuse your mind, but to leave the impression that this term is used again and again in the Bible in one way and another.

What are we to understand then, when we are told that Enoch walked with God?

① Well, first of all, it implied that God is a person as Enoch is a person. This twofold conception is necessary to any adequate idea of religion.

(eg) Hedbert Spencer's suggestion that God may be superpersonal, some sort of Being other and higher than personal, does not serve at all. If God is superpersonal, He is nothing to us, for the highest being we can conceive is conceived in the terms of personality. We cannot think outside ourselves, and ^{an} absolutely inconceivable God is to us no God. The basis of religion rests on this as one of its two fundamental convictions--that there resides in the universe the eternal self-conscious Spirit who made it, who goes on making it, and who reveals Himself to man.

(eg) There is a theory, however, which makes man the only active spirit in religion; all religion is but man's reflection upon the world, and upon his own nature.

Now that theory is the denial of religion. It negates God, and blots out the Divine Personality, and so undermines religion.

That is pure rationalism, pure mind, pure nonsense.

Religious truth is not the product of the action of man's mind upon a passive universe.

The essence of religion is communion and intercourse between persons--the person man and the person God.

"Enoch walked with God," therefore Enoch had personal communion with him.

② In the second place, this phrase implies harmony.

"The carnal man is enmity against God," and so there must be first reconciliation.

How can two walk together, except they be agreed?"

Amos asked that question, and there is logic in it.

It is impossible without harmony.

Harmony of sound is music.

Harmony of word to that is poetry.

Harmony of color is beauty.

(eg) The most beautiful thing in nature, perhaps, is the rainbow; God blends the colors.

(eg) Life, the philosophers are telling us, is correspondence with environment.

In disease, something is thrown out of correspondence, and hence pain and suffering.

The deaf man is thrown out of correspondence with the world of sound.

The blind man is thrown out of correspondence with the world of beauty.

The sinful man is thrown out of correspondence with God and his world. Sin is disagreement, rebellion, alienation, estrangement, mutiny, discord--the one all-pervading discord of the universe.

(eg) The great dramatist of the Tempest, makes Ferdinand and Miranda fall in love at first meeting. A glance, he says, and they "changed eyes!"

The man who "walks with God" is he who has changed eyes with God. He sees as God sees.

(eg) There is not an honest student of the Bible anywhere, says Joseph Cook, who is not willing to admit that Salvation is harmony with God, loving what God loves, hating what God hates:

(eg) Malcom J. McLeod, says in "Heavenly Harmonies", Culture is pained by contact with coarseness. The eye of the artist is troubled with a false blinding of color.

The ear of the musician is tortured by dissonance. Handel tells us that a flatness felled him like a blow. And so a high and lofty moral nature is wounded by the world's sin and shame, and shrinks with grief at its beholding. Love and hate can never be at peace. Corruption and cleanliness must necessarily quarrel. This is a law woven in the nature of things.

Until a man is washed in the blood of Jesus from the guilt of sin and the power of sin and the love of sin, he cannot be at peace in the presence of the infinite holiness.

"Enoch walked with God", and so there must have been perfect harmony between them.

(3) Again, to walk with God is to keep the commandments of God. For what supremely attracts the Divine approbation is not greatness, but goodness, moral goodness.

We do not understand that Enoch had either worldly wealth, nor grandeur of position, nor power. He was not famed for any of these. His excellency in the sight of God, and what distinguished him from his contemporaries, was his personal purity. "Blessed are the pure in heart: for they shall see God." That is the condition of the beatific vision.

Only the pure in heart can see God, and only in the degree in which they are pure. The pure in heart behold Him here.

But the impure cannot behold him here, to say nothing of there. The vision of God, the King in all His Beauty, and of the land that is a far off, is vouchsafed not to science but to sanctity, not to talent but to spotless love.

y In the spiritual world a man is measured not by his gifts but by his graces; not by his intellect but by his likeness to God.

And I thank God for that!

All the world praises and rewards a clever man, a talented originator, or an ingenious inventor. They are never without their crowns and rewards.

But is there not something to be said for the men and women who have simply purity and elevation of character? Ah, yes, there is much to be said in the Church, in the spiritual realm. The man who lives a good life, a pure life, in his home, his community, his Church, is far more as praiseworthy than the man who does much more conspicuous things, but neglects these. Some men serve the world by what they are rather than by what they do. Economically, they may be mere cyphers, but as sweeteners of the world's life they are worth their weight in gold.

I have known a woman who has done more to make me believe in God than all the books I ever read. Her name was not written in the newspapers, but her sanctity ~~did~~ perfumed the atmosphere of my boyhood's home with holiness.

Such women and such men, when they die, may leave no fortune behind them, no record of struttingly triumphant deeds; they leave simply the sweet memory of what they were. We felt their healing touch as they passed by and on, and we are better men for having known them.

Surely, their epitaph is fitly inscribed in the words of our text. Enoch was such a man. "He walked with God: and he was not, for God took Him."

4 Once more, to walk with God implies progress. For in the spiritual life there is no standing still. It is a progressive thing.

eg. Someone has said that the conquest of the spiritual life over the natural life is not like the advancing light of the morning sun.

Have you ever stood in some mountainous region and watched it when it first tipped the top of the mountain peaks, until gradually the whole peak was in the brilliant light, while all the valley was in a shadow. But the peak in the light was the guarantee that the shadow was doomed.

Watch it, and inch by inch the light creeps down the mountain, and the shadow is driven before it until the lowliest flower in the valley stands bright in the victory of day.

It is even so in our spiritual life. At first the light of the sun illumines only our best moments, when we stand as it were on some mountain-top of transfiguration, and where we do not remain. But life is mostly in the valley.

There are many shadows lurking there.

But let us take hope. The fact of the light on yonder height is a guarantee that these shadows are doomed. Let us keep our eye on those shining heights, those better moments of our life, and gradually the shadows will flee away. It is in the nature of that sun to conquer. For "He which began a good work in you will perfect it until the day of Jesus X."

(II)

And that brings me to the last and peculiar feature of Enoch's life, which ~~pauses him to stand out~~ ^{pauses him to stand out} in unique grandeur amongst men,—"He was not, for God took him."

(eg) A little girl was once talking with another little girl about Enoch. The second little girl had never heard of him, and so the first little girl, who was rich in Bible stories told her by her mother, made up a version of Enoch which has a very beautiful suggestion in it. Said the little girl to her friend, "God was accustomed to take walks with Enoch, and one day they went further than usual, and God said, 'Enoch, you are a long way from home; better come in and stay with Me'; so he went, and has stayed ever since."

Let us not miss the plain point of our text, the purpose of the sacred writer,--God took Enoch, and He took Him because He was well-pleased with him. God gave him the Victory over death, because of his pure life and his great faith.

It is the plain foreshadowing of that complete victory in Christ, which each one of us may have.

Paul declares that the sting of death is sin. But Enoch had had no such sting, for he lived purely in God's sight; and the way for us to get the victory over death is to get rid of sin. With sin banished, with the sweet testimony fixed in our hearts that we please God, death becomes a defeated enemy; it can no longer be anything but the usher that opens the door into eternal life.

The X'tn is not seized upon by some palliceman.

God takes him; Christ comes to receive him. Heaven rings its joy bells, ~~xxxxxx~~, and his friends whom he has loved and whom he has lost awhile crowd about to welcome him into his immortal home.

I bring you a message of hope and love from the God of Enoch, who is also the God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Prayer:

Our Father, we thank Thee for the heroes of the faith, who traveled with Thee, when they knew not whither they were going or could not see clearly the way; who remained loyal in their allegiance when others about them forsook Thee; who faced peril, toil, and pain, and persecution with brave hearts and unflinching zeal, in order that they might bear testimony unto Thee. "Greater love hath no man than this, that he should lay down his life for his brethren." It surely meant that their religion was genuine, that their faith was real, that their God was very near and dear to them. Oh, we thank Thee for the faith of our fathers. Our hearts beat high with joy, whenever we think of it, and our pulse is quickened with the resolution, that we, too, may be true even unto death.

Above all we praise Thee for Jesus Christ, our Savior, who was faithful unto death, and laid down his life that we might be lifted up into glory. He is the inspirer and quickener of our faith every day. He is the talisman of our life. "Thou O Christ art all I want, more than all in Thee I find." That is our song, our communion, our prayer.

Forgive us, O Lord, if in any way, we have trespassed against His great love, or proven ourselves unworthy of His intimate friendship. Today we pray that Thou wilt lead us a little nearer His throne, a little further into the sanctuary of His love. Illumine our hearts and minds with Thy Spirit, and grant that we may have fellowship with Thee. Increase our faith, O Father, that we may wholly believe. Give us grace to surrender all our pride that we may bow down at the foot of the Cross in true-hearted repentance, and receive the tokens and signs of thy blessing.

And dear Father, we pray Thee that Thou will graciously bless each heart according to their several needs. If any here are bearing any special burden, any great responsibility, passing thru any searching and trying experience, be very near to them, and strengthen them with Thy grace. If there are those for whose souls we are anxious, whose salvation we seek, whose reformation and regeneration we earnestly desire, O God, perform the modern miracle of Thy love and save them for Thy names sake. Remember, we beseech Thee, the multitude of sick folk. May Thy heart be touched with compassion for each one and all who watch with expectant, anxious hearts by their side. Give them of thy healing waters that may be well again. Thou hast oft heard our prayer, as we have plead thy promises for thy children, hear us yet again, for Jesus sake.

And now Father, we pray Thee to bless the President of these United States, and all of His cabinet members, in these days of grave responsibility and trial. We thank Thee for their faith in Thee, and their X'tn character. Strengthen them with Thy counsels and help them to keep the peace of this nation, if it be Thy will, and to hasten the peace of the world. Remember the war-stricken nations. Amen.

John Hall Memorial

62nd St. near First Ave.
New York

Date.....191

MORNING HYMNS

No.

No.

No.

No.

EVENING HYMNS

No.

No.

No.

No.

REMARKS:

Sunday Aug. Feb. 13/16.

Arise

Toxology

Invocation

Psalm - Luke 17 pg. 15.

Hymn - (52)

Scripture. Gen 6: 5-7; 11; 13-24; 8: 13-18

Prayer

Announcements (1) S.S. & Bible Classes

(2) Y.P.A.C.E.

Offertory

(3) Eve Service

Ch. Portion -

in Eve Paradise Host.

" Hymn (401)

(4) Thurs. girls' Soc. at
Mtn. View Walden
Early Aug. on original Valentine

Sermon

(5) Wed. - Service
Prayer the Reign of
Law.

Hymn (422)

(6) Thurs. Ladies' Aid
at Ch.

Bened.

Supper
Ent. by Miss Class.

Organ

2 June 4¹⁷ "The Mouth of the
Lion"

The lion that runs away.

VIII

Leu. 6, 7, 8, 9.

Theme: The Flood Story.

Richfield Springs, A.M., Feb. 13, 1916.

- 5 -
7 Copies
Anna Kalmar
Myl 17 Mism 1-7-1969

Noah and the Flood:

Text:-Read Gen.6:5-7:1;7:13-24;8:13-18.

Introd:- In the 6th,7th,8th,and part of the 9th chapter of Genesis we have the Biblical account of Flood. No section This story, connected with the early history of man, tells how, in consequence of man's awful sins, especially those of violence, God destroyed by a flood, the whole race, excepting only Noah and his family and two (or seven) pairs of every animal. These were saved in the huge ark or chest which Noah had been directed to make when first warned of the coming of the Flood. As the waters were abating, Noah sent forth raven which did not return, and afterward's a dove twice at a week's interval, in order to ascertain whether the ground was dry. This was shown to be so by the dove returning the second time with an olive leaf in her mouth. The ark finally settled on Mt. Ararat. On leaving the ark, Noah offered up a sacrifice which appeased God, who promised never again to destroy the earth with a flood.

Simple and uniform as this story appears, it is a fact admitting of no reasonable doubt that the account in Genesis is really composed of two Flood stories, which while agreeing in general purport, differ considerably both in character and detail.

This story afford us one of the best illustrations of the composite authorship of Genesis, and offers a very knotty problem to those Biblical scholars who think that Moses or some other one man wrote Genesis. On the other hand it is a most positive proof for nearly all modern scholars that Genesis and the books of the Pentateuch, as we now have them, are the results of the authorship of a number of men, there being several distinct narratives running throughout them, giving various accounts of the same events, and revealing very different viewpoints.

Many difficulties in the story of the Flood are removed at once if we recognize the fact that there is more than one account or tradition of the Flood woven together here in one narrative. It will help one to reconcile such statements, for example, as where it says in one place Noah took one pair of each kind of animals into the ark, and in another ^{place} that he took seven pairs.

Or such statements as in one account it says the Flood was brought about by the opening of the fountains of the great deep as well as the windows of the heavens, and that the waters prevail for one hundred and fifty days; while in the other account the Flood was brought about simply by a prolonged rain of forty days and forty nights.

These ^{two} will serve to illustrate the great difference in the two accounts here ~~but~~ many others might be pointed out.

No section of these early chapters of Genesis have excited more interest than the account of this terrible catastrophe. It is really most interesting to read the different points of view, especially comparing the conclusions of scholars a generation or two ago with those of our own day.

Until comparative recent time the belief in a deluge covering the whole earth and destroying all men and animals except those providentially preserved in the ark was practically universal among Christians.

Of course it has been known for many years that there were many traditions of a great primaeval deluge, similar to the one here recorded, among the nations or races of the earth. In fact, with the exception of some of the black tribes, there is no branch of the human race that has not a tradition of the flood. These traditions, of course, differ in many respects, and regard the event from many different standpoints. ~~But in general features they are so unvarying that it is impossible to regard them as simply legends.~~ But it was supposed always that the Bible account was the original account from which all of the others descended. In other words these accounts were cited as proofs of the Biblical account. The fossil remains of marine animals and the testimony of certain geologists was also given as collateral proof.

But our increased knowledge of geology and Zoology on the one hand, and of comparative mythology on the other hand, have now shown the little value of such evidence, and on this and other grounds this belief has now been surrendered by most biblical scholars as untenable.

(eg) For example it has been pointed out that there was not enough moisture in the world, either in the form of vapour or in that of water, to cover the highest mountains, supposing that the earth's surface was in anything like its present condition. And there is no evidence that it was ever in a condition to admit of such a thing.

(eg) Again the existing distribution of animals and of the human race makes it extremely impossible that a universal flood should have occurred within at least many centuries of the time assigned by biblical chronology.

(eg) Again, a through examination and comparison of the numerous Flood myths make it impossible to refer them all to the one, single event.

(eg) But after all, the most obvious difficulties are those which lie on the surface in the narrative itself, supposing that it describes the Flood as extending over the whole world as we now know it. If you have ever visited any of our great museums of Natural History or Zoological Parks, and noticed even superficially the myriads of numbers

Fig. 2.

of animals living or dead that have been captured, and have stopped to think how long it has taken these modern societies with all of the resources of our present civilization to collect even single specimens of all of the known larger animals of the world, to say nothing of the myriads of insects, crustaceae, etc., including the creeping things of the Bible, and the task is far from being done yet, you can better understand how practically impossible it would have been for Noah and his family to have traveled the ends of the earth and with the means at his disposal of capturing and corraling two at least of every known kind on the earth.

Moreover, when you consider the dimensions of the ark given in the Scripture, and then try to figure out how much room there would have been for the comfort and care of all of these animals throughout that long period when they were in the Ark, with only eight people to take care of them, you would come to the reasonable conclusion that it was a practical impossibility, and there must be some other way of interpreting the Bible narrative.

But, the difficulties here pointed out readily suggest the true answer to our modern doubt.

The Flood was not in the writer's view universal, as we should understand a universal Flood, simply because the world he is writing of is a totally different world from ours. It is a very little world. Men and animals are all living within easy reach of each other. Man is still the Lord of creation. Man can gather together the animals to be saved, whether beast of the field or fowl of the air, at his will. No difficulties have any place in that ideal world of the distant past, where holy men walked with God, and there was no need of miracles, because everything was, of course, different. That the writers and compilers of Genesis sincerely believed the story we need have no doubt, but in the light of scientific and historical criticism it must be frankly recognized as one of those many stories or legends which are found in the folk-lore and early literature of all peoples.

First and foremost among the Flood stories of the world, aside from the one in the Bible, is the Babylonian or Accadian account of the Deluge.

And it is so like the Bible Story, both in general drift and in many of its details, that it cannot be other than a different version of the same.

It exists in two forms, one written by an Egyptian priest, who wrote a history of Babylon in the 3d Centy. B.C.; the other is contained in a cuneiform inscription on tablets preserved in the British Museum, and first deciphered in 1872.

This story is said by experts to be, at least as 3000 years B.C. It is also a practical certainty that the Hebrews derived this story from Babylonia because their civilization and language was well established in Palestine, long before the Exodus from Egypt among the Canaanites, and was the official means of communication between the Babylonian court and those tribes. There were many channels, therefore, by which this story might have become a part of the folklore of the Jewish race, as it did.

The question arises, then, where did the Babylonians get this story from? What event is likely to have given rise to this story among them?

The evidence is strongly in favor of the theory that their version of it is a poetical presentation of some natural occurrence. It is probable that in the infancy of the race the banks of the Tigris and the Euphrates, where a part of our great modern war is being fought, overflowed as the result of some extraordinary rainfall, or that there was an earthquake and great tidal-wave, ^{which} swept up from the South Sea, inundating a large area of the country, or both, as the Biblical account might lead us to think. Doubtless this great catastrophe devastated and destroyed everything in that area, which was the center and hub of the world at that time. And it is not at all surprising that in Babylonia, as in other countries, such a flood should by long oral tradition have been magnified into a universal Deluge, from which only a few survived.

Now, having said all this, which any of you might read in any modern Dictionary of the Bible, or any modern Commentary on Genesis; and having accounted for the Flood story in the Bible in this way, what effect, may I ask, does this have on the religious value and permanence of the Genesis account? Certainly it is in great contrast to the teaching and belief of my boyhood's day and yours. Am I to feel by it that modern research and discovery, modern scientific knowledge, has lessened my hold on the Bible as the authentic and inspired word of God, my rule of faith and practice?

Not at all. It deepens my respect for the Bible. It increases my belief in it. It satisfies my reason. It helps me to believe in its inspiration. It enables me to feel that the Flood is not an idle story, but the record in all probability of an actual event, which ~~has~~ fired the imagination of the Hebrew genius, who in turn has made it the vehicle of a great religious message, or messages.

After all, it does not matter so much how you interpret this event, literally or allegorically, if you grasp the purposes of the inspired writers in giving such a large place in word of God.

And the story of the Flood was fittingly used by our Lord and the N.T. writers to convey lessons of judgment, righteousness, repentance, and faith.

① The first great truth which this narrative teaches us is that of Judgment. I speak of that first, because our Savior spoke of ~~it~~^{it}. It was evidently the thing that impressed His mind.

The Flood was a judgment, said the ancient Hebrew genius, a judgment of God upon the wickedness of the race. Material ideals had become uppermost in their minds. They ~~xxxxxxhadxxxfixedxxxuponxxxphysicaldevelopmentxxxxthe~~
~~endxxxofxxxlife.~~ The degeneracy of the individual in Eden has spread until it involved the whole social fabric. The order of Cain had become the dominant order. The race had fixed upon ~~the~~ physical development as the one end and aim of life. They had enthroned in their imagination the men of bodily might, the men of muscle, the men of bone and sinew. They had recognized as the crown of human glory the qualities that could crush, the qualities that could break and bend. They had come to look upon meekness, mercy, and compassion as unmanly things. It was woman's motive for choosing a husband, the ground of her sexual selection, not obscurely hinted at in the sixth chapter of Genesis. They had entirely overlooked the fact, that permanence cannot be secured here or hereafter on a merely physical basis, that to build on such a basis was to build upon the sand. They had forgotten God, and the power upon the throne. So absorbed were they by their physical ideals, so given over to eating and drinking, marrying and giving in marriage, that they were utterly heedless of the preacher of righteousness in their midst, until the flood came, and took them all away.

Such was the message of the prophet of old to the generation in which he lived. Again and again it was fulfilled in the history of the Hebrew race. Jesus used it as a parable and prophecy of what would happen to Jerusalem, and in days to come. "So shall the coming of the Son of Man be." The Judgment fell upon Jerusalem with the same dire results that the deluge swept over Babylonia.

And it will, always be so, when men and nations turn away from the voice of God, spoken so plainly thru his prophets and messengers, and immortalized in the words of our Savior for ever. "Therefore be ye also ready, for in an hour that ye think not, the Son of Man cometh."

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good
or evil side;
Some great cause, God's new Messiah, offering each the
bloom or blight,
Parts the goats upon the left hand, and the sheep
upon the right,
And the choice goes on forever 'twixt that darkness
and that light.

Hast thou chosen, O my people, on whose party thou
shalt stand,
Ere the Doom from its worn sandals shakes the dust
against our land?"-Lowell.

② Lastly and briefly, one word about the other great lesson that this narrative teaches, thru the character of Noah, the preacher of righteousness. He stands forever immortalized by the author of the Hebrews as one of the heroes of the Faith.

There is no more sublime faith in the world's history than that typified by Noah. I see him a solitary figure, over against the multitude, a saint among sinners, unaffected by the universal contagion, which he did not share, and which drove him to a more rigid abstinence from it.

As George Matheson has said, his is the most solitary figure ever painted on the canvass of history--except, perhaps, One. Noah's solitude in the solitude in the crowd--and it is all the deeper on that account, and more notable.

But it teaches me that solitary goodness is possible. It may be hard for a boy in school, or a young man in an office, or a girl in a factory, to stand alone, and be Christ-like, but it is possible, but only on one condition, that they yield to no temptation to drop their conduct to the level around them, and are never guilty of compromise. Once yield, and all is over. "Flowers grow on a dunghill, and the very reeking rottenness may make the bloom finer."

Noah had nothing but God's bare word to hold to, but he held to it, the everybody mocked; and he found at last how wise it is to walk by faith and not by sight, for his faith was gloriously vindicated. It is always, and so it always will be.

"Faith is the victory that overcomes the world."

Do we know anything of Noah's faith? Are we ready to be true though others smile? Are we willing to pray and believe that sin spells death, though all the appearances should be against us? God wishes us to learn that lesson early.

R. Spa. Chm. Service, Feb 20/16.

Organ
Hymnology
Invocation

Resp. Reading - Luke 18 pg 15

Hymn - 94. 61

Scripture: Is. 51:1-11

Prayer

Announcement ① S.S. & Bible Classes.

4. P.S.C.E.

Miss Giddings, leader

Ev. Service:
The presence inf. of
the summer.

Offertory.

~~Ch. Hymn 645~~

Pres. of Pies

Ch. Hymn 695

Sermon

Hymn 611

② Tues. Gub. Soc. &

③ Wed. - Service:
The Am. Indians.

④ Thurs. Ladies Aid - ~~Feb 28~~

⑤ Thurs. W.C.T.U.

⑥ Frid. - W.M.S. Ch.

⑦ Sunday School Picnic
for Ch. & S.S.

⑧ Funeral of Mrs.
Martha Wilkerson
Tues. 2 pm at
house.

John Hall Memorial

62nd St. near First Ave.
New York

Date.....191

MORNING HYMNS

No.

No.

No.

No.

EVENING HYMNS

No.

No.

No.

No.

REMARKS:

IX.

Acts. 7:2:- "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran; and said unto him, Get thee out of thy country, and from thy kindred and come unto the land which I shall show thee."

Theme: Abraham the Pioneer.

Richfield Springs, A.M. Feb. 20, 1916.

RAILROAD

Abraham, the Pioneer. ~~Abraham, the Pioneer.~~
Acts. 7:2,3. - "The God of glory appeared into our father Abraham, when he was in Mesopotamia, before he dwelt in Haran: and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee."

Introd:

We begin today a study of Abraham, the traditional father of the ^{Itish} Israel race. As we enter upon this study we pass one of the milestones of Bible history. Heretofore we have been concerned with the beginnings of the Human Race. Now we shall be concerned with the beginnings of the Hebrew Race. The Genesis narrative converges now from its wide discussion of how the earth was created, how sin came into the world with its dire results, how the race was scattered to the ends of it with different characteristics and different speech, to God's selection of a particular tribe or clan, a chosen people, through whom He is henceforth to reveal Himself in a peculiar way to the world.

As we cross the threshold between the eleventh and twelfth chapters of Genesis, we are brought face to face with this new order of things. And the first figure that greets us there is that of Abraham.

The next fourteen chapters consists of a series of consecutive stories or scenes from the patriarch's life. It makes no pretence at being a complete biography. It may be doubted whether the author ~~xxxxxxxx~~ had any intention of preserving all of the extant traditions respecting Abraham. His purpose seems to have been to select from the traditions current among the Hebrews such narratives as would best illustrate the origin of the Israelitish nation, and would best set forth how the Divine Providence shielded the infancy of the chosen race, and predestined it both to inherit the land of Canaan, and to be a blessing among the nations of the earth.

There is little doubt that the compiler of the story gives us a picture of Abraham which he derived from three groups of tradition, which he welded together into a continuous narrative. Scholars have been able to trace this welding process far enough to map out the different traditions, and group them together, but that does not concern us here so much as to acquaint ourselves with the fact that it is so, in order to explain some of the chief difficulties and discrepancies which strike the ordinary reader in his study of this story.

Attempts have been made to deprive the story of Abraham of all historical value, and to represent the patriarch

Fig. 2.

either as a mythical personage or a typical impersonation of the virtues of the religious Israelites. I do not intend to enter into that discussion here either, except to say to you that it is my conviction, which is based upon the opinion of a growing and influential school of writers, that this period has been so illumined by recent discoveries that it is no longer possible to doubt the existence of such a person as Abraham, and the essential historicity of the patriarchal tradition.

It is admitted that no external evidence has come to light ~~as yet~~ to show the existence of such persons as Abraham, Issac, Jacob, and Joseph, or of men playing such parts at all corresponding to them. But contemporary documents and archaeology have thrown such a flood of light upon this era, and revealed to us such a condition of affairs, as to make it perfectly possible and reasonable to believe that these men did exist, and that in the character of Abraham we have the great leader of a racial movement, and one who left his mark upon his fellow tribesmen, not only by the eminence of his superior gifts, but by the distinctive features of his religious life, the traditional features of which are his devotion to one God, the abandonment of the polytheism of his ancestors, and the adoption of a purer religious cult, than had existed before, making him the pioneer of the Hebrew faith, and the forerunner of Jesus Christ, our Lord. Jesus said of him to the men of His ~~time~~, "Your father Abraham rejoiced to see my day: and he saw it and was glad."

With this introduction to our study, let us turn more directly to the study of the character of this man, who is called in the Scripture the "Friend of God." Surely, there must be something about this man that is well worthy of our consideration, not only because of the large place that is given to him here in the Genesis narrative, but in all subsequent Bible history.

Many rays of interest focus upon him. His portrait is drawn with such detail that it almost lives before us, with the same hopes and fears, golden hours and hours of depression, that are familiar factors in our own lives.

Then, also, his life is so constantly referred to in the Old Testament, and in the New, that it would seem as if the right understanding of it is necessary to understand many a difficult passage, and many a sacred doctrine, in the succeeding pages of the Bible.

Nor can it fail to interest us, to discover the reason why the wild Bedouin of the desert and the modern American--the conservative East, and the progressive, swift-moving West; the Mohammedan and the Christian; Jew and Gentile, can find in the tent of the first Hebrew a common meeting ground, and in himself a common origin.

Our story takes us back 2000 years or more before the birth of Christ, and to the ancient city of Ur. And it may be well for us to consider the earliest conditions amid which this life was cradled, that we better interpret its color, current, and drift. Some time ago an utterly impenetrable veil of obscurity hung over all contemporary profane history, and there was nothing to corroborate Bible history, or tell us anything in addition to it. But modern discovery has cast its light on the ruins of that old world, where Abraham was cradled, and on the ruins of that ancient City where he was born, which was once a busy, thriving metropolis, when America was unknown and undreamed of, when England was the abode of savages, and when all of Europe was a vast wilderness, the regions beyond.

It is quite probable that the City of Ur stood on the coast of the Persian Gulf, near the spot where the great Euphrates River poured its flood of waters into the ocean waves. But forty centuries or more of slowly silting sand upon these shores, have driven the sea back about a hundred miles, so that today it appears to be an inland City.

In olden days this was a flourishing city, a great commercial center, standing upon the sea, possessing fleets of vessels, which coasted along the shores of the Indian Ocean, freighted with the products of the rich a fertile soil.

This City was also a great religious center. In the midst of its ruins, something over two miles in extent, there stands a great mound, seventy feet high, on which are the remains of what must have been once a vast temple, dedicated to the Moon.

These sons of Ham were grossly idolatrous.

In that clear transparent atmosphere, the heavenly bodies blazed out with extraordinary effulgence, beguiling the early Chaldeans into a system of nature-worship, which became identified with rites of gross indulgence and impurity, such as those into which humanity always falls, when it refuses to retain God in its knowledge, and gives itself up to the dictates of carnal lusts.

The race seemed verging on the brink of another horrible abyss of sin and crime, which had necessitated its destruction in the days of Noah; and it was evident that some expedient must be adopted to arrest the progress of moral defilement, and to save mankind.

The enterprise was taken by One, whose delights have ever been with the sons of men, and who, in after-days, could say, with majestic emphasis, "Before Abraham was, I AM."

And He accomplished His purpose then, as so often since, by separating to him one man, that through him and his descendants, when properly prepared and purified, He might operate upon the fallen race of man, recalling it to Himself, and redeeming it from sin.

Centuries had passed away since the Flood; and they were centuries abounding in emigrations. Populations multiplied more rapidly then than now, and all the world was open where to choose. Leaving the first seats of life, like swarms of bees, they hived off in every direction. Surging waves of them, pressed on by hunger, love of conquest, or stronger hordes behind, spread outward over the world.

The Sons of Japeth moved Northwards, to colonize Asia and Europe, and to lay the foundations of the Indo-European family.

The sons of Ham pushed Southwards, over the fertile plains of Chaldea, where, under the lead of the mighty Nimrod, they build towns of baked clay; reared temples, of which the ruins remain to this day; and cultivated the arts of civilized life to an extent unknown elsewhere. They are said to have been proficient in mathematics and astronomy, in weaving, metal-working, and gem-engraving; and to have preserved their thoughts in writing on clay tablets, of which we have many. Archaeology has demonstrated beyond a question that a rather high state of civilization existed in Chaldea and Babylonia long before Abraham began his journey westward, - a civilization that had previously invaded Canaan and dominated nearly all of the Western tribes and nations.

Now, it happened that into the midst of this Hamite colonization there had come a family of the sons of Shem. This clan, under the head of Terah, has settled down on the rich pasture lands outside Ur. The walled cities, civilized arts, and merchant traffic, had little attraction for them; as they were rather a race of shepherds, living in tents, or in villages of slightly-constructed huts. And if we may believe the prediction of Noah (Gen 9:26), their religious life was sweeter and purer than that of the people amongst whom we find them.

But alas! the moral virus soon began to work. The close association of this Shemite family with the idolatrous and abominable practices of the children of Ham, tainted the purity and simplicity of its early faith; and they were being leveled down to the low plain of their neighbors. They too, soon began to worship other gods than Jahweh, and to bow down before idols.

Amid such scenes as these Abraham was born, and in such an environment he grew up from youth to manhood.

And with such a background as that he developed into one of the greatest figures in the religious history of the human race.

Three great religions look back to him as one of

Fig. 5.

their spiritual ancestors, and accept him as a type of perfect faith and true religion, viz., -The Jewish, the Mohammedan, and the Christian.

The world owes to him its first clear knowledge of the one true God, His spiritual and holy nature, and the way in which he is to be worshipped and served.

How much of this Abraham inherited from the Chaldeans we scarcely know. Modern discovery points to a very close ~~xxxxxxxxxxxx~~ connexion between the religions of Babylonia and Israel.. That need not surprise us, neither need it impair the truth and value of the biblical narrative.

Every religious system, not excluding X'ty itself, is based upon the foundations of the past.

But what we find in Abraham is a new point of departure. He anticipated the Christian era in the dim past. He lived above and beyond his age. He was an ancient progressive. He was the first pioneer missionary of religion to the world. He conceived an idea to which his age was a stranger, the idea of sacrificial service. His whole life was a demonstration of that idea. Not that sacrifice was unknown to the world even then. But sacrifice in the way in which he conceived it was an unknown thing. Human sacrifice upon altars of fire was a common thing. But sacrificial service for the good of others has never been that of its noblest and highest sense until He advanced it, and the way in which he advanced it. It is this which makes Abraham rank among the foremost religious reformers of the world.

How can we account for it?

Well, it seems to me that there is but way to account for it, and that is by a power which we cannot explain, but can only define as the inspiration of God.

"The God of Glory appeared unto Him."

God Called him. In what form of glory Jehovah revealed Himself we cannot guess; but we must believe that there was some manifestation, as the Scripture gives us to understand, which dated a new epoch in Abraham's life, and gave him an unmistakeable basis of belief for all his future.

It may be that he simply listened to the voice of conscience in his inner soul, and responded to the higher convictions of his own thoughts, and followed honestly where they led the way.

But it seems as if it must have been more than that. It seems as if God must have appeared unto Him, as afterwards He did on the plains of Mamre, in an angel-form; or spoke to him, as He did to Moses in the midst of the burning bush; or Isaiah in the midst of the burning Seraphim.

In any case, he heard a call, like that which has come to loyal hearts in all ages of the world, summoning them to a

Fig. 6.

higher destiny, and bidding them take their place in the regeneration of the world: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee."

That was the call. How he obeyed it we shall eventually see. But for today we must stop here.

And is there not a great lesson here for us to ponder over and learn?

It seems to me that there is. And it is this:

If we live up to the light that we have, we shall have more light. If we are faithful in little, we may have opportunity of being faithful in much.

If we are steadfast in our Chaldea, as Abraham must have been in his native land, we may be called out to play a great part in the history of the world.

God's choice is never arbitrary; it is always based on some previous traits in those whom He summons from amongst their fellows to His aid. "Who He foreknew, He also did pre-destinate."

Are you struggling, fellow-X'tn, in the midst of a wicked and perverse generation to be a soldier of J.C. Is the way hard? Does it seem as if there was everything to drag you down sometimes, and nothing to reinforce the resistance of your weak and faltering spirit?

Take heart! You are only treading the path, which the noblest of God's Children have trodden, and which was much more difficult in their day than in ours, and specially in that day, when a solitary man, the "father of many nations" trod it.

Know this, that if no eye seems to notice your struggles, and protests, and endeavors, they are watched with the sympathy of all heaven, and if you are steadfast, you, too, will hear a clear call, and have a way opened up to you into marvelous blessedness.

This is a dark day in the world's history. Civilization seems to have broken down. Do you sometimes despair for the future of the world?

Have faith! Out of its darkness will yet come those who will lift it to a new level. Saul was trained in the midst of a base Sanhedrin; Luther was raised up out of the cloisters of a rotten Papal Church; Abraham came from under the shadows of great heathen temples.

God knows where to find His own. And, when the times are darkest they shall lead forth a host of pilgrim spirits, numberless, as the sands of the sea-shore.

He will guide and care for those who are responsive to His Will, and will ~~guide~~ and care for them, revealing His fullest blessings.

Prayer:

Blessed Lord God, Our Father, and the God and Father of all mankind, we would worship Thee once more in prayer. We delight in Thee, because false fears and gloomy forebodings have been driven out of our hearts through ~~the~~ Thy Word, and Thou art no longer to us, one who holds his creatures in bondage, but Thou art Life and Light and Love perfected. And because Thou art such a God we worship and bless Thee.

Come near to us, we pray, as we come near to Thee. We believe that Thou art everywhere, and surely Thou wilt not desert Thy House ~~now~~. Fulfill thy promise in our hearts today then, and help us to so open ~~our hearts~~ ~~to~~ Thy Presence that we may feel Thee here.

It is not always easy for us to worship Thee, but we pray ~~that~~ ^{that} it may be possible for us all to worship today in this place. May the Presence of Thy Spirit drive away all distractions of world, ~~thots~~ ^{thoughts}, purifying our minds, sanctifying our words and our desires, and making us meet and worthy to call upon Thy Name in Spirit and in Truth. Take away everything that would destroy the closest communion. Take away every barrier to the deepest devotion. If there is any memory of sorrow, any care, any perplexity, ~~xxxxxx~~, that might keep us from fixing our affection on Thee, give it wings now, we pray Thee. Take away every idol from our hearts. Upon the altar of confession may we ~~now~~ and here lay down every sin, and wilt Thou consume it with sacrificial fire from heaven. Take away all the dross. Burn out all of the rubbish. Banish every blemish. We ask it in the Name of our great Redeemer, who hath sprinkled the merrow seat with His own Blood, and given us the assurance of forgiveness, if we come repentant unto Thee.

And now, our God, we are Thine. Thou art our Father. We are leagued together in holy fellowship. We are concerned in one warfare. Thy battle is our battle, and our battle is thy battle. Help us we pray Thee, as thou didst thy servant of old, when Abraham called upon Thee to deliver him from the land of bondage and idolatry into a land of better promise and liberty. Help us to conquer even as he, and for Thy names sake. We are weak and often fall a prey to the subtle approach of the enemy. We pray that Thou wilt take full possession of us and all our faculties, that we may be wholly wrapped up in the affairs of Thy Kingdom. Help us to consecrate our all, body, soul, and spirit, unto Thee.

And what we ask for ourselves, we ask for our brothers and sisters everywhere. While we have Thy ear, we pray for Thy people. Wars on every hand, oppression, murder, selfishness. We are horrified at the appalling wickedness of the world. It is a dark era in history. Only Thou can't save Thy people.

We lift our voice for those who are near and dear.

Remember the sick, care for the dying, comfort the sorrowing. Sanctify unto them all they bear. Be near the weak ones. Save the church. Multiply the faithful. Let the Gospel shine. Amen.

Owner Arnold C. Kahmet
Co "B" 3rd US Inf 1926 to
1929, 3 yrs RA 6767799
Age 23

Chaplain Frank C. Rideout 1419
Page

Lutheran Church Herald

MINNEAPOLIS, MINNESOTA, NOVEMBER 10, 1925. No. 45



REV. H. J. HOLMAN

The new rector of the Deaconess Home and Hospital, Chicago

Lutheran Church Herald
Official Organ
Published Weekly by
AUGSBURG PUBLISHING HOUSE
425-429 FOURTH ST. S., MINNEAPOLIS, MINN.
REV. G. T. LEE Editor-in-Chief

All communications that concern the editorial department, news items, and books to be reviewed, should be sent to *Lutheran Church Herald*, Editorial Department, 425 4th St. S., Minneapolis, Minn.

SUBSCRIPTION PRICE
UNITED STATES AND CANADA,
per year\$2.00

All subscriptions must be paid in advance. When change of address is desired, both the old and the new address must be given.

Subscriptions, remittances, change of address, advertisements, and applications for advertising rates must be sent to Augsburg Publishing House.

When writing to advertisers, please mention that you saw the advertisement in *Lutheran Church Herald*.

Entered as second-class matter, January 6, 1909, at the Post Office at Minneapolis, Minn., under Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

A WORD TO PASTORS

Many of you are overworked and need an assistant. Some of you are fortunate enough to have a parish worker, but there is always much more to do than you can find time for, especially in the line of educating and training your people to understand the value of the Church and what it is trying to do. Many of the parishioners have not travelled very much, not even in our own country, and have not seen how others build their churches, support their pastors, and do benevolent work, and therefore are not well informed on many practical questions. They do not know much about our 19 schools with 4,000 students, or who and where are our more than one hundred missionaries, our old people's homes with 400 inmates, and orphanages taking care of 800 homeless children. If they could see more of this they would be willing and ready at any time to give a little to their support. If they could see some of the beautiful churches now built, they would commence to think perhaps we could do something to improve our church property and make the House of God look more attractive. Then there are all kinds of questions continually bothering them. What is all this fuss about evolution? Modernism? Fundamentalists, what kind of animals are they? Are there other Lutheran synods? Where? How many? How large is the Lutheran Church? What is the difference in doctrine in all these denominations? What is right and what is wrong? How can we grow in faith and in life? Who is a Christian? Am

I a Christian? How can I help the pastor to build up the church, to attract people to the services and bring them within the influence of the Word of God and in contact with Christian people? And so forth without limit. In order to help you with these problems and have a quiet visitor talking about these things and thousands of other subjects to your people every week, we have the church papers, the pastor's best assistant, as all those know who have tried it. It makes the pastor's work much easier, because the parishioners are better informed and not so much time will be required for explanations. You are trying to sell us something? That's it. We are trying to sell you the church paper and we ask for the stupendous sum of \$2.00 a year. Remember that for this princely amount you receive a 32 page weekly paper for a year. This information thus furnished will cost you the staggering sum of four cents a week—almost.

We are not putting on a campaign for the church papers this fall, but now is the time to secure subscribers. We do not ask the pastors to take charge of this work, but we ask them to start it. Ask the ladies' aid to do it—that organization is always willing to take ahold of everything—or the young people, or possibly the men's club, they occasionally take a notion to do something, and, when they do, they generally put it over. Put the church paper on the budget, and collections for every thing would be much easier. It pays. At any rate, find some brave man, woman, boy, or girl who has the unbounded gall to

ask people for their own good to put up this sum for the church paper. But in order not to shock them by mentioning the whole year's subscription at once, ask for *fifty cents only*, and then they can take the rest of the year to pay the dollar and fifty in installments. Please take up this work yourselves for your own good, and save us from sending out solicitors and agents for the papers. Many have already announced unsolicited that they are taking ahold of this matter. Do it now before you forget it. Please!

Write to the circulation department for terms.

THE FALLING LEAVES

*The leaves are falling down to earth,
Torn from the trees that gave them
birth,
To be swept along by the winds that
blow,
Until they find rest beneath the snow.*

*But before they fell, they softly said,
"God make us beautiful before we're
dead!"*

*And so God helped them gently fade
In glorious colors all arrayed.*

*So teach me, Lord, to glorify
Thee and Thy world before I die!
Add beauty and joy to my life every
day,
E'en down to old age and the fading
away!*

—C. S. T.



Our Savior's Church, Long Beach, California, Rev. N. B. Thorpe, pastor. Organized 28th of September, 1920, the new church dedicated by President J. A. E. Naess, October 25th, 1925. The cornerstone was laid the same day by Rev. E. M. Steensrud of San Francisco.

Lutheran Church Herald

Vol. IX

MINNEAPOLIS, MINNESOTA, NOVEMBER 10, 1925

No. 45

A TRIP from Minneapolis to Chicago is very easy to make. Taking a Pullman in the evening you wake up the next morning in Chicago. Arriving in Chicago from the great prairie town of Minnesota, you notice at once a great difference. There is more smoke, fog, dust, congestion, and noise in the Windy City. Securing a copy of Joseph Medill Patterson's *Chicago Daily Tribune*, claimed to be "The World's Greatest Newspaper," we looked over the first page and found in bold headlines that eight deaths was the auto toll for the last 48 hours, making the totals for the year 650, and at the rate of 100 a month henceforth, the total for the year will be 850. One column reported the death of a police sergeant by a "sheikish automobile thief," a clever bandit, as he is often portrayed in the movies. The story is made more alluring by the "triangle" and "blue eyed girl," who deserted her husband for the bandit, is interviewed and assures the police: "You will never take him alive. Once he showed me his pistol. 'There's six bullets in it, honey'; he said, 'and when there is just one that one goes into Marty's head.' O, I hope and pray that's how he dies. Like a man, instead of surrendering and letting you treat him like I know you will, if you get him." In front of the magnificent movie shows policemen have to be stationed to arrange the lines of waiting "fans" into squads four abreast in such a way as not to obstruct the traffic. The daily press certainly knows how to advertise the crimes of Chicago, and clever reporters are there to feature the stories in such a way as to make them palatable to a jaded public daily feeding on this sort of reading. We are not trying to hold up Chicago as a horrible example; conditions are to a great extent the same all over the country in proportion to the population. We noticed in the street cars illustrated placards warning against crime: "It does not pay—sooner or later you will lose;" not a high standard of morality, but an effort to check and warn the criminal. The first impressions of Chicago are not favorable.

WE soon managed to get away from the loop district and stepped out of the taxi on Humboldt Boulevard in front of Rev. Sander Tollefson's church, where we had the pleasure of preaching the Sunday morning sermon at the Homecoming and Thirty-fifth anniversary festival. On arriving we were greeted by a familiar hymn and later heard Rev. C. E. Tiller addressing the Sunday School in this Bethel Church—"The House of God." There are many things going on in this modern Babylon, not recorded in the daily press, and first impressions are apt to give the transient visitor wrong ideas. The daily press has very little to say about the thousands of honest, lawabiding citizens, or the thousands of consecrated Christian men and women putting forth all their energy fighting the works of the Devil and enlisted in the armies of Light. What they say and do have very little news value to reporters, except one comes out as a pronounced heretic and

attacks the truth of the Church. Then he will immediately receive front page publicity and will be sought as a lecturer, because he can draw a crowd. If he publishes a book it will be a good seller for the book company. But the men toiling day and night for truth and righteousness will often live in obscurity—they are not looking for fame or glory, "to be seen by men," they know the heavenly Father, which seeth in secret, shall reward them openly.

Our own Church is well represented in Chicago by an army of capable, earnest, and hard-working pastors, community workers, and workers in educational and charitable institutions. Some time we hope to be able to visit these institutions and tell our readers about them in the *Herald*. This time we had a chance to see the Deaconess Home and Hospital where the pastors had their Monday conference. This institution has recently built an addition in which are found the best operating rooms in Chicago. The whole institution is furnished with all modern conveniences and is valued at \$800,000. Rev. A. Øfstedal, who for many years was the rector and just recently retired, deserves a great deal of credit for building up this institution, and was the guest of honor at a reception given him by the pastoral conference Monday, the 2nd of November. Rev. H. J. Holman has been elected rector and is a man who has the full confidence of the conference and the whole Church.

IN Chicago and suburbs, according to a statement given us by Rev. J. M. Green, there are at the present time 272 Lutheran pastors and 253 congregations. Our own Church has 24 congregations and 32 pastors, some of these engaged in mission work and connected with institutions. Pastor Green has furnished us with this interesting table showing the relative strength of the different synods:

Synod	Pastors	Congregations	Bilingual	English
Augustana	43	32	24	8
Danish	6	7	7	
Iowa	4	2	2	
Joint Ohio	7	3	3	
Missouri	112	59	40	14*
United Church	67	43	12	28*
Norwegian	32	24	14	10
Finnish	1	1		

The number of congregations listed in the above table are in Chicago proper. In the 48 suburbs Missouri has 50 congregations; U.L.C., 17; Augustana 14 and our synod 2.

Educational institutions (independent): Addison Manual Training School for Boys, Addison Industrial School for Girls, and the Chicago Lutheran Bible

*The Missouri Synod has five foreign language churches: 2 Polish, 1 Lithuanian, 1 Lettish, and 1 Slovak. The United Church has three Slovak churches.

school. Concordia Teachers' College and Luther Institute, both Missouri, and Maywood Seminary, United Lutheran Church.

Other Institutions: Augustana Nursery, Danish Lutheran Orphans' Home, Illinois Home Finding Society of our Church, and also Deaconess Home and Hospital and Day Nursery of our Church, Augustana Home for Aged. The following are all independent: Danish Old People's Home, Bethesda Norwegian, Lutheran Home for Aged, Swedish Home for Aged, Children's Receiving Home, Norwegian Children's Receiving Home, Norwegian Children's Home, Norwegian Home for Aged. Besides 8 Lutheran Homes or Hospices for Women, three large hospitals, 6 Lutheran book stores, 7 religious periodicals, and 80 local parish papers.

THE Chicago Pastoral Conference planned for a large Home Mission meeting for the Eastern District and will have charge of the St. Olaf Choir concert next spring. They also promised to furnish a regular correspondent for the church papers. They were of the opinion that the Eastern District has the greatest home mission field in our Church, considering the needs and opportunities in such centers as New York, Boston, and Chicago. Perhaps the largest number of un-churched Lutherans are found in Chicago. Our Church has in the past been a rural church and is so today, but the time has come when we must center our activities more in the cities where we have our great mission fields. But this means that we need more field workers and organizers of all-English churches, and our so-called English district should be organized at once to take care of this work which means so much for the future of our Church. The home mission work is different from what it was in the pioneer days, when circuit rider travelled all over a state and organized new congregations at the same time serving a regular congregation. The city pastor today has to center his activities on his local church. People living in rural communities are naturally not familiar with the problems of the city church, and very few realize the odds against which the pastor of a city like Chicago is continually working. The whole atmosphere and spirit of the metropolis is against him; he is struggling, as it were, continually against the stream of public opinion. But we have in these cities some of our best church members. Their faith is continually tested and is strengthened in the trial. We were heartened by the singing of the hymns in Bethel Church, and the church has a splendid choir which gave a sacred concert in the evening to a full house, after morning and afternoon services. Former pastors, Rev. C. E. Tiller and Rev. A. Øfstedal, and also Rev. O. Ingvaldstad, spoke in the afternoon. President Nordby preached Monday night, and Tuesday evening the young people in particular were addressed by Rev. M. Lyle Halvorson, of Grand Forks, N. D., whose home congregation is Bethel.

WE have had in our desk for a long time documents dealing with the "Shanghai Affair" and the critical situation in China. But there are always two sides to a question, and it is not our duty to sit in judgment in these matters, neither do we believe that these involved international questions can be settled by our missionaries in China. We have an appeal

from the Christian General Feng Yu-Hsiang to the missionaries to do something in this matter. Of course in his estimation the foreign governments concerned are looked upon as the representatives of Christianity, which of course they are not, and therefore their action in his estimation is "a satire upon Christianity" and "a disgrace to humanity at large." The silence of these missionaries in this critical situation he ascribes to the fact that they are under the "overpowering pressure of imperialistic government" and cannot for that reason give expression to their views for fear of incurring the displeasures of their respective governments and the hatred of the capitalistic class which may cause damage to their position. He writes to the missionaries:

"You are all aware of the fact that Jesus Christ condemned severely the sins of the Pharisees and did not entertain the least fear of their strong power at that time.

"It is said in the eighteenth chapter of the Acts: 'Be not afraid, but speak and hold not thy peace.' Again it is said in the tenth chapter of Matthew: 'Fear not them who kill the body but are not able to kill the soul.'

"Here stand in bold relief the sacred instructions of the Master, and it is our duty to obey them to the letter. If we shut our eyes to these precepts, what else is the duty of a Christian?

"It is my most fervent hope that you will stand up for justice. By all means don't be silent as a frozen cicada, as we Chinese put it. Furthermore, the most important principle of Christianity is that of defending the weak against the strong.

"Love of humanity and the salvation of the world is our watchword. We must be bold enough to stand up for righteousness, regardless of the consequence, so that we hold the shields of the Apostles against the fire arrows of the wicked. This is the only way whereby we can enjoy our existence; otherwise, tho our bodies may live, we are in no better position than those who are dead. We shall certainly sink in hell after our death.

"The fact that you are under the pressure of imperialism affords all the more reason why you should step out to make a desperate struggle to maintain the Christian integrity and to preserve the honor of missionary institutions.

"It is only after this is done that we may say the Cross is not worshipped in vain and that Christianity may be saved from bankruptcy. It rests with you to take instant action."

THE Administrative Department of the Federal Council of Churches has presented an appeal to our State Department on "The Crisis in China" which we print because it presents the case in such a manner that all may understand the cause of the trouble in China. Our missionaries in China have definite instructions not to meddle with Chinese politics, lest they lay a stumbling block for the preaching of the Gospel. We can easily understand how the present situation places them in a very difficult position, and it is not so much a question of courage as of Christian wisdom in an intricate and acute national crisis when fanaticism naturally will reach the limits. We quote from the Council report on "The Crisis in China":

"The present crisis in China is due to many complex factors not easily summarized, but conspicuous

among them is the rapidly growing patriotic feeling of the Chinese people. With these aspirations for a place of freedom and of equality in the family of nations Christian men and women everywhere must be in hearty sympathy.

"The Shanghai incident of May 30, which was the immediate occasion of the nation wide spirit of protest against the present status of China in her relations to other nations, is only symptomatic of deep-rooted trouble. The central demand of the Chinese is for a fundamental revision of the 'unequal treaties,' under which for many decades foreigners in China have enjoyed certain privileges and rights which infringe on her independence and sovereignty.

"In particular, the Chinese are protesting against a further continuance of extra-territoriality and of foreign control of customs duties. Whatever may have been the justification in the past, it seems clear that the time has now come when changed conditions require all who accept the principle of the Golden Rule to sympathize keenly with these desires of the Chinese people."

THE system of extra-territorial jurisdiction, under which foreigners in China are not subject to Chinese laws and courts but amenable only to courts established by their respective nations, requires thoro reconsideration in a day when it has been given up in all other nations and when China has made a hopeful beginning in the development of a modern judicial system. The United States, Great Britain, and Japan agreed by treaty some twenty years ago that 'they are prepared to relinquish extra-territorial rights when satisfied that the state of the Chinese laws and the arrangement for their administration and other considerations warrant them in so doing.'

"These pledges were renewed at the time of the Washington Conference in 1922. The fact that Germany and Austria were forced to give up extra-territorial rights in China as a result of the World War, and that Russia also has renounced them, calls for further attention to the anachronism of the present situation.

"Responsible Chinese leaders declare that it is the intention of their government, if extra-territoriality is definitely relinquished, to employ expert jurists from foreign countries as judges or assessors in cases involving foreigners, either in the regular courts or in special tribunals established for this purpose. Spokesmen for the Chinese declare that such tribunals will be continued over a period of years, until the progress in judicial procedure has been such as to create full confidence in the equity of Chinese laws and the efficiency of their administration.

"In this way security of foreign interests could be reasonably assured. In any case, the best assurance is the goodwill and the friendship of the Chinese people, an asset which would be richly increased by a new policy of friendly dealing with China by the other nations.

"The continued control of the Chinese tariff by foreign powers is equally difficult to justify on any Christian grounds. The present system, however satisfactory at the beginning, by which import duties are limited to five per cent ad valorem, while other nations tax Chinese goods even as high as one hundred per cent, now obviously denies the principle of mutuality and fairness."

THE Chinese are no longer content with a mere revision of the customs schedule, as proposed by the Washington Conference in 1922; they are demanding complete tariff autonomy. Here also, however, Chinese leaders declare themselves ready to retain foreign experts in the administration of the customs service, and to consider other practicable adjustments, if once the principle of tariff autonomy is specifically agreed upon.

"The rectifying of these two inequalities in the relations of the other nations with China, and the new dignity which she would thereby attain, would be a great stimulus to the Chinese to bring about the needed internal reforms for which patriotic Chinese are now working under a severe handicap.

"We rejoice to learn that, in response to the requests of China, the governments concerned have agreed to hold in China during the present autumn two conferences to consider these problems. The time is therefore opportune for all who desire to see a new policy in the relations of the nations with China to express their judgments and their hopes. America should make it clear that, in keeping with her historic policy, she proposes to make justice and friendship paramount in all her dealings with China.

"An attitude of true friendliness toward China must include thoro respect for the Chinese people, free from any taint of condescension or racial pride. It involves also a desire on our part to help China to attain to a position of genuine freedom and equality in the family of nations.

"The Federal Council of the Churches of Christ in America, therefore, urges all Christian people to join in creating a public opinion which will stand unequivocally for the abolition of extra-territoriality, will favor the restoration of tariff autonomy to China, and will invite the Chinese government and people to cooperate in working out as promptly as possible practicable programs for its termination and other needed changes.

"We believe that our government should act in concert with the other nations, and use its full influence to that end; if, however, international agreement should prove impossible, we urge our government to act independently in assuring full justice between the United States and China."

Twenty-Third Sunday after Trinity

MATTHEW 17:24-27

Jesus Pays the Temple Tax

THE epistle chosen to accompany this Gospel speaks of our proper relation to the state, the paying of taxes included. But common opinion now seems to be that this Gospel speaks of a tax paid to the temple. The American Revised Bible has "The Temple Tax" in the page headings. We shall consider it thus.

EASY. Upon reading this paragraph in Matthew, the first thought that comes to some people is this: "Jesus had a mighty easy way of paying His church dues. He sends Peter to catch a fish that has a shekel in his mouth—enough for both Jesus and Peter." Yes, I suppose this was easy. If this was all arranged by divine power we can not think of it as being difficult for omnipotence.

If by "church dues" you mean the sum paid week by week to defray the ordinary expenses of the home church, our observation is that this ought to be very

easy. It ought to be easy in comparison with other weekly expenses. Many church men pay out much more for tobacco than they do in church dues. Many church women pay out more for an Easter bonnet—to say nothing of the other hats—than they pay in “church dues” the whole year thru. Bills for soft drinks, movies, joy rides, auto wrecks, and cosmetics make “church dues” look so small that they are often overlooked—These weekly gifts to the kingdom of God at home are paid easily by practically all Christians who pray, love the Lord, and rejoice in Him. It is important to be orthodox, but to orthodoxy we must add prayer and rejoicing in order to get benevolence. For when you show us a man or woman who daily rejoices in the goodness and mercy of God you are pointing out a person who pays church dues easily.

SYSTEM. There was system about the temple tax. Amount and frequency of payment were known. So it is in well ordered churches today. So it should be in all churches. “Upon the first day of the week let each one of you lay by him in store,” is the frequency plan that Paul recommends to the Corinthians. Once a week, not once or twice a year, as some would have it. Well-to-do people who “do not wish to be bothered with envelopes” will make their annual or semi-annual payments in advance if they are fair and square people. No church can prosper spiritually on an empty treasury, and it is not fair for me to expect others to keep money in the treasury so that I may have a chance to keep six months or a year behind.

There is system in regard to the amount as well as the time. A person shall give “as he may prosper,” the Bible says. For example, where well-to-do members are paying five dollars a month it is a violation of Christian love and an evidence of niggardliness for a well-to-do man to pay five dollars for a whole year!

VOLUNTARY. “But,” some penurious person answers, “our gifts are to be voluntary. You must not condemn the \$5.00 man when he gives of his free will.” You touched the spot. Jesus’ gift was voluntary. An enlightened, glad Christian gives out of free will. But one great trouble with the meanly avaricious person is that his will is not free. It is bound by sin. So he endeavors to cloak his smallness and miserliness with a Christian virtue. Learn to pray the second and third petitions of the Lord’s Prayer out of a consecrated and surrendered heart, and then it will be possible to give voluntary gifts unto the Lord.

STUMBLE. Jesus, our Highpriest, Prophet, and King, might have claimed exemption from the temple tax. But in order not to offend anyone, that no one might stumble because He exercised His rights He paid the temple tax for Himself and Peter. This truth is applicable in both directions. The stingy person who avoids his fair share sins against God and himself and destroys his own character. He also sets the weak a bad example, and he awakens the pity, anger, or contempt of the righteous. On the other hand the prompt, regular, generous, voluntary giver is a good example, a tower of strength to the church, and an inspiration to those who wish to live godly.

If you will read, re-read, read again, ponder, and if necessary ask questions about the eighth chapter of Second Corinthians you will get inspiring information on the subject of giving money to the Lord’s work. Make a practice of going out to Gethsemane for prayer. Go to Calvary for contemplation. When you prayerful-

ly consider what God did for you in Christ, you will be glad to have the opportunity to do all you can for Him. Amen. (I Cor. 16:2). —OLAF LYSNES.

President Brown’s Installation at Concordia College

GRAND and impressive” thought the writer as Dr. J. A. Aasgaard, president of our Church, read the installation ceremony, asking alternately questions of Rev. John N. Brown, the president elect, and the Reverends I. T. Aastad and J. M. O. Ness, respectively, the presidents of the Board of Directors and the College Corporation. It was a beautiful autumnal day and the chapel was crowded to capacity with friends of the college from far and near.

Miss Laura Forde, of the Concordia piano department, played the Processional as the choir, the faculty, representatives from other schools, and the alumni marched into the hall.

Present on the stage were a number of “firsts”: the first president of the college, I. F. Grose, now at St. Olaf, J. M. O. Ness, the president of the Corporation since its beginning thirty-four years ago, Lars Christianson, of Fargo, secretary of the corporation since the beginning and still holding that position, and finally Dr. G. H. Gerberding, one of the charter members of the corporation.

The morning program was as follows:

Hymn, “In Jesus Name Our Work Must All Be Done”
Invocation, Rt. Rev. I. D. Ylvisaker, Pres. of North Dak. District

Installation Address, Rt. Rev. J. A. Aasgaard, pres. Norw. Church of America

Inaugural Address, Rev. J. N. Brown, pres. Concordia College

Anthem, “Praise the Lord,” West, Concordia Choir

Greetings from—
Concordia College Corporation, Rev. J. M. O. Ness

Board of Directors, Rt. Rev. I. T. Aastad
Luther Theological Seminary, Dr. J. Tanner
Northwestern Lutheran Theological Seminary,
Dr. G. H. Gerberding

Hymn, “God’s Word is our great heritage”

“Concordia College is of the Church, by the Church, and for the Church,” said President Aasgaard in his installation address. By adhering to this program we serve best both Church and State. There would have been no Concordia College had not our early pioneers thirty-four years ago been pious and God-fearing men, who in spite of their poverty sought to build for the kingdom of God. In the second place Concordia is of the Church. The support and supporters of this school come from the Church. Financial support, the prayers of parents and other church people give strength to the college. “We are gathered on holy ground,” said Pres. Aasgaard. Thirdly, and most important of all, Concordia must be for the Church. “First and last the school must exist for the Church.” The early incorporators thirty-four years ago put into the seal of the college as the motto of Concordia the words “Soli Deo Gloria” i. e. to God alone the glory, and Concordia must ever be true to this motto. With the Christian college as with the Christian man the Words of Christ are true that he who will be first must be the servant

of all. There is a danger of selfishness and self-glification for a college. A college for whom the alumni, the faculty, and the students are the whole end, has no place in our Church. Concordia has been true to her mission as a college for the Church. In China, in Madagascar, in the uttermost parts of the earth are men and women who have received their enthusiasm for the Lord’s work in this chapel hall. Much has been said of academic freedom. Many a church school has been lost to the Church by this academic freedom. Concordia College must be true to Christ and the Lutheran Church. On this campus and in these halls there must be fidelity on the part of the president and the faculty to the Lutheran Church. “I pledge this new president to be true to the Church” said Dr. Aasgaard. “Not to be ministered unto but to minister



Prof. John N. Brown

should be the motto of every student at Concordia College.”

In his inaugural address President Brown traced the place of the Christian college in the educational world. He traced the work of the Church in education among the Jews and down thru the Middle Ages. Then turning to our own country he showed how most of the colleges and universities started as church colleges. “There are no pages in the history of our Lutheran Church in America so thrilling in interest, so filled with self-sacrifice, so far-reaching in permanent results as those pages recording the educational activities of those far-sighted, freedom-loving, God-fearing Lutheran pioneers. Poor in worldly goods, but rich toward God they founded Christian colleges and secondary schools that their great spiritual heritages might be preserved for future generations. From these institutions have sprung the broad-visioned, consecrated, spirit-filled leaders of the Church.” * * * “It is a significant fact that 24.5 per cent of the men who have graduated from Concordia College have dedicated their lives to the service of Christ in the Christian ministry.” * * * “Just a word in closing regarding the problems and possibilities of our own college. We firmly believe Concordia College has a service to render the great Northwest. Being the only Lutheran college, and furthermore the only denominational college save one, in a territory extending North from the Twin Cities

and West to the Rocky Mountains, it occupies a strategic position. This territory is predominantly Lutheran. Within a radius of one hundred miles of Concordia College are found approximately 100,000 Lutherans. ‘If I had my choice of location for a Lutheran college in America,’ said the late Dr. J. E. Granrud, a prominent member of our Board of Education, ‘I would locate it in the Red River Valley.’ Given an inviting, fruitful field in which to work, the problem confronting Concordia College largely resolve themselves into one of adequate financial support. Our Lutheran Church at its recent convention, held in the city of St. Paul in the month of June, adopted two epoch making resolutions which bear directly on this problem. In the first place, Concordia College was assigned a definite territory embracing the State of North Dakota and the bordering counties in Northern Minnesota. Within this territory no other Lutheran institution of our synod is permitted to solicit funds or students. This action of the Church officially recognizes Concordia College as a College of the Church and intrusts its ownership, management, and support to a definite constituency within its assigned territory.

“In the second place the Church authorized the raising of an endowment fund for Concordia College during the year of 1926. An endowment fund is not only necessary to provide funds for the increasing current expenses of our institution, but an adequate endowment fund is an essential requirement for accreditation with the North Central Association of Colleges and Secondary Schools. Concordia is not ambitious to become a large college. It desires to be an institution of quality rather than quantity. With this aim in view, we are confident that our constituency, manifesting an ever increasing confidence, loyalty and interest, will respond generously to every reasonable request of their college for financial support.

“May then Concordia College, loyal to the purpose of its founders and unswerving in its devotion to the doctrines of the Church that gave it birth, ever continue to remain a torch-bearer of true, evangelical, historical Lutherism. May there go forth from these halls of learning an ever increasing army of men and women, marked by breadth of scholarship, fineness of culture, soundness of character, an uncompromising devotion to truth, and loyalty to their Christian faith—men and women who live Christ in every vocation of life, ‘looking unto Jesus, the author and finisher of their faith.’ Then will Concordia College merit a proud position in our education system; receive the loyal support of her constituency; and be assured of the blessing and approbation of the Triune God.

“Mr. President, Members of the Board, Faculty, Alumni, students, and friends, assured of your loyal and prayerful co-operation, I am ready to pledge my God, my Church, and Concordia College my best efforts. May God in His infinite mercy grant me wisdom and grace for the faithful performance of my duties as president of Concordia College, and may my labors redound to His Honor and Glory and to the furtherance of the Kingdom of our blessed Lord and Savior Jesus Christ. Soli Deo Gloria, Amen.”

The festivities were continued Saturday evening, when representatives from various schools and organizations met to wish Concordia and its new president well. Prof. J. H. Hjelmstad, vice president of the college, presided. Felicitations were brought by the city officials of Moorhead and Fargo, as well as by rep-

representatives of the Morhead State Teachers' College and the N. D. Agricultural College. Mr. M. L. Jacobson represented the Minnesota State Department of Public Instruction. Fraternal greetings were brought from Luther College by President Oscar L. Olson, from St. Olaf College by Prof. I. F. Grose, and from Park Region Luther College by President E. Wulfsberg. Porter Gisvold spoke for the student body, and Dr. Skalet for the faculty.

Rt. Rev. I. D. Ylvisaker, president of the North Dakota District, spoke. He said in part: "One hundred seventy-five pastors, six hundred congregations, seventy-six thousand members pledge you our loyal support. We stand back of you. As Concordia does its work well, so will the Church prosper." The climax came when Dean Nystul was called on to speak for the alumni, who earlier in the evening had had a banquet and business meeting. He said: "* * * the alumni pledge the college twenty-five thousand (\$25,000.) dollars as an initial, personal pledge towards Concordia's five hundred thousand dollars' Endowment Fund." Great applause followed.

Letters and telegrams of greeting were read from schools, organizations, and individuals ranging from Virginia on the Atlantic to Oregon and California on the Pacific. President Brown spoke briefly in reply to the greetings thanking all for their goodwill.

Mrs. Olivia Dahl Ballou of the Concordia Music Department sang, and the band also furnished several selections.

As this was also Foundation Day for the college, as is customary, it was Concordia Day at Trinity Church. Rt. Rev. I. D. Ylvisaker, president of the North Dakota District, preached the festive sermon in the morning, and the college choir sang "O God, hear my prayer," by Gretchaninoff. Rt. Rev. I. T. Aastad, president of the Northern Minnesota District, preached the festive sermon in the evening.

The Concordia College Woman's League held open house at college Sunday afternoon.

—H. C. NORDLIE.

Book Review

MANUAL FOR LUTHER LEAGUES, by Augustana Lutheran League Council, Vol. I, Augustana Book Concern, Rock Island, Ill. Price, \$1.50.

Our young people will welcome this new arrival on the book market. If there is any outstanding need in the work in the young people's field, it is the common experience of insufficient literature, particularly in the line of manuals and other "helps." Some years ago the Walther League published a "Manual for Young People's Societies" (Engelbrecht) which has met with considerable favor. Now the Augustana Synod's League Council publishes this "Manual" as an additional help to those who are struggling to do effective work among the younger generation. Practically the entire book (300 pages) is devoted to program helps, both of a devotional, a literary, and a social nature. There is an abundance of valuable and helpful material, systematically arranged. As a general rule, the suggestions are good. There is still, however, a real demand for a manual that will devote the greater part of its contents to the general history of organized young people's work, and to the "why" and the "how" of this most important branch of the Lord's work.

—N.M.Y.

The friendship that endures thru our trials and adversities is one of the things that make them worth while.

—Exchange.

The greatest pleasure in life is that of reading while we are young.

—HAZLITT.

Appeal to the Pastors and the Congregations from the Board of Pensions

THE Pension Fund is increasing steadily, but the number of pensioners is increasing still faster. We started in 1917 with 80, today we have 215, and the pension roll will continue to grow at an average net rate of 15 annually for the next 22 years, until in 1947 we shall have between 500 and 600 super-annuated ministers, professors, missionaries, and widows of such men on our pension list. It is the interest from the Fund that is used for pensions, but we do not receive interest on all our money, as most of it is invested in farm mortgages, and the farmers have been so hard up the last years that many of them have been unable to pay interest on loans. Under these circumstances the pension is bound to grow smaller, unless the pastors and congregations will hasten to the rescue and give an offering to the current year's pension. This the annual meetings have repeatedly asked them to do, and there is a provision in the Pension Rules, adopted at the union, which provides for annual contributions from the congregations to the annuity account.

Permit us therefore to appeal to you for an offering in all your churches to the current year's pension.

How necessary this is may become still more evident when you hear that we could pay our pensioners only 50 dollars for the third quarter this year instead of the 80 dollars they have been wont to receive, and that there is only one thousand dollars left in the treasury for the fourth and last quarter of this year to be divided among 215 pensioners, and this is the Christmas quarter, when many other churches give their pensioners an additional gift to their regular allowance. We need 23 thousand dollars during the next two months if we shall be able to pay them the 80 dollars for this quarter and pay them back the 30 dollars which they got less for the third quarter.

Let us consider that the good name of our Church is suffering on account of its neglect of its old ministers, and let us consider the reaction it may have on the young men who are contemplating going into its ministry when they hear and see that those who have spent their lives in the service of the Church suffer for want of the necessities of life in their declining years. For the few cases when a pensioner could get along without the pension must not blind us to the fact that most of them have very little or nothing else to live on than the little pension, and half of them are widows. There are several who voluntarily give up their pension that those who are in such sore need of it may receive a little more. We must learn to look on the pension as a necessary part of our church work to which we must contribute in spite of its not being on the budget. You will, however, receive credit for these contributions in the treasurer's annual reports.

Therefore, dear pastors and congregations, we implore you in the name of the Lord to take an offering as soon as possible to the current year's pension.

The Broadcaster

R. MALMIN

A REVIVAL OF HEATHENISM ON THE CONGO goes by the name of "Bili." The cult is thought to be a concoction of Arab traders who passed thru the country a generation ago, and the suggestion is made that we have here an echo of the name of Baal. If this is so we get a vivid picture of what the great prophet had to contend with in the heathenism of his day.

The Rev. A. M. Miller describes it as growing with astonishing rapidity. Its leaders build *basas*, or temples, in the high grass which they dedicate to Bili. A perpetual fire is kept burning on an altar seven feet high.

"Much compulsion, witchcraft, and terrorism are used in getting converts. After the frightened native is forced to join, he is beaten with burning faggots and then goes thru a form of baptism, or anointing, with hot oil. Following this, he is given a Bili name, which he proclaims from the roof of the temple. A course of instruction follows which initiates the novice into awful vices, superstition, and crime. He now becomes a spreader of evil; and interest he may have had in his garden or village is gone, his eyes look cruel, his face is heavy and wicked. He goes out on his mission empowered with *felili* (a whistle), which, if he blows against one, death follows. The superstitious native soon yields to this influence.

"The existence of this society is detrimental to all righteousness; its followers are evil-looking, villainous, and corrupt men and women. It cultivates appetites for evil and vice, and produces human wrecks of the most hopeless kind. With fire as emblem of power and the blood of chickens as its means of atonement, it boasts of a savior who redeems at the altar and offers power to its followers. It is in a fashion a heathen counterfeit of the Christian faith, which recalls the profound saying of Godet that 'God never made a man but Satan followed with an ape.'" —S. Sch. T.

THE GOOD SAMARITAN AMONG THE THIEVES.—Mention has been made of the leper colony which the Rev. John Lake, Baptist missionary, is building up on the island of Tai Kam, to the south of Canton. This island was bought for him by Wu Ting Fang, sometime Chinese ambassador at Washington. It has an uncomfortable neighbor in an island which shelters the largest and most desperate pirate community in South China. Lepers and pirates! No one would ever concern himself with such a combination unless pretty certain of the reality and power of his Gospel. It would not do to talk about "vision" and "service" and "progress" in such a *milieu*! Fortunately the pirates seem to understand the lepers' friend and have never interfered with him.

But it is not enough for Mr. Lake to be left alone. He has been visiting the pirates in their innermost den and preaching to them.

Five years ago, when he first asked for a government boat to take him to his recently acquired island, the reply was a blank "impossible!" "It would need an escort of at least four hundred men armed to the teeth." Yet John Lake went, and during the intervening years has organized his colony, going about unarmed and usually alone, and has neither been seized for ransom nor stripped of his purse. A Samaritan

enterprise has proved to be the best bodyguard, and a very promising work has been begun for the saving of those wild bandits.

—S. Sch. T.

Dr. F. RICHTER, president of the Iowa Synod, reports that all of the 9 districts of the Synod now have practically unanimously voted for union of the Iowa Synod with the Ohio Synod. The president of the latter synod, Dr. C. C. Hein, reports that of the 11 districts 8 have voted for union, while 3, namely, the Northern, the Western, and the English districts have not yet met for this year. But he has no doubt the result will be the same also in these districts.

JUNE 13, 1525, Martin Luther married Katharina von Bora. A celebration commemorating this event was held June 13, this year, in Wittenberg. Many of the best known Lutheran pastors in Germany took part in the exercises. Many large sums of money were contributed in order to enlarge the so-called "Katharina institut," a school for the training of deaconesses and other female church workers.

THE LUTHERAN THEOLOGICAL SEMINARY in Madagascar has recently graduated 17 native candidates for the ministry. Three of these men belong to the mission of our Church. Rev. L. Nesdal, B. D., represents the Norwegian Lutheran Church of America on the faculty.

THE WATER SUPPLY OF JERUSALEM. The Englishmen have since their taking over the government of Palestine given special attention to the water supply of Jerusalem. An ancient reservoir called Birket Arroub, said to have been built by Pontius Pilate more than 1900 years ago, has been repaired. The reservoir is located about 17 miles South of Jerusalem and has a capacity of 5 million gallons. The three so-called reservoirs of Solomo are being repaired. The 6,000 cisterns collecting rainwater, have been cleaned, repaired, and covered.

THERE IS IN DENMARK an association of Christian physicians and surgeons. This fall it has held its annual meeting; 30 physicians, among them 4 missionary physicians, took part.

A RATHER SENSATIONAL REPORT is sent from Trondhjem, Norway, to the effect that the conference of bishops held in that city has excluded from participation in the meetings the liberalist bishop of Trondhjem, Dr. J. Gleditsch.

A YOUNG NORWEGIAN, Henrik Irgens, has been ordained Catholic priest. The ordination took place in a Catholic church in Oslo. The young priest is a son of the Norwegian minister to Rome and has studied in France.

DR. ANDERS SANDVIK, father of the renowned "Sandvik's collections" at Lillehammer, Norway, has been in Oslo gathering a valuable collection of specimens representing Norwegian art and domestic industry. Especially valuable is a gift from The Hadeland Popular Museum ("folkemuseum") of very old Norwegian textiles. The whole collection will be sent to the Norwegian Historical Museum at Luther College, Decorah, Ia.

1925, A YEAR OF JUBILEES FOR THE CHURCH OF DENMARK. In 1525 Hans Tausen began introducing the principles of the Reformation into Denmark. In 1625 Christian IV marched his armies into Germany in order to save Protestantism. He was, however, defeated and his work taken over by the Swedish martyr king, Gustavus Adolphus. In 1825 Gruntvig published his "Kirkens Gjenmæle" (The Reply or Protest of the Church) against the prevailing rationalism.

—o—
SPAIN. 60 years ago there were practically no Protestant Christians in Spain. Now there are about 15,000. In all larger cities there are flourishing congregations with churches and schools. Even Spanish Catholics admit that the Evangelical college in Madrid is the best in the country. During the financially critical years after the war there was a danger that the Jesuits should grab the institution; but thanks to help from Holland, Sweden, and America this has been averted. The work was begun by the well known Theodor Fliedner and is now carried on by his three sons, one of whom recently has visited Norway.

—o—
IN RUSSIA, where the government consistently and by different methods has persecuted Christian faith and believers, many Evangelical congregations have been organized. Even the leader of the government has admitted: "I am forced to acknowledge in regard to Christianity, that the methods hitherto made use of to crush Christianity, have only served to its advancement and to create new spiritual awakenings."

—o—
THE REV. JOSE CARABALLO, of Madrid, Spain, was received as a member of the New York Synod at its recent session, having been called to Porto Rico by the West Indies Mission Board. Rev. Mr. Caraballo is the best known of the evangelical writers in Spain and was the editor of *Espana Evangelica*, and a contributor to the best secular publications in Spain. Pastor Caraballo, accompanied by his family, sailed for Porto Rico the last of September, and they are now happily located in their new field of labor where their presence will mean much for the future of our Spanish work in Porto Rico. —*The Lutheran*.

—o—
NEW LUTHERAN SCHOOL IN ARGENTINE. July 9th, the Argentine independence day, the foundation of the Collegio Concordia was laid at Crespo, Entre Rios, Argentine. The school, which will open sometime next March, will have a 6 years' normal department and a college department preparing students for the theological seminary at Porto Alegre. This new school belongs to the Missouri Synod.

Is the Lutheran Brotherhood Accomplishing its Purpose?

THE Lutheran Brotherhood has a purpose, and that purpose is one of the greatest that mankind could ever attempt to carry out. This purpose was to organize the men of the Lutheran Church so that they will in the future remain faithful to the Church and its cause, namely, to remain faithful thru Christ unto salvation.

The question came to me as a member of one of the advanced Christianity classes at one of our Lutheran colleges. Are the members of the Lutheran Brotherhood really accomplishing their purpose? Are

they really cooperating with us and helping us to solve the problems that confront us as students of a Lutheran College and members of the Lutheran Church so that we will remain faithful unto the Church and Christ? Even in our Christianity class vital questions come up that are never answered, discussions come up—you might well call them debates—that never receive a decision. They are questions concerning the life of the Church-member, the life of the student outside of Church. Many of them are along the following lines and bring up the following questions:

What is the duty of the Christian outside of Church? What may he do? How and where may he spend his leisure time and obtain amusement? What amusements may he as a Christian take part in and where are these amusements held? May he join the lodges, such as the Masons, Elks, etc.? These furnish both a place for enjoyment and to spend leisure time, especially for the student away from home who wishes to get away from his surroundings of work at school. The church, the college rules, the faculty of the college answer No—but do not tell the student or furnish him with such a place where he may spend his leisure time and get some worthwhile enjoyment when he has no place to go. Then what choice have they but to go, and often they on Sundays go to amusements, which because of what they are and the manner in which they are carried on often spell ruin for the man as a Christian. And these are the growing generation of Christians, these are the men who will control the Church of Christ on earth in the future. Will they stand the test, will they remain firm in their faith and be true Christians? Will they have the necessary training to cope with the problems that meet them outside of church as business men? We might say that those students within whom these problems are not arising every day are very few, probably those who will go to the seminary as pastors. But the pastors cannot do the work alone. The need for men who will cooperate with them as members of their churches and give them the necessary help and support is becoming greater every day. The Church needs such men, needs them as much as she needs her pastors.

Other questions arise, often in classes, concerning the work of the Church, the work of its members, of its pastors, and most important concerning God, the Father, Son, and Holy Ghost, and their work. Many questions which would not naturally occur are brought up by students and teachers and not answered. Why? The fact that these questions are left unanswered often leads to doubt, and doubt to unbelief, and the students away from Christ and the Church. Our most powerful enemy, the Catholic Church, is working harder and harder, not only is it increasing its power and membership, and working to retain them but for the destruction of its enemies and, as they themselves state, to put an end to all Protestants, especially our Lutheran Church. It works especially thru the Knights of Columbus. What is the Lutheran Brotherhood doing for the Church and for the students, the men who will be the future workers in the Church? What organizations have they to meet and cooperate with the students and young men where the Lutheran Church has her colleges? This year has been one of dedication and commemoration of the work of our forefathers in the past, let it also be one in which the Lutheran Brotherhood begins its cooperation of training such men for future work in our CHURCH.

Our Nation's Debt to Its Soldiers

By FRANK C. RIDEOUT

Chaplain, U.S.A., Fort Snelling, Minn.

THE United States of America as a nation owes a considerable debt of gratitude, appreciation, and loyalty to the Regular Army. Indeed, this institution, created by the regular processes of law, has abundantly justified its existence thru all the changing years of our national life.

One has but to recall the pioneer days of the nation's history to be reminded of the arduous labors, the genuine sacrifices, and the countless deeds of heroism upon the part of those who have made the profession of arms their contribution to the nation's well-being—giving life and sacrificial service when called upon to do so.

*Theirs' not to make reply,
Theirs' not to reason why,
Theirs' but to do or die—*

This has been the lot and the history of the Regular Army of the United States thru all the years since 1776. They invariably have been ready when the call of duty sounded.

In those days of stress and storm, when danger has been imminent, when threatening clouds have gathered upon the horizon, the proudest and most honorable thing that any real, red-blooded, able-bodied, he-American citizen could do, has been to don the livery of the government, the uniform of the soldier. For the soldier's uniform has always been, in times of strife, the noblest symbol of sacrificial service, as well as the undisputed badge of honorable distinction.

We can all readily recall that in 1917 it was not the man in uniform who was under the necessity of making excuses in most localities thruout our land. He did not have to show the reason why. Some men who made excuses then, will, more than likely, be obliged to keep on making excuses for the rest of their natural lives.

There is a reason perhaps why some men dislike the uniform. But that reason is more psychological than philosophical. Altho, unfortunately, all of us at times have been caused to grieve at what we have seen inside of a soldier's uniform, for my part I would just as soon see a man or a maiden sneer at the flag of our country as at the soldier's uniform. The man who sneers at a soldier merely because he is a soldier, having no other basis for his sneer than the knowledge possessed by all of the meagreness of the soldier's pay, is just as unbecoming in his deportment as the man who scoffs at the Lord's Prayer. He might also scoff at our teachers, our legislators, our ministers of the Gospel, our college professors—for that matter at our President himself. The man who places the justification for a sneer upon such a basis might laugh at any man who is willing to serve his country and the great causes of humanity for a stipend which does not and cannot represent an adequate compensation for his services.

What moral insight that great New Testament character, John the Baptist, had concerning the fact that soldiers are to be numbered amongst those who serve for other than monetary considerations. Luke's Gospel tells us that when soldiers, who were profoundly impressed by the moral teachings of the great prophet,

came to him asking how they could square their lives with the principles of the coming Kingdom of righteousness, he replied (Luke 3:14), "Do violence to no man; accuse none falsely; and be content with your wages." Indeed theirs is a service for which there is no adequate compensation save only the grateful appreciation of a worthy people.

It is a well known fact that one heedless, unthinking, fool-hardy soldier can sometimes give the organization to which he belongs more unfavorable publicity in a single day than a whole regiment of good soldiers can overcome in a twelve-month. There are many soldiers in the army now under 21 years of age, who, out of their small monthly allowances, are helping to support widowed mothers; who are assisting in keeping smaller brothers and sisters in school; who are helping to keep the wolf away from the doors of worthy parents, and in doing many other worth-while things.

The soldier of yesteryear deserves the whole-hearted respect and the grateful appreciation of our nation's citizenry. When we recall the fact that in the early years of our nation's existence the soldiers of our Regular Army acted as surveyors of unexplored territory, built roads, bridges, and railroads, established lines of communication, opened up navigable rivers, acted as sentries year after year in lonely outposts of our pioneer civilization, all for the safety and the protection of infant colonies and trading posts; when we remember that both officers and enlisted men hazarded their lives in defending the early pioneers from the ravages of the blood-thirsty red-men; when we remember that these same redoubtable scions of thrilling adventure penetrated the primeval forests, pushed out farther and farther across the prairies and over the mountain ranges, ever acting as the advance guard of the famous "Covered Wagon"; when we remember all this, we shall do well to pause in reverence in the midst of our hum-drum day of affairs to hallow the memory of such men as served their country in those far-off, nearly forgotten days.

The peace time achievements of our Regular Army is a thrilling story to the man who is so minded as to be fair, unbiased, and willing to face the facts. The contribution of regular troops to the nation's equilibrium, safety, and satisfaction is not inconsiderable, even in these more recent days.

The part played by Regulars in Chicago in the days of the transportation strike; in San Francisco during those awful days following the earthquake; in Galveston, Texas, during the flood; in Panama, after the French government had utterly failed; in the Texas City swamps; in West Virginia, and in Gary, Indiana, during great industrial upheavals; those eventualities have amply justified the existence of the Army, if there can be any justification for the safeguarding of the civil, the personal, the industrial rights of a people under any pretext whatsoever at any time.

The story of the transformation of the Panama Canal zone from a place of pestilence and almost certain death to a veritable health resort, as a result of the patient work of the Army Medical Corps, cannot fail to inspire confidence in the military establishment when that institution is given an important public service to perform. Likewise the control and practical elimination of typhoid, malaria, yellow fever, and dysentery in our extra-territorial possessions and at home, will remain forever among the worth-while accomplishments of the military. The romance of chlorine gas

Fort Snelling Minnesota
November 10-1925
Ours: Arnold E. Kalmet May 1927

treatment for colds came about as a result of persistent and painstaking experimentation of army doctors during and since the Great War. And it is not an extravagant prophecy to suppose that, within a few years, more lives will be saved annually as a result of this discovery than were lost by our nation in the World War. The names of such army doctors as Beaumont, Gorgas, Reed, and Vedder will forever be enshrined in the memory of a grateful nation's populace.

Moreover, we shall do well to acquaint ourselves with the fact that right now, in addition to duties of a purely military character, large sections of our troops are carrying forward the processess of our American civilization in Cuba, in Panama, in the Philippine Islands, and at many lonely stations along the Mexican border, at great personal sacrifice, and, in many instances, under conditions of great inconvenience.

The Citizens' Military Training Camps and the Reserve Officers' Training Corps Camps, such as are held at convenient places thru the country every summer, are without question one of our nation's greatest assets, contributing more to our nation as a return for the money spent perhaps than any other institution in existence, when values of morality, virile physical manhood and character are concerned. Such lessons of citizenship, obedience to law, and rugged honor as our Army Officers are able to inculcate within the hearts of the young men who attend these summer camps, is of untold value to the nation as a whole. And I am very proud to bear testimony to the fact that our splendid, efficient army officers are for the most part true to the trust that has been reposed in them by the nation, and are doing all in their power to inspire the men under them to a higher patriotism, and to useful, honorable, productive living. In fact, both officers and enlisted men are especially selected by the military authorities for work of this kind because of their character, qualifications, and aptitude for the work, and engage themselves in enterprises which in all the years to come will reflect due credit upon our country as a whole. And we cannot fail to see that the spirit of heroism, romance, and service for one's country is not yet altogether dead.

Now, in consideration of all this, is it not time for somebody or some organization to take a definite stand in defense of the moral and spiritual rights of the soldier? Is it not time for someone to lay upon the hearts and the consciences of good-meaning American citizens the burden and the challenge of a duty which lies, not in far away foreign regions, but directly before them like an open door?

To be specific: religious work in the Army is not receiving the support of the people of the Churches of Christ as it should receive. The churches seem to have forgotten that large numbers of soldiers need their continued prayers and interest; and that the chaplains who represent them need in this field of religious effort the moral and sometimes the financial backing of the denominations which gave them to the service.

The men of the Army and of the Navy belong to the Nation. They represent the citizen population for the peace, safety, and honor of our country. They stand in readiness to obey the summons to go to the ends of the earth, to risk their lives if need be in meeting whatever crisis or emergency may arise at home or abroad. They are cut off from the privileges of home and church influences. During the World War, when practically every family in the land had its representa-

tive in khaki, a tremendous wave of interest for the spiritual welfare of enlisted men swept over the country. But now that only about one home in one hundred has a son in the service, that interest has waned to almost nil. "Is Christian interest to be so selfish! Is Christian America to be vitally interested only where one of our own circle is involved? Such is not Christianity. The souls of the men now in the service are as precious as the souls of men in civilian life. The men in service today are in the midst of peculiar temptations and spiritual as well as physical danger. We must keep up interest. We must keep active in spiritual ministry to these men."

One of the outstanding needs of the Army at the present time is adequate, suitable chapels on military reservations where the religious work of the chaplains may be carried on in a dignified and proper manner. Civilians for the most part are not at all familiar with the fact that under present conditions religious work in the Army is greatly hampered and hindered because of this lack. Not infrequently chaplains are under the necessity of being obliged to transform a room for divine worship on Sunday morning which has been used for all sorts of "affairs" during the preceeding week, and perhaps a dancing party the evening before. In many garrisons the Enlisted Men's Service Club is used by the chaplain for his Sunday School and divine services. In these buildings, most of which were constructed during the war for temporary use only, a dozen different functions must be provided for during the week. A kindergarten school, movies and various shows have their turn. The distracting atmosphere of such a place, the inherent lack of reverence, together with the absence of all the "trifles which make perfection" in worship, make the army chaplain's task a very difficult one. Usually, in addition to this, he is obliged to conduct worship without the expenditure of funds (excepting his own) for music, printing, and the many little incidentals. Often he has no organ, no choir, not even a piano excepting the one which is tuned to concert pitch for the use of an orchestra for dance music.

What a missionary opportunity has been overlooked here! What a moral challenge to Christian America! One hundred and twenty-five thousand enlisted men in our Army, and twelve thousand officers. These enlisted men are for the most part, perhaps 75 per cent, under 21 years of age. They are now preparing themselves for the duties of citizenship. They are American boys. This is a challenge that lies at the very door of the Church. The churches have rivaled one another in entering the open door of China and India and Japan, but they refuse so far at least to enter this open door, despite the fact that their boys are in the service, and their own ordained ministers, as chaplains, are up against even greater odds in some respects than the missionaries in foreign fields experience.

What a splendid, noble thing it would be if the various denominations would get together in a co-operative effort and construct chapels at all our army stations. Of necessity it would have to be a co-operative movement, for the government will perhaps only approve of a plan of chapel construction with the proviso that such buildings shall be pan-sectarian in character and donations not limited to any particular sect or society. It would do the souls of American Christians good to do something definite and concrete for the souls of American soldiers.

During all the years of our nation's history so far

as is known only two houses of worship have been built from public funds for use by the Army. One is at West Point and the other at Fort Yellowstone. Many chapels have been provided thru the genius of local garrisons in utilizing surplus materials, soldier labor, and such contributions as were available. In a few cases individual churches have assumed the whole responsibility for little chapels such as are at Fort Monroe, Virginia; Fort Douglas, Utah; and Fort Apache, Arizona. Not more than half a dozen posts of the entire Army have chapels which could in any sense of the word be considered suitable and adequate. Among these, in addition to West Point, N. Y., already named, are Fort Moultrie, S. C.; Fort Sam Houston, Texas; Fort Riley, Kansas; and Fort Leavenworth, Kansas. No permanent houses of worship have been built since the war, but a number of garrisons have utilized materials in providing chapels which will at least serve the purpose for a few years to come. Fort Eustis, Va., and Fort Benning, Ga., are good examples of this.

While recommendations have been made to the War Department by religious leaders, urging the construction of suitable places of worship at army posts in the future, no definite program has yet been announced. And it is quite possible this matter will be delayed indefinitely, or at least until the physical well-being of troops is provided for. It is not generally known that some regiments are now living under canvas along the Mexican border and in other places. Indeed some 40,000 troops are now living in cantonment buildings of temporary construction and in quarters which are in no sense of the word either comfortable, adequate, or sufficient. Until suitable barracks and quarters are provided for these troops, it would be folly to urge a policy of chapel construction upon the part of the government, as ideal as this course would seem. And besides this difficulty of providing for the things which are absolutely essential, there are many powerful influences which are continually urging Congress to cut to the bone all army appropriations. And there remains a reasonable doubt in the minds of many persons as to whether the government ought really to be called upon to build houses of worship. The government will permit the churches to prosecute this work in this field. Is not that fact a challenge to the churches?

As an illustration of the urgency of the need for chapels, the condition of affairs at Fort Snelling, Minnesota, may be cited as a fair example. This garrison has a permanent population of about 1,500 soldiers and 75 officers and upwards of 500 women and children, families of officers and soldiers. A soldier's enlistment is for a period of three years. An officer's tour of duty at a given station is usually three years, but for the convenience of the government he may only remain one or two years. Some 1,500 college students from 30 institutions of higher learning and from seven or eight states attend the Reserve Officers' Training Corps Camps at Fort Snelling for a period of six weeks every summer. And some 1,200 to 1,400 young men from four or five states attend the Citizens' Military Training Camps every summer. And despite the importance of Fort Snelling as a military training center, it has no chapel. Religious services and Sunday School sessions are held wherever a convenient place can be found. But, even at the best it is quite unsuitable. Fort Snelling was made a military garrison in the year 1819. And yet thru all these years Fort Snelling has been without even a place where the Ark of the Cove-

nant might rest. And nobody seems to have been offended. Nobody has complained. And everybody seems tolerably content to just let things go on and on this way forever. On the other hand it has been one of the scandals of our civilization that churches have overlapped and duplicated their efforts in many places in order to out-do one another denominationally; and so keen has been the rivalry that multitudes of villages with less than two thousand souls have half a score or more of churches, all struggling to do just about the same thing.

Should Fort Snelling have a chapel? This garrison made its contribution to the nation's well-being in years long past. The garrison was founded in order to protect the scattered farmers and lonely trading posts, and the infant industries of a territory quite unknown as yet to the rest of our American nation.

What loneliness, what privations, what hardships were endured by the soldiers of Colonel Henry Leavenworth and Colonel Josiah Snelling and others will never be fully known. We are all together too prone to forget the sacrifices of the past in the mad rush of present endeavors. Suffice it to say that the history of Fort Snelling records suffering upon the part of the Nation's soldiery during those early years which for heroism and devotion to an ideal has a parallel only in the annals of the pilgrims of Plymouth in 1620. As many as 40 soldiers, one-third of the troops of the garrison died while striving to endure the rigors of that first winter back in 1819. This fact gives some faint idea of the privations which were endured, and the sacrifices which were made by members of the military establishment, in order that the early settlers might be safeguarded and the process of civilization carried forward. The death of such men was indeed honorable. As an early writer says:

"They passed away on a remote frontier, amid a wilderness and under circumstances of privation and general distress most difficult to describe, and were buried in obscure and lonely graves whose location has long since been unknown. But they were American soldiers, and died in the service of their country. The possession of this new country demanded sacrifices, and these gallant spirits were the first martyrs to the cause of development and the civilization of Minnesota and the great Northwest."

Am I overstating the case when I say that the civilian population of a given community owes to the soldiers of that community something of that same opportunity for decency, for morality, and for the cultivation of the spiritual instincts as they themselves enjoy? That opportunity has not yet been made possible for Fort Snelling, and for many other army posts. A crusade upon the part of the religious and patriotic forces of the nation in behalf of properly appointed places of divine worship at army stations would only be in line with the genius of our Christian civilization. Some body of Christians ought to take the place of moral leadership in this respect. Why should it not be the great, zealous, liberty-loving Lutheran and Scandinavian denomination which are so strong in the Middle West? Perhaps more than a third of the 1,500 soldiers of the Regular Army and of the 3,000 students who attend Summer Camps at Fort Snelling, come from Scandinavian homes. Why should not these bodies take the moral leadership in this matter? To do so would surely not be overlooking a missionary opportunity and a moral challenge which lies at their very

doors. Some one should undertake to stab the conscience of American Christian people, and awaken to responsive, definite action, those forces of righteousness which ought to be concerned in this enterprise.

The writer, for one, believes that the reproach of this situation, standing altogether too long, should now be removed as speedily as possible. For just so long as tens of thousands of young American citizens, boys for the most part under 21 years of age, are denied the privileges of that one institution which more than any other is intended to instil patriotism, inculcate reverence, which stands for the best things which contributes to character-building and the conservation of vigorous manhood; just so long the moral forces of the nation are not quite playing the game fair with the soldiers within their midst.

Perhaps if the patriotic, law-abiding, God-fearing citizenry of our country were as willing to give of their time, of their energy, of their influence, and of their money for the maintenance of our institutions, for the conservation of our nation's young manhood, for the safeguarding of our ideals, for the self-respect and the honor of our soldiers; if we were as willing to do this as the destructive forces of society are to degrade and

debauch our country's manhood represented within the ranks, and to bring the organizations of our national defense into disfavor and ill-repute, then, perhaps, there might be no need for this appeal.

In many cities thruout the land war memorials have been constructed in recent years at great cost, to perpetuate the memory and to honor the noble deeds of dear departed soldiers. Why would it not have been just as appropriate to have constructed useful monuments for the living in honor of the dead, in the form of chapels at our army stations? Such a program ought surely to make its silent appeal to all persons who love justice. It would be placing an emphasis where it properly belongs. There is scarcely a soldier in the army but would desire to see a chapel, adequate in size and suitable in architecture and appointment, at this station; and every soldier who serves his flag and country would be benefited thereby. George Washington the soldier knelt in the snow at Valley Forge and prayed for his country, and particularly for his soldiers. Reader, have you once stopped to pray for the soldiers who serve your country now? If so are you willing to do anything else for them? Lo, Now and here is good time and place to begin.

YOUNG PEOPLE'S LUTHER LEAGUE

First Sunday in Advent—November 29th

Topic: *Why the Son of Man Came*

Text: MATTHEW 20:28

JOHN PETERSON

Daily Bible Readings

Monday—John 12:20-33

Tuesday—John 18:33-37

Wednesday—Luke 5:29-32

Thursday—John 1:1-18

Friday—Luke 4:16-30

Saturday—1 Timothy 1:12-17

IN all His life, Christ shows us that He knew He had an errand on earth. Time and again He speaks of the fact that the Father sent Him. He knew and He felt that He had come for a very definite purpose. And there is an uplifting, an upholding, a directing power in knowing that.

2. Let us look at the answer as the verse of our text gives it.

(a) "Not to be ministered unto." That is still a strange thought with us. It seems humbling, not to have somebody minister to us. That we feel is all right for the poor and lowly; but if we are "something" it seems to us it is just the thing to be ministered unto. We judge he, she, must be some great one who is ministered unto. And then how much the idea is about that to serve Christ, that is the great thing in our Christian religion. Not so; He came *not* to be ministered unto. Our serving Him has its place, but it isn't first or greatest in our Christian religion. It may, and too often does, give us an altogether mistaken idea of Christ, that His great errand on earth was to get from us service, gifts. No, not to be ministered unto. That is not the true picture of Christ if we look upon Him as one that comes to demand, to require, to get things from us.

(b) "But to minister." That is why He came, to serve, for that's what it means to minister. We see that in all His life. He *was* busy and that's what He was busy with, serving others. And as the Christian looks into his own life and at his feelings about the Lord Jesus, He finds he owes the Lord much, everything. First of all, he finds that Christ has rendered him a service, the most needed of all and one in which no man could help him. Christ has helped free him from the disturbing and harming and hindering power of sin. And it is only because Christ continues to serve the Christian that he can keep on and grow and persevere unto the end. That's the greatest thing about Christ, He ministers, serves. And from Him we learn that it is greatest to serve others rather than be served by them. But only of Christ can we learn this and get this spirit, as we get His spirit.

In His Word, in Baptism, in the Lord's supper, we have the Lord's way of coming to serve us. And yet how common is the feeling that in going to Communion, we are doing something for Him, or at least, please Him in coming; while the truth is He instituted the sacrament in order that He might the better serve us when we felt we hadn't pleased Him and found we had done too much of that which was wrong and selfish and small and bad. Surely then we need somebody to serve us and He came to serve.

(c) "And to give His life a ransom for many." Did you ever hear a Christian say, or do you as a Christian ever feel, that you have given too much? When what we may give is set beside what Christ gave, it is never *too* much, not even much. It may be if you compare it with what your neighbor gave or some one else; but that is not our "measure," as followers of Christ.

There is a great love and a great work, service, in that gift of Christ's, His life a ransom for many. That was indeed some service. That really, in brief, is why

He came, to ransom us men, "from death, and from the power of the devil, not with silver or gold, but with His body and precious blood, and His innocent sufferings and death."

And there is nothing that has so moved men with gladness and generosity, to give of their services and money, yes, life. As we in Christ's gift to us and for us find our peace and joy and comfort, we find it is easy to give, a joy, a glad and willing service in thankful love to Him.

3. Why the Son of Man came!

(a) Like a physician, to make whole. We can see much of the marks of sickness among people, and hear much; but there is something worse we see and hear about,—the marks of sin. Selfishness, the love of money, anger, and an unforgiving spirit, unclean living, injustice, "getting-by," a troubled conscience, unhappy and discontented lives,—the world is full of it. In Christ there is health. He has "straightened out" many, given men a new lease on life indeed. Nowhere is this so evident as in the story of His work out in heathen lands.

(b) Like a mother, to comfort, Christ came. "Weep not," "fear not," were often on His lips, and He always did something to wipe away the tears and to remove fears. There's lots of fear in the world. There may be brave words where there is a trembling heart. There are two things that neither the strong or wise or wealthy among men can manage, and these are sin and death. And the *only* comfort against them is in Christ. That's the service He can render men and women in this world.

(c) He came like a father, to give us "all things." "The Everlasting Father," that's one of the names given to Jesus by the prophet Isaiah. In Him as the possession, the confidence of the heart, men find all things, yes, as we sing in the old hymn,

More than all in Thee I find.

(d) Like a deliverer, to set men free, the Lord Jesus came. Men feel, many of them, not only that they are "tied up," but that they are enslaved, by some overmastering desire, lust, or unworthy interest in life. Even the most respectable and moral man, like a Paul, may feel the "bondage" of the law and not know the glorious liberty of the children of God. Paul is truly a free man, we feel it as we hear him speak and see him before kings and in every situation, free from the fears and the anxieties that trouble most of us. But he wasn't born that way. Christ came to him and he was obedient. It is our disobedience, our lack of faith, that have shut us out of a longer experience than we have of knowing why Christ came.

(e) Like a friend, to make us glad, He came. "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." There is in us all a desire to be happy, and it is a proper and right desire. The trouble too often is in the way we try to satisfy this desire. In Him and in His ways, in the good things He gives us, the true satisfaction is found. There is a joy of the Lord, in the Lord, different from and more truly satisfying than any of the other good and right joys of life.

(f) Like a benefactor, He comes to serve us, do us good. He was always doing kind and good things to people. He is the great Benefactor of the world. But doesn't He want us to serve Him? Yes, but not before He has performed for us a service, the greatest

and best of all, to take away the guilt of sin in conscience and give us His peace and to give us power and victory over sin. No greater good can be done for us.

(g) The Lord Jesus came like a savior, yes, as the Savior, to give His life for our salvation. Not as a new law-giver, teaching men what to do and how to be good. That they learn, and as nowhere else, from Him; but for men *lost* in sin, "dead" in sin and trespasses, something else was needed. They needed to be saved. It was a question of life and death. He came to pay the price necessary to save us from eternal death, all death, and to give us life, and that abundantly. These are His own words. This He wants us to know and *experience*. And it can be, and is experienced now, in our day, in 1925, why Christ came, to serve and to give. We can shut Him out and not learn by experience why He came, that's what we can do. We know, many of us, what He can do for our hearts and lives; but He wants to do more. That's why He came, why He comes just now.

Junior Topics

Topic: *What the Children Meant For Jesus When He Came*

Text: MATTHEW 21:14-17

JOHN PETERSON

A Verse for Every Day

Monday—Matthew 9:37

Tuesday—Matthew 18:1, 2

Wednesday—Matthew 10:42

Thursday—Mark 10:14

Friday—1 Corinthians 14:20

Saturday—Acts 2:39

IT is truly a pitiable sight we see as set before us in the 15th verse of our text. We have the leaders of the church, "the chief priests and the scribes," "getting mad," as we say, when they saw the wonderful things the Lord did and the children singing to His praise. It didn't mean much to them, all of these unheard of wonders. So let us not deceive ourselves by thinking, as many do, that if Jesus came today, many, everybody would receive Him. Neither Jesus nor the children meant much to them.

2. But the children meant something to Jesus. We see that at other times in His life.

(a) There was a charm about them. It was and is too much overlooked. There must be when He would tell His own grown disciples, "Unless ye become as children, ye shall in no wise enter into the Kingdom of heaven." The children are often overlooked where they should not be. So it was when the mothers brought their children to Jesus, and when the lad with the lunch was present, and here to the chief priests and scribes. Life for many men and women would be much harder if it were not for the little children in the homes. They mean more than the grown folks realize and, of course, than what the children themselves think. Jesus was human. We forget that and think He didn't notice or need those little things that mean so much to us. We remember reading years ago that one of our presidents, Hayes, we think it was, who said, "It is a characteristic of a great man that he loves books and little children." They cheered our Lord, we may well believe, as He saw and heard the children on that day long ago.

(b) They reminded Him of a Word of God in Psalm 8, "Out of the month of babes and sucklings thou hast perfected praise." That always meant much to our Lord, the Word of God. He knew it and used it, in preaching, in teaching men and setting them right, in His own dark hours. Here thru the children He got a new hold on an old Word. Where His enemies saw nothing. He saw the wonderful ways of God thru "babes and sucklings" to carry on His work. We are told that once in the dark and troublous days of the Reformation, Melancthon left the room where with Luther and others they were conferring. In going thru the hall of the building, he passed a room with the door open where some mothers were busily occupied with their children. One little child was praying, and it so cheered Melancthon that he hurried back to those he had left to tell them all of the encouragement and comfort in Him who "thru the mouth of babes and sucklings has established strength."

(c) It meant a reminder of the faithfulness of God to our blessed Lord and Redeemer. "I am not alone," Jesus said at one time. "The Father is with me." He felt as we do the need of the Father. That is why He so often wanted to be alone in prayer with God. It happens so many a time in little things that the Lord comes to us, to cheer, help, strengthen, gladden us. Let us learn of Jesus to see in little things the faithfulness of the Father. The unfaithfulness of the people to God and His Word, and especially, that of the leaders of the people, these chief priests and scribes, grieved the heart of Jesus. But He found something in the children to offset this. In that way they meant something to Him.

(d) The little children, and bigger ones, gladdened the heart of Jesus as He came on this day long ago. He enjoyed seeing them and hearing them. So it may well be fitting for our Junior leaguers to ask themselves, "Do we mean anything to the Lord Jesus?"

1. It was at His Baptism that the Father said to Jesus, "In Thee I am well pleased." We are baptized. Let us not forget that the Lord Jesus is very much pleased with us who are baptized and believe in Him, trust Him, and at home, honor father and mother. It means much to Him that we care for Him in these ways.

2. Our prayers and songs of praise mean much to Him as He hears and sees us. Just as much now as that day in the temple long ago. That is one great good thing we can do in our meetings in church and when at home we read and pray, that we please Him.

3. Then our gifts, our services, our helpfulness to others, our kindnesses, mean much to Him. He tells us plainly that if we do such things to the poorest out of love to Him, and in thankfulness to Him, He regards it as if it were done to Himself. So much a small service may mean, even a cup of cold water, He says.

Helps for Topics

HE did come. That's the great historical event of the ages. That is why we today write A.D. 1925, the Year of Our Lord, 1925, since He came to earth. That's the great story of the New Testament, as of the Old Testament the great message is that He is coming.

2. The four Gospels are four accounts, by different men, telling that Christ came and why He came.

(a) Matthew shows He came that the Scriptures might be "fulfilled." He uses that expression over forty times. He wrote to Jews, whose Bible was the Old Testament and whose hope was in the coming Messiah.

(b) Mark, it seems, wrote for the Roman Gentiles. He does not, like Matthew, refer to the Old Testament, as they were not acquainted with it; but he shows what a mighty King and how helpful He was. The Gospel of Mark is full of action, moves quickly. It surely shows the Son of Man came to do things for us.

(c) It was for the educated Greeks Luke wrote his Gospel, to set forth in order the story of Christ's coming and as no one else, he shows Christ came as the Savior of all men. The parable of the Good Samaritan is only in Luke and that of the Prodigal Son.

(d) The Gospel of John is different. The other three are much alike, as you will feel and see, as you read them. John wrote his Gospel for Christians, it has been said. And you feel it is more intimate; as it were, it brings you nearer Christ. You learn to know by experience why He came.

3. The books of the New Testament, all of them, we may say, were written to set forth the great good news that Christ came and why. There is another one besides the four Gospels which was written with the express purpose of showing why Christ came, we can say. That is Hebrews.

It shows us the Christ came to do for us what none of the great ones of the Old Testament could do, not Joshua, or Moses, or Aaron. "Better" is a favorite word in Hebrews, and Christ's coming was better, better than any that had come with good things and blessings before.

4. If we look into the home of Zacchaeus while Christ is there we shall learn to know why He came. He tells us Himself, "The Son of Man came to seek and to save that which was lost." And from the actions and words of Zacchaeus we can learn Jesus came to make us happy and good.

As we look to the dying robber on the cross, the one who prayed, "Jesus, remember me," we can learn that the Son of Man came to give hope to even the worst men who turn to Him. He is a great Savior.

That Christ came for the children we can tell as we see how he noticed them and wanted them to come unto Him. So it was when the mothers brought the children, on Palm Sunday when they came to meet Him. And there is a great difference in the way we treat little children from the way out in lands where Christ has not come. Christ came for the children.

Look to the blind Bartimaeus, to the man born blind, to the woman with a bloody issue, to the ten lepers, to the father with an epileptic son, and see why He came. To be and do something for us in our sickness. He can heal and He can cheer and comfort and help us look to that land where no inhabitant shall say, "I am sick."

Look to the apostles, to Paul, to Zacchaeus, whom we have already mentioned, and see how they lived their best, their most useful, their happiest life after Christ had come to them. That is what He came for, for you and me. "I am come that ye might have life and have it abundantly." Let Him in! Obey Him in the little things you realize He wants you to do. Then He will show you why He came for you.

Relation of the Lutheran Students' Union to Kindred Organizations

TO the Young People's Luther League:

At the Forest City Convention of the Lutheran Students' Union, 1920, resolutions of far-reaching importance were adopted. These govern the relation of the Lutheran Students' Union to the Young People's Luther League. The Luther League assumes official responsibility for promoting the interests of the Students' Union. The Students' Union keeps its identity as an organization; as a subsidiary body it retains its own officers with the exception of field secretary. It is accorded representation on the international board of directors of the Luther League equal with that of the districts, as the Eastern, the Northern and the Southern Minnesota, the Rocky Mountain, etc., there being ten such districts. By similar and later merging the Choral Union was given representation on the international board.

These mergings will not result in unwieldy centralization, but will tend to greater efficiency because of less duplication of effort; they are the visible proofs of a growing feeling of unity among the young people of our Church.

Following are the resolutions:

Whereas, both the Young People's Luther League and the Lutheran Students' Union are jointly interested in promoting true church spirit among the younger membership of our Church and have the definite aim of fostering religious life among our young people; and

Whereas, both feel that this may best be gained by a co-ordination of effort, so that the responsibility for the work may rest upon one distinct body;

"Therefore, be it resolved:

1. That the Young People's Luther League be hereby made officially responsible for promoting the interests of the young people's cause in all its various ramifications;

2. That the Students' Union be made a subsidiary organization within the Young People's Luther League;

5. That the Students' Union be given representation on the Board of Directors of the Young People's Luther League after the same manner as the various Districts of the League;

5. That the Students' Union be entrusted with the special task of fostering interest in the work of our Church among the students at educational institutions, and be encouraged to cultivate a healthy spirit of Christian fellowship among the students of these institutions;

6. And that, finally, the executive secretary of the Young People's League have his duties enlarged, so as to include those of promoting the cause of the Students' Union as well, thus taking over the duties hitherto held by the field secretary of the Students' Union."

THE COLLEGE PRESS ASSOCIATION

In 1923, at Albert Lea, the first meeting of the College Press Association was held in conjunction with the annual convention of the Lutheran Students' Union. The Press Association embraces the publications of our schools. Delegates to the meeting of the Press Association proposed that the executive secretary of the Young People's Luther League provide for an annual conference, to be held together with the convention of

the Students' Union. The proposal was unanimously approved. As this involved an amendment to Article VI of the Union's constitution, which reads that each school shall be entitled to be represented by three delegates, adoption was deferred. The proposed amendment was discussed at the next convention and adopted a year later, in 1925, after it had been referred to a committee. Henceforth the College Press Association will meet with the Lutheran Students' Union in annual convention.

In the meetings of the Press Association a tone of Christian idealism has been dominant. For, at the Madison Convention, Madison, Minnesota, 1925, a round table discussion, enlisting student periodicals and student organizations in the cause of Christian ideals, grew out of the speeches delivered in the course of the afternoon's program. The addresses centered on the general theme: "The School Paper as a Medium for Creating and Maintaining Christian Ideals."

The Lutheran Students' Union is happy to accord the College Press Association a place at its conventions. The two organizations have everything in common. They have like aims. By working together they have the advantage of greater power. "In union there is strength," said the immortal Lincoln.

LUTHERAN STUDENTS' ASSOCIATION OF AMERICA

The name, Lutheran Students' Union, should not be confused with that of the Lutheran Students' Association of America. Nor should the mistake be made of trying to set the organizations at variance. They are not rivals.

The purpose of the Lutheran Students' Association is "to afford a means whereby Lutheran students in America may consider and act upon their common problems in the service of Jesus Christ in conformity with the common faith of the Lutheran Church of America" (Article II of the Constitution). "To foster religious life and activity among the students of the Lutheran Church of America," is one of the aims of the Lutheran Students' Union (Section I, Article II of the Constitution). In their expressed purposes the two organizations differ little.

There are differences, however. The Association is inter-synodical; the Union is synodical. One, the Lutheran Students' Association, numbers the Lutheran students in the institutions of higher learning in America (Article III, Constitution of the Lutheran Students' Association), that is, in our universities and colleges. In the Middle West the Association has achieved its best results at the universities. The other, the Lutheran Students' Union, numbers the students in our schools. It is possible, therefore, for a school to be a member of both the Lutheran Students' Union and the Lutheran Students' Association.

At our universities where Lutheran student groups are small and many, a Lutheran inter-synodical association is invaluable. It seeks to keep the student loyal to God and Church during the years of swift intellectual development. The Lutheran Students' Union has a like task to accomplish in our own schools. And, since it embraces schools of the same creed and race practically, its union is close and its aim is definite.

—J. CLIFFORD LYSEN,
President, Lutheran Students' Union.

It is nearly an axiom that people will not be better than the books they read.

—DR. POTTER.

Minot Circuit L. L. Meeting

IT would be a real loss to the work of the National Luther League if no report of the very enthusiastic and successful convention of the Minot Circuit were not presented even at this late date. This convention marks the awakening of the Luther League spirit in a circuit where this work had only recently been organized and where but the beginnings of united activity had been made. The meetings were held in a beautiful natural park in the city of Velva, North Dakota, on the 18th and 19th of July. Here, with the Winding Mouse forming an island park, were pleasant places for camping and picnicking among the oak trees. One of the earliest log houses to be built in the community occupied a prominent place in the park and showed how simple and yet how substantial were the buildings erected by the pioneers. The spacious auditorium under the spreading oaks proved an ideal place for the meetings, and, tho accommodating 1,500 or more, was all too small for the throngs of Sunday morning and afternoon.

Among the outstanding features of the convention may be mentioned the truly inspiring address of Pastor Gullixson on the timely subject, "Pioneering with God"; the Sunday morning service with full liturgy by Pastor Reishus and sermon by Pastor Hendrickson; the organ music by Dr. Aaker, a past master on this instrument; the singing by the vested choir of the First Lutheran Church of Minot; and the thoughtful addresses by the circuit pastors, Silseth, Hanson, and Wanberg, on the convention theme, "Making our Lives Count."

Mention must also be made of the interesting and instructive Model Program presented by the Luther League of Velva. This showed that each of the leagues is striving to render the maximum of service and helpfulness to its members. Pastor Thoreson also gave a very frank and helpful presentation of "Problems and Possibilities of Luther League Work." This should be productive of much good. All the old officers of the circuit league were re-elected for the coming year. A movement was inaugurated to establish a lecture bureau within the circuit by enlisting the talent to be found within the various leagues and making this available for the other leagues. It was also planned to begin choral union work for another year if this was found advisable.

At this first convention every league within the circuit was represented, a fact which speaks well for the interest of the young people in this work of the Church. With the success and enthusiasm of this convention we may look forward to real progress in Luther League work within the Minot Circuit. However, it will be difficult to find another location so nearly ideal for a convention, and surely the hospitality of the Velva church people, both young and old, will be hard to equal anywhere. —COR.

If good intentions were ability of achievement we would all be on the top of the ladder, but ability is measured only by the things we accomplish.

No matter where you spend your vacation—God will be there. —Church Management.

Colfax Federation Meeting

The semi-annual meeting of the W. M. F. of the Eau Claire Circuit was held at Colfax, Wis., September 22nd, at the Colfax Lutheran Church, of which Rev. Chr. S. Thompson is pastor.

The morning session opened with the singing of hymn No. 26, Scripture reading, and an address of welcome by Rev. Chr. S. Thompson.

The following committees were appointed: Nom. com., Mrs. A. J. Johnson, Menomonie, Wis.; Mrs. Tronsdal, Eau Claire; Mrs. Bennet Berg, Colfax. Credentials com., Mrs. C. Larson and Mrs. Henry Thorpe, of Stanley, Wis. Resolutions com., Mrs. Kleppe, Chippewa Falls, and Mrs. Wallace, of Eau Claire.

During the morning session we had the pleasure of listening to a piano solo by Mrs. Chr. Shern and a duet by the Misses Berdie Bronken and Helga Teppen; Rev. J. N. Midtlien, of Stanley, gave a short talk about Norway, and Rev. Chr. S. Thompson and Pastor Kleppe of Chippewa Falls spoke about the budget, the latter in the Norwegian language.

All the delegates and visitors were then invited to the church parlors, where the ladies' aid served a very splendid dinner. During the noon hour a large number of baskets, made by the children at the Indian School at Wittenberg, were sold.

The afternoon session opened with singing of hymn No. 119, Scripture reading, and prayer by Rev. J. N. Midtlien, followed by a violin solo by Harold Berseth. Mrs. G. A. Sundby, our district president, gave a very fine address on, "Christian Nurture." She emphasized the importance of religious training and church going for children.

Rev. Chr. S. Thompson then sang the song "Sheep and Lambs," by Homer.

Rev. A. Burgess gave a very interesting talk on Conditions in China. He told of some of his experiences while there and urged us to send help and workers to China now while their doors are open.

A committee of four was appointed to see what could be done to raise money toward supporting a missionary in foreign fields. The collection that afternoon amounted to \$57.95.

The following officers were elected:

Pres., Mrs. Chr. S. Thompson; vice pres., Mrs. N. C. A. Garness; sec'y., Mrs. Edwin B. Roe; treas., Mrs. Novatny; self-denial sec'y., Mrs. Theo. Kleppe; thank offering sec'y., Mrs. J. M. Wick; literature sec'y., Mrs. W. J. Michaels; mission box sec'y., Mrs. Theo. Hoidahl.

By a rising vote the society thanked Mrs. Haavik for her splendid work in the circuit as secretary, and wished both Rev. Mr. and Mrs. Haavik success and happiness in their new field of work at Thor, Iowa.

Pastor Haavik responded with a few words of thanks.

Altho our circuit was newly organized each meeting has shown a steady increase in attendance, and we hope that it may continue to do so. Our delegates numbered 33 and visitors 108. At the afternoon session the church was entirely filled.

The spring meeting will be held at Stanley.

The meeting closed with the singing of a hymn and benediction.

—MRS. EDWIN B. ROE, sec'y.

Junior Luther League Topics, 1926

EPIPHANY SEASON

January

- 3—Sunday after New Year—"Brave Adventurers"—Bartholomew Ziegenbalg, early missionary to India
- 10—1st Sunday after Epiphany—Abraham, the First Torch Bearer (Gen. 12:1, 2)
- 17—2nd Sunday after Epiphany—"Of the Church, by the Church, for the Church" (Luke 2:46; 4:16)
- 24—3rd Sunday after Epiphany—What shall we do on Sunday? (Matt. 12:9-13)
- 31—Septuagesima Sunday—Talking With God (Luke 11:1-4)

February

- 7—Sexagesima Sunday—"Brave Adventurers"—Allen Gardiner, who went to Patagonia
- 14—Quinquagesima Sunday—Joseph, who carried the torch to Egypt (Gen. 45:1-7)
- 21—1st Sunday in Lent—Heroes of the Cross in the Old Testament (Heb. 11:32-38)
- 28—2nd Sunday in Lent—Practicing Self-Denial (Matt. 16:24)

March

- 7—3rd Sunday in Lent—"Brave Adventurers"—Raymond Lull, the suffering pioneer missionary
- 14—4th Sunday in Lent—Moses, who held the torch high for his afflicted people (Exod. 3:1-10)
- 21—5th Sunday in Lent—Our Luther League Emblem, the Cross in it (Psalm 20:5)
- 28—Palm Sunday—Choosing: Christ or Barabbas (Matt. 27:20-23)

EASTER SEASON

April

- 4—Easter Sunday—What does Easter mean? (Mark 16:1-8)
- 11—1st Sunday after Easter—Gideon, whose torch led his people to victory (Judges 7:2, 3, 19, 20)
- 18—2nd Sunday after Easter—My favorite motto (Phil. 4:13)
- 25—3rd Sunday after Easter—God's plan for my life (John 15:14-16; Eph. 2:10)

May

- 2—4th Sunday after Easter—"Brave Adventurers"—Hans Egede, Greenland missionary
- 9—5th Sunday after Easter—Mother! (1 Sam. 1:24-28)
- 16—6th Sunday after Easter—David, whose torch helped his people to become a nation (1 Sam. 16:1; 10-13)
- 23—Pentecost—The Holy Spirit—The Whole Christian Church on Earth—Luther's Explanation of the Third Article.

TRINITY SEASON

June

- 30—Trinity Sunday—Showing the right spirit in our home (Eph. 6:1-3)
- 6—1st Sunday after Trinity—"Brave Adventurers"—Brainerd, Missionary to the Indians
- 13—2nd Sunday after Trinity—The meaning of our flag (Prov. 14:34)
- 20—3rd Sunday after Trinity—Elijah, whose torch reminded people of God (1 Kings 18:30-38)
- 27—4th Sunday after Trinity—Who are our best friends? (Prov. 17:17)

July

- 4—5th Sunday after Trinity—"Better Americans"—George Washington
- 11—6th Sunday after Trinity—How Juniors can show their love for their country (Rom. 12:17, 18)
- 18—7th Sunday after Trinity—What we learn from the out-of-doors (Psalm 19:1-6) (Joint meeting with Senior League)
- 25—8th Sunday after Trinity—Ruth, who carried the torch of love (Ruth 1:15-18)

August

- 1—9th Sunday after Trinity—"Better Americans"—Abraham Lincoln
- 8—10th Sunday after Trinity—John the Baptist, whose torch showed the way for the Great Torch-bearer (Matt. 8:1-6)
- 15—11th Sunday after Trinity—Shirking or doing our best (Matt. 25:14-30)
- 22—12th Sunday after Trinity—Hymns every Junior should know (Ps. 100:1-5)
- 29—13th Sunday after Trinity—How may we help one another? (Jas. 1:22)

September

- 5—14th Sunday after Trinity—"Better Americans"—President Garfield
- 12—15th Sunday after Trinity—Jesus, the Light of the World (John 8:12)
- 19—16th Sunday after Trinity—"Some day we'll be Seniors" (Luke 2:52)
- 26—17th Sunday after Trinity—What plans have we for our society (rally meeting) (1 Cor. 15:58)

October

- 3—18th Sunday after Trinity—"Better Americans"—Robert E. Lee
- 10—19th Sunday after Trinity—Four men who carried the torch (Matt. 4:18-22)
- 17—20th Sunday after Trinity—Story books I like best (Prov. 2:10, 8:10, 11)
- 24—21st Sunday after Trinity—Guarding our tongues (Ps. 141:3; Jac. 3:2-5)
- 31—Reformation Sunday—The Friar of Wittenberg (Heb. 10:38)

November

- 7—23rd Sunday after Trinity—"Better Americans"—Samuel Morse
- 14—24th Sunday after Trinity—Philip, who carried the torch to a man in a chariot (Acts 8:26-31)
- 21—25th Sunday after Trinity—Things to be thankful for (Acts 17:25)

ADVENT SEASON

December

- 28—1st Sunday in Advent—The Church New Year (Matt. 21:9)
- 5—2nd Sunday in Advent—"To Judge the quick and the dead." Second Article in the Catechism
- 12—3rd Sunday in Advent—Paul, who carried the Gospel to other lands (Acts 16:9, 10)
- 19—4th Sunday in Advent—Suppose there were no Christmas (Luke 2:10, 11)
- 26—Sunday after Christmas—What did you get for Christmas? (Luke 2:15-20)

The Home

By MRS. A. H. AMUNDSON, Fertile, Minn.

THE home is the foundation upon which all society is built, and society is judged by the kind of homes that it has. Golladay says: "The word home is one of those which strikes deepest into the heart of the average man or woman. Aside from divine overruling grace there is no influence on earth which does so much to make or mar humanity as the home. A house is not necessarily a home. A palace with costly tapestries, statuary, and every product of art, may still be no real home. To have a home there must be the contact of loving hearts, there must be fellowship of those of kindred spirit, there must be that which draws out and strengthens the best of which human nature is capable. If we could only get people to think more of being home-makers! It is a great thing to be a land owner, and produce livestock and grain with which to feed the hungry people. It is a great thing to be a businessman, producing for men, or conveying to them, the necessities of life. It is a great thing to be an honest toiler of any kind, and to know that thereby one is contributing to the good of humanity. But the greatest work of all is that which has as its conscious object true home making. Here as nowhere else, minds are trained, characters developed, and destinies of men and nations fixed." Golladay adds: "Because of these undeniable facts, I affirm that Christian Family Life is the only hope of the world." Another author says: "It takes a woman's hand and heart to make a home." Some women seem specially gifted to make homes, but no woman that has a home should rest satisfied till she knows that she has made as good a home as she is capable of making. Many women do not get much

training in housekeeping before they are married so it becomes difficult for many, but every woman should aim to be just as efficient as she can, for good housekeeping is essential to good home making, but it is not the most important. The woman's heart is more important than her hand. Many of us may well be discouraged with both the hand and the heart when we think of how far from the ideal our homes are. But if every woman will study earnestly the art of home making, and with prayer to God for help and guidance, press hopefully onward, she will fulfill her mission in life in spite of all weakness. To take care of the home and the family should be considered by every woman her most important work. It pays for every woman to guard against the enemies of her home. She must keep out as far as possible all quarreling and strife, all jealousy and selfishness. She must not show any carelessness in her housekeeping or spend too much time away from her home on social activities. God meant us to be happy in our homes. Even heaven itself is pictured to us a home because it is the only thing on earth that comes nearest to the eternal joy in heaven.

A good Christian marriage is the beginning of a good home. We have far too few good Christian marriages now to make good homes. Small, petty things tear homes asunder. That human love is nothing to depend upon is certainly proved in our day. We have to wonder at how small a thing it takes to upset it, but where the hearts of the husband and wife have been kindled with love from God, there we again must wonder that there is no storm so fierce that the home can be torn asunder or the love die. It endures until death—until it has accomplished that which God intended marriage to accomplish. Girls should be more careful in their selection of a mate. It is not safe to marry anyone but a Christian. Fathers and mothers should help their children in starting their new homes aright. Let the world in our day see the difference between a Christian marriage and one that is not.

The most difficult and most important work in any home is to bring up the children aright. It is so difficult and of so much importance that even Christian fathers and mothers may well tremble at the task that lies before them. Success or failure in this matter means so much that we can not afford but give it great consideration from the beginning. And here no one can take the mother's place. It is from the mother's lips that the child learns its first lessons about God. It is she who teaches it to lisp its first prayer. The ideas that the child gets from the first are of the greatest importance. The mother that can sing can early begin to sing Jesus into the heart of the little one. Bible stories and pictures should aid the mother in giving the child a good foundation for its religious instruction. It is not an easy task to give the child the first lessons about God—I mean for a mother to tell a little one for the first time, but experience will teach a mother what to say and before long it will be only a pleasure for both mother and child.

Little ones should early be taught to pray. How implicitly the little ones believe that Jesus takes care of them and that the angels stand guard around their little beds. It is a lamentable fact in our day that so many mothers do not teach their children to pray at all. In a small Sunday School where I taught we were during the catechisation of the whole school having the Lord's Prayer. I asked one child after the other where they first learned the Lord's Prayer. One said that in school they had a school teacher that made them say it in

unison for morning exercise and that was where his first knowledge of the Lord's Prayer was gained. Only two of about twenty had learned it at home from their mothers. A child in Sunday School can often reveal in a few minutes what place religion holds in the home. For the children's sake even more than for our own sake we must have family prayer or devotion. It is perhaps easiest to have the devotion right after breakfast. Set the time for breakfast so that devotion can be held before each one goes to his work. There are so many good books for family prayer that even the little children can understand and appreciate. Let there be some little song at devotion that the little ones can be along with too. Make this a time that will linger in the children's memory. Let us both talk and sing Jesus into the hearts of the little one as soon as anything can enter there. For a mother that has thus started her children's religious training it is needless to say that she will follow the children thru the Sunday School work and the other religious training of the church whether she be directly connected with the instruction of the church or not. We must not leave God out of the conversation in our homes. So many think that it is only the minister in the pulpit, the Sunday School teacher in Sunday School, etc., that has a right to have these sacred things on their lips. Let us in all reverence talk about these things to one another in the home. We should hold up to children how glorious it is to be in the service of the Lord and thus inspire them with interest in all church work. A mother can do a great deal in making her children church workers, and this again will tend to keep them away from sinful amusements. The more talent that the church gets, the more it will prosper and grow. The pulpit, the choir, the Sunday School, the young people's society, the ladies' aid, the missionary activities—all need people with talent. We mothers should do all we can towards supplying the needed workers, both by working ourselves and making our children workers in the vineyard of the Lord. There are so many young people that are not interested in church at all. When they leave home, they often do not affiliate themselves with any church. Often they enter into marriage with some one from another denomination or no denomination, and in this way our Church suffers great losses. We that are mothers must be on our watch. Let not the Master find us sleeping on the post. We must in every way endeavor to get Jesus into our children's hearts before they leave us, and let us ever follow them with our prayers and our counsel. We should work so that we can have hope of meeting our Savior some day and say: "Here am I and those that Thou hast given me." No sacrifice is too great for this. Let it be the burning question in every mother's heart: "What can I do for the salvation of my child?" This work should start when a woman knows that she is to be a mother and not end before the mother closes her eyes in death. Then only her work is ended.

Just one thing more. Let us early start to teach our children to give to the kingdom of God. Unwillingness to give comes as often from women as men. Let the spirit of giving enter into the home. That spirit is not going to harm any member of the family. The greed for gold has killed the best in many a person's heart. We do not want the spirit in our homes. We should remember that "Man wants but little here below, nor wants that very long." So let us all learn and also teach our children to treasure that which has eternal value.

CHURCH NEWS

Celina Lutheran Church, Celina, Minn., J. I. Fadum, pastor, was dedicated Sunday, October 11, by President I. T. Aastad, Revs. W. Hexom, H. Farseth, and J. I. Fadum assisting. Most of the congregations in this territory have been organized by Pastor Fadum, who has labored here for 20 years; during that time 7 churches have been built and dedicated.

Mrs. Ole B. Fortney and sons, together with Mrs. I. K. Loverud, of Viroqua Lutheran Church, have given \$10.00 to charity in our Church in place of flowers in memory of Carl Fortney, who died lately. Such gifts are worthy of encouragement. —Cor.

Our congregation in Winchester, Wis., Rev. Hjalmar Madland, pastor, celebrated its 75th anniversary Oct. 25. An offering, received for the activities of our Church, brought \$1,860; this is more than that congregation has been asked to contribute.

Rev. H. A. Hartmann recently died at Faaberg, Norway, at the age of 76 years. Pastor Hartmann graduated from Oslo University in the year 1875. In 1877 he came to America and was pastor at Benson, Minnesota, from 1877 to 1880, and at Lansing (Paint Creek), Iowa, 1880-1895. In 1895 he returned to Norway, where he served as pastor for many years. In 1910 he moved to Faaberg, and some years ago retired. Among the ten surviving children are Rev. M. K. Hartmann, of Bethany Church, Minneapolis; Hagbart Hartmann, lieutenant in the American Navy, at present in Honolulu; Dan Hartmann, telegrapher on "Bergensfjord." The other children live in Norway.

In one of the dining halls of the new Concordia Seminary, St. Louis, one of the stone carvings is a shield bearing a reproduction of Restaurationen, done by Mr. Maene, the Philadelphia sculptor. The stone is three feet high and occupies a prominent place on one of the chimneys. Concordia Seminary, we are informed, in placing this stone desires to recognize the blessings which have come to American Lutheranism thru Norwegian Lutherans. The drawing from which the carving was done, was based upon the old print of which a half-tone was published in *Lutheran Church Herald*.

Bethlehem Lutheran Church, Minneapolis, Minnesota, has decided to sell the

old church and will build a new church south of Lake street, possibly within a year. This was decided at a well-attended meeting held on the second of November, when a motion to sell the old church to St. Paul's Church, now served by Rev. C. K. Solberg, was carried by a large majority,—only a few voting in the negative. For two and a half years the Bethlehem church has been consolidated with the former Gulgatha (Bethlehem West), and the congregations disposing of their former property will unite their efforts in the construction of a church building in a more central location and better adapted to the modern needs of a city congregation. This is a wise move on the part of Bethlehem, and it means another up-to-date church edifice of our Church in Minneapolis. Rev. O. S. Reigstad is the pastor of Bethlehem. He has lately received a call to serve another large church, but the congregation unanimously decided that he be asked to remain with Bethlehem to help complete the work of consolidation and to build the new church.

Joice, Ia., Oct. 27, 1925.

Dear Pastor Shurson:

It is with deep sorrow in my heart that I see in the last number of *Lutheran Church Herald* that you had to borrow for the 1925 budget the big sum of \$476,455.18.

In my charge we have sent in 100 per cent of our deficit quota. We have also sent in for the 1925 budget 100 per cent in all three congregations. We have in one of the congregations 100 per cent in the bank for the 1926 budget and 50 per cent for the 1926 budget in another congregation. We have passed a resolution in my charge that if for some reason we should not be able to send in our quota in time, then we are to pay the interest on such amount in addition to our quota.

If each charge in our Church would look after this and pay the full share we would have no useless interest to pay and no deficit in our Church.

Yours truly,

—L. E. KLEPPE.

P.S. This is not written in the spirit of bragging, but I felt I would let you know that it is not our fault that you had to borrow so much money.

—L. E. K.

A new congregation was recently organized at Limon, Colorado. About thirty people who have been confirmed

in the Lutheran faith signified their intention of joining in this movement. Rev. A. J. Bergsaker, of Sioux Falls, S. D., the home mission secretary, was present, and after preaching a stirring

DRS. SCHELDROP, TENNYSON and PETERSEN'S Medical and Surgical Clinic

INSURANCE EXCHANGE BUILDING
(Former Auditorium Building)
1111 Nicollet Ave. Phone Geneva 7367
Dr. N. H. Scheldrop
Dr. Theodore Tennyson
Dr. Thorvald Petersen
Dr. F. H. Hacking
Dr. Loo Baker
Dr. R. P. O'Brien
Dr. Harold Leland
Dr. H. H. Frudenfeld
Dr. Benjamin Shalett
Dr. W. K. Foster
Dr. L. F. Meacham
Dr. S. G. Mara
Berthel L. Belleson,
Business Manager.

DR. E. O. GIERE

Hospital Hours 8 to 12 a. m.
Office Hours 2 to 5 p. m.
319 Hamm Bldg.
St. Paul, Minn.

Dr. Wm. A. Bessesen

Physician and Surgeon
630 La Salle Bldg., Minneapolis
Office Phone: Geneva 1028
Res. Phone: Kenwood 7573

Dr. C. A. Ingerson

Physician and Surgeon
Astoria Bldg. St. Paul, Minn.

C. Alford Fjeldstad, M.D.

EYE, EAR, NOSE and THROAT
602 Nicollet Avenue
Minneapolis Minnesota

TRAINING OF SPEECH-DEFECTIVE CHILDREN

By a teacher with fifteen years experience in teaching Articulation
Home life and school work in association with normal children
Highest of references
MRS. W. ROBY ALLEN
Faribault, Minnesota

Telephone Geneva 7217

DR. CHARLES P. NELSON

Optomertist and Optician
719 Nicollet Ave., Minneapolis, Minn.
Office Hours: 9 to 5:30

Carl M. Øberg, M. D.

Specialist
Eye, Ear, Nose and Throat
Glasses fitted
Suite 334 Syndicate Bldg.
519 Nicollet Avenue, Minneapolis, Minn.

Gospel sermon, helped the pastor and people to perfect the organization.

A constitution was drawn up, and officers elected to serve until the annual business meeting in January. Rev. T. H. Rossing, of Limon, who has been holding services here since May, was formally called as pastor of the new congregation. The name chosen was Zion English Evangelical Lutheran Church of Limon. Regular services will be held at Odd Fellows' Hall. May the Lord add His blessings to the newly-started work and prosper the growth of the congregation.

The Women's Missionary Federation of the Rice Lake Circuit held its first regular meeting in Bethany Lutheran church, Rice Lake, Wis., Rev. B. M. Branford's charge, Oct. 15, 1925. Mrs. Peter Peterson, the president of the Rice Lake Circuit, was unable to be present on account of sickness. Mrs. G. A. Sundby, president of the Eastern District W.M.F., presided. The meeting opened with devotion led by Rev. E. B. Swenson, of Barron. Pastor Branford extended a most cordial welcome to the convention and spoke briefly on the purpose and aim of the W.M.F. work. The president's resignation was read. Mrs.

Pederson felt obliged to take this step on account of ill health. The pastors of the circuit were made advisory members. The following program was then given: Piano and organ duet, Mrs. E. Shervey and Mr. O. Overby; an address, "Christian Nurture," Mrs. Sundby; vocal solo, "Dear to the Heart of the Shepherd," C. Rind; church finances, Mrs. J. O. Estrem. A bountiful dinner was served in the basement of the church by the local ladies' aid. It was decided that we have two general meetings of the circuit W.M.F. a year. The president's resignation was accepted, and Mrs. Oscar Malum, of Ny Scandinavia congregation, Maple Grove, was elected to fill the vacancy. The afternoon program was as follows: Charities, Rev. C. S. Thompson, of Colfax; vocal solo, "This Is My Task," Mrs. C. Rind; violin solo, Miss Clara Josephson; Address, The Madagascar Mission, Missionary G. Torvik; vocal solo, Rev. C. S. Thompson. The offering amounted to \$40.25. All agreed that it had been a splendid, inspirational meeting, and that Rev. Mr. and Mrs. Branford and the ladies' aid are to be heartily thanked for their hospitality.

—Mrs. F. E. Hill, sec'y.

Pastor Grimeland, recently installed in the Bloomfield charge at Ostrander, Minnesota, received from his parishioners on Sunday, Oct. 25th, \$712.15. Pastor Berg, of Ostrander, took charge of the Bloomfield services after the worship was concluded and in a few well chosen words on behalf of the Satterdahl, Bennington, and Bloomfield congregations presented the pastor with a well-filled purse. The following day a number of the neighboring pastors—Berg, Brenna, Lin, Jahren, Rev. Jahren's mother, Mrs. H. J. Berg and Mrs. Brenna had a house-warming party at the Bloomfield Parsonage. Pastor Grimeland applied the \$700 and odd dollars on a splendid enclosed Buick. May the gift of welcome by the congregations which made possible the purchase of a new car, and the house-warming party be an inspiration to the pastor in his work. The congregations are to be congratulated upon the substantial gift and the encouragement which they brought their pastor.

May the sheep of the flock heed the shepherd's voice as he points to "Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

—O. C. Brenna.

ABERDEEN CIRCUIT W.M.F.

At the invitation of the Aberdeen Missionary Society, delegates from the various ladies' aids and missionary societies of the Aberdeen Circuit met in the Bethlehem Luth. Church of Aberdeen, Oct. 23, 1925, for the purpose of organizing a W.M.F. within the circuit.

The meeting was called to order at 10:30 by the president of the Aberdeen Missionary Society, Mrs. P. E. Bursness. Pastor Moe, of Aberdeen, opened the meeting with Scripture reading and prayer. Informal talks were then given by Rev. T. E. Moen, of Frederick, Rev. A. E. Moe, of Aberdeen, and Mrs. A. E. Johnson, of Watertown, the president of the So. Dak. District W.M.F.

The Lord's Prayer was read in unison.

Dinner was served in the church dining room by the Aberdeen Ladies' Aid.

The afternoon session was opened with Scripture reading and prayer by Rev. T. E. Moen. Vocal solo by Mrs. Clifford Lee, of Aberdeen.

Mrs. A. E. Johnson then took the chair to organize the W.M.F.

The following officers were elected: President, Mrs. E. O. Johnson, Aberdeen, S. D.; vice president, Mrs. W. R. Polson, Aberdeen; secretary, Mrs. T. E. Moen, Frederick; treasurer, Mrs. Ray

Parks, Butler; mission box secretary, Mrs. O. Sjurson, Bristol; Thank offering secretary, Mrs. P. Hedblom, Aberdeen; self denial secretary, Mrs. P. E. Bursness, Aberdeen; Ch. on Literature and Christian Nurture, Mrs. C. F. Malmberg, Aberdeen; Historian of Circuit, Mrs. Theo. Thorson, Aberdeen; secretary of In Memoriam and Life Memberships, Mrs. A. O. Storvick, Britton.

Mrs. A. E. Johnson then gave a talk on the W.M.F., its aim and purpose. She urged all societies to become affiliated with the W.M.F., showing how much could be accomplished by having such an organization in the circuit. Mrs. Clifford Lee then gave another vocal solo. Miss Lucile Flory, of Aberdeen, gave a reading. Musical numbers were given by Marian Nelson, Mildred and Shirley Polson, and Marian Fuller, also of Aberdeen.

The Aberdeen ladies served refreshments.

—Mrs. T. E. Moen, sec'y.

SIGNIFICANT LETTER

Some time ago a letter came to me from one of my parishioners, who enclosed a check for the Pension Fund. He says: "My Dear Pastor: In reading the last *Lutheran* about the very sad condition of our Pension treasury, I feel it my duty to contribute the enclosed check. The eighty dollars per quarter allotted to our old pastors and pastors' widows is too little by far, and I believe if the needs were better known, this would soon be remedied.

Sincerely, —"

We are planning a special service to be held on the evening of Thanksgiving Day, at which time we will receive an offering for the Pension Fund. Surely, the picture of these old servants of the Lord, well nigh destitute, save for the paltry sum realized from their meagre pension, must touch our hearts. Let every congregation rally to the support of this worthy cause.

—S. M. Topness.

Red Wing, Minn.

The Green Bay Circuit held its fall meeting in the Navarino Church of Rev. E. N. Halvorson's charge, Navarino, Shawano Co., Wis., Oct. 13-15. The meeting opened with Norwegian services, Rev. D. G. Ristad delivering the sermon. The president of the circuit, Rev. L. O. Oien, was unable to be present, so the vice-president, Pastor Ristad, presided.

Rev. A. O. White introduced the theme, John 15:1-8, in the English and Norwegian languages. A lively discussion followed at the sessions on this great theme so full of thoughts.

The business session was held Wednesday afternoon. Election of officers took place, which resulted as follows: Pres., Rev. D. G. Ristad; vice-pres., Rev. O. K. Espeseth; secretary, Rev. E. N. Halvorson; treasurer, Rev. T. J. Austad; financial secretary, Rev. A. O. White. Past. White urged all present to do all in their power that the allotted sums for the budget of the Church Body might be collected.

Wednesday evening English services with communion were held. Rev. Theo. Berge delivered the confessional address, and Rev. O. K. Espeseth preached a powerful sermon.

The meeting closed with the Thursday morning session, in which many took part in the discussion.

The ladies' aid of the congregation served dinners to all present, and certainly did their part well on both days of the meeting.

An invitation to hold the spring meeting at Calumet, Mich., was sent by Past. Hustvedt. But it was laid on the table for the present, due to the expense involved to attend a meeting in the extreme end of the circuit.

The following pastors were present: Rev. D. G. Ristad, Rev. O. K. Espeseth, Rev. A. O. White, Rev. P. E. Bongsto,

WE ARE NOT INTERESTED

In Insurance as a Business.

Selling insurance is only a means to an end.

OUR CHIEF CONCERN

Is to aid in solving your financial problems, and help you meet your future obligations.

Tell us about your troubles.

LUTHERAN BROTHERHOOD

1254 McKnight Bldg.,

Minneapolis, Minn.

Watch for the Green Envelope!

Why not Books?

A Green Envelope bearing the mark "Why Not Books" will reach you in the mail one of these days.

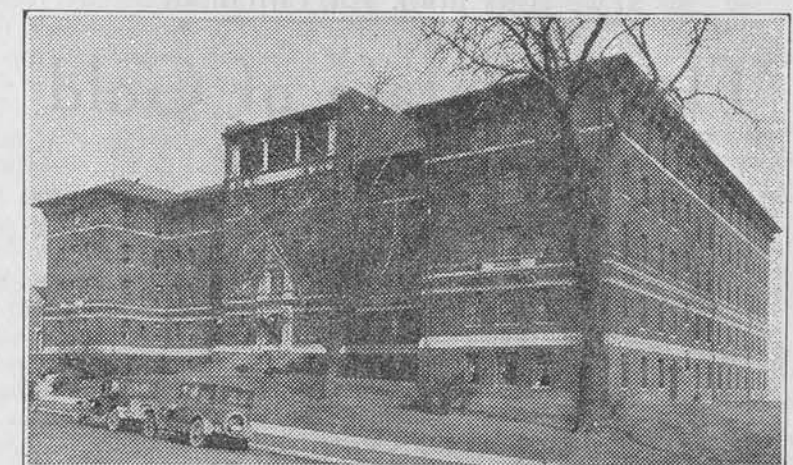
This envelope will contain our new Christmas Book Catalog, our Juvenile Book Catalog, Circulars giving list of Norwegian books for children. Also Circulars giving descriptions, pictures and prices of English and Norwegian Christmas cards.

Watch for the Green Envelope!

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth Street

Minneapolis, Minn.



FAIRVIEW HOSPITAL

Sixth Street, between 23rd and 24th Avenues South, Minneapolis, Minn.
A Lutheran Hospital operated by The United Church Hospital Association.

BOARD OF DIRECTORS

J. C. Hallum, Pres.	Th. Eggen	L. O. Rue
C. M. Weswig, Vice Pres.	A. A. McRae	A. P. Hustad
Edward M. Langemo, Sec.	O. E. Brecke	J. W. Wilson
O. O. Earling, Treas.	H. O. Shurson	H. A. Brastad
A. M. Sundheim	John Bjorhus	Jos. G. Norby, Supt.
Odin Moe	K. E. Brunsdale	Rev. O. S. Meland, Rector
N. H. Scheldrup, M.D.	E. C. Sonnesyn	Laura C. Madson, R. N., Supt. of Nurses.
	C. S. Orvoll	



Now Ready!

Lutheran Almanac for 1926

Edited by Rev. John Peterson

The English Year-Book of the Norwegian
Lutheran Church of America

**LUTHERAN ALMANAC FOR 1926 IS FULL OF INFORMATION
AND GOOD READING**

Look at the contents:

A Week's Devotion on Galatians.—Greetings from President J. A. Aasgaard and Vice-President T. F. Gullixson.—Day at Juvenile Court (Sister Caroline Williams).—A Glimpse into Medical Mission Work (Dr. Nellie Holman).—Impressions of Peking (Agnes Holstad).—The Norse Centennial and Young Americans (Dr. G. M. Bruce).—Justification by Faith (Dr. C. A. Mellby).—From the Farewell Address of Bishop Lunde.—Filling Empty Hands (President L. W. Boe).—The Pastor of the Old Stone Church (Emma Quie Bonhus).

Complete calendar for each month, with notation of Sunday texts.

Also a complete list of ministers, officers, missionaries, boards, societies, schools, charitable and other church institutions.

128 pages, illustrated. In a pretty cover.

Price per copy, 20 cents. Discount in quantities.

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth Street

Minneapolis, Minn.

NEW STORY BOOK FOR CHILDREN

The Fountain of Gold

By H. Wadehl



Every little boy or girl who has learned to read, will be delighted in this very interesting story book, just ready from our press.

The stories are told in an easy language. In addition to the beautiful story, "The Fountain of Gold," this book contains other good stories suitable for children, such as: The Magic Rug, Johnny Smith and the Bull Frog, The Picture That Spoke, The Poke, The Great Christmas Gift, The Knight With the Flaming Sword, The Jester's Wish, In the Land of Do-As-You-Please, and The Rightful King.

This book will make an ideal gift for children for Christmas or other occasions.

Price 50 cents

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth Street

Minneapolis, Minn.

Rev. J. B. Snartemo, Rev. Theo. Berge, Rev. Ole Belsaas, Rev. J. P. Bugge of the Scandinavia circuit, and the pastor loci. A few delegates from some of the congregations were present.

—E. N. HALVORSON, sec.

FORTY-FIFTH ANNIVERSARY

Sunday, Oct. 25th, was a memorable day in Boe Lutheran Congregation, Wilmet, S. D., Rev. G. H. Nerison's charge. The occasion was the forty-fifth anniversary, and the church was packed during the three sessions on Sunday. Four pastors who have served the congregation during the last twenty-five years were present, and all spoke on Sunday. Rev. Thos. Rorstad, of Milan, Minn., preached in the morning. Rev. J. Skaar, of Minneapolis, and Rev. O. J. Hylland, Coon Valley, Wis., spoke in the afternoon, while Rev. H. O. Shurson, of Minneapolis, delivered the message in the evening, at which time the history of the congregation was also given by the local pastor. The messages were all so inspiring and enlivening that day that they will be a blessing to the congregation for years to come. Boe Congregation is the oldest Lutheran church in the northeast part of South Dakota and was organized in a pioneer hut in 1880. Today it has a large and beautiful church and a modern parsonage. On Monday, Oct. 26th, devotional talks were given, based on the Third Article. It did our hearts good to hear the voices of our pastors of long ago; their words of commendation, cheer, and admonition. In spirit they are one with the voice we hear weekly. Such is the wonderful unity and continuance in God's mighty kingdom. The ladies did their part in making this occasion a success by serving dinner in the annex each day.

—H. N. ANDERSON, cor.

GRAND FORKS CIRCUIT MEETING

The Grand Forks Circuit held its annual meeting in Buxton, N. D., Rev. J. M. Johnson's charge, Oct. 20-23. It was in all respects a successful and blessed meeting.

The opening sermon was preached by Rev. R. O. Aase, who took as his text 1 Cor. 9:24-27. The subject for the meeting, Eph. 6:10-20, was introduced by Rev. M. O. Ensberg. A truly helpful and edificational discussion of the subject followed, in which both laymen and pastors took active part. Communion services were conducted by Rev. I. L. Lasseson. The Mission sermon was preached by Rev. O. T. Ness, based on John 4:27-42. Offerings were received in both churches and amounted to \$71.27. Rev. J. J. Salhus was also present at

one of the sessions of the meeting and spoke on behalf of the church budget.

At the business session the following officers were elected for the ensuing year: President, Rev. O. T. Ness; vice president, Rev. A. J. Hulteng; secretary, Rev. M. O. Ensberg; treasurer, Rev. J. M. Johnson; lay members of the executive committee, O. S. Tweten, Ole Fosse, S. Torseth. An Elementary Christian Education Committee was elected, consisting of the following pastors: David Stoeve, M. O. Ensberg, M. L. Halvorsen.

The meeting passed the following resolutions:

Resolved, that the circuit encourage the congregations to send their contributions to the budget as early as possible each year in order to help the church save the money that must be paid out as interest on borrowed money.

Resolved, that the circuit recommend "The Envelope System" as a means by which the congregations will better be able to handle their financial obligations.

Resolved, that the matter of forming a circuit Women's Missionary Federation be referred to the local ladies' aids.

Resolved, that the circuit use \$100 of the money in its treasury as follows: To the Grand Forks Old People's Home, \$25.00; to The Good Samaritan Home, Arthur, N. D., \$75.00.

The pastor and congregations at Buxton have merited the sincere thanks of the circuit for their generous part in making the meeting a success. Above all we thank God who blessed us at the meeting, and who will continue to bless every sincere effort to further His Kingdom and glorify His name.

—M. O. ENSBERG, sec.

The largest offering in the history of Trinity Lutheran Church of Wendell, Minnesota, Rev. H. A. Lunde, pastor, was received Sunday, Nov. 1st, at the annual mission festival, Rev. H. O. Svare preaching. The offering amounted to \$493.00. At the close of the afternoon session, Mr. and Mrs. Ole Asleson came with a gift of \$35.00 to the Madagascar Mission in memory of the latter's father, Mr. C. P. Stave.

The corner stone of the new church edifice being erected by the Ezekiel English Lutheran Congregation, River Falls, Wisconsin, was laid at special services last Sunday. Dr. C. O. Solberg, president Augustana College and Normal School, Sioux Falls, So. Dak., gave the sermon of the day and performed the corner stone laying ceremony. Addresses appropriate to the occasion were given by neighboring pastors: Rev. N. L. Blomholm, Rev. H. Nordby, Rev. S. K. Berven, and Rev.

Oscar Thompson. A history of the congregation was read by the pastor, Rev. A. L. Rustad. Eighty-five families are represented in the list of members added to the congregation during the past three years. The new edifice is of durable material and will seat 425. The building committee members are: Leonard Johnson, Nels Jacobson, H. N. Wiger, B. O. Jorstad, and Mandus Halvorsen. Finance committee: C. N. Wiger, H. A. Hagestad, and Nils Heyerdahl.

LIVERNE CIRCUIT W.M.F.

The fall meeting of the W.M.F. of the Luverne Circuit met in Our Savior's Luth. Church, Rev. J. Mundahl's charge, Luverne, Minn., Friday, October 9. The morning session began at 10 o'clock.

Sermon by Pastor Larson, of Tracy, Text, Acts 26:14-23.

Addresses of welcome by Pastor Mundahl and Mrs. W. Kartrude.

Response by the president of the circuit, Mrs. Vordale, Slayton.

Our district president, Mrs. Flaten of Northfield, was present and gave an interesting talk on her trip to Europe and explained the work of the four departments of the W.M.F.

The following department secretaries gave reports:

Mrs. M. C. Stenson, Pipestone, Minn., mission boxes; Mrs. R. G. Peterson, Slayton, self denial; Mrs. W. Kartrude served on the credentials committee. Mrs. T. Rodsaeter, of Hills, and Mrs. B. Larson, of Hadley, resolutions committee. The secretary was elected circuit historian to collect data from the societies and have a report ready by the first of January, 1926.

Each society was asked to send in a dollar for the printing of Sister Kristine's book and all societies which had not already sent in a donation to the Rescue Home Building Fund were urged to do so as soon as possible.

The societies were also reminded not to forget the donations of fruit, vegetables, clothing, etc., for our institutions of mercy. It was decided to have the annual meeting at our spring meeting so as to give a better chance to make a complete report for the year. All officers were re-elected to serve until spring.

Benediction, Rev. M. C. Stenson, Pipestone.

Afternoon session. Address, "Woman's Work in the Church," Mrs. Flaten; soprano solo, Mrs. Hegland, Jasper; address, "Home Finding Work," Miss Bertha Bragstad, Sioux Falls; tenor solo, Pastor Govig, Walnut Grove; address, Pastor Torvik, Missionary to Madagascar; remarks, by the president,

W. M. Jacobson, Pres.



Minneapolis St. Paul
GASOLINE — OILS — GREASES
Thermo Liquid Fuel for Your Oil
Burner
Service and Quality
Phone, Gladstone 1801

Complete Service

When you need it—
Way you want it—
At your price and terms.



Your Grocer can Supply you.
Northfield Milk Products Co.
Northfield, Minn.

"A local concern that deserves your support"

Send Your Rugs to
F. H. BROWN CO.
for Cleaning

Exclusive Rug and Carpet Cleaners
30 Years in Business
Same Location
405 South 11th Street
Ge. 2671 Minneapolis

SKELLET COMPANY

"Our Business Is Moving"

Office 201 S. 5th St. Main 6780

We move you across the street
or across the country

Expert Furniture Packers and
Piano Movers

Consolidated Cars to the West
Coast and Florida

"Our Better Services Cost You
No More"

Mrs. Vordale; benediction, Pastor Hegland, Jasper. An offering amounted to \$88.86. An invitation from the Zion Ladies' Aid of Tracy to hold the spring meeting was accepted. The Luverne Ladies' Aid served a splendid dinner and supper for delegates and visitors. They deserve much credit for their hospitality.

Reports of committees accepted; baritone solo, Pastor Vordale; address,

JUST ARRIVED

Six New Numbers of St. Olaf Choir Series

By Dr. F. Melius Christiansen

- No. 96—"Good Tidings to Zion"25c
 No. 97—"Put Up the Sword"25c
 No. 98—"O Absalom, My Son"30c
 No. 99—"Brethren"25c
 No. 100—"A Snow Mountain"25c
 No. 101—"From Heaven Above" ...30c

"From Heaven Above" is Martin Luther's beautiful Christmas Hymn

Send in your orders early

Augsburg Publishing House
 425 4th Street South, Minneapolis, Minn.

The Activities of Our Church

November 4, 1925

Contributions

Appropriated—Schools	\$306,570.22
Amount Contributed	92,858.85=30.2%
	213,711.37
Appropriated—Home Missions	260,356.60
Amount Contributed	118,833.83=45.6%
	141,522.77
Appropriated—Foreign Missions	345,097.92
Amount Contributed	174,675.11=50.6%
	170,422.81
Appropriated—Charities	211,866.00
Amount Contributed	82,964.26=39.1%
	128,901.74
Appropriated—Total	1,123,890.74
Contributions—Total	469,332.05=41.7%
	654,558.69

Total Paid out for 1925 Budget.....\$941,181.11
 Total Received for 1925 Budget.....469,332.05
 Total Borrowed for 1925 Budget.....471,849.06

"The Responsibility of Our Church Members in the Prevention of Delinquency," Miss Mollie Feldhammer, Minneapolis; vocal solo, Mrs. Hegland. Open forum and remarks by pastors; closing remarks by the president, Mrs. Vordale; hymn; benediction, Pastor Mundahl.

The attendance was good at all sessions, and from the splendid program we could not but be inspired to return to our homes, determined to do more for the worthy cause of Missions.

—MRS. C. TAARUD, sec'y.

Professor John Simon Nordgaard died at Fairview Hospital, Minneapolis, October 25th, following a short illness. Professor Nordgaard was born in Gausdal, Norway, on June 17, 1852, and was the son of Peder and Sigrid Nordgaard. At the age of seventeen he came to America and completed his college work at Luther College in 1880. The following winter he spent at the university of Christiania. On returning he attended the United Church Seminary. He was a teacher of Latin and history at St. Olaf College from 1889 to 1894, and teacher of religion, Latin, history, Greek, Norwegian at Augustana College from 1897 to 1923, when he retired. He married Florence Olive in 1883.

His work was ended, his mission fulfilled, so the Master called him to his re-

ward. Over twenty-six years he faithfully served his God and the Lutheran Church. He was known as a careful and well-informed scholar, as a devoted and untiring teacher, as a man of high Christian principles in his community. Not he alone, but his Christian home with which countless students came in contact has been an inspiration to hundreds. But the greatest of his virtues was that he had no personal ambitions, no self-glory to obtain in or from the Church. His only ambition was to inspire his students with a greater zeal for Jesus Christ and His Church, and to let God use all his talents in the advancement of the Kingdom. That is the reason for his retiring and unassuming character. Probably, because of these virtues, God had crowned him with joy, health, a radiant Christian home, and a long life of service in the church. And when his work was done, God called him to come home to rest.

—ARTHUR JOHNSON.

"The church on Henry Street," Our Savior's Church, Brooklyn, N. Y., Oscar Bakke, pastor, has celebrated its 40th anniversary jubilee. The congregation was organized in 1866 in New York City, but moved over to Brooklyn, where the church edifice now in use was erected and dedicated in 1885. At the commemoration services held Sunday, Nov.

1, Rev. C. O. Pederson preached the English, and Rev. A. O. Bjerke the Norwegian sermon. In the afternoon and evening there were programs of speeches, orchestra music, and song. The speakers were Revs. Helmer Halvorson, L. J. Heggem, seamen's pastor, Christen Bruun, and J. C. Herre. Our Savior's congregation has been served by Revs. C. L. Everson and Stener Turmo and is the mother church of many congregations on the Atlantic coast.

THE ZION SOCIETY FOR ISRAEL

Annual Meeting at Jackson

The 47th Annual Meeting of the Zion Society for Israel was held in Our Savior's Lutheran Church, Jackson, Minn., Rev. S. C. Eastvold, pastor, Oct. 8-11, 1925.

Most of the sessions were very well attended by interested and attentive audiences. The congregation thru its women made the visitors most welcome in the parlors and dining hall of the church, as well as in their homes.

At the opening session, Thursday evening, Dr. Harry Zeckhausen, of Brooklyn, by request, told of the meeting of the "International Hebrew Christian Alliance" in London in September. Many questions of international significance to Hebrew Christianity were considered at that conference, but Dr. Zeckhausen emphasized as of most importance the splendid spirit of unity and harmony which prevailed thruout the convention, the representatives of sixteen countries were present.

Rev. H. J. Holman, of Chicago, delivered the introductory address Friday morning. The text chosen for the annual meeting this year was Romans 11: 11-12:—"I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the gentiles, to provoke them to jealousy. Now, if their fall is the riches of the world, and their loss the riches of the gentiles, how much more their fulness?"

These verses were presented by Past. Holman in three main divisions: 1) Israel's Fall in the Light of Revelation; 2) Israel's Restoration in the Light of Revelation, and 3) Israel's Fall and Restoration, in the Light of Revelation, Glorifies God.

Friday afternoon The Zion Workers for Israel held their annual meeting at our session. The reports of the blessed work of these faithful friends of Israel were most inspiring. Besides having sent considerable sums of money to our headquarters from time to time, these women have sent food as well as clothing to our stations and camps; in all 900 garments for men, women, and children were sent in last year.

MENEELY & CO.
BELLS
 WATERLIET, N. Y.

CHURCH FURNITURE

Paintings—Altars—Pews
 Everything needed for the church
 KLAGSTAD STUDIO
 305 West Broadway, Minneapolis, Minn.

Hinners Organs and Pianos

for Church and Home



Pure, sweet tone,
 —Durable construction,
 —Artistic designs. Sold direct
 at lowest factory prices. Catalog on request. Please state whether interested in purchase of pipe organ, reed organ or piano.

HINNERS ORGAN CO., Pekin, Ill., U. S. A.

WINSTON-INTERNATIONAL

SUNDAY SCHOOL SCHOLARS' BIBLES

SELF-PRONOUNCING
 Contain specially prepared Helps to Bible Study and many Attractive Illustrations suitable for children.
 Send for Illustrated Catalog
 THE JOHN C. WINSTON CO., Publishers
 American Bible Headquarters
 361 Winston Building Philadelphia

STUART'S

CLEANING GAS

The Original Home Dry Cleaner

Removes Paint, Ink, Pitch, and Gum
 Cleans White and Colored Shoes and
 Gloves, of all kinds, Ladies' and Gent's
 Clothing, Carpets, Rugs, Mattings, all
 kinds of Silks and Woolen
 Goods, all Colors

Does Not Injure Color or Fabric
 Leaves No Circles or Stains

20 Years Satisfaction to Thousands of Users
 For sale at your druggist or sent postpaid on
 receipt of price of 25c a bottle

Manufactured by

STUART CHEMICAL COMPANY
 1045 23rd Ave. S. E., Minneapolis

Order Your

OXFORD GOWNS

from—Mrs. A. O. Aasen
 1426 Monroe St. N. E., Minneapolis, Minn.

"A Clean Pair of Hose a Day
 Keeps the Doctor Away"

PROGRESS LAUNDRY

"The Only Exclusive Bachelors'
 Laundry in the Twin Cities"

1536 East Lake Street
 Minneapolis

25c

will pay for any size Six Exposure Kodak Roll Film developed and six prints delivered postpaid. Enclose amount when sending films. We will save you money and help you make better pictures.

THE BUE STUDIO, LANESBORO, MINN.

Contributions Received from Oct. 19th to Oct. 24th, 1925

DISTRICTS	Christian Education	Home Missions	Foreign Missions	Charities	Total	Sundries	Women's Missionary Federation
Eastern	3291.13	2684.03	3287.98	1458.89	11022.03	497.20	137.65
Northern Minnesota	660.24	455.39	676.88	431.44	2224.45	15.00	203.00
Southern Minnesota	1329.05	1338.92	1596.57	1195.09	5459.63	272.09	537.89
Iowa	621.11	1142.06	1020.97	261.30	3145.44	424.50	5.56
North Dakota	291.45	340.18	498.30	203.85	1334.08	56.55	230.10
South Dakota	677.16	446.66	500.86	329.11	1953.79		54.59
Rocky Mountain	33.83	184.59	119.16	11.81	349.39	15.00	245.54
Pacific	74.36	196.52	167.30	70.05	508.23	25.40	75.07
Canada		9.95		9.95	19.90		9.95
Total.....	6878.33	6799.10	8168.02	4061.54	26006.99	1320.74	1499.35

H. O. SHURSON,
 MRS. J. O. ESTREM,
 Treasurers.

Minneapolis, Minnesota, October 24, 1925.

By the Christmas Tree

(Number Nineteen)

The 1925 Edition of Our Christmas Program
for Sunday Schools

"By the Christmas Tree" contains 32 pages of songs, music and recitations for the Sunday School Christmas Festival. In this program is included the full order of morning service, thereby giving the Sunday School Christmas Festival the form of a service rather than an entertainment.

SUMMARY OF THE PROGRAM

I. Opening Service

II. Part I.—The Dayspring

1. Song by the school: The Morning Star Upon Us Gleams.
2. Recitation: Words of Welcome.
3. Catechisation as to the meaning of words "Dayspring from on high."
4. Hymn by the school: O One With God the Father.
5. Acrostic by members of the primary class: "Jesus Our Sun."
6. Song of the primary class: As Each Happy Christmas.
7. Recitation: Dayspring of Christmas.
8. Hymn by the school: Beautiful Savior.
9. Recitations—
O Jesus Christ, All Praise to Thee.
Wondrous Birth.
O Holy Child of Bethlehem!
10. Hymn by the school: Jesus, Sun of Righteousness.

III. Part II.—Why The Dayspring Hath Visited Us

1. Catechisation, setting forth the purpose of the birth of Jesus.
2. Hymn by the school: We All Believe in Jesus Christ.
3. Recitations—
Rise, O Salem.
In This Our Happy Christmas-tide.
4. Vocal duet: O Jesus, Lord of Heavenly Grace.
5. Hymn by five pupils or by the school: Holy Night.
a) The Prologue.
b) The Hymn.
6. Recitations—
Christmas Candles.
In Light and Joy.
All My Heart This Night Rejoices.
A Christmas Prayer.
7. Song by a solo voice, or by a group in unison: In Manger Bed, in Bethlehem.
8. Remarks by the Pastor.
9. Anthem by choir of ladies' voices: Unto Us Is Born a Savior.
10. Offering.

IV. Closing Service.

Nine additional recitations.

Order early to insure your supply.

Price, 6 cents per copy.

Dozen, 60c; Fifty, \$2.40; Hundred, \$4.65.

We still have a supply on hand of the splendid program number 18, for 1924, at 6 cents a copy.

Back numbers for 1921, 1922, 1923, at 5 cents a copy.

AUGSBURG PUBLISHING HOUSE
425-429 South Fourth Street Minneapolis, Minn.

was decided to extend such a call to the Rev. Olof H. Nelson, of Chicago.

A very important resolution for our practical work was the decision to make an appeal for a "Gospel Auto" for our street work. Pastor Vang will write more about this matter soon.

The offerings taken during this annual meeting were also very satisfactory. Sunday morning of our conference, several of our workers and board members spoke in neighboring churches. Offerings were received at most of these services as well as at the annual meeting, the total amounting to \$408.00.

Our treasurer's report for the fiscal year ending Aug. 31, 1925, shows a deficit amounting to \$3,094.82. The annual receipts were \$32,122.68, and the expenditures \$35,216.50. But our attention was called to the fact that this deficit was not caused by a decreased income, but by an increased expense, due to the securing of new workers and the purchase and equipment of our new children's camp at Lake Minnetonka.

This 47th Annual Meeting was one of the best in the history of the society. Twelve workers were present and, by their short talks about their work, made the Jewish Mission a vital, real cause to the people.

The Lord was surely with us and blessed our whole conference. We thank Him first of all, and then our many friends who took part in the meeting with us, and finally our staunch Workers in Jackson, their pastor and congregation for our blessed fellowship together.

To the many friends of Israel thruout our great country and Canada we extend our heartfelt thanks for your prayers, interest, and gifts for our work this past year. May the Lord keep you all and raise up many more co-workers in the year to come!

—AGNES B. TANGJERD.

A replica of the Temple of Solomon will be erected in Philadelphia as an exhibit in the great exhibition to be held next year in celebration of the one hundred and fiftieth year of American independence. The temple will be one of the largest buildings on the exhibition grounds, and will be a unit of a scheme of edifices that will trace the history of man from the time of the Chaldees to the fall of the Roman Empire.

If a man keeps his face toward the sunshine, the shadows will fall behind him.
—Church Management.

If good intentions were ability or achievement we would all be on the top of the ladder, but ability is measured only by the things we accomplish.

ANNOUNCEMENTS

A Jewish mission meeting will be held, God willing, in St. Peter Church, Rev. Nils Klungtvedt, pastor, Beresford, S. D., November 27-29. The text for the discussion, introduced by Rev. I. S. Olson, is Ezekiel, 37:1-14. The conference begins with divine services at the usual time, Friday, A. M., Nov. 27th. A Hebrew Christian, Rev. J. I. Landsman, will be present. Everyone welcome!

—C. S. VANG, gen. supt.

The fall meeting of the Harvey Circuit will be held at Van Hook, N. D., Rev. Marcus Lewis' charge, Nov. 18-20. The Second Petition will be used as the theme for discussion and will be introduced by Rev. N. G. Mehlen, of Harvey. The opening sermon will be given by Rev. J. A. Diesen, of Washburn, N. D. The Thursday sessions will be held in the Bethlehem Church north of Van Hook. On Friday President I. D. Ylvisaker or a representative of the Synod will be present to discuss finances with the pastors.

—REV. J. M. LANGSETH, pres.,
REV. H. THOMPSON, sec.

The Southern California Conference of the California Circuit will meet at Hemet, California, Rev. N. J. Aaland's charge, December 4-6. Theme, Luke 8:4-15, will be introduced by Rev. O. Eger. Practical subject, What Can be Done to Keep Our Young People in the Lutheran Church, will be introduced by Prof. M. L. Ullensvang. Rev. Ditman Larsen will preach Sunday morning.

—A. J. SOREBOE, sec'y.

The Illinois Circuit will hold a meeting in the Freedom Luth. Church, Pastor Krogstad's charge, Dec. 1-3, beginning at 2 o'clock p. m. the first day. Theme for discussion, Matt. 25:1-3, Rev. T. Aanstad introducing. Norwegian language to be used the first afternoon. All the pastors of the circuit as well as all others who can come are cordially invited. Come with prayerful hearts that we may have showers of blessing.

—A. O. MORTVEDT, pres.,
GEO. JOHNSON, sec'y.

MISSION CONFERENCE IN ALBERT LEA

Lodging

Those coming to the Mission Conference from a distance should notify the undersigned of their coming at once. The delegates will be housed at the hotels so long as there is room, and after that

Jul i Vesterheimen 1925

The only Christmas Annual of its kind published in America.
Short Stories, Poems, Articles, and Illustrations

Edited by A. M. Sundheim



There is no Christmas publication as popular with our people as "Jul i Vesterheimen." Year after year it has been looked forward to with great expectations. Again it is being sent out cheer to thousands of homes, with its message of good. As all previous numbers, this year's edition contains contributions written especially for "Jul i Vesterheimen," and the art supplements as well as the many illustrations are first class.

Send "Jul i Vesterheimen" to friends and relatives for Christmas! No Christmas present will be more appreciated.

PRICE \$1 Postpaid

(Same price to foreign countries)

CONTENTS:

Julestjerne, lyser du endnu?	Poem by Lars Heiberg.
Stjernene	Poem by Johan Selnes.
Julefesten, festenes fest	By dr. H. G. Stub.
Mit hjem	Poem by Simon Johnson.
Langt mot nord paa andre siden	Norwegian National song by X.
Et folk i fest	By J. A. Holvik.
Hvad er det største og mest betydningsfulde arbejde som er utført av nordmænd i Amerika i de hundre aar som er hengaaet siden emigrasjonens begyndelse	By G. Smedal.
Et barndomsminde	By Waldemar Ager.
Kommer han til jul?	By Lars Heiberg.
I kampe uten tal	By Johan Selnes.
I motgang	Poem by O. L. Kirkeberg.
Trønderjenten som fik hjertefeil	By O. E. Rølvaag.
Fra Vismundsæteren	By C. J. Arneson.
Himmelen tempel	By M. Saterlie.
The Flight of Years	By George Taylor Rygh.
Subterranean Churches	By Marie Widmer.
The Army of Truth	By Henrik Wergeland. Translated by J. J. Skørdalsvold
When the Sun Returns	By Regina Normann. Translated by I. Dorrum
Christmas in Norway	By Tina Bjørn Mellby

ART SUPPLEMENTS (For Framing)

Mayflower	From painting by James G. Tyler.
Restorationen	From painting by Sverre Sieverts.
Moonlight at Monterey	From painting by Nels Hagerup.
Sunset at Golden Gate	From painting by Nels Hagerup.
Cover: Betsy Ross and the First American Flag	From painting by John Whitaker.

ORDER YOUR COPIES EARLY!

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth Street

Minneapolis, Minn.

Christmas Cantatas

The following list consists of a few of the very best Christmas Cantatas. If you are not familiar with them write for sample copies for examination.

THE PRINCE OF PEACE. Easy music, 50c. In lots of a dozen or more, 40c. Text by Rev. Nelson Hall, Music by popular composers. The fact that the music is written by several composers insures a variety of melodies which is not obtainable in any other way.

THE MORN OF GLORY. Med. difficult music by Fred W. Peace. This is a cantata of 58 pages, with beautiful music, not difficult, and with solos for Soprano, Alto, Tenor and Bass. Also short chorus for male voices and an intermezzo for piano and clarinet. Price 60 cents.

THE HOPE OF THE WORLD. P. A. Schnecker. A good short cantata with easy but well written music. Solos for Soprano. Time of performance, 20 minutes. (Orchestra.) Price 60 cents.

THE FIRST CHRISTMAS. C. W. Coombs. Price \$1.00. Medium difficult. Solos for Soprano, Mezzo-soprano, Tenor and Baritone. Time of performance, 55 minutes. (Orchestra.)

THE HOLY CHILD. H. W. Parkes. Medium. Solos for Soprano, Tenor and Bass. Time of performance, 40 minutes. (Orchestra.) Price \$1.00.

CANTATA FOR CHRISTMASTIDE. By Haldor Hanson. Arr. for Soprano, Alto, Tenor and Baritone solos; ladies' choruses and mixed choruses. Piano or organ acc. 64 pages. Price 60 cents.

THE CHRIST CHILD. By C. B. Hawley. A Cantata which is singable, melodious, easy of rendition, and can be prepared with very few rehearsals. Time of performance, 30 minutes. Price 75 cents.

THE SHEPHERD KING. Poems and Scriptural selections set to music. A happy arrangement of quartets, solos, recitatives and chorus. Each 50 cents.

THE SHEPHERDS' VISION. By Horatio Parker. Soprano (or Tenor) Solo, Bass Solo, Chorus and Organ. 32 pages. Price 50 cents.

EASY

THE WORLD'S REDEEMER. Holton. Mixed Choir, Quartet, Soprano and Alto Duet and Choir, Men's Chorus and Choir, Bass Solo and Choir, Contralto Solo and two-part Women's Choir Tenor Solo and Choir

Soprano Solo and Choir, Choir, Soprano and Alto Duets, Tenor and Bass Duets. 64 pages. Price 75 cents.

THE NEW-BORN KING. Gabriel. Mixed Choir, Trio for Women's Voices, Choirs, Tenor Recitative (Women's Voices from an adjoining room), Soprano and Alto Duets and Men's Voices, Bass Solo or Unison of all Voices, Alto Solo, Soprano, Alto and Tenor Trio, Quartet, etc. 64 pages. Price 75 cents.

THE CHRISTMAS KING. Holton. Mixed Choir, Quartet, Soprano and Alto Duet and Choir, Men's Chorus. Contralto Solo, Women's Chorus and Choir, Soprano Solo, Mezzo Soprano Solo with Choir Accompaniment, Mezzo Soprano and Baritone Duet, etc. 60 pages. Price 75 cents.

HOLY NIGHT. Ashford. Mixed Choir, Quartet, Bass Solo and Chorus, Tenor Solo, Soprano Solo, Contralto Solo, Chorus for Men's Voices, etc. 59 pages. Price 75 cents.

MEDIUM DIFFICULT

THE STAR OF THE EAST. Fearis. Mixed Choir, Quartet, Soprano or Tenor Solo, Women's Chorus and Choir, Contralto Solo, Baritone Solo and Choir, Soprano and Tenor Duet, Soprano Solo, Chorus for Women's Voices and Choir, Baritone Solo, Contralto Solo and Quartet, Tenor Solo, etc. 60 pages. Price 75 cents.

THE FIRST CHRISTMAS. Wilson. (Not to be mistaken for Coomb's Cantata with same title.) Mixed Choir, Quartet, Women's Chorus, Baritone Solo and Choir, Soprano Solo, Bass Solo, Quartet and Women's Chorus, Tenor Solo and Choir, Soprano and Alto Duet, Baritone Solo and Men's Choir, Contralto Solo with Violin Obligato. 64 pages. Price 75 cents.

DIFFICULT

THE LIGHT ETERNAL. Petrie. — Mixed Choir, Quartet, Tenor Solo and Chorus, Bass Solo and Chorus, Trio for Soprano, Tenor and Bass, Tenor Solo and Quartet, Soprano Solo and Chorus, Duet for Tenor and Baritone, Soprano Solo, etc. 59 pages. Price 75 cents.

in private homes. Delegates are urged to share their rooms with other members of the Conference, otherwise it will be difficult to provide good accommodations for all. In writing, state the rate which you wish to pay, whether you wish to share your room with another, and the time of your arrival.

Rates at Hotel Albert

Rooms with bath, \$2.00 and \$2.50. Rooms with bath, two persons in room, \$1.25 and \$1.50 each.

Rooms with Lavatory, \$1.25, \$1.50, and \$2.00.

Rooms with lavatory, two persons in room, \$1.00, \$1.25 and \$1.50 each.

We also have several smaller hotels with cheaper rates.

Upon your arrival in Albert Lea, go to Hotel Albert, where a registration and information booth will be maintained.

—REV. MARTIN ANDERSON,
Box 642, Albert Lea, Minnesota.

PROGRAM FOR THE PASTORAL CONFERENCE OF THE IOWA DISTRICT

Mason City, Iowa, Dec. 1-3, 1925

Tuesday Forenoon, Dec. 1st

10:00—Bible Hour: Rev. E. T. Lundy; alternate, Rev. C. Heltné.

11:00—Doctrinal Value of the First Chapter of Genesis, Leader, Prof. O. A. Tingelstad, Ph. D.; alternate, Rev. T. C. Thompson.

Afternoon

2:30—Doctrinal Value of the First Chapter of Genesis, leader, Prof. O. M. Norlie, Ph.D.

Evening

7:30—Religious Instruction of Our Children.

I. The Motive and Object, Rev. K. G. Hatlen;

II. Ways and Means, Rev. S. J. Fretheim.

Wednesday Forenoon, December 2nd

10:00—Bible Hour: Rev. E. T. Lundy; alternate, Rev. C. Heltné.

11:00—What Are the Effects of Secret Societies on Churches Tolerating Them? Leader, Rev. T. O. Tolo.

Afternoon

2:30—Pastoral sermon, Rt. Rev. H. C. Holm.

How We Have Come in Possession of Our Bible, Rev. D. C. Jordahl.

Evening

7:30—Communion services, pastor loci. Sermon in the American language, Rev. Lester Pierson.

Thursday Forenoon, Dec. 3rd
10:00—Bible Hour: Rev. E. T. Lundy; alternate, Rev. C. Heltné.
11:00—Exegesis, Isaiah 5:1-7, leader, Rev. R. O. Sletten; alternate, Rev. L. O. Thorson.

Afternoon

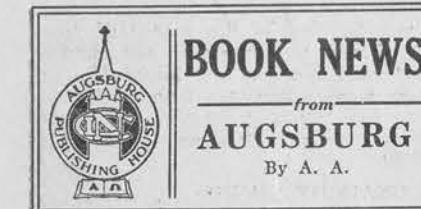
2:30—Introduction to Paul's 1st Epistle to Timothy.

Program committee: Peter F. Kjørlaug, Thomas Spande, Thomas J. Severson.

Rev. O. L. N. Wigdahl and Rev. O. R. A. Tollefson will provide lodging and perhaps breakfast among the members of their churches. The pastors who expect to attend the conference must report in advance either to Wigdahl or to Tollefson.

The Story City Circuit Luther League will hold a special convention at Randall, Iowa, Rev. G. O. Paulsrud's charge, December 4-6. Topic, "Follow Me," Matt. 9:9.

—REV. T. H. BENSON, pres.,
CARRIE O. LARSON, sec'y.



The Second General Mission Conference of our Church, November 12-15, at Albert Lea, Minn., naturally increases the interest in good mission literature. On another page of this paper we present a selection of mission books, such as sermons, studies, stories, historical, biographies, also songs, maps, and charts for mission meetings.

Our book store offers a very complete selection of literature of this kind. Send for our catalog on Mission Literature.

Organists and Choir Leaders, note: One of our big presses had a melodious hum last week, and no wonder: it was turning out thousands of copies of our new Music Catalog. Send for your copy.

The new Music Catalog contains a revised list of vocal and instrumental music, including anthems for church choirs, hymn books, English and Norwegian cantatas, oratorios, songs with piano, organ music, song and music books, supplies and musical literature.

By the Christmas Tree, our new Christmas festival program for Sunday Schools and Parochial schools, is now ready. Get your supply early.

Anthems for Christmas

A good selection of appropriate music for the Christmas Services

Choirs should place their orders early. Be sure to mention number and full title.

NO.	EDITION	TITLE	COMPOSER	PRICE
3580	Schirmer—For unto Us a Child is Born.....	Händel	12c	
6427	Schirmer—Christmas Morn	King	10c	
211	Hall—Behold, the Days Come.....	Geibel	16c	
289	Hall—Sing, Sing for Joy.....	Judson	16c	
3003	Schirmer—Nazareth	Gounod	12c	
4424	Schirmer—Glory to God in the Highest.....	Pergolesi	12c	
3576	Schirmer—Birthday of a King.....	Neidlinger	12c	
6462	Schirmer—Sleep, Holy Babe (women's voices).....	Matthews	12c	
35	Hall—Angels are Singing.....	Lacey	12c	
54	Hall—There Were Shepherds.....	Foster	12c	
13627	Ditson—Praise, My Soul.....	Avery	20c	
282	Hall—Herald Angels	Judson	15c	
10	Schirmer—Holy Christmas Night.....	Lassen	12c	
	(women's voices)			
188	Wood—Break Forth Into Joy.....	Harris	10c	
131	Hall—Shepherds of Bethlehem.....	Judson	12c	
3926	Schirmer—Arise, Shine	Maker	12c	
3281	Schirmer—Songs of Praise the Angels Sang.....	Shelley	12c	
6206	Presser—Brightest and Best	Rubinstein	10c	
196	Northern—Sing, O Heavens (Eng. & Nor.).....	Tours	10c	
	Augsburg—Hark, the Herald Angels Sing.....	Stensrud	15c	
51	Hall—And Lo! The Angel.....	Solly	12c	
14	Hall—While Shepherds Watched.....	Lacey	12c	
9	Hall—Rejoice, the King.....	Hall	12c	
48	Hall—From the Eastern Mountains.....	Hall	12c	
69	Hall—Christians Awake	Lowden	12c	
18	St. Olaf—The Light of Bethlehem.....	Abt	6c	
63	St. Olaf—Today There Is Ringing.....	Christiansen	6c	
53	St. Olaf—Christmas Hymn	Christiansen	12c	
51	St. Olaf—Beautiful Savior.....	Christiansen	6c	
77	St. Olaf—Sighing Soul, Hear.....	Christiansen	6c	
78	St. Olaf—The Bride of the King.....	Christiansen	18c	
101	St. Olaf—From Heaven Above (not to be mistaken for "In Heaven Above")	Schumann	30c	
13267	Ditson—The Three Kings, old Catalanian Nativity Song, Harmonized by Roman (as sung by St. Olaf Choir).....		15c	
3340	J. Fischer Bro. 3340—Unto Us a Christ is Born.....		10c	
	XIV Century German Christmas Song, arr. by Dr. Bieder- mann		10c	
333	Gray—They all were looking for a King.....	Dickinson	10c	
30	Gray—The Shepherds' Story	Dickinson	15c	
3927	Schirmer—Daughter of Zion	Maker	9c	
2483	Schirmer—Rejoice Ye Christian Brethren.....	Praetorius	8c	
482	Schirmer—To Us is Born Immanuel.....	Praetorius	8c	
253	Northern Ed.—O Sing to God.....	Gounod	15c	
3998	Schirmer—Shout the Glad Tidings.....	Schulz-Buck	15c	
3397	Schirmer—Bring Costly Offerings.....	Saint-Saens	8c	

Liberal Discount to Choirs

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth St.

Minneapolis, Minn.

NEW TEXT BOOK IN NORSE

"LODSEN OG HANS HUSTRU"

By JONAS LIE

Edited with introduction, notes, and vocabulary by Nils Flaten, professor of Romance languages, St. Olaf College.

A much needed volume of annotated texts for colleges and high schools offering courses in Norse.

358 pages. Cloth, \$1.50.

AUGSBURG PUBLISHING HOUSE

425-429 South Fourth Street

Minneapolis, Minn.

BOOKS ON MISSIONS

Here is presented a selection of Mission Books that should appeal to those interested in Missions, especially now when the big Mission Conference of our Church is to be held at Albert Lea, Minn.

MISSION READING FOR YOUNG AND OLD

Stories, Adventures, Historical, Biography, Studies, Sermons, Stewardship (on giving), Atlas—Maps, Charts, Songs and Prayers for Missionary meetings, Souvenir post cards of our Missions, Offering envelopes, Selected pamphlets for study and information. All this in our catalog of Mission Literature, English and Norwegian. Send for one.

BROWN, DR. ARTHUR JUDSON

The Foreign Missionary. Replies to such questions as: Who is the missionary? What are his motives? What is he trying to do? What are his methods? Is he wise in his dealings with proud and ancient peoples and their social and religious customs? Does he make unnecessary trouble for his own and other governments? What are his real difficulties? Is he succeeding in his work? Why should he have a more generous support? How are the mission boards organized? New (eleventh) edition. Price, \$2.00.

RELIGIONS OF MISSION FIELDS

As viewed by Protestant missionaries. Published by the Student Volunteer Movement for Foreign Missions. A helpful book in the study of foreign missions and how to approach the various peoples. Price, 50 cents.

DRACH, DR. GEORGE

Forces in Foreign Missions. With special reference to the foreign missions of the United Lutheran Church in America. The second of a series of "Key Books." Price, 75 cents.

MATHEWS, BASIL

Livingstone The Pathfinder. Illustrations and maps. Price, \$1.00.

WHITE, REV. RALPH J.

Six Years in Hammock Land. An historical sketch of the Lutheran Church in British Guiana. Price, \$1.20.

KUMM, H. K. W.

Africa Missionary Heroes and Heroines. Six lectures given before College of Missions. Indianapolis. Price, \$1.25.

BLISS, DR. EDWIN MUNSSELL

The Missionary Enterprise. A concise history of its objects, methods, and extensions. Price, \$1.75.

BROOMHALL, MARSHALL

Marshal Feng. A Good Soldier of Christ Jesus. This book is published by the China Inland Mission Religious Tract Society. Price, 40c.

LOSE, G. W.

A White Field. Price, 45 cents.

PFEIFFER, EDWARD

Missionary Stories for Juniors. A series of missionary stories designed especially for leaders and members of Junior mission bands. Price, 50 cents.

WEE, MRS. M. O.

The Prayer Life of our Women's Societies. (Second edition). Price, 20 cents.

FOREIGN MISSIONS IN THE BIBLE

By Rev. M. Saterlie. Has been prepared to satisfy the need among teachers and other workers in Bible classes, Young People's Societies and other organizations of a little book that would help them get a better view of missions in the light of God's Word. 84 pages. Heavy paper cover, 30 cents.

LUTHERAN MISSION WORK

AMONG THE AMERICAN INDIANS

By Dr. Albert Keiser, professor of Augustana College. Sioux Falls, S. Dak.

This book has been written to inform the friends of missions as to what the Lutheran Church has done and is doing in bringing the Gospel to the Red Man and instill in them true love for the noble task of the Christianization of the American Indian.

189 pages, illustrated, Cloth, \$1.50.

APPLEGARTH, MARGARET T.

Missionary Stories for Little Folks. First Series—Primary. Illustrated. Net \$1.75.

—*Missionary Stories for Little Folks.* Second Series—Junior. 52 illustrations. Net \$1.75.

BAUSLIN, REV. DAVID H.

Missions and Opportunity of Lutheranism in the Present Religious Situation in This Country. Paper. Price, 15 cents.

BLAICKIE, W. GORDEN, D. D.

The Personal Life of David Livingstone, chiefly from his unpublished Journals and correspondence in the possession of his family. 572 pages. Cloth, \$1.50.

BROWN, ARTUR JUDSON

The Why and How of Foreign Missions (Revised Edition), (M. Ed. M.). 202 pages. Paper cover, 60 cents; cloth, 85 cents.

FRITZ, J. H. C.

The Practical Missionary. A Handbook of practical hints for the Lutheran Home Missionary. Cloth, 110 pages, 75 cents.

HOW TO INTEREST YOUR SUNDAY SCHOOL

in Missions. Cloth, \$1.00.

HUGHES, THOMAS

Life of David Livingstone. 312 pages. Cloth, gilt top, \$1.00.

HUNT, REV. J. R. E.

Lutheran Home Missions. A call to the home Church. Cloth. Price, \$1.00.

JOHNSTON, JULIA

Fifty Missionary Heroes Every Boy and Girl Should Know. Illustrated. 222 pages. Cloth, \$1.25. These short and simple stories of heroic lives may be used in various ways, aside from finding a place in Sunday school libraries, and upon the shelves of boy and girl readers.

ers. Study classes and mission societies, for instance, will find good material for their use in the book.

LAMBUTH, BISHOP WALTER R.

Medical Missions. 12mo. Illustrations, bibliography, appendices, index. Paper, \$1.00; cloth, \$1.25.

MACKENZIE, JEAN KENYON

African Adventures. Illustrated. 119 pages. Paper cover, 30 cents.

—*An African Trail.* Illustrated. 222 pages. Bound. 40 cents.

MATHEWS, BASIL

The Book of Missionary Heroes. In thirty-two stories Mr. Mathews depicts with enthralling realism the thrilling adventures and daring deeds of the great heroes of sea and land who have faced perils among wild beasts and wilder men, to tell of the love of God. From St. Paul to Raymond Lull, from St. Francis to Livingstone and Mackay and John Williams and Henry Martyn, with many others, the author tells the immortal stories of these knights of the cross. Doran. 280 pages. Cloth. Net \$1.50.

McCONAUGHY, DAVID

Money, The Acid Test. 199 pages. Paper cover, 50 cents. Cloth, 75 cents. Studies in stewardship, covering the principles and practice of one's personal economics for use in Bible classes, discussion groups, young people's societies, and similar gatherings.

MOTT, JOHN R.

The Decisive Hour of Christian Missions. 251 pages, gilt top, cloth, 75 cents net.

PATON, REV. JAMES

Story of John G. Paton. 451 pages, cloth, gilt top, \$1.00.

PFEIFFER, PROF. ED.

Mission Studies. Second revised and enlarged edition. Cloth, \$2.50 net, postpaid. Historical survey and outlines of missionary principles and practice. It is a thoro treatment and the book is well arranged for Mission Study Classes.

PFLUEGER, REV. CHAS.

Sowing and Reaping. Bound in beveled library sides and gilt markings. 45 cents.

SEEBACH, MARGARET R.

Other People's Children. Fifty-seven stories of children of other lands. A delightful book. Illustrated. Cloth. \$1.25

WOLF, L. B., D.D.

Missionary Heroes of the Lutheran Church. For all ages and classes of Lutherans. 247 pages, cloth, \$1.00 net.

UNITED NORWEGIAN LUTHERAN

MISSION FIELD IN CHINA, THE
A Short Sketch With Illustrations and Map. By Invald Daehlin and Erik Sovik. Illustrated, cloth, 40 cents.

Augsburg Publishing House

425-429 So. 4th Street,
Minneapolis, Minnesota

Property Of
Private Arnold E. Kahmert Co "B"
3rd US Infantry Bldg 103 A. Buil 1889
A. Serial No 6767799, Age 20, Born 1-7-1906,
Mys 17-Minn. Pch No 721-1280

The Minnesota Missionary and Church Record

(Page 11)

Minneapolis, Minn.

August, 1928

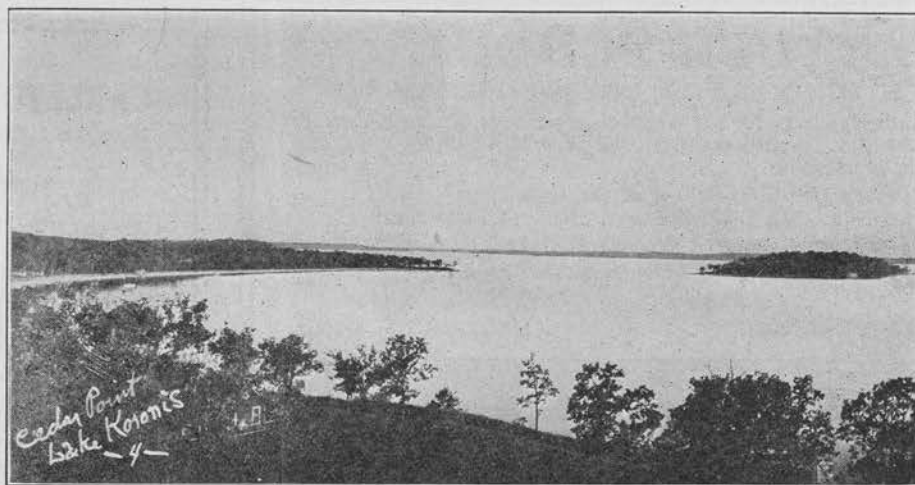
ARNOLD E KAH NERT 5621, 26th, Ave, So, Mpls, Minn.
HISTORIAN VETS ASSN 3rd US INF, THE OLD GUARD.

FORT SNELLING, MINN. USA. RET USA 3-31-1950.
RA & 6767799. S/SGT. MARRIED 1937. PFC.
"US CIVIL SERVICE 14th US ARMY 1006 WEST"
"LAKE ST, MPLS, MINN. RET MARCH 30, 1959.

Minnesota Summer School for Church Workers

SESSION OF 1928

At Lake Koronis, August 26 to September 1st.



ST. MARY'S HALL

A HOME SCHOOL FOR GIRLS

Founded by Bishop Whipple in 1866

The Rt. Rev. Frank A. McElwain, D.D.....Rector
Miss Caroline Wright Eells.....Principal Emeritus
Miss Amy L. Lowey.....Principal

Miss Norah E. Matheson.....Principal-Elect

Primary, Preparatory and Academic Departments
Prepares for all colleges. Admission by certificate
Excellent instruction in Music and Art
Gymnasium, Tennis, Hockey, Outdoor Sports

For Catalog address

ST. MARY'S HALL, FARIBAULT, MINN.

SEABURY

Seabury Divinity School, Faribault
THEOLOGY

CARLETON

Carleton College, Northfield
LIBERAL ARTS

Location and accommodations excellent. Special emphasis on practical parish work. Regular course in Principles and Methods of Religious Pedagogics. Seabury is today, as it has been for over forty years, a loyal interpreter of the Doctrine, Discipline and worship of the American Book of Common Prayer.

TUITION AND ROOMS FREE

BOARD, ETC., \$200.00

For Particulars address Rev. Frederick F. Kramer, Ph. D., Warden, Faribault

SHATTUCK SCHOOL

A CHURCH SCHOOL FOR BOYS—68TH YEAR

It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A Military Boarding School of the Best Type

A Church School with the Traditions and Ideals of Fifty Years
Graduates prepared for any College

Boys may be entered at Mid-year. Summer School on a Unique Plan
Address

THE RECTOR, SHATTUCK SCHOOL

FARIBAULT, MINN.

ST. JAMES SCHOOL

FARIBAULT, MINN.

THE RIGHT REVEREND F. A. McELWAIN,
Chairman Board of Trustees

A HOME SCHOOL for BOYS of the GRADES. Episcopal. 25th year. Its happy family life is a distinguishing feature. Thorough and efficient training that brings out the best there is in the boy. Limited number. Parental care. Small classes. Military. All sports under supervision. Ideal surroundings on an estate of almost 200 acres. For Catalog address F. E. JENKINS, Head Master. Drawer N, Faribault, Minn.

THE BISHOP'S ITINERARY

Aug. 26-Sept. 1—Summer School, Lake Koronis, Paynesville.

Sept. 12-13—Opening Faribault Schools.

16—Cathedral—Founders' Day.

21—Opening Seabury School.

24—Diocesan U. T. O. Service.

Oct. 10-27—General Convention, Washington, D. C.

THE CHINESE SITUATION

is one of grave practical interest and of crucial importance to the whole missionary cause. Those who heard the Rev. S. Harrington Littell last fall will recall his inspiring story of the manner in which our native Chinese Christians are carrying on the work of the Church in the present emergency. The Rev. Dr. Lawrence B. Ridgely who will take the course on "The Challenge of Christian Missions" at the Lake Koronis Summer School, has been associated with our China Mission since 1898. Since 1922 he has been the professor of Church History at the Central Theological School of the Chung Hua Sheng Kung Hui at Nanking and is the author of several works, both in Chinese and in English.

On to Lake Koronis, August 26th!

REGISTER NOW!

The Diocesan Summer School
Lake Koronis, Paynesville
August 26-September 1

CARLETON COLLEGE

DONALD J. COWLING, President

NORTHFIELD, MINN.

A Liberal Arts College of first rank in our own state. Founded in 1866. Regular courses leading to Bachelor's degree. Exchange relations with Harvard University since 1911. Ratio of one instructor to twelve students.

A Christian College affiliated with the Congregational, Baptist and Episcopal Churches.

For further information address

WILLARD W. BARTLETT

Assistant to the President

The Minnesota Missionary and Church Record

MINNEAPOLIS, MINNESOTA.,

VOL LII.

AUGUST, 1928

No. 5

The Rt. Rev. Frank Arthur McElwain, D.D.....Editor-in-Chief
The Rev. E. W. Couper, Archdeacon, and The Clergy.....Contributing
The Rev. Walter B. Keiter.....Managing Editor
Mr. J. C. Wade, 131 East 14th St., Minneapolis.....Treasurer
To whom all remittances should be made payable.

Address all correspondence to the Editor at the Executive Offices. Make all remittances payable to J. C. Wade, Treasurer, 131 East 14th Street. Subscriptions to this paper should be sent to the Executive Offices to Mr. Wade.

Published monthly, except in July and August, under the auspices of the Bishop and Directorate of the Diocese of Minnesota. All material must reach the office of the editor by the fifteenth of the month preceding publication.

Subscriptions are continued at expiration unless otherwise ordered. Subscription, \$1.00 per annum, in advance. Extra copies mailed by the Editor to any given address, 10 cents per copy.

Entered as Second Class Matter in the Post Office at Minneapolis, Minn.

Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 5, 1920.

THE BISHOP AND DIRECTORATE

The Rt. Rev. F. A. McElwain, D.D., Chairman

Mr. Charles B. Lyon, Vice Chairman

The Rev. Walter B. Keiter, Executive Secretary

Executive Offices, 131 East 14th Street, Minneapolis

Telephone: Main 1057

DEPARTMENTS

TWO YEARS

Finance—Mr. G. A. N. King.....Minneapolis
Missions and Church Extension—The Rev. D. H. Atwill.....St. Paul
Social Service—The Rev. F. D. Butler.....St. Paul
Field—The Rev. A. E. Knickerbocker.....Minneapolis
Religious Education—The Rev. E. H. Eckel, Jr.....St. Paul
Publicity—Mr. R. E. Van Kirk.....St. Paul

The Rev. Thos. Dewhurst.....Stillwater
The Rev. E. C. Gear.....Minneapolis
The Rev. L. D. Smith.....Mankato
Mr. G. A. N. King.....Minneapolis
Mr. R. E. Van Kirk.....St. Paul
Mr. H. C. Cook.....Red Wing

ONE YEAR

THREE YEARS

The Rev. D. H. Atwill.....St. Paul
The Rev. A. E. Knickerbocker.....Minneapolis
The Rev. E. H. Eckel, Jr.....St. Paul
Mr. J. Russell Smith.....Winona
Mr. R. F. McDougall.....St. Paul
Mr. G. J. Allen.....Rochester

The Rev. P. E. Osgood, D.D.....Minneapolis
The Rev. F. D. Butler.....St. Paul
The Rev. John Temple.....Winona
Mr. C. B. Lyon.....Minneapolis
Mr. E. H. Davidson.....St. Paul
Mr. J. D. Bronson.....Stillwater

CHURCH CLUB

The President of the Church Club of the diocese announces that Bishop Rowe of Alaska will be the speaker at the next meeting of the Club on September 24th.

DIOCESAN UNITED THANK OFFERING PRESENTATION

The Diocesan Woman's Auxiliary will hold an all day meeting in Christ Church, St. Paul, on Monday, September 24th, at which time the United Thank Offering of the diocese for the Triennium will be presented. The meeting will open with a celebration of the Holy Communion, followed by a meditation by Bishop McElwain. Luncheon will be served, and in the afternoon Bishop Rowe will make an address.

It is hoped that the women of the diocese will make an effort to be present at this presentation service.

BISHOP ROWE TO VISIT TWIN CITIES

The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, will visit the Twin Cities on September 23rd and 24th. On Sunday, the 23rd, he will address Church School rallies, at St. John's Church, St. Paul, at 9:00 a. m., and at St. Paul's, Minneapolis, at 11:00 a. m. The same afternoon he will address a gathering of young people at Shevlin Hall on the University Campus. On Monday, the 24th, at 2:00 p. m., he will address the United Thank Offering gathering of the Women's Auxiliary of the diocese at Christ Church, St. Paul; and in the evening he will be the speaker at the Church Club banquet.

Bishop Rowe was elected Bishop of Alaska at the General Convention in Minneapolis in 1895. He has more than once declined bishoprics in the United States in order that he might continue his heroic work among the prospectors, Indians, Esquimaux and fishermen of Alaska. Although past 70 years of age he has kept physically fit for his long journeys by boat and dog sled through the interior of Alaska, and is not only universally beloved by the inhabitants of Alaska, but also recognized as one of the outstanding heroes of modern missionary endeavor.

The Bishop comes to Minnesota at the invitation of the Department of Religious Education of the diocese, as a part of their program for missionary education.

MINNESOTA SUMMER SCHOOL FOR CHURCH WORKERS

Session of 1928

Sunday, August 26th to Saturday, September 1st

All sessions of the school will be held at the Conference Grounds situated on beautiful Lake Koronis near Paynesville, Minnesota.

Auto Route from the Twin Cities

Highway number Three to St. Cloud. From St. Cloud highway number Twenty-three to Paynesville. From Paynesville follow signs to Conference Grounds.

If you are planning to make the trip by railroad, the Soo Line train leaves St. Paul, Union Depot, at the following hours: 8:10 and 11:40 a. m. and at 5:00 and 7:30 p. m. The same trains will leave the Minneapolis Soo Line Depot about forty minutes later.

General Information

Delegates are urged to bring such toilet articles as they will find necessary. Towels will be on sale at the office of the Summer School.

Vacation features: Boating, bathing, excellent fishing, tennis courts, golf links (½ hour away).

Communications regarding information and registration should be made to the Rev. Crawford W. Brown, 48 Kent Street, St. Paul, Minn., or to the Rev. Walter B. Keiter, 131 East 14th Street, Minneapolis Minn.

Executive Officers

The Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota, Dean of Faculty.

The Rev. Edward H. Eckel, Jr., Councillor.

The Rev. Frederick D. Tyner, Chaplain.

The Rev. Crawford W. Brown, Executive Secretary and Registrar.

The Rev. Walter B. Keiter, Treasurer.

The Rev. Earl B. Jewell, Paynesville, Minn.*

Mrs. F. E. Olney, Librarian.

*The Rev. Mr. Jewell will be in Paynesville to assist the delegates in any way possible. For the further convenience of the delegates Mr. Jewell's telephone call is 127-J.

Courses and Faculty

Daily Devotional Addresses for Entire Conference. The Rev. B. T. Kemerer, St. Paul's Church, Duluth, Minn.

The Church and Rural Sociology. Roy J. Colbert, Ph.D., Professor of Sociology, University of Wisconsin.

The Devotional Life. The Rev. F. D. Tyner, St. Luke's Church, Minneapolis.

Christian Social Service. The Rev. Austin Pardue, St. James' Church, Hibbing.

The Church in the Apostolic Age. The Rev. L. W. McMillin, Lincoln, Neb.

The Challenge of Christian Missions. The Rev. L. B. Ridgley, D. D., Hankow, China.

Old Testament Stories. (A practical course on the teaching of Bible Classes.) Mrs. R. G. Cargill, St. Paul's, Minneapolis.

How to Lead Study Groups. Mrs. Wright B. Haff, Secretary of the Woman's Auxiliary of the Diocese of New York.

Religious Pageantry and Drama. Miss Mary McKinlay, St. Mark's Church, Minneapolis.

The Daily Schedule

The daily program will begin with a celebration of the Holy Communion at 7:00 a. m. This will be followed by a devotional half hour for the entire conference and morning class periods. Conference hours and recreation have been arranged for the afternoon. There will be a Sunset Service every evening immediately after dinner followed by social and recreational programs. The day will be brought to a close with Compline at 10:00 p. m.

6:45 a. m.—Setting-up exercises.
7:00 a. m.—Celebration of the Holy Communion.
7:45 a. m.—Breakfast.
9:00 a. m.—Devotional Half-hour (for entire Conference).

9:40-10:30 a. m.—First Period Classes.
The Challenge of Christian Missions.
The Church in the Apostolic Age.
Christian Social Service.

10:40-11:30 a. m.—Second Period Class.
The Church and Rural Sociology.
The Devotional Life.
How to Lead Study Groups.

11:40-11:55 a. m.—Noon-day Intercessions.
12:00-12:50 p. m.—Third Period Classes.
Religious Pageantry and Drama.
Old Testament Stories.

1:00 p. m.—Lunch.
2:00 p. m.—Conference Hour.
How to Lead Study Groups.
3:00-6:00 p. m.—Recreation Period.
6:00 p. m.—Dinner.
6:45 p. m.—Sunset Service.
10:00 p. m.—Compline.
10:30 p. m.—Lights Out.

Schedule of Evening Activities

Monday—Dance and Card Party (Paynesville).
Tuesday—Aquatic Carnival.
Wednesday—Circus (in lieu of "Stunt Night").
Thursday—Dance and Card Party (Paynesville).
Friday—Pageant.

It is a good thing to get out of your holiday some increase of knowledge that widens your sympathies.

It is a good thing to get out of your holiday a kind of zest for life that will carry you on joyously through the hum-drum periods ahead.

It is a good thing to get out of your holiday new friendships, to have met people you like and admire, people your own age, people younger, people older—to have talked and played with them, and learned from them.

It is a good thing to get out of your holiday what we call fun—being foolish, playing games, hiking, swimming or lying in green grass watching white clouds.

Such a holiday you may have.

The Summer School for Church Workers will give you all these things and more, ideal surroundings and a life in which you are spiritually fed, and physically refreshed.

Remember the date, August 26th to September 1st.

Register now. You will never regret your visit to the Minnesota Summer School for Church Workers.

Registration fee—\$4.00. Board and room—\$2.00 per day. Register now with Rev. Crawford W. Brown, Cor. Portland Ave. and Kent St., St. Paul. Make checks payable to Rev. Walter B. Keiter, Treasurer.

BISHOP BURLESON ON CHRISTIAN EDUCATION

(From a sermon preached at the 70th anniversary of the founding of Seabury.)

"The connection of Sound Learning and True Religion." It is one of those statements which everybody takes for granted, which we are constantly talking about, but, as Mark Twain said about the New England weather, "Nobody seems to do anything about!" In my own judgment the Church as a whole has yet to be convinced of that connection. Our record in the establishment and support of our institutions of learning is pathetic, and sometimes little short of tragic. The pages of the Church's history are strewn with the wrecks of splendid hopes and attempts in this sphere. In the early days Bishop Kemper founded an institution in St. Louis, afterward known as Kemper College. It flourished for a time and then the trustees to pay debts, sold for \$16,000, a property now in the heart of the city and worth millions. Dr. Breck's last venture at Benicia, California, has disappeared. Racine, in spite of Dekoven's inspiring life and leadership, has faded away. Nor need I lengthen the unhappy list, though it could easily be done. The Church does not take her task of religious education seriously. The courage, enthusiasm and generosity of our brethren of other names put us to shame. We think of ourselves as the cultural elect; we seek the best advantages for our children and yet we fail to encourage and support our own ventures in education. The endowments of great institutions, begun by men of other Christian names, have been largely built up by gifts of Churchmen who passed by their own colleges to bestow wealth upon another.

What are we to conclude from these incontestable facts? Is it that we do not really believe in the relation of sound learning and true religion? I can scarcely think it. Or is it that we would rather entrust the religious training of our children to men outside the Church to which we belong? That seems incredible; for surely we cannot look at such history as we have been reviewing without knowing that there were men able to give the noblest inspiration and the finest training. The answer, I imagine, lies in a lack of proper emphasis and co-ordination. Those of us who are convinced believers in Christian education have not made the Church believe in and assume its responsibility, nor have we called forth its generosity. The cause is not adequately championed, nor the appeal effectively made. Each of us, perhaps, is too much concerned with keeping our own institution afloat. I look and pray for the day when the great Church we love shall account the promotion of Christian education as at least on a parity with the conversion of the heathen abroad. At present it is not so reckoned.

We have made a beginning in our establishment of a Department of Religious Education; but we ought to carry on the campaign until there is an adequate response and until we can be assured that the lives of the noble men and women who have given themselves to that highest service of creating Christian character will not be frustrated, nor their fine achievement cast into the discard."

THE CHALLENGE OF BRECK SCHOOL

Breck School presents to the Diocese of Minnesota, both a challenge and an opportunity. A challenge to provide in a democratic way for the Christian education of the children; and an opportunity to meet a vital need. Crime will not be checked by multiplying courts, jails and policemen. Honesty is to be secured only by the training of conscience. Christian education is the hope of the nation, and the seriousness of the situation is not to be minimized.

The graduating exercises of Breck were held on Friday, June 8th in St. Matthew's Church, and were full of interest. The guild room was decorated with the school colors, with palms, peonies and spirea. The Rev. Mr. Eckel offered the invocation, Rev. Dr. Haupt welcomed the guests, setting forth the purposes of the School, and Mr. John H. Boyd supplied the musical numbers. The speaker of the evening was the Rev. Dr. P. E. Osgood. The honors of the class were born by Miss Margaret LaVaun Tomasek and Miss Margaret Knox. The Bishop concluded the ceremonies with some remarks to the students and the awarding of the diplomas.

Excellent progress has been made with the new building the walls of which are nearly completed, waiting for the roof. Will this great Diocese provide the means for the completion of the building?

CARLETON COLLEGE, NORTH-FIELD

Northfield, June 15—With hundreds of alumni back on the campus for reunion meetings and a large number of parents and friends of the graduating class in attendance, Carleton College from June 9 to 11 observed its fifty-fourth annual Commencement season. At the exercises on Monday afternoon, June 11th, Bachelor of Arts degrees were conferred upon a class of 119; four candidates were granted the degree of Master of Arts; and Dr. William J. Mayo of Rochester, Minn., the Commencement speaker, was honored by the College with the degree of Doctor of Laws.

Dr. Albert Parker Fitch, pastor of the Park Avenue Presbyterian Church in New York City and until February of this year professor of the history of religion at Carleton, delivered the sermon at the baccalaureate service held in Skinner Memorial Chapel on Sunday morning. An organ recital by Prof. James R. Gillette, chairman of the Department of Music, and organist of note; and an informal supper and sing on the campus grounds completed the days activities.

Additional Commencement events were the luncheons given by the various campus literary societies for their graduate members, the Commencement play, and college concert on Saturday, and the senior class day exercises, alumni luncheon and business meeting, a luncheon in honor of Doctor Mayo, and a concluding college dinner on Monday. Among the speakers at the dinner was the Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota.

PRIMATE OF CANADA RESIGNS

Information has been received through the daily press that the Most Rev. Samuel P. Matheson, D.D., Primate of all Canada, has announced his resignation to

take effect in September. This is very significant, coming so soon after the resignation of the Archbishop of Canterbury, the first Archbishop of Canterbury to tender his resignation.

WORK AMONG THE DEAF-MUTES

(Contributed by Mrs. Thomas Fleming, Jr., Diocesan President, W. A., Pittsburgh, Pa.)

One interesting phase of church work about which few people know is that among the deaf-mutes. There are over 1,000,000 of the silent people in the United States and the Episcopal Church reaches about 15,000. The ritualistic beauty of the services appeals to them very much, and many more would gladly join if they had the opportunity.

There are only 16 active clergymen to cover this enormous country. In several cities there are strong loyal congregations, a few of which are self supporting and have their own church building and rector. For the most part, however, they are scattered in little unorganized groups, or are alone in isolated country districts. Each missionary has a large territory to cover, usually several dioceses, and much precious time is spent on trains. There is little or no time in each place for individual pastoral care; and the deaf-mutes need this even more than do the hearing people.

The vital need is for more ministers, and in order to secure them, money is necessary. Often a deaf man who would make an excellent clergyman, reluctantly gives up the idea when he realizes the terrific financial struggle not only to get through the seminary, but also the meager salary that is all he can hope for afterwards. Some dioceses pay their deaf ministers adequately, but in others, the salary is so disgracefully small that the men have to eke it out by doing other work, and consequently have less time to devote to their congregations.

The National Council helps support special fields of work, such as that among the mountaineers and the foreign-born. It would be wonderful, if at the approaching General Convention the whole Church would be so interested in the deaf-mute work that each delegate would go instructed to vote that a sufficient annual sum be appropriated, and be expended by a joint committee chosen from the National Council and the Conference of Church Workers among the Deaf.

CHRISTIAN ORIGINS

are of interest not only to the scholar but to every intelligent churchman and churchwoman. In the life of the Apostolic Church we trace the rise and development of many of the institutions with which we are familiar. A course on "The Church in the Apostolic Age" will be presented at the Lake Koronis Summer School, August 26th to September 1st, by the Rev. Linn W. McMillin of Lincoln, Nebraska. "Father Mac," as he is affectionately called by his young people, is our student chaplain at the University of Nebraska and prominent in Young People's work in this province. He will make this course intensely interesting to all.

NATIONAL FEDERATION OF CHURCH CLUBS OF THE U. S.

While the program of the General Confederation of the Protestant Episcopal Church in the United States, which meets in the capital of the nation on October 10 next will be in most respects like that of previous General Conventions, there will be one important innovation. On the evening of Friday, October 19, there is to be held in Epiphany Church in the City of Washington, a great mass meeting for the laymen of the Church.

Lay initiative, lay activity, lay evangelism, lay preaching, things almost unheard of a generation ago have been moving forward with an astonishing swiftness. The General Convention has had a Commission on Lay Activity for the past nine years, but the movement has out-distanced the Commission, and the Commission has done little more than report progress. One of the factors in this movement has been the National Federation of Church Clubs of the United States. For several years prior to the entry of the United States into the World War, the annual meetings of the Federation changed in character from purely social gatherings with a religious flavor to great inspirational meetings calling on men to enlist in the active service of the Master. The results were far reaching, and movements were inaugurated which have resulted in wonderful things.

The Federation believes the time has now come to bring the work of laymen to the attention of the Church. At its last annual meeting, the proposal was made and adopted that at every provincial synod and at every General Convention, where practical, there should be a fellowship meeting of men at which the work that has been accomplished should be demonstrated with the purpose of inducing other men and groups of men to emulate the examples of the several Clubs now actively at work. Col. George W. Burleigh, president of the Church Club of New York, newly elected president of the Federation, is enthusiastically in favor of this plan and lost no time in getting in touch with the presiding Bishop and others concerned with the program of the General Convention. The result was setting aside the evening mentioned for a meeting of the men. There will be more than three hundred lay delegates in attendance on the Convention, the Diocese of Washington and neighborhood will send fully five hundred, and there will be enough other men, members of the Church Clubs in neighboring dioceses and persons in attendance on the Convention to raise the total to more than a thousand interested laymen.

To this gathering an address will be made by the Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, one of the most virile men in the American Church. It happens that while a student at the University of Pennsylvania in 1900, Bishop Remington was a member of the track team that represented America in the Olympic games. His reputation as an athlete seems to have had a wider reach than his reputation as a Churchman, but not justly so. He has long been recognized as an evangelist and organizer of a fresh, vigorous type so much needed in the Church today. After ordination, he remained in his home town, Philadelphia, for five years and then was called to St. Paul's Church, Minneapolis. Seven years later he was

chosen as suffragan bishop of South Dakota and began the work among the Indians that has made him famous. So successful and untiring was Bishop Remington in this field that in 1922, the General Convention selected him as the successor to Bishop Paddock in Eastern Oregon, a diocese literally of "wide open spaces." There he is proving himself to be all that was expected of him. If the laymen want the Church's work presented to them in a manly, straightforward fashion, highly spiritual, thoroughly practical and in terms of successful achievement, they will do well to hear Bishop Remington at the mass meeting in Washington.

The other speaker will be the Hon. George W. Wickersham, one-time Attorney General of the United States. Mr. Wickersham has spent a life time as one of a group of influential laymen in New York. He has known the Church in the eastern cities for two generations, and has not only witnessed the advances made through lay activity, he has been a leader in the movement. What Mr. Wickersham has to tell the men will not be hearsay nor theory nor vague idealism. He will tell of what he knows and has seen and participated in. Suave, cultured, dignified, of wide experience and acquaintance, he will bring a judicial mind to bear on the problems of the day and solve them through the light of past experience.

Col. Burleigh is to be congratulated on the choice of speakers. In addition, it seems probable that opportunity will be given, either in public meeting or in personal intercourse for less conspicuous laymen who have successfully accomplished things in the name of the Church to give to the men assembled in Washington practical advice as well as inspiration to stimulate the men of their home diocese to more consecrated and active work for the advance of the Kingdom.

PROF. ROY J. COLBERT

whose course on "The Church and Rural Sociology" proved one of the most popular and inspiring features of the Faribault Summer School in 1927, will be with us again at Lake Koronis this summer. Dr. Colbert is not only an authority in his particular field, but a convinced churchman who senses the distinctive contribution which the Episcopal Church has to give to the solution of the rural religious problem. He has, moreover, the knack of presenting his subject in an appealing way. His course this year will develop further, the subject-matter presented a year ago.

The great United Thank Offering of all branches of the Woman's Auxiliary for the past three-year period will be presented at the time of the Triennial General Convention of the Church, October 11th, at Washington, D. C. But few of our Minnesota churchwomen will have the great pleasure of attending, but we trust that a large number of them will be present at the end of September in Christ Church, St. Paul, for the annual diocesan meeting of the Woman's Auxiliary, when the Minnesota Auxiliary, at a 10:30 a. m. corporate communion, will present their Diocesan United Thank Of-

fering. At this time, also, they are to have the great pleasure of meeting and hearing Bishop Rowe of Alaska. He will talk upon his wonderfully inspiring work in far distant Alaska.

DEATH OF BISHOP PINKHAM

The Rt. Rev. W. C. Pinkham, D. D., for forty years, Bishop of Calgary, died at his residence in Calgary on July 18th. Bishop Pinkham was a brother of the Rev. A. G. Pinkham, Rector of Ascension Church, St. Paul, and of Mrs. S. C. Walters of Minneapolis.

The following, from the Calgary Daily Herald, will be of interest to the church people of this diocese:

"Bishop Pinkham was one of the real pioneers of the western country. Possessed of wonderful energy, he remained 'in harness,' as he used to term it, until the end of 1926. During his long and arduous labors in the west, he had seen many marvelous changes and at the time of his death was the oldest consecrated bishop in the Anglican Communion in the world.

"His first charge in Canada was at St. James, Winnipeg, when that city was but a village with a population of not more than 200 people. He was then the youngest of the 22 ministers in the church service in the Hudson Bay territory, part of the diocese of Rupert's Land. In 1881 he was appointed Archdeacon of St. John's Cathedral, Winnipeg. Six years later he was elevated to the Episcopate, being elected Bishop of Saskatchewan.

"Always of a bright and sunny disposition, the venerable prelate won the hearts of all those with whom he came in contact. His energy and zeal in covering the Calgary diocese during the many years of his labors was one of his outstanding characteristics. In the early days, especially, this meant no little hardship, but whatever the difficulties of the trail were, they were always surmounted with his great courage and perseverance."

THE PROBLEM OF THE OLD TESTAMENT

is primarily the problem of teaching its ancient stories in such a way as to make its characters live and at the same time bring out the moral and spiritual truths embodied in their careers. Mrs. R. G. Cargill of Minneapolis is one of the best known and most sought after tellers of Bible stories in the Twin Cities. Her handling of this course will be of great value to Church School teachers and leaders of Bible classes. On to the Minnesota Summer School at Lake Koronis, August 26 to September 1.

CHRISTIAN SOCIAL SERVICE

is virtually a new subject at the Minnesota Summer School, though we have had courses within the field of social service. Those who have heard the Rev. Austin Pardue of Hibbing, at other conferences assure us that we are to be congratulated upon securing him to handle this subject at the 1928 Summer School at Lake Koronis, August 26 to September 1.

HERE AND THERE WITH THE ARCHDEACON



June 1—This month started with a day in the office and the evening given to a conference with the vestry of St. James' Church, St. Paul, where we arranged details of a summer's work with Mr. Peter Spehr of Seabury in charge. It was a pleasant surprise to me to find as a member of the vestry Mr. Firth, whom I knew in my first student missionary work at Worthington many years ago.

June 2—Drove to Marshall, going by way of Granite Falls, Cottonwood and Green Valley. After supper I drove twenty miles further on to a farm near Balaton to see the daughter of Mr. Firth and her family. During the day I made the acquaintance of sixteen Church people who live either in the country or in towns where we have no church. Most of them can be cared for through St. James' Church, Marshall.

June 3—At 9:00 a. m. I celebrated the Holy Communion and preached in St. James' Church, Marshall. Baptized the two young sons of the Balaton family. Assisted in the Sunday School after the service. In the afternoon I drove to Brownton where I held service in the evening. Was guest at supper of Mr. and Mrs. Edwin Griebel. Drove home after the service.

June 4—Between the office and home.

June 6—At the office in the morning. Drove to Elk River after lunch and made calls. Had service in Trinity Church in the evening.

June 7—At the office in the morning. After lunch drove to Zimmerman for an afternoon of calling through the country. Had service at Grace Chapel in the evening.

June 8—Office work.

June 9—A quiet day at home.

June 10—Accompanied by Mrs. Couper, I drove to Dundas for a service of the Holy Communion in the Church of the Holy Cross at ten o'clock. During the service I baptized little Hazel May Sargent. We were guests at dinner of Mr. and Mrs. George C. Babcock. In the afternoon we drove to West Concord, stopping at Kenyon to make two calls and to pick up Mr. Elliott Marston, a candidate for Holy Orders, and student at Nashotah Divinity School who is conducting services at Kenyon and West Concord during the summer. Mr. Marston assisted me at the West Concord service in the evening. We were guests at supper of Mr. and Mrs. Arnold W. Schmidt. We drove home after the service, bringing Mr. Marston with us.

June 11—Was one of the assisting presbyters at the ordination of John E. Rowell to the diaconate at St. Mark's Church at ten o'clock. At the office in the afternoon.

June 12—Attended a meeting of the Department of Religious Education at noon and the monthly meeting of the Bishop and Directorate in the afternoon.

June 13—A day at home.

June 14—Office work.

June 16—Took a morning train to Montevideo where the Rev. John E. Rowell met me with his car and drove me to Madison. Here I found Dr. H. N. Hurd, whom I knew in my college days. He brought the entire Episcopalian contingent of Madison to Appleton for the service the next morning. After making calls in Madison we drove to Appleton, where I was a guest at the rectory.

June 17—At Gethsemane Church, Appleton, I celebrated the Holy Communion and preached at 8:30 a. m., the Rev. Mr. Rowell assisting. Over fifty people were present. We then drove to Montevideo for a service at 11:00 o'clock. Mr. Rowell's car went dead just before we reached the town, but by "hitching a ride" we got to Grace Church just in time. Had a very satisfactory service. We drove back to Appleton for dinner after restoring the car to life with a new supply of oil. I had hoped to have a service at Granite Falls in the evening but could not make the arrangements so I returned home on an afternoon train.

June 18—At the office.

June 19—Conferences at the office in the morning.

June 20—Drove to Elk River for a service in the evening.

June 21—Office in the morning. Seabury Trustee meeting in St. Paul at 2:00 p. m. Evening Service at Zimmerman at 8:00 p. m.

June 22—At the office.

June 23—Drove to Kenyon for the burial of Mrs. Rose Bell Lee Goodfellow. Returned home in the late afternoon.

June 24—Taking John as traveling companion, I drove to Elk River for a celebration of the Holy Communion at 8:30 a. m., then on to Becker for 11:00 o'clock, where I again celebrated the Holy Communion and preached. During the service I baptized the five children of Mr. and Mrs. J. W. Cox, and a baby each for Mr. and Mrs. Theodore Anderson and Mr. and Mrs. Sorenson. Mr. W. H. Thomas, who, as Lay Reader, gives a day of pastoral work each week to this mission, besides the Sunday service, was with me in this service, and I had the pleasure of his company at dinner and on the trip home.

June 25—Left for Madison, Wisconsin, to attend the Summer School for Rural Leaders and our National Conference of Rural Clergy. Returned Friday night to attend to some necessary duties on Saturday.

July 1—At St. Paul's Church, Minneapolis, I relieved the Rector, who was convalescing after an operation, by celebrating the Holy Communion and preaching at the Mid-day Service. I was assisted by the Rector and the Rev. J. W. Prosser.

July 2—Went back to Madison to preside over the annual meeting of the Rural Workers' Fellowship of which I am the retiring president. The Rev. Paul R. Palmer drove me in his car. We met with roads in Wisconsin that were none too good, and as night came on rain and electric storms came, too. It proved a wild night and we entered Madison at

midnight with all lights, except candles, out.

July 3—A day at Madison. Returned home on a night train.

July 4—A day with the family.

July 5—At the office in the morning. Went to Zimmerman in the afternoon and had a special patriotic service in the evening. Mr. and Mrs. Sutherland and Mr. and Mrs. Weitzel of St. John's, Minneapolis, very kindly drove out to help with the music. I appreciate their kindness in coming.

July 6—The morning at the office.

July 7—At home.

July 8—Had expected a full day with services at Le Sueur Center, Waterville and Elysian, but the Rev. H. C. Lende, Minister in Charge of this field, arranged a united service for the three congregations at Le Sueur Center. Accordingly, I took with me a niece who had stopped for a visit on her way from Boston to California, Irene and John, together with the makings of a picnic dinner, and set out in the morning in time to be at the service by 10:30 o'clock. A very good congregation was present, though much as I appreciate the convenience to myself I scarcely think as many communicants were served by the united service as would have been had the original plan of the day been carried out. The service over, our host guided us to a short cut toward Mankato by which we could reach Lake Washington. Here we enjoyed our picnic, and then drove on to have the evening with my niece and sister near Blue Earth.

July 9—Most of the day occupied with the journey home via Faribault and Northfield, and their points of interest to our guest.

July 10—At the office in the morning. After lunch I started out for a few days in the southeastern corner of the diocese. My first objective was Dodge Center. I had written to two of our Church people offering to have an Evening Service in one of the houses. On my arrival I learned that one of them was with her family at one of our northern lakes, and the other had gone to Canada. Consequently I drove on, stopping for supper in Rochester where I called on the Rev. Arthur Chard who is convalescing after an operation, and also saw the Rev. and Mrs. C. L. Bates, formerly of this diocese but now of Florida. Mrs. Bates was also convalescing after an operation. I left my two clerical brethren at the park to hear a band concert and pushed on to Chatfield and there found Mr. E. J. Bubb, our Lay Reader, and put up for the night.

July 11—A High Day for St. Matthew's Parish, Chatfield, it being the 70th anniversary of the first services of our Church held in that town, by Bishop Kemper on July 11th, 1858. A large congregation attended an anniversary service at 10:00 o'clock. The Rev. J. Ross Colquhoun, a former rector, now of Wabasha, preached the sermon and I celebrated the Holy Communion. Special music had been prepared by the choir and altogether a worthy service had been arranged for by Mr. Bubb. At noon the congregation drove to the farm of Mr. Percy Eaves where a bountiful picnic dinner was served, and the younger people amused themselves with baseball and other

games, while others conversed and enjoyed the beauties of nature. Before the party broke up I was called upon to read a history of St. Matthew's Church, from the first service to the present time. The parish is to be congratulated not only on the events and results of its history, but also on the excellent form in which that history has been recorded.

July 12—Mr. Bubb and I drove to St. Charles where we had a celebration of the Holy Communion in Trinity Church at 9:00 o'clock. After service we drove out into the country and made calls on our farm members. At one of the homes I administered the Holy Communion to an aged lady who has been confined to her bed for many months. After lunch we made several calls in the town and then set out for Spring Valley, a place I have long wanted to visit, and where we have a few former Church members who have not forgotten their first love. Mr. and Mrs. A. M. Burnap have recently moved there from Chatfield and they were a great help to us in finding our people. Mr. Bubb and I were their guests at supper and for the evening. I hope to arrange occasional cottage services here so as to minister to our people.

July 13—A missionary day with Mr. Bubb as traveling companion. First, we drove to Grand Meadow, the home of Elliott Marston. Made five calls and found a number of people whose loyalty to the Church in spite of no services and no regular pastoral calls would put to shame the uncertain efforts of many hab-

itual Church attendants. Then on to Dexter to see one lone household that has furnished three graduates of Shattuck and one of St. Mary's, and where their mother says that though not a member of the Church she wishes to be one. Brownsdale was our next stop, and we had a delightful visit with an earnest Church woman whose sister I found was one of my Church School workers in Duluth, and some of whose best friends I count as my friends. At Taopi we learned of a Church family that has just moved to Faribault. We made the acquaintance of Church people in Le Roy, and then drove back to Spring Valley, to call at a farm where a young couple have recently taken charge. The young man is a son of an old Spring Valley family. The wife a former Mazeppa girl. They spent last year in California. The young man was confirmed there, and they came to know my oldest brother there. How strangely human contacts stretch around the world! We drove back for supper at Chatfield where I left Mr. Bubb and then drove on to Caledonia to be ready for another day of calling.

July 14—Spent the morning until nearly 11:00 o'clock making calls in Caledonia. The church is still unfit for use and I have not yet been able to get our people together for a cottage service. I do try to see the people from time to time. Leaving Caledonia I drove to Dresbach and presented myself at the home of Mrs. Baker. She insisted on preparing lunch for me, and then gave me a list of people who she thought would appreciate a call.

NEWS OF THE PARISHES

ST. MATTHEW'S CHURCH, CHATFIELD, CELEBRATES SEVENTIETH ANNIVERSARY

A large congregation assembled in St. Matthew's Church on Sunday morning, July 11, to commemorate the seventieth anniversary of the founding of the church. The communion service was in charge of the Venerable E. W. Couper, Archdeacon of the Diocese of Minnesota, assisted by E. J. Bubb, minister in charge, and the preacher was the former rector Rev. J. Ross Colquhoun of Wabasha. Archdeacon Couper, in the name of Bishop McElwain who was unable to be present, congratulated St. Matthew's parish on having reached its seventieth anniversary and the success it has achieved during that period. From the historical record of the church he read the account of the first Episcopal services held in the Baptist Church on Sunday, July 11th, 1858, by Bishop Kemper, missionary Bishop of the Northwest.

During the week following the visit of Bishop Kemper, friends of the church held two meetings; the first at the office of Messrs. Morse and Bristol on Tuesday, July 13. Mr. F. G. Raymond was chairman and Rev. W. R. Edwards secretary of the meeting. A committee was appointed consisting of the following gentlemen, Messrs. Simeon Smith, M. W. Woodin, J. R. Bennet, H. B. Morse and F. G. Raymond to examine the law and draft the necessary papers for the organization of the society. After the report of this committee, the necessary articles

were drawn up and St. Matthew's Episcopal Church was founded.

Rev. Mr. Colquhoun preached from Philip. 3:13-14, "Brethren, I count not myself to have apprehended, but one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." He said that in any review of the past, failure to reach a high standard must be observed. The crime wave which has swept over this great country during the past few years makes us hang our heads in shame. In the daily press tales of brutal murder and daring banditry no longer appal us, while divorce and sensuality have reached such alarming proportions as to threaten to undermine our homes. The ancient civilizations of Egypt, Babylon, Greece and Rome fell because the corruption in the home spread to the nation, and they passed away because they lacked the moral fibre which alone could give them permanence. Students of American History never tire of relating how many millions of dollars are spent in chewing gum and cosmetics. But it is wise to forget that and to look at the fact of America with its roads and buildings, its tens of thousands of beautiful homes, its factories and mills, its schools and universities, its churches and libraries, erected within 150 years and it is evident American people have done more than chew gum. By forgetting the past and determining to improve the present, we must press on to that standard of perfection, the prize of the high calling of God in Christ Jesus.

The mission here and the one at Dakota have for a long time been cared for by the Rector of Winona. In both places I learned of the gratitude the people feel for the service given by the Rev. Mr. Temple. I spent the latter part of the afternoon seeing Church people in Dakota. I could not visit all in these two missions but I shall hope to return at a later date and come to know those whom I did not meet this time.

Toward the close of the day I turned Ubi toward Rushford but stopped at Houston for a brief call on Mr. Weld, of whom I have often heard as the organist of our Church before the building in that village was sold. He still feels the loss of his Church.

At Emmanuel Church, Rushford, Celebrated the Holy Communion and preached at 11:00 o'clock, assisted by the Rev. Paul H. Baker, Minister in Charge. I missed Mr. H. M. Smith and his family who were away on a vacation trip. After dinner Mr. Baker and I drove to Pine Island where we made some calls and were guests at supper of Mr. and Mrs. Lewis and Miss Walter at the Lewis home. Announcement had been made that the Rev. A. H. Wurtele, a former Minister in Charge, would be the preacher at our Evening Service, but when he learned that I was to be there he sent word that he would come the next Sunday. He need not have stayed away for my sermon would have kept. It was late when Ubi and I turned in at "1016."

E. W. C.

The speaker made an appeal to the people of the church to rally round their present minister, to resolve and act in the present and to reach out to higher achievements in the future.

After the service a delightful picnic was enjoyed at the Percy Eaves farm home, east of town. The utmost credit is due the committee in charge of the affair for the excellent arrangements made. Baseball and other games helped everyone present enjoy a very pleasant afternoon.

MINNESOTA VALLEY MISSIONS

Rev. C. W. Baxter, Priest in Charge.

St. Jude's, Henderson.

The main event here this summer was the celebration of the Fifty-fifth anniversary of the consecration of St. Jude's on Tuesday, July 31st. This also marked the close of seventy-two years of church work, for the Rev. E. Steele Peake held the first service on Feb. 25, 1856. The Ladies' Guild served dinner from 4:30 until 7:30 p. m., to about 150. Letters from former clergy were read, and addresses were made by Bishop McElwain, and the Rev. W. L. Johnson, a former rector, who came from Redfield, S. D., while on his vacation. At the service in the evening the Bishop preached the sermon, confirmed two, and blessed a brass altar cross given by Mrs. C. I. Welch of Minneapolis in memory of her mother, Mrs. Louise Dretchko; a flag and stand given by Mrs. Eva May Cameron of Minneapolis; an organ given by Mr. and Mrs.

Reinhold Schwartz, and a Good Friday cross veil given by Mrs. W. H. Leeman. There were 102 people present in the little church at this service. The Bishop designated the offering toward the remodeling of the basement into a parish room for social activities. Plans are now being made to have this basement fitted up before winter, and a good deal of the money is in sight. Mr. Baxter blessed a wooden missal stand on Aug. 5th which was given by Mrs. W. H. Leeman.

Henderson leads the field in attendance, as it has averaged this year 150%. The mother and two brothers of the Rev. John G. Spencer, the only clergyman who was born and reared in Henderson, were present at the anniversary service and dinner. The history of the mission was completed and read, and it is now recorded in the parish register. In the fifty-five years the parish register records: Baptisms, 140; Confirmation, 90; Marriages, 12; Burials, 56. There have been 216 Communicants in this mission during that time. At present we have 22, and there are 40 baptized members. There is a Church School of 26.

About thirty clergymen have officiated in this mission. One historical note indicates that the Rev. E. Steele Peake, the first missionary, travelled to and from Henderson by three different modes of travel; he walked; he rode horse-back; used a horse and buggy, and also a canoe.

On July 22nd Mr. James Clark of St. Peter celebrated his ninety-second birthday. His birthday really being the following Tuesday, Mr. Clark decided Sunday as a better time to get his many friends together, and we all journeyed out into the country along the shores of Lake Jefferson, and a birthday dinner and supper was served in the cottage of Mayor and Mrs. Woehler. Mr. Clark is Senior Warden of the Church of the Holy Communion, and attends services very regularly on Sundays and Holy Days. He makes his Communion at the altar rail frequently. He came to St. Peter in 1856 and has lived here seventy-two years. He remembers seeing and hearing the Rev. Ezra Jones hold a service in a corn field.

TRANSFIGURATION, BELLE PLAINE.

The Fifty-sixth anniversary of the consecration of this Church will take place Wednesday evening, Sept. 5th, and will be observed with a special service at 7:30 p. m. A new baptismal font will be dedicated, also a missal stand. Both of these are being made by Mr. J. C. Huelett of St. Peter. Miss Alice Helson, of St. Paul, sent a personal check to cover the cost of the font. There will be confirmation and the sermon will be preached by Bishop McElwain. It is hoped that all former members and clergy will either be present at this celebration, or else will send a letter of greeting. We hope to see Twin City people present, as Belle Plaine is only 44 miles away.

ST. JOHN'S, LE SUEUR.

This little parish is holding its own during the summer. A Go-to-Church campaign has been started and the results to date assure us that there is considerable interest. There will be an anniversary celebration here on Sunday, Dec. 9th, it being just forty years since Bishop Gilbert consecrated this Church. The Church was built long before that time,

and work was carried on here in the "fifties."

HOLY COMMUNION, ST. PETER.

The Woman's Auxiliary has met regularly this summer and has helped financially by contributing to the quota of the Church's Program. There is considerable talk about redecorating the interior of the Church and installing a new furnace. The rector spent his vacation of two weeks at the National Guard Camp at Lake City, he having enlisted in the local Company in June. Plans are being made for a large choir this fall, and all feel optimistic about it.

For the benefit of those who use their cars to drive on trips Sunday, we suggest (in case you drive south on No. 5) that you plan to attend the services of these four missions. Following is the schedule of services:

St. Peter, every Sunday, 11:00 A. M.
Henderson, every Sunday, 9:00 A. M.
Le Sueur, 1st and 3rd Sundays, 7:30 A. M.
Belle Plaine, 2nd and 4th Sundays, 7:30 A. M.

ST. JOHN'S, MINNEAPOLIS

Rev. E. Croft Gear, Rector

Our rector has been absent from the parish for the two weeks of the Sioux Falls Summer Conference of South Dakota. As chaplain of the Conference, he had charge of all the services, either providing a preacher or taking charge himself. He gave an address each morning on "Personal Religion," and conducted the Sunset Services. During the Conference Mr. Gear took part in two ordinations, one to the diaconate and one to the priesthood. Besides the formal program, a great deal of time was given to personal conferences.

While at the Conference Mr. Gear secured a tentative promise from Bishop Burleson to hold a week's teaching and preaching mission at St. John's, November 19th to 25th.

Since our summer schedule of services has gone into effect, the rector has been giving a series of character sketches of the apostles. These addresses are short and simple and are aimed to be understood by the children as well as adults.

The Young People's Fellowship is sending two delegates to the Conference at Lake Koronis, Dorothy Swanson and Edmund Swanson.

ST. BARNABAS' MISSION FOR THE DEAF

GETHSEMANE CHURCH, MINNEAPOLIS

Rev. Homer E. Grace of Denver, Missionary in Charge.

A part of the Church work in the Diocese of Minnesota is the work among the deaf, and probably very few of the Church people have heard anything about it, except those who have met the missionary, or have come in contact with the deaf.

The Episcopal Church was the first to take an active interest in the deaf and arrange services for them, and at the present time there are fifteen deaf clergymen carrying on the work, and of the fifteen only three are west of the Missis-

sippi River, the remainder being in the east and northeast. Naturally, the work demands a large amount of traveling by the missionaries, and only a little time can be given to each locality where there is a mission station.

The work in Minneapolis began over a decade ago when the Rev. Mr. Flick of Chicago began making visits at infrequent times. Later on he was succeeded by Dr. Cloud (now deceased), of St. Louis, whose visits continued at infrequent intervals. Naturally, not much could be done other than to have services now and then, not very satisfactory but the best that could be done by men who had large territories of their own to cover.

In 1926 the Rev. Homer E. Grace of Denver, Colo., took over the work, and has been only able to make six visits a year—all too few, but the great distance he has to travel to cover his field on each trip—some 2,000 miles—and the lack of adequate financial support, makes it impossible for him to be in Minneapolis oftener.

In August, 1927, at the invitation of the Bishop of Minnesota, Rev. Mr. Grace spent that month in Minneapolis in Church work, and was able to gather up the loose threads and organize St. Barnabas' Mission under the protecting care of Gethsemane Church. During the long intervals between visits of the missionary the congregation meets as a Bible Class, under a system of rotation of leaders, and has proven successful. However, on each of the Missioner's visits the all-important question asked after service is, "When will you be here again?" What can he answer? The communicants now number about thirty, and there is still a large number of deaf in the Twin Cities of Episcopal parentage that the missionary is unable to reach because of lack of time.

A Guild has been formed and named Fenn Circle, and is doing a lot to raise funds for the mission by means of bazaars, suppers, socials, etc.

Naturally the increase in communicants will be slow as long as the missionary can give so little time to the work. There are more than 700 deaf in the Twin Cities—a fertile field for a worker.

It is to be hoped that the headquarters of the missionary can be moved to a more central location—Omaha—before long, so as to enable him to make monthly visits to all the places in his field, namely, Minneapolis, Faribault, Duluth, Sioux Falls, Des Moines, Denver, Omaha, Lincoln, and that in years to come a resident missionary can be secured to live in the Twin Cities.

Meanwhile the faithful communicants of St. Barnabas' Mission will have to carry on the best they can, and they are doing very well, too, under difficulties that would make many give up the work.

H. E. G.

ST. JAMES' CHURCH, ST. PAUL

P. E. Spehr, Lay Reader in Charge

Since the last item in the Missionary about St. James' we have lost our minister, the Rev. F. C. Greene, to Excelsior, where he will stay for the summer. September 1st Mr. Greene will become rector of St. Paul's, Owatonna. He was most successful at St. James', and we can only hope that he will continue to be as successful wherever he goes, and that we will maintain the steady growth which has characterized his work among us.

Mr. P. E. Spehr, who is a student at Seabury Divinity School, has taken over the work.

The activity of the parish has been lessened somewhat by the warm weather and vacations, but not nearly as much as usual. The Young People's Fellowship closed its season on June 5, with a party in the guild hall which was very well attended. The Sunday school has been functioning as usual and on August 5, more than fifty per cent of the total enrollment was present, so we feel that the summer work is more than repaying the effort expended. It is hoped that the additional momentum of this activity will more than offset the labor involved and that we will start the fall season with a "running start." One of the unexpected results of the Sunday School attendance has been an increased church attendance, for the attendance has been holding up wonderfully—over fifty per cent of the communicant strength every Sunday.

On July 24, the Rev. H. A. L. Grindon, the rector of St. Peter's Church, St. Paul, celebrated the Holy Communion. On July 15, Rev. C. W. Brown of St. John, the Evangelist, St. Paul, was guest preacher.

July 18 was the date set for the Annual Parish and Sunday School picnic. The arrangements were made by the Auxiliary and the Mary and Martha Guild and the people met at the coffee house at Lake Phalen. The weather was ideal, crowd congenial, and food plentiful, so all enjoyed themselves. There were contests and prizes for all ages. It was surprising to see the accuracy with which some of the men could drop clothes pins into the mouth of a milk bottle from a perch on a park bench.

Through the generosity of St. Mary's Church, St. Paul, and some of the individuals of the parish, we were enabled to send three boys out to St. Mary's Choir Camp at Maple Plain. Melvin Bronson, Caryl Emery and Clifford Londroche were the lucky boys. They had a great time and returned tanned and tired, and very enthusiastic about choir camps in general, and St. Mary's in particular, and about the chance to meet boys from other parishes.

The parish celebrated St. James' day with a service of Morning Prayer, Litany and sermon.

Among the recent improvements in the church are a pair of kneeling rails, a gift of Miss Katherine Sinclair; a set of hangings for the Lectern which were given by the last confirmation class and worked by Miss Maida Bennett and Mrs. Ritchey; and a new roof of composition shingles, which the building badly needed. Some time in August, a telephone will be installed in the church. As this article is written, a steam shovel of the St. Paul Street Department is busy grading the street before the church and this improvement will permit us to grade our property and beautify the exterior of the building.

Oh, yes! We nearly forgot to say that St. James' will have three delegates at the Summer School at Koronis.

ST. PETER'S CHURCH, ST. PAUL

Rev. H. A. L. Grindon, Rector

Another class will be presented to Bishop McElwain some Wednesday evening in September. Eight persons have signified their intention of being confirmed and are receiving the necessary

instruction. This will make the third class in one year—a record for St. Peter's.

The Rev. Dr. Rollit took charge of the service on the first Sunday in August, and for the remaining Sundays in the month, Dr. George C. Weiser, Lay Reader, will conduct the services. The Rector expects to be in charge at Christ Church, Red Wing, during Sundays in August.

ASCENSION CHURCH, STILLWATER

Rev. Thomas Dewhurst, Rector

Easter this year brought sorrow to our parish in the passing away at that time of our beloved senior warden, Mr. Robert Slaughter.

Robert Slaughter was one of our finest citizens, homelike and upright in all his dealings with mankind, respected and beloved by a large number of relatives, friends and acquaintances; a firm believer in the teachings of the Bible. He served for about forty-five years as senior warden of Ascension Parish, and by his many liberal acts contributed much towards the aid and prosperity of the church. He will be greatly missed in the Church circle, and kindly and reverently remembered for his many acts of Christian charity.

To those of us who knew and loved him best comes a deep sense of gratitude to our Heavenly Father that the termination of such a life as his should have arrived at Easter time.

The community has lost a splendid man and citizen in the passing of Robert Slaughter.

"For all the Saints who from their labors rest,

Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blest, Alleluia Alleluia."

G. M.

DIOCESAN NEWS

The diocese is pleased to again welcome the Rev. Louis A. Arthur to Minneapolis. He usually turns up when a priest is needed for supply, during vacation time, and is always willing to be "used." On Sunday, August 12th, he held Morning Prayer and Communion Service at Trinity Church, Anoka where Mr. Clifford Bauman, Lay Reader at Holy Trinity, Minneapolis, and Mr. Arland C. Blage, a Seabury student, have been taking care of the services during the illness of the Rev. Mr. Bagot. On August 19th the Rev. Mr. Arthur will officiate at St. Mark's Church, Lake City.

Mr. J. M. Monkman, Lay Reader at Christ Church, St. Paul is taking the services at St. Mark's Church, Lake City for three Sundays in August, in the absence of the rector on vacation.

The Rev. G. J. Childs, formerly of St. Peter's Church, St. Paul—now of St. Paul's, La Porte, Ind.—was a caller at the Diocesan Offices recently. Mr. Childs is spending his vacation in Minneapolis with his daughter, Mrs. Rolfe.

The Rev. C. M. Brandon of Calvary Church, Waseca, supplied at St. Luke's Church, Minneapolis, during the vacation of the Rector in July.

The Rev. Dr. Houghton of Carleton College, and Rector of All Saints' Church, Northfield, supplied at St. Mary's Church, St. Paul, during the month of July. During the month of August, Dr. Houghton will be in charge at St. Paul's Church, Minneapolis.

The Rev. Basil Daugherty of St. Paul's Church, Omaha, called at the Diocesan Offices last week, while passing through the city on a vacation trip.

The Bishop is spending his vacation at his summer home on Clearwater Lake, near Annandale.

ORDINATIONS

Three ordinations of interest to the Church people of this diocese took place at the beginning of the summer.

On Whitsunday, May 27th, at St. Mark's Church, Minneapolis, Bishop McElwain ordained as deacon Mr. Paul H. Baker, who, for the past year, has pursued theological studies at Seabury Hall, having charge at the same time of Emmanuel Church, Rushford, and Grace Church, Pine Island. Mr. Baker has continued in charge of these two rural parishes.

On June 10th, at St. John's Church, Mankato, the Bishop ordained as deacon Mr. William James Spicer—a member of St. John's Parish—who graduated in May from Seabury Divinity School. Mr. Spicer has done missionary work at Marshall and Blue Earth during the summer under the direction of the Archdeacon.

On St. Barnabas' Day, June 11th, at St. Mark's Church, Minneapolis, the Bishop ordained as deacon Mr. John Eliphalet Rowell. During the last winter Mr. Rowell has had charge of Gethsemane Church, Appleton, and Grace Church, Montevideo, pursuing theological studies under the direction of Dr. Osgood. He will continue in his work at Appleton and Montevideo.

NEW RECTOR AT WHITE BEAR LAKE

The Rev. Frank H. Davenport, formerly of Bismarck, North Dakota, has accepted a call to become rector of St. John's Church, White Bear Lake. He assumed charge on July 8th.

On behalf of the people of this diocese we welcome Mr. Davenport to Minnesota, and congratulate the people of St. John's on securing him.

Mr. Davenport was born in Pawtucket, Rhode Island, and received his seminary training at St. John's College, Winnipeg, Canada.

BISHOP KELLY'S REPLY

Winona, June 8, 1928.

The Rt. Reverend F. A. McElwain, D. D. 131 East Fouteenth Street, Minneapolis, Minnesota.

Right Reverend and Dear Sir:

On my return from a brief holiday I find your letter conveying to me the felicitations of yourself and the diocese of Minnesota over which you preside, on the occasion of my installation in the Pro-cathedral of Saint Thomas the Apostle in the city of Winona.

I am very grateful to you for this kindness to me on this happy day. I beg to extend to you and to the Council of the Diocese my most sincere appreciation of this mark of your good will toward the and my people.

I trust that your conference here was successful and that you enjoyed your visit to this city and its beautiful surroundings.

Sincerely in Christ,

Francis M. Kelly,
Bishop of Winona.

MEMORIALS TO TWO GREAT MISSIONARIES

On Sunday, July 8th, the Bishop of the diocese blessed two windows in the Fort Snelling Chapel, the one in memory of the Rt. Rev. Henry Benjamin Whipple, D. D., the great Apostle to the Indians, and the second in memory of the Rev. Ezekiel Gilbert Gear, D. D., the first chaplain at Fort Snelling, an honored priest of the Church, and a devoted missionary. A number of the clergy of the diocese assisted at the service, a large congregation being present.

The idea of fitting memorials to Bishop Whipple and Father Gear, to be placed in the Fort Snelling Chapel, originated with Mrs. Agnes Groesbeck, President of the Daughters of the King of St. Andrew's, Minneapolis, and the carrying out of the plan was made possible by one dollar contributions from a large number of the Church people of the diocese.

The Whipple memorial represents the Bishop administering the rite of confirmation to two Indians, and the Indian motif is carried out in many details, mocasin flowers, Indian tepees, the war bonnet, as well as the Pipe of Peace. The seal of the diocese is placed in a medallion at the top, surrounded by the symbols of the Evangelists. The cross of the Daughters of the King, and the cross of St. Andrew suggest the source of the memorial.

The second window represents Father Gear in the act of administering the Blessed Sacrament to a soldier and his wife, and the military motif predominates with a representation of the old Round Tower in the background and the flags of Church and Country intertwined.

The windows are from the studios of Weston & Leighton, Minneapolis. Mr. Leighton, a churchman and a vestryman of St. Andrew's Parish, designed and superintended the work, which is superbly drawn and splendidly colored, and the windows are fitting memorials to these men of the early days who did so much to plant the Church in this Minnesota country.

The authorities at the Fort most cordially accepted the memorials and Chaplain Rideout, who has been the inspiration of the whole chapel idea, and has been indefatigable in the task of completing the beautiful chapel, writes to Messrs. Weston & Leighton as follows: "Dear Sirs:

Hundreds and hundreds of persons have visited the chapel here during the past few weeks. They are unanimous in their praise of the memorial windows for Bishop Whipple and Father Gear. All marvel that so much of meaning, and of history, and symbolism could so harmoniously and beautifully be crowded into the space. There is no conflict, no jar, but all is pleasing, and many declare that it is the finest example of art glass in the entire northwest.

Yours most cordially,

F. C. Rideout."

G. B.

VISITING AROUND

Last Monday my father and I visited the new parish houses of Gethsemane and St. Mark's Parishes in Minneapolis. These two edifices, both erected within the last two years, are outstanding examples of modern parish house construction.

Gethsemane Parish House, built to meet the needs of a busy down town

parish, is especially noteworthy for its economical use of space. It has been built with special reference to the parish's program of religious education and social service. Its three floors contain offices for the rector, curate, parish secretary, and director of religious education, an auditorium with stage, a fine gymnasium with equipment for indoor games, rooms for various guilds and organiza-

tions, a splendidly equipped kitchen, a beautiful chapel for the Primary department of the Church School, and separate class rooms for more than twenty Church School classes, each class room being equipped with blackboard and other teaching paraphernalia. Adjoining the church are choir rooms and a well equipped sacristy.

St. Mark's Parish House, much larger and costlier and architecturally in keeping with the magnificent church, is similarly equipped to do the varied work of a larger modern parish. Here, too, a number of individual class rooms have been provided for the Church School, and a beautiful chapel has been provided for the Primary department. This adaptation to the needs of the Church School is the characteristic feature of all up-to-date parish houses and is noteworthy evidence of the awakening of the Church to its educational task.

I mention these visits because it seems to me that vacation time offers an exceptional opportunity to our Church people to visit around and see how other parishes do things. Within a radius of one hundred miles of the Twin Cities there are parishes and missions of all sorts. Some of them, like St. Luke's and St. Andrew's in Minneapolis; St. John's, White Bear; St. Mark's, Lake City; and Calvary, Waseca, possess new church buildings of considerable architectural merit and interest. Others, like the Cathedral at Faribault; Christ Church, Red Wing, and Trinity Chapel, Excelsior are of no little historical interest. I can conceive of nothing that would be of greater educational value to our people, nothing that would make for a more intelligent and loyal Churchmanship and that would redound with greater benefit to our own parish life, than a first-hand acquaintance with what the Episcopal Church is doing in other parishes here in Minnesota and elsewhere. Why not plan your summer trips accordingly?

—E. H. E., Jr.
in St. Paul's Messenger.



THE CURTIS HOTEL Minneapolis

WHERE THE GUEST IS KING

Excellent Accommodation
for Church Conventions,
Banquets, Meetings, etc.

Guest Room Rates

ALL PRIVATE BATHS
1 Person, \$2.00 to \$3.00
2 Persons, \$3.00 to \$6.00
and no more.

CHURCH SCHOOL TEACHING MATERIAL

Something new, for the Pre-kindergarten Age.

A BOOK ABOUT JESUS

By Louise H. Hanzlik

Two books to be made up by the child too young to handle kindergarten lessons. Eighteen pictures, and stories to recall the story told by the teacher. To be used in the Church School or in the home.

Book I, Book II, 40 cents each. Postage, five cents per book.

Other Lesson Material

Christian Nurture Series.
New York S. S. Commission Series.

Jacobs Series.
Practical Publishing Company Lessons.

We can supply any of the above or any other series which you may prefer.

THE CHURCH BOOK SHOP

47 So. Ninth St.
Minneapolis, Minn.

Merchant
Printers

We specialize in Church Bulletins,
Magazines and Stationery

HICKS-JAPS INC.

3360-GENEVA-3369

324 Fifth Avenue South
MINNEAPOLIS

Breck School

2353 Hendon Ave., St. Paul

College Preparatory. Day School. In the Heart of the Twin Cities. Registration limited. Individual attention to each student.

Rate of tuition \$100.00 a year
Students from out of town room in the Neighborhood.

Address Rev. C. E. HAUPT, D.D.
2102 Carter Ave., St. Paul



BERTELSON BROTHERS

COMMERCIAL STATIONERS
AND PRINTERS

BLANK BOOKS, TYPEWRITER
AND OFFICE SUPPLIES

120 South Fourth Street

Minneapolis, Minn.

Kenwood 5601

Mural Paintings

F. Linsmayer & Co.

Furniture

Decorating, Paperhanging,

Painting, Draperies,

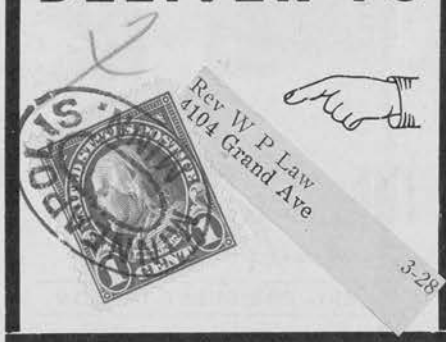
Upholstering

1920 Lyndale Avenue South

Near Franklin Ave.

Minneapolis, Minn.

DELIVER TO



PATRONIZE OUR
ADVERTISERS

We know they are reliable and
they help to make this magazine
possible.

PURE LINEN
FOR VESTMENTS

Imported directly from Belfast, Ireland, and sold by yard or piece at wholesale rates to Rectors, Altar Guilds and others. Carefully selected qualities for all church purposes carried in stock. Surplice Linen at 90c and \$1.00 per yd. Full line samples and prices on request. Instruction book and patterns.

MARY FAWCETT CO.,
350 Broadway, New York
Mention this Paper.

Church Vestments

Cassocks, Surplices,
Stoles

EMBROIDERIES

Silk, Cloths, Fringes

Custom Tailoring
for Clergymen

COX SONS & VINING

131-133 East 23rd Street
New York

Church Furnishings of Every Description

In Gold, Silver, Brass, Bronze, Marble and Wood

LECTURNS, LITANY DESKS, ALTAR RAIL

ALTARS, PULPITS AND CANDLESTICKS

MEMORIAL WINDOWS AND TABLETS,

BIBLES, EUCHARISTIC VESTMENTS AND

PRAYER BOOKS

Spaulding & Company

Michigan Ave. and Van Buren St., Chicago, Ill.

OUR BABY'S BOOK

by

Emily C. Bryant

Owing to quantity production we are able to offer OUR BABY'S BOOK at a lower rate than ever before, thus putting the books within the reach of all churches.

Single copies\$.50

Three copies 1.10

Six copies 2.00

Postpaid

Handtinted edition\$1.00

Postpaid

THE CHURCH BOOK SHOP
Minneapolis, Minn.

Captain Frank C Rideout

CHAPLAIN of the UNITED STATES ARMY

at

FORT SNELLING

will deliver a FREE ILLUSTRATED LECTURE before the people of
HOMECROFT and VICINITY

at the

HOMECROFT M. E. CHURCH

Munster and West Seventh Streets

TUESDAY, APRIL 15th, 1924, at Eight O'clock P. M.

The Chaplain will first lead a SONG SERVICE of 15 minutes, Mrs. Rideout presiding at the piano. The words of the songs will be thrown upon a screen by a stereopticon, and

EVERYBODY WILL SING!

During the next 15 minutes Chaplain Rideout will throw upon the screen and explain intensely interesting

FOREIGN PICTURES

taken by him in the countries beyond the ocean, where he has spent many years in the service of our country.

The program will end with a

FIFTEEN MINUTES LENTEN ADDRESS

delivered in the speaker's usual enthusiastic manner. Nobody will go to sleep but all will enjoy every minute of the time!

YOU ARE MOST CORDIALLY INVITED TO COME EARLY AND BRING YOUR FRIENDS!

Admission Free - No Collection

JUVENILE CLUB

DATE OF MEETING - MEMBERSHIPS - ATTENDANCE - WHERE HELD - REMARKS.

'13" Co. gave a pretty Halloween dance decorations carried out in orange and black, refreshments served the party well attended & very successful

Oct. 8th "11" Co. gave an anniversary dance house decorated in the Halloween colors and lovely refreshments served. It was very successful with a fine attendance.

Oct. 31st an officers dance, refreshments served - successful -
Guests in costume & masked

Margaret Lovell

HOSTESS.



1. This report will be submitted in triplicate on the first day of each month by the Hostess, to the Education and Recreation Officer of the camp, post or station, who will forward two copies, through military channels, to the Commanding General, Seventh Corps Area. One copy will be retained at the camp, post or station in order that a comparison may be made at any time of the work done and results accomplished by the Hostess.

2. Cite instances of community or local co-operation, giving name of organization or individual concerned, and mention specifically the accomplishments of the month. If necessary, the reverse side of report form may be used.

Hq. 7th C. Area
E. & R. Div.
Mimeo. No. 38.

HOSTESS REPORT

AT

MONTH ENDING

Horstern House

October

1924

VISITS:

To Camp Personnel.	(Officers' Families	_____
	(Enl. Men's "	_____
	(Nurses	_____
	(Other Female Emp.	_____
To Hospital Patients.		_____
To City Personnel.		_____
	TOTAL	_____
Number of Dance Cards issued.		_____
Number of Dance Cards revoked.		_____
Number of Girls attending dances per month.		<u>240</u>
Number of Girls attending dancing classes.		_____
Cases requiring co-operation with other agencies.		_____
Name of society or club interested.		_____

HOSTESS HOUSE or SERVICE CLUB NO. 1.

Number of afternoon receptions or teas held.	_____
Number of dancing classes held.	<u>2</u>
Number of dances held.	<u>#5</u>
Number of other entertainments held.	_____
Number of different guests using rooms.	_____
Number of guest days (gross).	_____
Receipts from rooms.	\$ _____
Disbursements.	\$ _____

WOMEN'S CLUB WORK

DATE OF MEETING - MEMBERSHIPS - ATTENDANCE - WHERE HELD - REMARKS.

_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

HEADQUARTERS
Fort Snelling, Minnesota.

OFFICE OF THE CHAPLAIN,
May 10, 1924.

CHAPLAIN'S)
MEMORANDUM)
Number 29.]

MOTHERS' DAY, MAY 11, 1924.

1. In compliance with War Department Orders this Sunday will be observed throughout the Army as Mothers' Day. The Chaplain has prepared special stationery so that every officer and enlisted man of this command may write a "Mothers' Day Letter". It is requested that officers urge their men to use this stationery, and also to enclose the Mothers' Day literature in their letters, - after having read it, of course.

DIVINE WORSHIP, 11:00 O'CLOCK.

2. As a part of the program for Mothers' Day, it is hoped that every man will attend Divine Worship at least once this Sunday. To this end a special program of music has been provided for our service here at 11:00 o'clock. In addition to several musical numbers by our own excellent choir, Mr. Miles Gregory, of Saint Paul, has consented to come and sing a couple of Mothers' Day selections.

PLEASANT SUNDAY EVENING.

3. A pleasant Sunday evening will be spent at the Service Club. Colored Views of "Seeing America First", a Stereopticon Picture Pathway from Saint Paul to Puget Sound, will be shown, and a number of sacred and popular illustrated songs will be sung. This program will commence at 7:00 o'clock. EVERYBODY INVITED.

CATHOLIC SERVICE.

4. Mass at 8:00 o'clock every Sunday morning and Holy Day, in the Service Club. Confessions before Mass at 8:00 o'clock. Father E.F. Casey in charge.

FCR:JCR.

FRANK C. RIDEOUT,
Chaplain, U.S.A.

FOR ALL BULLETIN BOARDS AND
GENERAL FAMILY DISTRIBUTION.

HEADQUARTERS
Fort Snelling, Minnesota.

May 3, 1924.

CHAPLAIN'S)
MEMORANDUM :
NO. 28.)

THE POST SUNDAY SCHOOL

1. Every child on the Fort Snelling Military Reservation needs the mental, moral and spiritual discipline of the great Bible stories which are being studied in the Post Sunday School now. There is something about the study of Bible characters that has modern application. While the Bible is not a text-book on science, it is the most potent character builder in existence. Parents, you cannot afford to deprive your offspring of this untold blessing. You should encourage regularity, punctuality and diligence on the part of your children.

THE SUNDAY MORNING WORSHIP

2. A continually growing interest in the Sunday morning worship is a source of gratification to all who attend. Let this interest continue to grow, despite the fact that a third of our troops are departing for a five months sojourn. We wish them "Bon Voyage", and our interests and prayers will follow both officers and men during their absence. We especially invite them to church this last Sunday where a proper good bye may be extended to them. The Enlisted Ladies Guild are promising flowers for our services from now on. They also anticipate some improvements in our altar equipment. Hour - 11:00 o'clock.

CATHOLIC SERVICES

3. Mass at 8:30 every Sunday Morning and Holy Day. Confessions before Mass, beginning at 8:00 o'clock. Father Casey in charge. All religious services of post at Service Club.

For all Bulletin Boards and
for general family distribution.

FRANK C. RIDEOUT,
Chaplain, U.S.A.

379.
1st Ind.

HQ Fort Snelling, Minn., November 10, 1924 - To CG Seventh Corps
Area, Army Building, Omaha, Nebraska.

Noted.

W. R. SAMPLE,
Colonel, 3d Infantry,
Commanding.

HEADQUARTERS
FORT SNELLING, MINNESOTA.

MEMORIAL DAY PROGRAM, FORT SNELLING, MINNESOTA.

COMMITTEE: John Fritz, Chairman; Fred V. Maurer, Vice Chairman; Representatives from the 3d U.S. Infantry, Grand Army of the Republic, Hamilton Fish Camp # 7 United Spanish War Veterans, Donald H. Skidmore Post, Veterans of Foreign Wars of the United States, Ladies Auxiliary, Veterans of Foreign Wars of the United States and Homecroft Public School as follows:
Chaplain Frank C. Rideout, Gary Fagrie, Charles E. Conner, Mrs. Anna Booth, and Miss Nettie Johnson.

Officer of the Day and Chaplain Rideout in charge.

1. 8:45 A.M. Assembly in front of Service Club at Cantonment.

FORMATION:

3d Infantry Band; Company "E" 3d Infantry; Representatives Grand Army of the Republic; United Spanish War Veterans; Veterans of Foreign Wars; Army and Navy Union; Ladies Auxiliary Veterans of Foreign Wars; Children of Garrison of School Age; Pupils of Homecroft Public School and all guests.

2. 9:00 A.M. Arrival at Post Cemetery:

PROGRAM: Chaplain Rideout presiding.

MUSIC: "Nearer my God to Thee", 3d Infantry Band.

INVOCATION: Chaplain or visiting clergyman.

Decoration and Identification of Soldiers Graves

Decoration of monument for unknown soldier dead.

Salute to the dead, Company "E" 3d Infantry.

Tape, Trumpeter, 3d Infantry.

3. 10:00 A.M. Memorial Day Celebration:

Place: Near Flag Staff, Post Headquarters.

Captain Don F. Pratt, Master of Ceremonies.

FORMATION: All Troops of Fort Snelling, and all Organizations as listed above, Commanding Officer, Staff and Guests seated.

PROGRAM: Chaplain Rideout presiding.

Music- "My Country 'Tis of Thee", 3d Infantry Band.

Invocation- Chaplain or visiting clergyman.

Reading of National Commander (General) Logan's Memorial Day Order by Reverend C.A. Hobbs, G.A.R. who served under General Logan.

ADDRESS: "The Meaning of Memorial Day", Dr. John Richard Brown, Executive Secretary Public Charities, St. Paul, Minnesota.

Memorial Day Prayer, Chaplain or visiting clergyman.

Recitation, "Your Flag and My Flag", Pupil Homecroft School.

Salute to the Flag, Children of the Post and Homecroft School.

MUSIC: "The Star Spangled Banner", 3d Infantry Band.

4. 12:00 N. Firing the National Salute.

5. 2:00 P.M. Participation in Memorial Day Parade, Minneapolis, Minnesota.

APPROVED: W.R. Sample,
Colonel 3d Infantry
Commanding.

-1-

1970

Dear Member:

Here is the schedule of our Holy Week Services --

Maundy Thursday March 26, 6:00 and 7:30 p.m.

Holy Communion will be celebrated in both services.

"Christ Gives Salvation Freely"

It is expected that ALL our communicant members will be guests at His Supper during Holy Week.

Special offering for Missions

Good Friday March 27

2:00 p.m. Family Service

6:00 p.m. "Christ Cannot Save Himself"

Holy Communion will be celebrated

7:30 p.m. Holy Tenebrae (the Seven Last Words)

Offering for the Lutheran Hour

EASTER SUNDAY - THE DAY OF RESURRECTION

6:30 a.m. Early Dawn Service "He is Risen"

9:30 a.m. Children's Service. Children will participate in this service. There will be no Sunday School classes.

11:00 a.m. High Festival Service. "The Peace of Easter." Both choirs will participate.

Please note: Every service will be completely different. We hope that you will attend more than one service.

Offering for Missions.

PLEASE REMEMBER

1. Share your Easter flowers with the church. Bring them or have them delivered to the church on Saturday. Then take them with you after the last Easter service. You will derive double enjoyment from them.
2. Parents and children, be sure to bring your Lenten Self-denial dime holders with you for one of the Lenten services. Please use the enclosed envelope for this purpose. This special love offering is for Missions. Let it be a generous one!!
3. Parents, be sure that your children participate in the services on Good Friday and Easter.

"I passed on to you what I received, which is of the greatest importance: that Christ died for our sins, as written in the Scriptures; that He was buried and raised to life on the third day, as written in the Scriptures.Where, O Death, is your victory? Where, O Death, is your power to hurt? Thanks be to God who give us the victory through our Lord Jesus Christ!"

1 Cor. 15.

*Rev. Arnold E. Kahmet + Mrs. K.
45A N. 1331-1950, 5621-26th Ave. S., Mpls.
Minnesota 55411 7
Ph No 721-1280*

So I believe - so I preach,

Pastor