

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

Vol. 17.

Milwaukee, Wis., March 16th, 1930.

No. 6.

VIA DOLOROSA

"Weep not for me, but weep for yourselves, and for your children." Luke 23:28.

Thou wouldst not have us weep for Thee,
Most Holy One,
Yet how could we such anguish see
With hearts of stone?
Thy noble brow by cruel thorns is torn,
Thy weary feet, for us so travel-worn,
Now plod their dreary way to Calv'ry's hill,
Where agonies untold wait Thee still!
The garden sod, stained with Thy precious Blood,
Reveals Thy suff'ring, spotless Lamb of God,
Pleading in sorrow, while we were asleep.
Should we not weep?

Yet for ourselves 'tis well we shed
Tears of remorse.
Our sin of all Thy anguish dread
Has been the source.
Yet in Thy royal, heav'nly majesty
Requiest Thou no earthly sympathy.
A word of Thine could Thy tormentors slay, —
A finger's movement takes their breath away,
Creatures that once Thy sovereign hand hath made,
Dare to revile Thee, — by the tempter swayed!
A righteous God on Thee our guilt must heap.
Well may we weep!

As tears of true repentance flow,
Forgive our guilt.
Thy Blood can wash us white as snow;
For sinners spilt,
O bleeding Lamb, one precious drop alone
Can for the sin of all the world atone.
We sought Thee not, — Thy Shepherd-love untold
Sought us and found us, straying from Thy fold.
We hear the thunders roar on Sinai!
Condemned to hell, O whither shall we fly?
Behold, we weep!

We follow Thee to cross and tomb
With weeping eyes.
Faith shines triumphant through the gloom;
Soon Thou wilt rise.
In yonder Heav'n, from whence Thou camest down,
Thine will be Kingdom, glory, throne and crown.
When blood-washed thousands laud Thee, Crucified. —
Thy soul, now anguished, will be satisfied!
O bleeding Love, on yonder glory-shore,
Fruits of Thy Passion, we shall weep no more, —
For Thou wilt wipe, as dawns eternal day,
All tears away!

Anna Hoppe.

Never think that God's delays are God's denials.
Hold on, hold fast, hold out. Patience is genius.
— Ruskin.

THE SEVENTY-THIRD PSALM

(Continued)

Verses 25 — 28

The Cross of Christ — the True Solution of Suffering on the Part of Man

Natural man cannot understand why he should suffer. To him suffering is a mystery. Try what he may, he cannot explain it. Why should some people suffer so much, he asks, while others apparently are exempt from suffering? Why should one person, for instance, lie on his sick-bed for years, and suffer continual pain, or at least be an invalid, while his fellow-men enjoy health and know of no pain, so as to be active throughout their lives? Why should some meet with disastrous accidents, maiming their limbs and bodies for life, or even causing them instant death, while others are so fortunate as never to fall a victim to calamitous incidents? Why should innocent souls, like children, be subject to the same calamities as the guilty?

Even Christian believers oftentimes are at a loss to explain why they should suffer certain afflictions. True, in days of health and prosperity we Christians know very nicely how to talk about the comforting truth that whatever God ordains, is good, yet, when we ourselves are burdened with a cross or have to deal with such as are afflicted, we find it no longer so easy to believe and confess. On the contrary, we find it rather difficult to believe that we are God's dearest children when visited by adversity, sickness, or sorrow.

The reason for this our shortcoming is, that natural man cannot understand the why of the cross. Nor can he solve its mystery. Try what he may, study it from every angle, he will never come to a satisfactory result. At its best, human reason will see in suffering only a discipline for life, or an exercise of virtues.

No, the true solution of the mystery of suffering lies in the Cross of Christ, the Savior. Do we find any indication of this in our Psalm? The sacred poet says, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Was there ever a mortal who could speak such language? Did ever a pious man like Asaph utter these words of himself in his own power? We hardly think so. Consider for a moment the magnitude of statements made in these words. "Whom have I in heaven but thee?" Liter-

ally, "Who is to me in the heavens?" That is, after all and everything there is no one, not even in the heavens, who can supply the place of God, or be to me what God is. What would even heaven with all its glory, with its angels and archangels and all its blessed inhabitants, heaven with its thrones and principalities and dominions, heaven the eternal abode of the blessed, — what would it be to me without God? Who there, even of the angels of light, could meet and satisfy the deepest wants of my soul but God? "And there is none upon earth that I desire beside thee." That is, no one on earth, this wonderful place of human abode, no personality however great, no treasures however precious, no power and honor and fame, could be substituted in the place of God.

"My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The one speaking these words seems to have placed himself by imagination in the situation where his strength would be all gone — in sickness, in weakness, in sorrow, on the bed of death. And he asks himself now what would be his strength then, on what he would rely. What is his answer? Even then, when heart and flesh should fail, when all the powers of body and mind should be exhausted, when nothing is left to him but utter collapse, he would rely on God alone; in Him he would find strength and joy. God would be his portion forever, the source of his happiness. Not wealth, not honor, not earthly friends, not fame, would be his reliance and the ground of his hope; but that which he shall regard as most valuable — his supreme joy and rejoicing — will be the fact that He is his friend and portion. His only refuge, his sufficient refuge — is God.

Now, what mortal on earth can speak such language of faith of himself? Who can substitute God for heaven and earth, and all that is in them? We read in the story of the temptation of Christ that Satan took Him up into an exceeding high mountain, and that showing Christ all the kingdoms of the world, and the glory thereof, he said unto Him, "All these things will I give thee, if thou wilt fall down and worship me." Who among men could have resisted that temptation?

So here. We know only of one who truly can utter the words of our Psalm which indicate the high-water mark, the very apex and climax of man's relation to and trust in God. It is He who on the Cross exclaimed, "My God, my God, why hast thou forsaken me" — Jesus Christ our Savior. When in the deepest agony of His suffering He was forsaken of His God and Father, when He who is the last hope of the suffering and the dying — the Father of mercies — had withdrawn from Him, and He was totally deprived of enjoying the light of His Father's countenance, and all was darkness about Him, — Jesus still held fast

to His God and Father, addressing Him as His God, His only strength and joy, — "My God, My God!" Who therefore would deny that it is Jesus, and He alone, who truly can utter the words of our Psalm, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Let us not overlook this. The fact that Christ thereby not only stood the test of His trust in God the heavenly Father, but has accomplished the work of redemption, gives the true solution of the mystery of suffering at large. Man will never understand the why of suffering until he understands the mystery of Christ's suffering. Why did Jesus suffer? He suffered because of our sins. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The source of all suffering, as stated in our previous meditation, is sin. But this Jesus has atoned for by paying the penalty for sin through His suffering and death, thus redeeming us from sin and expiating all guilt. And now there is in reality no suffering for sin anymore. All suffering for sin has been finished for all times by Him who suffered for us.

The Reason for Suffering

Why, then, must we still suffer afflictions and finally death? It is not to be punished for our sin, that we suffer, though in a measure this is true in the case of the children of this world, the unbelievers. For Scripture says: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord, thy God, and that my fear is not in thee, saith the Lord God of hosts." Jer. 2: 19. And essentially our Psalm says the same. "For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee." All that are estranged from God and reject His grace, — the wicked, shall be punished, even in this life, and finally be destroyed, if they do not repent in the time of grace. Hence to them suffering is but a punishment for their sins. But with Christians the case is different. They are not punished for their sins when they suffer. The sufferings with which God afflicts Christians are not sent as divine punishment. God never punishes His children in the sense of avenging justice: He chastens as a father does his child. It is as a God of love He inflicts our sorrow: He is as good when He chastens as when He caresses: there is no more wrath in His afflicting providence than in His deeds of bounty and grace.

No, we suffer in order that we may follow Christ who as our Redeemer voluntarily has trodden the path of suffering for our sakes. "Christ also suffered for us, leaving us an example, that ye should follow His steps," says Peter, 1 Pet. 2:21. And Jesus Himself instructs His disciples, His believers, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. In our suffering we become witnesses of Christ's suffering, we show forth in a measure what our Savior has suffered for us. More than this; we become partakers of our Lord's sufferings, and glory in them, as St. Peter so beautifully expresses, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12-13.

Suffering is a cross for the Christian, and in that he glories, because it reminds him of the cross of His Savior. Hence, taking up the cross whatever of burden, whatever of trial and labor and peril and death the heavenly Father may see fit to impose — that is the cheerful burden of the Christian, because it means following Him who has borne the cross for us.

Nor is there need of making crosses for ourselves, of choosing them, but we accommodate ourselves to those which God has made for us. Says Luther: "Therefore one must describe exactly what it means to take the cross upon one. To take the cross upon one means: for the sake of the Word and the faith voluntarily to take and to bear the hatred of the devil, of the world, of the flesh, of sin, and of death. Here it is not necessary to choose a cross. Just begin the first part of Christian life and deny thyself, that is, rebuke the righteousness of works, and confess the righteousness of faith, and immediately the other part will also be there, namely, the cross which thou then shalt take upon thyself, just as Christ took His upon Himself." When we rejoice in our afflictions, and glory in them for Christ's sake, then we take up the cross; and we shall not say, when some evil befalls us this is an evil, and I must bear it, because I cannot help it, but we will say, this is an evil, and I cheerfully bear it, because the Lord has sent it for my good.

Comforting Thoughts Associated with the True Solution of Suffering in the Cross of Christ

Many comforting and edifying thoughts become associated with the Christian conception of suffering. We shall, in conclusion, refer to only one or two of these as suggested in the words of our Psalm.

Having found the true solution of the why of suffering in man's reconciliation with God through the cross of Christ, the Christian believer, too, is enabled to utter just under the greatest cross and deepest sor-

row, as did Jesus on the Cross, that great and glorious word of comfort in our Psalm, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." God now is to him the strength of his heart, though all the powers of his body and mind fail. It is now the believer clearly sees how "all things work together for good to them that love God, to them who are called according to his purpose," — that God even from eternity has assigned to him the measure of his sufferings. Says our Lutheran confession in Formula of Concord, Art. XI, page 290 (Concordia Triglotta): "This doctrine affords glorious consolation under the cross and amid temptations, namely, that God in His council, before the time of the world, determined and decreed that He would assist us in all distresses, grant patience, give consolation, excite hope, and produce such an outcome as would contribute to our salvation. Also, as Paul, in a very consolatory way treats this, Rom. 8, 28. 29. 35. 38. 39, that God in His purpose has ordained before the time of the world by what crosses and sufferings He would conform every one of His elect to the image of His Son, and that to every one his cross shall and must work together for good, because they are called according to the purpose, whence Paul has concluded that it is certain and indubitable that neither tribulation nor distress, nor death, nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

Accordingly all suffering a Christian patiently bears through faith in His Redeemer must serve to bring him nearer to God, into ever closer communion with his heavenly Father. "But it is good for me to draw near to God: I have put my trust in the Lord God," says the Psalmist here. With all his doubts and difficulties, his real desire was to be near to God; his supreme happiness was found nowhere else but there.

And so children of God will find in nearness to Him the key to life's puzzle. Whenever under tribulation, they will sing

Nearer, my God, to Thee,
Nearer to Thee!
E'en tho' it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Finally, all sufferings of Christians serve to promote the glory of God. That is the last answer to the question, Why? Why affliction? Why must the Christian suffer so often and so much and so severely? "That I may declare all thy works," the sacred poet closes his wonderful song. He would make known the doings of God to the children of men. He had desired rightly to understand God's wonderful ways,

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

and now he would vindicate His name and assert His claim to the love and confidence of mankind.

So with the child of God, His affliction gains a significance that is truly grand. The Christian is burdened with a heavy cross, perhaps down on his sickbed, or an invalid, apparently unable to do anything whatever, and yet he has the greatest mission imaginable. Not only is his faith in the midst of suffering to prove him a child of God, and not only is his humble submission to redound to the glory of God, but he is to declare God's wonderful ways to his fellow-men, confessing with Job of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. J.

COMMENTS

Sickly Sentimental Hymns That is what the Rev. Dr. Selden P. Delaney, rector of the Episcopal church of St. Mary the Virgin at New York calls such hymns as "Nearer, my God, to Thee," "Rock of Ages," and "Jesus, Lover of My Soul." "There is too much vague and sloppy talk about conversion and accepting Christ as our Savior — words, words, nothing but words. Most of the lingo of evangelical Protestantism is simply mushy sentimentalism which never ruffles the gray matter of the brain. It never gets any further along than the excitation of some glandular process which causes a thrill in the spinal column. Such sentimentalism is driving people from the churches."

Rather harsh the rector is. One must take into account, however, that he is of the modernists. Hence his severe judgment on the need of conversion and accepting Christ as our Savior. Does the reverend gentleman mean that there is no need of accepting Christ as our Savior? Perhaps, he means just that, in which case we know where to place him. His strictures on some of these hymns have some show of justice. "Nearer, My God, to Thee" does savor of sickly sentimentalism. It has not much body. "Rock of Ages" we should hate to miss. It is truly the cry of a hungry soul after its Savior. "Jesus,

Lover of My Soul" is genuinely Wesleyan, expressive of the Methodistic wrestling of the sinner for grace, instead of accepting the word of absolution spoken by the church on earth. "My Faith Looks up to Thee" belongs in the same class, especially with its "When death's cold sullen stream shall o'er me roll," which is hardly the cry of a Christian confident in death. Charlotte Elliott's "Just as I Am, without one Plea" is sound as to doctrine and full of the meat of consolation.

We heartily agree with the Rev. Dr. Charles D. Trexler, pastor of the Lutheran Church of St. James at New York, that "Onward, Christian Soldiers" does not mean a thing in the church to-day — nor at any day.

The sad truth of the matter is that the Reformed sects have not been able to produce real pithy hymns fit for a poor sinner to sing, expressing his sorrow for sin and his joy over the absolution or shriving from his sin. Why is that? The reason is to be found in the faith professed by these sects. A faith which does not believe that our redemption, accomplished in Christ, is really and truly given to the world of sinful men in the gospel and the sacraments and is really and truly received by the repentant sinner through faith, which faith is a gift of these sectarians cannot fill the believer's heart with the necessary comfort and assurance in his Savior to sing hymns in praise of such a gracious Savior, who has not only redeemed us, but has also assured us of his grace and forgiveness through his word.

It is far different with our dear Lutheran Church. Neither Zwingli nor Calvin could have sung: "A Mighty Fortress Is Our God." They lacked the sturdy reliance on God's word alone. We ought to guard our staunch old Lutheran hymns with jealous care, as most precious jewels of our heritage. True it is, that no translation from German, in which language most of them were written, can do justice to the sturdy and expressive original, but even these translations transcend in beauty and Christian sentiment most, if not all, other English hymns. We need gifted poets who can enter into the spirit of our German Lutheran hymns and who have the talent or ability to render them into plain Anglo-Saxon, with as few long words derived from the Latin as possible. Let us hope that the new forthcoming hymnbook will progress in this direction. Some of our translations in use now should be revised, as for example the unfortunate translation of the wonderful: "Christi Blut und Gerechtigkeit."

Z.

The Bread of Life Those are dreadful words that God spake by the mouth of His prophet Amos (8:11), "Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro

to seek the word of the Lord, and shall not find it." A famine of bread, a thirst for water — how dreadful they are. What awful stories of human misery have in recent months come to us from China! What pitiful appeals have gone forth for help! Far worse is the condition which Amos describes, a people perishing from spiritual hunger and thirst. We are prone to consider a possibility of this coming to pass as most remote. This is partly due to the fact that St. Paul's words to the Ephesians, Chap. 1:3, apply most particularly to our time and to our land: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." God has blessed us so abundantly in all spiritual things that we look upon our condition as if it could not well be otherwise. If we had agonized, if we had suffered hardship, if we had brought great sacrifice that the church might have peace and freedom and ease, yet would God's blessings come to us as to a people without merit or worthiness; but now none of these have been our part and as a result many Christians to-day do not begin to appreciate the blessings which God is showering on His church. This is apparent in the slight regard in which the hearing of the Word is held; it is shown in the temerity with which the warnings of the Word are disregarded and the very dangers are courted against which these are directed; it finds expression in the penuriousness and the spirit of haggling with which we receive His appeals that we come and labor in His vineyard. Amos' words to Israel were a threat and a call to repentance. In the verse preceding we read, "I will make it as the mourning of an only son, and the end thereof as a bitter day." Look at the lot of the Christians in Russia to-day and do not say that God's threats are an exaggeration, that such things can hardly be. Let us call to mind the warning of old, "O earth, earth, earth, hear the word of the Lord." Nor let us forget that the Savior says: "I have ordained you, that ye shall go and bring forth fruit, and that your fruit should remain."

G.

THE AUGSBURG CONFESSION

Waiting for the Emperor

On May second, the Elector of Saxony had entered the gates of Augsburg. The Emperor had not yet arrived. There was a delay of over a month, a time of great suspense, as can be readily understood. Rumors of all kinds were afloat, especially rumors of a disquieting nature.

But these weeks were not spent in idleness. The Torgau Articles had, as we have seen, been prepared very hastily upon the summons of the Elector and were intended as a defense of the stand the Elector had taken toward the Edict of Worms. Now, when the Evangelical princes and theologians arrived at Augsburg, they found that Dr. John Eck had written and presented to the Emperor the so-called 404 Propositions. In these propositions he attacked Luther and his followers most bitterly,

charging them with about every heresy that had ever disturbed the peace of the Church. He made Luther responsible for all the schismatics, the Sacramentarians, the Anabaptists, etc., that were assailing the Church.

This attack caused the Evangelicals to see the situation in a somewhat different light. They now felt that the apology that had been written and submitted to the Elector at Torgau did not really meet the demands of the hour. It should, they became convinced, include as far as possible all the chief doctrines of the Christian faith and a disavowal of the heresies with which they were being charged. In other words, the apology was to become a more general confession of their faith.

The material for such a confession was not wanting, the truth that Luther had been preaching from the time when God opened his eyes to the errors taught by Rome. And there were also already on hand formal statements of these truths. There were the Schwabach Articles written by Luther, Melancthon, Jonas, Brenz, and Agricola. These articles were to be the basis for a coalition for mutual defense. It will be remembered that Philip of Hesse had proposed a union also with the Zwinglians, but the Protestants declared that they could unite only with such as would be willing to subscribe to these articles. Another statement of this kind they had in the Marburg Articles written by Luther.

So Melancthan immediately set about to make the change on which they had decided. This was a task that required much study and labor. There were many conferences and discussions. Articles were re-cast again and again. Luther was constantly kept informed and consulted on all questions of importance. This work continued till almost the day before the public reading of the confession.

Another matter claimed a great deal of attention in those days. Upon the request of many, John of Saxony and Philip of Hesse had permitted their preachers to proclaim the Gospel in the cathedral and in other churches in Augsburg. The people flocked to these services. This greatly offended the opponents, who made haste to bring their complaints before the Emperor. The Emperor immediately issued an order that the Evangelicals cease to preach. This order was thoroughly discussed and protests were sent to the Emperor. The correspondence continued to the arrival of the Emperor at Augsburg. Luther was in favor of making every attempt to prevail on the Emperor to rescind this order. He thought the Emperor should, rather, have sent some one to hear the sermons that were being preached before forbidding the preaching. But, if this all failed, he held that the Emperor is lord over Augsburg and that, therefore, the Evangelicals should in this matter yield to force.

The Emperor Arrives

The arrival of the Emperor was, as might be expected, made an occasion of much pomp and court ceremonial.

On Wednesday, June 15, the counsellors of the electors met at the "Rathaus," the city hall, at four o'clock in the morning. The Electors of Cologne, Saxony, and Brandenburg appeared personally at five, followed at six by the other princes of the realm and of the Church.

To this assembly envoys of the Emperor later delivered the orders of His Majesty. These envoys then hastened to their quarters, from where they hastened to the village Kissingen, about a mile from Augsburg, where the Emperor had dined.

At about three o'clock the civil and ecclesiastical dignitaries with their retinue betook themselves to a bridge just outside of the gates of Augsburg there to await the coming of the Emperor. After about two hours the Emperor arrived, accompanied by his brother, the King of Hungary and Bohemia and many dignitaries of the Church and of the realm. The electors and the princes advanced to do His Majesty the wonted honors, but the Emperor dismounted and graciously shook hands with all of them, as did also his royal brother.

Then the Cardinal Archbishop of Mayence, the Grand Chancellor of the realm, delivered an address to the Emperor, expressing their joy over his arrival, congratulating him on his recent coronation by the Pope, wishing him a long and peaceful reign, and promising him the faithful support of all the members of the Empire. The Emperor thanked him most graciously.

Then the procession was formed, and what a procession it was! There was truly no lack of color and splendor. A writer of the day comments on the dress of those in the retinue of the Emperor and of the princes present. He tells us that the mounts of the pages presented the finest gathering of Spanish and Turkish horses ever seen. And, such velvets, plumes, jewels, glittering weapons, and the like!

The position of the individual prince and his entourage in the procession was determined by his rank, though, and this will interest us Americans, there was dispute as to precedence and some forced themselves into places not rightfully theirs.

Just outside of the gate, the Emperor was met by the mayor and the members of the city council who here for the third time prostrated themselves before him. The citizens, merchants and other inhabitants of Augsburg, all in holiday garb, were lined up along the street.

It was here that the papal legate Campeggio attempted to take his place at the Emperor's side. But the electors and princes objected to this, insisting that the Emperor ride into the city alone.

Within the gate, four members of the council bearing a most beautiful canopy met the Emperor, and under this canopy he proceeded through the streets of Augsburg.

Then came the Bishop of Augsburg at the head of the entire clergy, six canons of the cathedral bearing a canopy, under which Charles V was now escorted to the portal of the ancient cathedral. All entered, the 27th Psalm was

read, prayers were offered, and the Archbishop pronounced the blessing upon the Emperor, whereupon the service was closed with the Te Deum.

After this every one sought his quarters, the Emperor taking up abode in the palace of the bishop. J. B.

RUSSIA'S NEEDS

A printed circular from which the following is extracted at some length has been issued at Riga, Latvia, by Dr. D. O. Schabert, Lutheran pastor, editor of the *Russian Lutheran Press Service*, and chairman of the Relief Committee for Russia, which gives fresh, direct data upon the unfortunate situation of the Christian people in Russia. The facts in the circular are based upon reports received by Dr. Schabert from responsible parties in Russia, exact names of individuals and places being deleted. The extracts, translated for the *News Bulletin* of the National Lutheran Council by Charles Gloeckler, himself a native of southern Russia, and familiar through many sources with the conditions obtaining today, are as follows:

Something horrible is taking place in Russia. A small body of men rules millions, who have been made defenceless and are on the verge of despair.

The complete communization of the land is to be effected in five years. This year the first step in the plan of the Commune, the common and joint cultivation of the soil, everywhere is being enforced.

There are three distinct groups of farmers in Russia at the present time — the poor farmer, the middle-class farmer, and the wealthy farmer, the last named being called the "Kulak." The poor farmer enjoys every kind of privilege from the government, which hopes that through this means he will not object strenuously to joining the Commune. The middle-class farmer, on the other hand, is so harassed and persecuted by the government that he is compelled through need to join the Commune; while the rich farmer, also persecuted, is prohibited from entering the Commune because the government considers him a dangerous element. The distinction between rich, middle-class and poor farmers is quite arbitrary, because since the revolution every farmer possesses acres of land in proportion to the size of his family (about $3\frac{3}{4}$ acres of land to each member). The distinction between the farmers consists only in that the one has a little better house, implements, or more stock than the other.

To the government must be delivered the entire crop of the farmer, including corn, oil, seed, potatoes, etc., except the smallest possible quantity of seed necessary for replanting and for a brief period of sustenance of the family and the live stock; but all is measured in such meager portions that the farmer and his dependents can barely exist on the supply for more than six months. In order to pay all the taxes demanded by the government, the middle-class farmer often must sell everything that can be spared from his household and farm implements

so as to compensate for the shortage due the government from the poorer farmers, who have still some surplus of grain but who have been spared by the government for the time being in the hope that they will spontaneously join the Communistic agrarian plan. For articles obtained from these farmers they must needs pay three and four times the amount of their worth. The wealthy farmer is so heavily taxed that the value of his entire crop and all his possessions, including houses and home, are not sufficient to cover the taxes imposed upon him. His entire property is simply confiscated by public auction. So, for instance, a horse is sold as low as \$7.50, \$5.00, \$2.50, \$1.50, 50c, sometimes even given away for nothing. The farmer, however, may, if fortunate, pack his few belongings and set out for another land; but meantime he runs the risks of being arrested, of being exiled, or of being put under boycott. The misery of these poor and wronged ones is indescribable. The erstwhile flourishing villages, the one-time pride of Russia, are now nothing but a mass of ruins. For those driven away from their homes and farms, who are wandering without hope of destination, assistance must be provided first of all so that they may be permitted to leave this, the paradise of atheists, from which they have been mercilessly, yet mercifully expelled. They are worthy of help.

The lot of those who have been compelled from necessity to enter the Commune is nothing but slavery. It is really no wonder that these people, the middle-class and the poor farmer, in order to escape the misery they have known are wandering to and fro like hunted animals in quest of peace. They travel to Siberia and back, to the Caucasus, far into the territory of Turkestan, into the Don region, and back again; but to no avail, for they find the same condition everywhere.

The reaction upon the cities caused by these measures in rural places is disastrous for those having no right to vote. To the ranks of the latter the pastors belong. In the cities everything is organized into "cooperatives," Private markets have been almost entirely eliminated. Only on farms can one still purchase food privately and so long as the farmer is compelled to sell. This will probably soon cease, since everything the farmer has is being confiscated. Those having no right to vote find themselves in a very difficult situation for the reason that very often they cannot obtain the necessary food, even for money. Even fuel is often not obtainable in private markets. But those who are members of the "cooperative" stores are furnished with most essential victuals such as flour, oil, eggs, grits, and cereals of all kinds, in such small rations that the housewife either smiles bitterly or breaks into open fury at the sight of them, knowing that people abroad can buy at a low price the products of the "Russian Crop Surplus" and that vast stores of corn and vegetables are rotting here and going to waste through poor management. In many respects these trying times are much harder to bear and much more embittering to

the spirit than those of the great famine of 1921. In those times at least one was able to buy when there was something for sale. Today things are different. There is something for sale, but one cannot buy it. To understand the misery in its full significance one must see how ravenously poor children eat when they receive a piece of decent and edible bread or when they receive a decent meal. The question is, what will happen when the time comes that the market is devoid of food and nothing can be obtained. That can occur very soon, since the farmer is now hard pressed by the government. Although there is enough grain in the country for all, it is in the hands of a group of merciless, anti-religious people to whom the lives and health of many thousands of people is a mere bagatelle. If they only can turn the crop into money to finance a world revolution!

And now the church! "Zion laments with fear and anguish, Zion, our Lord's beloved city . . ." No, she laments no longer. In this country the church is slowly dying. A terrific storm of bellicose atheism beats down upon the church with the sanction and the support of the government. Without such support from the government it would be practically powerless and without effect. The "five-year plan" is intended to completely annihilate the little that remains of church and religion, the representatives and adherents of which are looked upon as counter-revolutionaries. Nor are they scrupulous in their choice of weapon, scorning the employ neither of lies, of false reports, of slander, of strategy, nor even of coercion. The city pastor preaches to an audience of ten — twenty, if unusually high — consisting mainly of women. Young people are rarely seen in the congregation. One is afraid to greet the pastor in the street and will go out of the way to avoid him. If the pastor makes a call he often finds embarrassed people with ill-concealed signs of discomfort in their faces; for someone might become aware of the visit of the pastor and discover that the people are on friendly terms with him; and this, of course, would lead to persecution. There is hardly a person who calls upon the pastor these days, or, if a call is made, it occurs after dark. Then there is the complete abolishment of Sunday as a holiday. Church weddings are seldom desired by the people. The holding of funeral services is not permitted in the home. Such ceremonies as do take place in the church — baptisms, weddings, confirmations, and the like — are taxed very highly. Numerous Russian churches, many of them Lutheran, prayer houses of the various sects, and synagogues have already been confiscated. Until 1933 they must all be closed. And once the churches have been taken away, the congregations will disintegrate and soon lose faith, since no one will rent a hall for religious purposes for quite obvious reasons. In the country, although a decrease is to be noticed, the attendance at the services is not altogether unsatisfactory when the pastor is able to make a visit. But how long will the pastor be able to

visit the congregations in the villages? If the first stage of the "collectivization" plan of the government is carried out, then the now too infrequent visits of the pastors will soon cease altogether; for there need only to be two or three people in the village to express disfavor toward these visits — and, of course, such people are not unknown in any congregation — and they will not take place.

The following every-day experiences of pastors are typical:

When a pastor visited village A in order to confirm the young people, there were present people from another village thirty miles distant in which the "collectivization" had already been enforced. To this village no pastor had been admitted for three years; and now these people, leaving their village secretly and by night, so that no one would learn where and for what purpose they were leaving, brought their children to village A to be baptized and confirmed. With the beginning of a further grade of the "collective farming system" the visits of the pastor will automatically cease.

In the Lutheran villages custom has it that on Confirmation Day the catechumens gather before the opening of divine service in the home of the pastor, who leads them in a procession, all singing, "Jesus, Still Lead On." On a recent occasion this custom was considered by the village authority sufficient reason to penalize the pastor.

From Village B the pastor was driven away, accused of trying to prevent the congregation from delivering to the government the required amount of grain. In another village a pastor barely escaped arrest, having fortunately left the village two hours before the writ for his arrest was issued.

From another congregation whom a pastor notified of his scheduled visits the latter received warning not to come, together with descriptions of its miserable plight.

From a vacant congregation a pastor received a call. A month later, however, a letter arrived from this congregation with the request not to come, as none of the farmers would be allowed to offer shelter to the pastor.

Similar experiences are reported also by Greek Orthodox priests. All church officials are deprived of their right to vote. They are considered absolute outlaws. Any scoundrel or ragamuffin is better off than they. By constant persecution and oppression it is hoped by the atheistic advocates to bring the pastor to a point where he will resign and forsake the church to become one of their own number and an atheistic agitator, according to a statement of a prominent bolshevist.

And now for a glimpse at the external life of the church. The income of the church is very small. The farmer, financially stripped and ruined, is in no position to contribute anything toward the support of the church. And could one but see of what his meals consist and with what he clothes himself, one could have nought but sympathy for his poverty-stricken condition and would under-

stand his inability to give to the church. Then there is the city-dweller, who, heavily burdened with taxes and forced purchases of bonds, refuses payments wherever he is not penalized for such refusal. That the church is the first to suffer from this is quite obvious. Then, too, through the fear of losing work because of support and attendance of church, the townsman stays away from church, becoming more and more estranged from it. The taxes imposed upon churches, at no time small, are steadily increasing, and the congregations are unable to pay them. Under these circumstances the church councils are no longer in a position to pay the salaries of the pastors. Frequently congregations owe the pastor's salary, and the pastors must contract debts without seeing any possibility of paying them. How will they be able to carry through the winter? One item after another of household furniture goes out as second-hand goods. But how far will that help? Such are the conditions now with all the pastors. One often sees Greek Orthodox priests standing at the street corners begging. Shall this be the fate of the Lutheran pastors too? The decay of the organized church in Russia is inevitable if help does not come.

Especially great is the concern of all Christians about the future of their children. They are deprived of the privilege of acquiring a higher education. They can only attend public schools of seven grades — and these only in the city — the country schools having but four grades. The educational program of these children revolves itself about communistic and atheistic tenets, cultural and general education having no part in it. And to be permitted to acquire this education — if it may be called that — there is but one way open: that is to renounce their parents, separate from them entirely, and enter into the Communistic Young People's Party. A certificate which they have to sign is worded as follows: "I, N. . . , X years old, residing at X, am severing all connections with my parents, with whom I have nothing in common any longer and should not like to have hereafter."

Shall this be the fate of the children? Better death than anything like this.

One pastor writes:

"My wife and I have worked hard during our whole lives; we have had to struggle hard and with many worries, taking upon ourselves privations and perils, first the war, with its propaganda and persecutions and then the terrible period of revolution, lasting twelve years — with its horrors, tremendous suspense, and nerve-racking tension. The elasticity of the soul dies down, the body becomes worn and weak. I do not sleep nights. I can no longer endure seeing my wife, who has no help, slave on; my children going without proper attention, and being made to suffer, often without food, and not even allowed to cherish the hope of some day becoming useful members of the human family able to fill their places in life and thrive in God's sun. I would like to work, do anything to make their lives bearable. But here one is doomed to

idleness, here one is continually in danger of being arrested, or being sent into exile. All the time worry is eating at our souls about the daily bread — all the time we have to beg for help and support, and to wait — all this is enough to drive one to insanity. This is not despair and despondency; it is reality as we have to endure it.

"Surely one cannot see matters from the distance and from a safe position as sharply and with such burning pains, as one in the whirl, when the hardships and suffering weigh upon one, when the heart is aching and the pains cry up to heaven . . ."

THE STORY OF A HYMN

More than half a century ago a young girl was preparing for a grand ball, soon to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker's to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings that passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her mind. More than all, the truth of his words came to her heart, impressed by the Holy Spirit, and would give her no rest. After three days of misery, during which life grew almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be happy. What must I do?"

We need not to be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true course of peace.

"Just give yourself, my child, to the Lamb of God, just as you are."

This was a new gospel to her. She had never comprehended it before.

"What! Just as I am—" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to Him just as you are."

The young girl felt almost overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for His own indwelling. As she knelt, peace — full, overflowing —

filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn, beginning:

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

Little did Charlotte Elliott think of fame, or of the immortality of the words she had written. It was simply putting her own heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of the *Literary Remembrance* died she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I Am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian Church.

It seems as if the hymn had been permitted to have a peculiarly holy and tender mission. A few examples may not be uninteresting.

A poor boy once came to a city missionary. Holding out a bit of paper, all torn and dirty, he said:

"Please, sir, father sent me to get a clean paper like that."

Straightening the paper, the missionary found it was a leaflet with the hymn "Just as I am, without one plea." Inquiry brought the story.

"We found it, sir," said the boy, "in sister's pocket after she died. She always used to be singing it while she was sick, and she loved it so much that father wants to get a clean one, and put it in a frame and hang it up. Won't you give us a clean one, sir?"

The hymn had been given to the girl by some unknown hand. By the blessing of God it brought her to Christ, and her ransomed soul gained a free entrance into the home of the redeemed.

Mr. Gough told a touching story of that same hymn.

He was in church in a strange city, and the sexton showed him into the same pew with a person whose looks impressed Mr. Gough very unfavorably. His face was like mottled soap; it twitched as if a sheet of lightning had run all over it, and every now and then his lips would twist and give utterance to a strange, spasmodic sound.

Mr. Gough could not imagine what ailed the man, and got away from him as far as he could. We will let him finish the story in his own words:

"Presently a hymn was given out, and the congregation rose to sing

"Just as I am, without one plea,
But that Thy blood was shed for me."

"I saw the man knew the hymn, and said to myself, 'He can't be so disagreeable, after all.' I got nearer. He would sing. It was awful, positively awful. I never heard anything like it. And occasionally he would make that strange noise with his lips. Then he would com-

mence again, and sing faster to run ahead. They came to the next verse. He had forgotten the first line, and while the organist was performing the interlude, he leaned toward me and whispered, 'Would you be kind enough to give me the first line of the next verse?'

"I did so.

"Just as I am, poor, wretched, blind."

"That's it, said he. 'I am blind. God help me!' — and the tears came running down his face and the eyelids quivered. 'And I am a paralytic.'

"And then he tried to sing:

"Just as I am, poor, wretched, blind."

"At that moment it seemed to me I had never heard a Beethoven symphony in my life with as much music in it as that hymn, sung by that poor man, whom Christianity had made happy in his lot."

When the saintly Bishop McIlvaine lay dying, he requested his friend to read to him this hymn. After listening to it till the last word fell on his failing hearing:

"That hymn," he said, "contains the whole of my theology."

Charlotte Elliott's work is not yet done. While there are human souls to feel the need of salvation, and of a guiding finger to the only way of hope, her hymn will win for her stars in the crown of rejoicing.

— National Baptist.

THE WORST OF THE LOT

In the early part of the reign of Louis XIV, a German prince, traveling through France, visited the arsenal at Toulon, where the galleys, or convict hulks, were stationed. The commandant, as a compliment to the prince's rank, said he was welcome to set free any one galley slave whom he should choose to select.

The prince, willing to make the best use of the privilege, spoke to many of the convicts in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusations, were assigned by one after another as the causes of their being there. In fact, they were, according to their own representation, all injured and ill-treated persons.

At last he came to one who, when asked the same question, answered to this effect: "Your highness, I have no reason to complain: I have been a very wicked, desperate wretch. I have often deserved to be broken alive on the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him, and in a tone of irony which the commandant readily understood, said to this man, in hearing of the others, "You wicked wretch! it is a pity you should be placed among so many honest men; by your own confession, you are bad enough to corrupt them all; but you shall not stay with them another day." Then, turning to the officer, he said, in a lower voice, but firmly, "This is the man, sir, whom I wish to be released."

"And Jesus said, 'For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.' And some of the Pharisees which were with Him heard these words, and said unto Him, 'Are we blind also?' Jesus said unto them, 'If ye were blind, ye should have no sin; but now ye say, 'We see; therefore your sin remaineth.'"

Dear reader, the way to salvation is to know you are lost; the way to forgiveness is to plead guilty; the way to freedom is to confess you are a slave. Jesus came "to heal the *brokenhearted*, to preach deliverance to the *captives*, and recovering of sight to the blind."

— Church Messenger.

NEARING HOME

"How blessed, as the years pass by,
While pilgrims here we roam,
To leave the desert track behind,
To find we're nearing home;
Not looking back with vain regret,
But looking up with praise,
And looking on to that bless'd day
When Christ His own will raise —
And we, the living, shall be changed,
And rise to meet our Lord.
Oh! blessed, bright, and glorious hope,
What joy it doth afford;
And 'hitherto' our hearts can say,
Our GOD has been our stay.
Henceforth in restful trust in Him
We tread our pilgrim way.
Upon the barren desert sand
Falls manna from above,
And every footstep of the way
Proves God's unchanging love.
So while our days are passing by,
Our days of testing here,
We tread in perfect peace our way,
Till Jesus shall appear.

—W. P.

THE MEETING OF THE COINS

An allegory tells of a special meeting of coins held in the offertory plate. "The pennies attended in large numbers, and the nickels were well represented. Several dimes and quarters stated that although they had been in the habit of attending offertory meetings with fair regularity, they had of late been so much employed in moving picture shows even on Sundays, that they found it difficult to attend the offertory. The dollar wrote that he was so much needed at the golf club that he had retired from offertory-plate duties. A telegram was received from A. Cheque, Esq.: 'Expected to come, but detained to settle motor-car transaction.' One penny that had a golden look reported that he had been brought by a poor widow filled with love." — London Outlook.

THE TRUMPET BLAST

It is said that in the Alpine valleys the guide will sometimes blow a note through a rough ram's horn that sounds rather harsh to those standing near him. But as the sound ascends from rock to rock, it becomes more sweet and resonant as it rebounds from height to height, until on the highest peak it awakes the sweetest melody. Similarly, the first promise of the Coming Lord, echoing and re-echoing along the heights of Scripture prophecy, becomes more and more sweet and entrancing, until, in the glowing chapters of the Book Revelation, we hear the chimes of the spheres, the great anthem of the blest. To bring the charm and comfort of that heavenly music into the hearts of men and women is the mission of "Maranatha Chimes."

— G. Douglas.

A PRAYER FOR THE
CHRISTIANS IN RUSSIA

Dost Thou not hear the wail across the sea?
Dost Thou not heed Thy children's pleading cry?
Canst Thou behold the heartless tyranny,
And, all unheeding, pass the sufferers by?
"Where is your God?" in scorn the scoffers say,
"Let Him come down from yonder fabled throne!
We know Him not, nor will we homage pay
To one unseen, — no Deity we own!"

Doomed to the frozen wastes, led out to die,
And martyred as they call upon Thy Name,
O great Jehovah, from Thy throne on high
Canst Thou behold Thine honor put to shame?
Speak but a word, and silence godless tongues.
Lift but an Arm, and foes will mightlessly be.
Thou righteous Judge, avenge the cruel wrongs.
Thy people perish; wilt Thou silent be?

The mountains tremble at a breath of Thine;
Gomorrhah's plains Thy righteous wrath disclose.
All comfortless, Thy Own in prison pine,
Torn from their loved ones, tortured by Thy foes!
How long, O Lord? How long? How long? How long?
The cry ascends from Russia's blood-stained soil.
When will Thy justice rise to right the wrong?
Shall fiendish wolves Thy cherished flock despoil?

Thou Who didst speak in thunder and in fire,
Or by "the still small voice" in days of old
Art still the same, 'tis still Thy heart's desire
To bring the lost into Thy shelt'ring fold.
O break the hardened, loveless hearts of stone!
Reveal Thyself to them who know Thee not!
The god of reason by Thy might dethrone
That all the world may know what Thou hast wrought.

Thy children die, Dear Father, well they know
A crown awaits the soldiers of the Cross.
For Jesus' sake, Thy mercy will bestow
Eternal gain for all their earthly loss.
Thy Spirit gives them strength for foes to pray:
"Forgive, forgive, — they know not what they do!"
Their gory, mangled, martyred, lifeless clay
In fiendish triumph Belial's cohorts view!

Our Father, in the name of Christ we plead,
Bless Thy believers in that dismal land,
And should their blood become Thy Church's seed,
Still hold them in the hollow of Thine Hand.
Grant them a firm and overcoming faith;
Thy Spirit's power abundantly supply.
Grant them, like Stephen, in the hour of death
A vision of the Gloryland on high.

How shall we praise Thee for the precious boon
To worship Thee, our God, as conscience tells, —
To sing Thy praise at morn, at night, at noon,
To heed the call of pealing Sabbath bells?
Forgive, forgive, if we neglect Thy Word,
Forgive, forgive, if we neglect to pray!
Forgive, when with our lips we call Thee Lord
While with our heart's love far from Thee we stray.

Fill us with holy zeal Thy will to do
While yet we bask in Thy Evangel's light.
Should trials come, we pray Thee, keep us true,
And make us lights to shine in earth's dark night!
We bide the blest return of Thy dear Son,
And leave the future in Thy loving Hand.
O take us all, when here our course is run
To Thine abode, our Home, our Fatherland!

Anna Hoppe.

A VAST FIELD

The larger centers of population offer wonderful opportunities for bringing the message of the saving Gospel to patients and inmates of the public institutions, such as hospitals, sanatoria, corrective institutions, almshouses, and penal institutions. According to available statistics of the Associated Lutheran Charities of the Synodical Conference there are 16 City Missions with 32 full-time workers, city missionaries and trained women workers. These workers ministered to more than 346,000 people in one year.

In the Twin Cities, St. Paul and Minneapolis, we have a vast field for our missionary endeavors among the patients, aged people and inmates of other institutions. The three workers, two missionaries and one trained woman worker, served nine institutions regularly and visited patients in thirty additional hospitals and sanatoria occasionally last year. The number of patients in institutions, where we do religious work regularly, has recently been unusually large. At Ancker hospital, the city and county hospital in St. Paul, there have been from 750 to 800 patients. The Gillette State Hospital for Crippled Children is filled to capacity, having 250 children receiving care and treatment. In addition there is a waiting list of nearly 100 young children. — The Ramsey County Home and Infirmary has 280 inmates and chronic patients, who almost all are of an advanced age and many of them are not prepared to face their God if called out of this life. At the U. S. Veterans' Hospital, Fort Snelling, Minnesota, the number of patients ranges from 550 to 590, and of these fully 375 are on the visiting list of our city missionary. For weeks we have had 22 and more on our list of "seriously ill." In Minneapolis the

conditions are the same: at the General Hospital 400 patients, at the University Hospital more than 300 ill people. At Parkview Sanatorium and Bethany Home for Girls our Minneapolis city missionary has open doors for our soul-saving work. In all these institutions and many others, which should be visited regularly by our workers, many more patients and inmates should receive regular spiritual care, instruction, counsel, and comfort. It is impossible to reach them all.

The reader will have a vision of the splendid opportunities we have in the two largest cities of the Lutheran Northwest when we state that the number of hearers in 341 services in public institutions exceeded 11,330. Adults baptized were 21, infants, 57; adults confirmed were 17, young people, 9; people communed privately were 208. Periods of instruction for baptism or confirmation were 274 and persons instructed (total) were 594. In 27 meetings of Bible classes the total attendance of nurses and ex-service men was 638. Bedside and cell visits made were 5,775 and home calls were 539.

The Lutheran City Mission Society of the Twin Cities consists of congregations of the Synodical Conference in the Twin Cities. Regular financial support is received from the District Mission Boards of the Missouri Synod and the Wisconsin Synod. The work was begun in the fall of 1922.

A. E. Frey, City Missionary.

PURPLE STAINS OF A DAWN MOST GLORIOUS

The impressive Lenten season of the Church Year is at hand. Through the Word presented to us we may gaze, yea, even enter into the Holy of Holies. There we behold our Great High Priest in the act of offering the Perfect Sacrifice. The spotless Lamb of God, our Redeemer and our Lord, is both priest and offering. Step by step we may follow Him through the thorny and rugged pathway of suffering and death for our sins. With awe we view Him as the sins of the world nail Him to the cross. That rugged cross we may see transformed from a cursed tree to a life giving stream that flows on and on. And from that altar betwixt heaven and earth we may hear the most wonderful words. They tell of salvation for others, prayers for offenders, forgiveness for transgressors. And, as the sacrifice is completed, we may hear the words of triumph: IT IS FINISHED.

What do these words mean to us! Jesus, nailed to the cross, for the sins of the world. Jesus, giving Himself for your and my transgressions. Words that give us a right to come to the cross with our whole burden of sin and receive life eternal. For our transgressions are blotted out as Jesus triumphs over sin and death. At the cross we may exchange death for everlasting life with God. The truly penitent heart may rise from the feet of the cross and go away rejoicing, for Jesus has borne the burden of our sins and for all. The work of redemption IS FINISHED.

Here we may have the prospects of certain death changed to life eternal. Come, see your Savior as He is presented to us in the precious Word. Let the Spirit cause our conscience to be pricked and our eyes opened to the reality that He suffered for us. That we might see in the awful sacrifice the Lamb of God who was stricken for our transgressions. And, too, that we might, on Easter Day, greet a Risen Lord. Then, on our resurrection day, we shall know His full love and join a host in praise to Him that never shall through all eternity be FINISHED.—G. C. B. in Augustana Luther Leaguer.

ARE YOU EXCUSED?

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

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

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

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

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

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

Those who want no share in the final victory.

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

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or the Omission Band?
— Missionary News.

It is farcical for some to talk about giving and it is tragical too when we remember that many church members spend more money for an evening's recreation than the amount of their annual gift to missions. The seat of the trouble is not in the pocket but in the heart, since it is there love dwells. When we lack love to God, we fail in love for God's lost world and have no heart in the missionary enterprise. To put it in another way, when we love ourselves first we have but little love left for Him and infinitely less for His creatures. How strange that so few of us Christians are really vitally interested in that work which must be nearest to the heart of God.—Inland Africa.

The great theme of the Bible is not how we are to speak to God, not how we may find the way to Him, but how He has found a way to us, and how and what He speaks to us.
— Barth.

FROM OUR CHURCH CIRCLES

Meeting of Synodical Conference

The Ev. Luth. Synodical Conference of North America will meet, D. v., at Quincy, Ill., from the sixth till the eleventh of August.

Paper: True Union versus Unionism and Separation, by Dr. P. E. Kretzmann.

Since the secretary, Pastor H. M. Zorn, intends to leave for India on mission business, the assistant secretary is to supply.

Herm. Gieschen, Assistant Secretary.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Paul's Lutheran School, Stuart and Madison Sts., Green Bay, during the week of April 14. Sessions begin Monday evening at 7:30 and end at noon on Wednesday. Teacher Theo. Lau will provide quarters for all announcements received up to April 1.

Practical Lessons

I. Primary Grades

- 1) David and Goliath.....Miss G. John
- 2) Paper Cutting for Busy Work.....Miss E. Ihlenfeldt
- 3) First Lesson in Subtraction.....Miss M. Mayer

II. Intermediate Grades

- 1) A Lesson Teaching Children to Acquire a Definite Method and Form in Solving Problems.....Ed. Sandersfeldt
- 2) A Reading Lesson.....Miss V. Messerli
- 3) The Alimentary Canal.....A. Ottenbacher
- 4) A Practical Lesson on the Uses of To, Too, Two.....E. Roloff

III. Upper Grades

- 1) Perfect Tenses of Verbs.....T. Guebert
- 2) Constitutional Convention.....Miss L. Fenske
- 3) Luther at the Diet of Worms.....E. Blauert
- 4) The Transfiguration of Christ.....A. Doering
- 5) The Holy Ghost has Sanctified Me.....E. Kirschke

Theoretic

- 1) Distinction Between Moralizing and Training in Christian Living.....W. Hellerman
- 2) A List of Literary Masterpieces Each Pupil Should Be Acquainted With When He Graduates from the 8th Grade.....A. Moskop
- 3) How to Provide for the Spiritual Needs of Our Newly Confirmed Youth.....E. F. Schulz
- 4) How Can the Action or Behavior of the American Colonists Be Justified in Their Revolt Against England in the Light of Romans 13?.....F. W. Meyer

If you wish to be provided with quarters write immediately to Theo. H. Lau, 226 S. Madison St., Green Bay, Wis.
Mrs. Melvin Wolfrath, Sec'y.

Dakota-Montana District

On the 17th of February representatives of many congregations affiliated with the Synodical Conference (Missouri and Wisconsin Synods) assembled at Aberdeen, S. D., to form a Hospital Association.

This meeting was the result of an offer submitted to this group of congregations by the present owners of the Lincoln Hospital at Aberdeen, the founder of which, a Dr. Murdy, died about a year ago. The Murdy Estate possesses controlling interest in the institution, and is willing to turn over to us their entire stock, and therewith the management of the Hospital, if we desire to undertake it.

The Hospital has a value of some \$204,000, and the bonded indebtedness against it amounts to about \$90,000. The understanding is that the Lutheran Hospital Association will receive the Hospital under a so-called deed in escrow; the bonds are to be retired gradually out of the earnings of the Hospital, and after the indebtedness is thus paid, the Association will come into full ownership. If, for any reason, the Hospital does not prosper sufficiently to meet the bonds as they become due, the Murdy Estate assumes the responsibility of taking the institution back. The entire arrangement does not in any way impose financial responsibility upon the congregations or individuals within the Hospital Association.

At present an application for a Charter is in the hands of the authorities at Pierre. When the Charter is granted, the final arrangements for the completion of the transfer will be made, providing the Executive Board, elected at above-mentioned meeting, has been able to adjust matters to the entire satisfaction of both parties. The matter appears highly favorable. There are, of course, many things involved in such an undertaking which demand caution and careful scrutiny. Not merely must financial risk on our part be entirely excluded, but also any moral or spiritual obligations which might prove harmful to our Church and doctrine. It is to be devoutly hoped that enthusiasm for what could undoubtedly become a powerful influence for good may not blind our eyes to any evils which might arise out of our agreement to control the institution.

To the layman the Hospital presents the appearance of a well-conditioned building. It is built of brick, and houses modern medical equipment. It has a capacity of some 75 beds. Sharing its work with only one other hospital in Aberdeen, there is no evident cause for doubt that this institution, if taken over by these congregations, can make its way, and exert a very beneficial influence upon the territory which it serves.

The District Correspondent.

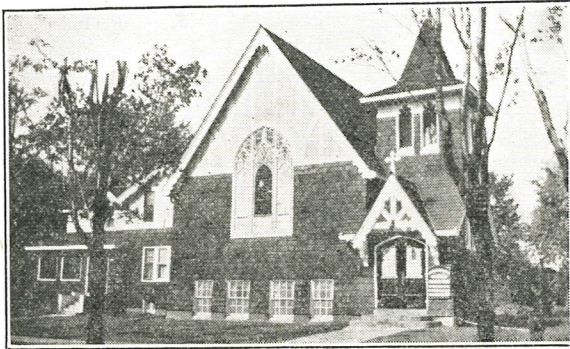
The Marshfield Mission

On February 10 it was just one year that the beautiful church of Christ Congregation at Marshfield was dedicated. The occasion was fittingly celebrated with appropriate services. Rev. A. Stapel of Spencer preached the anniversary sermon. The mixed choir of this young congregation enhanced the service with appropriate anthems.

In 1927 a number of members severed their affiliation with Immanuel Church for doctrinal reasons. Until

July 1928 this new congregation was directly served by the Mission Board of the West Wisconsin District. On May 20, 1928, it was organized as Christ Church and a month later became a member of our Wisconsin Synod. The present pastor, Rev. Arnold Dornfeld, began his work in the mission in the fall of 1928.

The congregation now numbers 130 communicant members with 176 souls and 37 pupils in Sunday School.



Should it not be the prayer of us all, that the Lord may continue to bless this new congregation, that its members may continue faithfully in the confession of the one true faith. Should not the blessings of the Lord upon our Mission project arouse us to greater zeal in this so important work of our church.

Since the picture of the church did not appear at the time of the dedication announcement and since the building of this church with the assistance of a capable architect is a step in the right direction both from the standpoint of economy and often neglected architectural beauty of our smaller churches, we bring again several paragraphs which appeared in this paper a year ago in the announcements of the dedication of this church: "While the new church is not a costly edifice, it nevertheless, in its simple beauty of architecture, presented such a fine, dignified appearance as a real house of God, that it brought forth many expressions of commendation from assembled guests. The church building is 56 feet long and 30 feet wide, a tower for the bells also provides for an entrance hall. The high basement contains an assembly hall 40x28 feet which will be used for school purposes and for various meetings of the congregation. In addition to this there are rooms for the furnace and for the kitchen." Mr. Haeuser of Milwaukee is the architect.

Gervasius W. Fischer,
Correspondent for West Wisconsin District.

Announcements

The General Peace Committee appointed by Joint Synod met in St. John's School, Milwaukee, Wis., January 28-30, 1930. All the members of the Committee except Pastor W. Baumann were present. Seven sessions were held. It was clear to the Committee that executive sessions were necessary before

public discussion could take place. Before the submitted cases could be dealt with publicly, the Committee had to get clear in regard to the nature, aim, and purpose of the task assigned to it. The members of the Committee had to familiarize themselves with the matters submitted to the Committee. With one exception all the documents reached the chairman by mail. He alone knew the contents. Furthermore the Committee had to come to some decision as to how the public hearings were to be conducted, in order that justice might be done to all concerned and that the desired result, namely the restoration of unity and harmony, might be achieved.

No definite action was taken in any case, because, on the one hand, all the available time was taken up with the discussion of the aforementioned points, and because, on the other hand, not all the persons concerned in the matter were present in any of the cases submitted to the Committee.

The following had presented matters to the Committee:

1) Pastor M. Zimmermann. Pastor Zimmermann appeared before the Committee, and presented his grievances against the Joint Synod in a long statement, which he personally read to the Committee. After the Committee had become acquainted with the contents of the document, there ensued a discussion as to how the matter should be dealt with. In this connection Pastor Zimmermann announced to the Committee that he was unwilling to be present personally at a hearing attended by those against whom his charges were directed. Here (he said) you have my statement. In it I have said everything I want to say. Submit it to the persons concerned, and see what you can do.

The following morning Pastor Zimmermann again appeared before the Committee, and in effect made the following statement: If his suspension and the suspensions of all those whom he needed as witnesses were lifted and they were thus placed on an equal footing with the others, he would be willing to discuss his grievances before the Committee in the presence of those against whom his charges were directed. After making the above statement Pastor Zimmermann had to leave the meeting, as he had made arrangements to go home.

The Committee unanimously resolved to write him as follows:

Rev. M. A. Zimmermann,
Mindoro, Wis.

(The following is a translation of the German letter)
Dear Pastor:

The General Peace Committee appointed by the Wisconsin Synod, to which you submitted a written statement of your grievances in person, has discussed

at length the demand or condition which you placed before the Committee before your departure, and wishes to give you the following answer:

It is not within the power of the Committee to meet your condition because it is the conviction of the Committee that to accede to it would be equivalent to giving a verdict before a hearing has been held.

The Committee stands ready to discuss your case with you on a proper basis, as was assured you by word of mouth.

In the name and by order of the Committee,

2) Pastor G. A. Zeisler. Pastor Zeisler had addressed a letter to the Committee which the chairman brought to the attention of the Committee. After the letter had been heard and had been discussed, it was unanimously resolved that the secretary send him the following reply:

Rev. G. A. Zeisler,
414 Christian Lane,
Milwaukee, Wis.

Dear Pastor:

The Committee of Eight to which you addressed a letter has instructed me to write you as follows:

We wish to acknowledge receipt of your letter and to inform you that the tone and nature of the letter is such that the Committee cannot take further action upon it.

3) Pastor Heinrich Koch. Pastor Koch had addressed several communications to the Committee. These were read. Owing, however, to the absence of Pastor Koch and all others concerned in the matters presented, it was decided to table these matters. Pastor Koch had previously notified the Committee that he could not attend this particular meeting.

4) Prof. E. E. Sauer. The memorial which Professor Sauer had addressed to Synod and which consisted of a number of questions had been referred to the Committee by resolution of Synod. These questions, together with the introductory and concluding statements of the memorial were read.

Prof. Sauer states in the document that he had chosen the form of questions because he had been informed that he had lost the right of appeal as a result of his suspension from Synod.

The Committee resolved to write him as follows:
(Translation)

Dear Professor:

By appointing the General Peace Committee, Synod has made it possible for every suspended person to appeal his case, for the purpose of correcting any possible unjust action and of reestablishing peace and unity.

The Committee, therefore, requests you to present your grievances in a positive and concrete manner, in the form of accusations, together with the necessary proofs, in the assumption that you desire the reestablishment of peace and unity between yourself and Synod.

North Wisconsin District

The North Wisconsin District will meet for its regular sessions in the St. Paul's Congregation at Algoma, Wis. (Rev. K. Toepel, pastor) from June 18 to 24 a. c.

G. E. Boettcher, Sec'y.

Installations

Authorized by President J. Glaeser, I installed Rev. L. A. Witte as pastor of Immanuel Ev. Luth. Congregation at Dorset Ridge, Wis., on the Sunday before Lent.

Address: Rev. L. A. Witte, Kendall, Wis.

H. A. Pankow.

* * * * *

Sunday, March 2, the undersigned, duly authorized by President J. G. Glaeser, inducted Pastor Wm. Keturakat into his office as pastor of Peace Ev. Luth. Church of Sun Prairie, Wis.

Address: Rev. Wm. Keturakat, Sun Prairie, Wis.

G. M. Thurow.

Choirs, Attention

We would like to dispose of the remaining copies of music used at the dedication of our new seminary at Thiensville. The retail price is fifteen cents a copy, but as they show use, they will be sold as follows:

- 240 copies Praise the Lord, Randegger, 8 cents a copy;
- 240 copies * Praise to the Lord (Choral), Voss, 6 cents a copy;
- 240 copies * Mach hoch die festlichen Pforten, Jada-sohn, 8 cents a copy;
- 25 copies Praise to the Lord, Molitor, 8 cents a copy.

Send orders with cash to Mr. A. F. Maas, 608 27th St., Milwaukee, Wis.

* German and English.

John Brenner.

Change of Address

Rev. Im. P. Frey, Hoskins, Nebr.

ITEMS OF INTEREST

Jugoslavia's Church Subsidies

Under the new church laws of Jugoslavia, every church will be considered a state church and each will receive state support according to the needs and the size of its membership. And in the future, instead of distribution being supervised by the state, each church will have charge of distributing the amount of the subsidy. However, where the state feels it

necessary to exercise some control over the use of the funds, it reserves the right to do so. State support is however designated for increasing the salaries of poorly paid pastors and increasing the pension payment to pastors' widows.

Although the amount allowed the Lutherans is but half as much per capita as the grant to Catholics, Jews and Mohammedans, nevertheless the decided increase in government support is felt to indicate an increasing confidence of the Jugoslavian government in the Lutheran Church and its leadership

To Combat Backsliding

The Lutheran Congregation in Martha, Saxony, has introduced catechetical classes for adults as a means of waging warfare against atheists and Free-Thinkers who are ever a menace. Classes of this type are held twice a year, which require two and a half hours' classroom work a week. Eighteen women and three men are at present enrolled.

The effectiveness of this method of strengthening the faith of the congregation is shown in the fact that despite the severe attacks of Free-Thinkers, the course has been instrumental in the return to the church of many formerly active members.

Give Altar to Trondhjem

Lutherans and others of Norwegian birth and descent living in America are contributing toward a fund of \$25,000 for the purpose of presenting a memorial altar and crucifix to the Nidaros Cathedral at Trondhjem, Norway. The altar is to be dedicated during the festivities next summer of the 900th anniversary of the Christianizing of that land. Made of high grade Italian marble with the crucifix and reliefs of gilt, bronze and silver, the altar is a re-creation of an old gift made by a nephew of King Olof, the saint, during the latter half of the eleventh century.

Pastor Finds True "Mountaineers"

Deep in the mountain fastnesses of Southwest Virginia a sprawling settlement of one hundred people has been discovered to the outside world by Rev. Kenneth Killinger, Lutheran pastor of Marion, Va., who a few weeks ago startled the inhabitants by driving into the community the first automobile they had ever seen. None of the living residents had ever been to a city or a "big town" and knew little of the habits and customs of modern life.

When Pastor Killinger discovered that none of the children had ever tasted candy, he arranged to give the community a real Christmas celebration and found Grace Lutheran Church of Winchester, Va., willing to send a truck load of gifts some two hundred miles south to the settlement. The hamlet is located in the wild mountain region along Bear Creek, not far from Marion.

BOOK REVIEW

Our Great Salvation, A Series of Lenten Addresses, by William E. Schramm and

From the Cross. Sermonettes on the Seven Words from the Cross. By Carl Ackermann, Ph. D. Price: \$1.00. The Book Concern, Columbus, Ohio.

Both of these series of Lenten sermons contain good, sound and wholesome material for Lenten devotion. The first series discusses Our Great Salvation based on John 3:16 under the following seven subheads: Its Author, Its Motive, Its Scope, Its Price, Its Appropriation, Its Necessity, Its Purpose. And the second series the Seven Words from the Cross.

J. J.

RECEIPTS FOR SEMINARY AND DEBTS

Month of February, 1930

Rev. Arthur P. Voss, St. James, Milwaukee, Wis...	200.00
Rev. H. H. Spaude, St. John's, Surprise, Nebr....	55.50
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	5.00
Rev. Herbert Lau, First Ev. Luth., So. Dak.....	15.00
Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis.	25.00
Rev. Carl H. Buenger, Friedens, Kenosha, Wis....	104.45
Rev. Wm. G. A. Essig, St. Paul's, Stevensville, Mich.	50.00
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	7.00
Rev. G. Kaniess, St. Lucas, Kewaskum, Wis.....	16.00
Rev. G. E. Neumann, St. John's, Rib Falls, Wis...	2.00
Rev. G. E. Neumann, Immanuel, Township Rib Falls, Wis.....	4.00
Rev. G. E. Neumann, St. John's, Township Stettin, Wis.	9.00
Rev. Max Taras, St. John's, Doylestown, Wis....	85.85
Rev. Max Taras, St. Stephen's, Fountain Prairie, Wis.	48.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis....	42.25
Rev. H. C. Schnitker, St. Paul's, Faith, So. Dak...	30.50
Rev. H. C. Schnitker, English Lutheran, Dupree, So. Dak.	40.50
Mr. Theo. Heidtke, Thiensville, Wis.....	6.00
Rev. E. E. Guenther, Church of the Open Bible, Whiteriver, Ariz.	25.00
Rev. C. J. Plocher, St. Paul's, Litchfield, Minn....	102.00
Rev. Carl H. Buenger, Friedens, Kenosha, Wis....	430.14
Rev. Paul Spaude, St. John's, Lake Benton, Minn.	158.68
Rev. J. Weiss, Immanuel, Pelican Lake, Minn....	55.05
Rev. J. Baur, St. John's, Ridgely, Minn.....	15.00
Rev. E. C. Birkholz, St. Paul's, St. James, Minn...	25.00
Rev. E. Ph. Ebert, Pentecostal, Whitefish Bay, Wis.	17.70
Rev. E. Benj. Schlueter, Grace, Oshkosh, Wis....	310.00
Rev. Karl Brickmann, St. John's, Vesta, Minn....	12.00
Rev. L. Kaspar, Immanuel, Town Clayton, Wis....	55.96
Rev. J. H. Nicolai, St. Stephen's, Adrian, Mich....	100.00
Rev. Otto J. Eckert, Emanuel, Tawas City, Mich...	3.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.....	100.00
Rev. Henry Albrecht, Town Omro, Minn.....	25.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	31.50
Rev. L. Kaspar, Immanuel, Town Clayton, Wis...	10.00
Rev. R. C. Horlamus, Merna, Nebr.....	10.80
Rev. H. Wolter, St. Paul's, Town Lomira, Wis....	12.00
St. Peter's Ladies' Aid, Manistique, Mich.....	15.00
St. Peter's Congregation, Manistique, Mich.....	16.00
Total for the Month.....	\$ 2,275.88
Previously acknowledged	619,126.87

Total Collection to Date.....\$621,402.75

Expenditures During February.....\$ 1.25

Balance for New Ulm, Minn.....\$ 2,274.63

New Ulm Building Fund.....\$157,034.80

Congregations That Made Their Quota In February, 1930

254. Rev. Carl H. Buenger, Friedens, Kenosha, Wis.	\$7,020.00—\$5.40
255. Rev. J. Weiss, Immanuel, Pelican Lake, Minn.	\$1,047.05—\$5.51
256. Rev. Karl Brickmann, St. John's, Vesta, Minn.	\$1,228.95—\$5.41
247. Rev. L. Kaspar, Immanuel, Town Clayton, Wis.	\$ 488.21—\$5.54

Special for Seminary Grounds

Gensmer Bros., Caledonia, Minn.....	\$ 100.00
Sale of Music.....	57.85
Rev. G. L. Press, Morningside, Grace Ev. Luth. Aid Society, Sioux City, Ia., Mrs. Geo. Frank....	1.00
Mr. H. P. Reese.....	1.00
Mrs. J. Petersen.....	1.00
Mr. Elmer Petersen.....	1.00

Total\$ 161.85

Special Donations for the New Seminary

St. Martin's Ladies' Aid, Winona, Minn., 2 Bedspreads.

John Brenner.