

The Northwestern Lutheran

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

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No. 10.

TO WHOM SHALL WE GO?

"Then said Jesus unto the twelve, "Will ye also go away?"
Simon Peter answered Him: "Lord, to whom shall we go?
Thou hast the words of eternal life, and we believe and are
sure that Thou art the Christ, the Son of the Living God."
St. John 6: 67-69.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
The knowledge earthly sages glean
Can give no certainty.
To-day we live, to-morrow die,
Our souls cry out: "What then?"
Earth's wisdom cannot satisfy
The restless hearts of men.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
Thy Light divine, in radiant sheen
Bids all our darkness flee.
Lord Jesus Christ, Thou hast the words
Of everlasting life,
Thy Truth alone the power affords
To silence carnal strife.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
Blest Shepherd, in Thy pastures green
The living streams we see.
We feast upon the Living Bread,
The Manna from above;
Our weary hearts are comforted
By Thy dear Father's love.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
With eyes of faith we view the scene
On cross-crowned Calvary.
Naught else can wash our sins away
But Thy most precious Blood.
O cleanse us in that Fount, we pray,
Thou sinless Son of God.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
Fraid that aught should come between
Our ransomed souls and Thee!
Incarnate God, since we are Thine,
Thy Spirit bids us praise
Thy all-transcendent grace divine
In purest, sweetest lays.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
In Thee, we find a peace serene,
And immortality.
Thy empty tomb our pardon seals,
Our Advocate Thou art;
Our prayers, our praises, our appeals
Now reach the Father's heart.

To whom shall we go, O Nazarene?
To whom shall we go, but to Thee?
Victorious faith, with vision keen
The Father's House can see.
Then take these trembling hands in Thine,
O blest Immanuel,
And guide us by Thy Word divine,
Until with Thee we dwell.

Anna Hoppe.

"AS FOR ME, I WILL BEHOLD THY FACE IN
RIGHTEOUSNESS: I SHALL BE SATISFIED,
WHEN I AWAKE, WITH THY LIKENESS"

PSALM 17: 15

Resurrection

We hear much, in our days, about immortality of the soul, but little of the resurrection of the body. Indeed, modernists continually harp on immortality, but are conspicuously silent on resurrection. To them, at best, both are identical. The resurrection of the body, they claim, is but the continued existence of personality after death, the living on of the spirit of man in his character, words and deeds.

Says Fosdick in his "Modern Use of the Bible," page 98: "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh. Many of our forefathers could not conceive immortality apart from a resurrected body. The resurrection of the flesh was a mental setting in which alone they supposed that faith in life everlasting ever could be found, and they believed in that setting, argued for it, and fought all doubt about it with the vehemence of those who were sure that if the setting went the jewel would be lost. With what vividness popular Christianity used to visualize judgment day and the resurrected bodies of the dead rising from the sea, restored from dust and ashes, or even reintegrated by the assembling of far-scattered members, you know well. When one goes back to early apologists like Justin Martyr, one finds immortality inextricably associated with what the Apostles' Creed calls 'resurrection of the flesh.' They put it boldly and unequivocally: We expect to receive our bodies again after they are dead and laid in the ground."

It is obvious that modernists like Fosdick flatly deny the resurrection of the body from the grave. We need not wonder at this. Not believing in the physical resurrection of Christ but only in His spiritual revival they naturally consider it absurd to believe

that the dead should rise again with a material body. Human reason, upon which modernists rely, finds such resurrection to be impossible, considering the various changes that take place in the body after the soul has fled. At most, reason will agree with Plato, the Greek Philosopher, who says: "When the body returns to the grave, the soul will go forth like an uncaged eagle, and soar to realms of freedom and tranquility, free forever from the trammels and fetters of the body. That will be the end of the body."

We, however, believe in the resurrection of the body. That is an article of our Christian faith; and we believe in it, not because we can understand or explain it by reason, but because God has revealed it in His Word. There the vital doctrine of the resurrection is so explicitly taught that it cannot be called into question. Both the Old and the New Testament bear clear testimony to this doctrine. One such testimony in the Old Testament we have in the words of the seventeenth Psalm: "As for me, I will behold thy face in righteousness, when I awake, with thy likeness."

The Psalmist's Belief in the Resurrection of the Body

The Psalmist was in affliction — oppressed by the wicked, who compassed him in his steps and were in worldly prosperity. "They have now compassed us in our steps," he says, "they have set their eyes bowing down to the earth; like as a lion that is greedy for prey, and as it were a young lion lurking in secret places, Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full children, and leave the rest of their substance to their babes." Thus the sacred poet describes the prosperity of the wicked, but as that which he did not envy. It is of very brief duration. "They have their portion in this life." What a portion is that which only lasts till we get to the grave! Can any thing so shortlived, so uncertain, so unsatisfactory, deserve the name of riches? When the Psalmist looked at the portion of the ungodly, in that light, and then turned his eyes upon the portion of the righteous, in the life to come, — that incorruptible inheritance, that unfading joy, the well grounded hope of which is wealth indeed; he felt how little a child of God could ever have reason to feel as if his lot in this life were hard. And, therefore, he makes his declaration: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

"I shall behold thy face," I shall see God face to face, I shall see Him with my own eyes, even as Job says, "Whom I shall see for myself, and mine eyes shall behold, and not another," meaning of course, his actual eyes, the eyes with which he was looking at his

auditors at the time. They shall close in death and turn to dust, — and yet these very eyes, Job says, shall behold God. So here the Psalmist.

Speaking, "I shall behold thy face," he not only refers to the future world, where he shall see God his Savior in His glory, and blessedness, but he plainly has in mind the resurrection of his body. This is more fully shown by the words following, "I shall be satisfied, when I awake, with thy likeness."

"To awake" here cannot mean to awake from sleep in the morning. That could never have satisfied the sacred writer considering the deep anxieties which he expressed as springing from the troubles which surrounded him. He sought repose from these troubles; he looked for consolation when oppressed and crushed with many sorrows. Now it would do little to meet that state of mind, and to impart to him the consolation which he needed, to reflect that he could lie down in the night and awake in the morning with the consciousness that he enjoyed the friendship of God, for he had that already; and besides this, he would awake to a renewal of the same truth to-morrow which he had met on the previous day. He needed some higher, some more enduring and efficient consolation; some source of peace, composure, and rest, which would have an existence where there was no trouble and anxiety — and this could be found only in a future world. Hence when the Psalmist speaks of awaking here, he can mean no other awaking than that in the morning of resurrection. It is there he hoped to see God face to face in his body, "in righteousness," that is in perfect innocence and blessedness, restored to the image of God.

What a clear testimony of the Old Testament is this as to the resurrection of the body and the renewal of the image of God!

Consolation In Such Belief

"I shall be satisfied, when I awake, with thy likeness." David, who is the author of this Psalm, here declares, that he will be satisfied, satisfied to perfection, only then, when he will awake in the morning of resurrection. "While others are satisfied with this world, and have their portion in this life, I shall be satisfied," he says, "only when I awake in the likeness of my God."

But what a consolation is such belief! A man perfectly satisfied! Can there be such a miracle? Every desire of his heart content, every capacity of his being filled! We can form no higher idea of a man entirely happy. What a marvel would such a fellow creature be to the rest of the human family! A perfect rest of heart, on this troubled sea of heaving and conflicting desires! Was there ever a perfectly satisfied man on earth? Yes, because there was a time on the earth when there was no sin. As long as the

first man continued as God had created him, before the malice of Satan had succeeded in persuading him to desire what was forbidden, he knew no want, had no care, was conscious of no imperfection in his portion, had no void in his heart, but was perfectly satisfied in His God, living in undisturbed communion with Him. All around him was perfectness, and there was no uncertainty in his blessings, so long as he lived in that blessed state.

But what a painful contrast to this, has the world presented, ever since the fall of man. **Never satisfied**; is now the brief history of all mankind. Nothing in the world can satisfy the wants of man. Immortal minds, driving to and fro over the earth, in search of something, they know not what, to appease their desires, are never at rest, wandering further and further, and becoming more needy, and less satisfied as they wander. Such is the human race.

"All beside, tho' first it pleases us,
Soon a grievous yoke we find;
Beneath it the heart is still fretting and striving,
No true, lasting happiness ever deriving."

What, then, restores to man that lost contentment and happiness of soul? It is the communion with God, which Christ has established through His redemptive work. In that the believer is satisfied even **now**. In the forgiveness of sin, in the righteousness of Christ, whereby he is delivered from the guilt, power and dominion of sin, his soul is at peace with God and thus completely satisfied, both in this life, and in the life to come. When the Christian departs from this earthly life, he is all ready for the presence of the glory of God. He goes into that presence and abides there without hindrance to the most perfect communion, and is satisfied in "the fulness of God." "Blessed are the dead which die in the Lord from henceforth: Yea, with the Spirit, that they may rest from their labors; and their works do follow them."

But there is still a sense in which the departed Christian looks forward to a period of more complete satisfaction. And that is, that also his body, which now lies in the grave, shall be restored to life and to the full enjoyment of the glorious presence of God. Hence it is promised, as the finishing work of the redemption of Christ, which is to destroy all the works of the devil in His people, and make a full end of all that sin has done, that this absence from the body shall have an end. The grave is to be made to give up its dead. Its prisoned bodies are to be unbound. Its corruption is to put on incorruption. Its mortal is to be set on immortality. In the perfectness of the original creation shall the bodies of the dead in Christ come forth. Yet more, "He shall change our vile bodies and make them like unto his own glorious body"; so that, as our souls shall be like Him in holiness, our bodies also shall be like him in glory.

It is then that the declaration of the Lord will be fulfilled: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave I will be thy destruction." Hosea 13: 14. That will be the day of the fulfillment, as never before, of that which has long been written, "Death is swallowed up in victory." Through Christ death is even now conquered in every departed believer. But then it will be swallowed up, lost, abolished in victory. There will be no more death to the people of God. The last enemy shall be destroyed forever. And the song of praise shall ascend from the whole ransomed multitude, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

O, then, indeed, will the Christian be **satisfied**. "I shall be satisfied when I awake with thy likeness." Satisfied when in a perfect, holy, and sinless body, without spot and without blemish, restored to the image of God — in a glorified body, he shall see God, and with his eyes behold His unsearchable glory. For this is God's divine rule: "As we have borne the image of the earthy, we shall also bear the image of the heavenly," and this the promise of Scripture: "When Christ shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2.

It is a magnificent vision that our Christian hope expects to be realized at the day of resurrection. Our whole redeemed, purified, and perfected nature, once in such sinful ruin and desolation, then restored by the redeeming grace of our Lord Jesus Christ, will be taken possession of and inhabited by the glory of God. It is impossible for us to form any definite idea of such final satisfaction presented in our resurrection. Aside from seeing God in our flesh and abiding with Jesus, our adorable Savior, forever, which essentially constitutes our eternal salvation, there will no doubt be innumerable contributions to the happiness of that inheritance; beauties to the eye, harmonies to the ear, noble offices for every faculty of mind, a universe of knowledge to enjoy; spiritual communion with the works and people of God; a thousand things of bliss, of which we can have no conception here. What an outlook for Christian believers!

J. J.

COMMENTS

Neo-Paganism An editorial writer in the New York Times expatiates on this new paganism, which is, of course, nothing more than the old heathen customs slightly revised. Paganism does not believe in or practise humanitarianism, which means in plain words, love for all men, especially the unfortunate and the weak. Post-war readers of the new biology proclaim loudly that humanitarianism is all "spinach." "Heredity, it

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was announced, was everything, environment nothing. Consequently it was of no use to be indulgent to the defective after they were born. The only way to improve the human race was to prevent them from being born."

"At present, however, this neo-paganism is, according to those who know most of genetics, wide of the facts. The latest testimonies come from Professor H. S. Jennings of Hopkins. He has written a book on the 'Biological Basis of Human Nature,' in which he sets forth what is known to-day about heredity. He also sets forth what is not known. It is not true that intellectuals produce intellectuals; genius produces genius; morons produce morons; good people produce good people; criminals produce criminals; that each grade of ability, of superiority or inferiority, reproduces itself."

You see that the new findings of science on the problems of life, although contradicting the older ones, are just as far from the real truth, as known to all Christians from God's word, as the other much heralded and widely spread notions on human nature. Having denied the teachings of Holy Writ on the creation of man, the fall of man, the original sin of man, the inability of man to save himself from sin, these new pagans are just as much in darkness as the old pagans, who knew not God, ever were. There is no hope from them.

Meanwhile there is a report from the special Presbyterian commission on marriage, divorce, and remarriage appointed in St. Paul last May by the Presbyterian general assembly. They summarize their findings thus: "Pagan morality is challenging the foundations of American homes with the same forces that wrecked both home life and civilizations of earlier eras. 'Imported vulgarities' are supplanting home grown moralities. It points out what it declares to be the strange spectacle of American civilization raising questions in reference to monogamy."

Some of the report's commentaries on present tendencies are:

"Smut and dirt compound into good stories."

"Jazz with its primeval jungle tomtom inspires to contortions of dance unfitting to incipient rheumatics."

"Older moralities are openly jeered at."

"Adultery is the fashionable theme of the stage and the talkies."

"Sex pathology studied by specialists is advertised by fiction writers."

No one acquainted with present-day condition will deny that these findings are true. But what is to be done about it? This commission will recommend a new definition of marriage to be studied by the church. The definition follows: "Marriage is an institution ordained of God for the honor of (?) happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance, and comradeship, such as should assure an unbroken continuance of their wedlock so long as they both shall live."

Very well, but we like the Lord's definition, if it can be called that, better. Matt. 19:4 we read: "And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." And the purpose of marriage is clearly if bluntly stated in Genesis 1:28: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." And again, as to the conduct of the spouses toward one another, read Eph. 5:22-33, summed up by Luther thus: "that each love and honor his spouse." The only remedy against all paganism, new or old, is the study of and belief in the Word of God.

Z.

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"We Dedicate This Stage" "We dedicate this stage," was the solemn response of the people of a Congregational Church somewhere in Wisconsin on an occasion that was, to say the least, unusual. An up-to-date stage had been installed to "keep pace with religious progress in utilizing all that is good, helpful and integrating." There had been an address by the pastor on, "The power of the religious drama," (a Scripture text not given) and various other features, when the consecration took place in the following form, pastor and congregation standing:

People: For the glory of God, the building of his kingdom, the spread of the gospel and the creation of new life—

Pastor: We dedicate this stage.

Pastor: For the sake of the Christ life, the pure life, the clean thoughts, the chaste ideas and the noble ideals—

People: We dedicate and consecrate this stage.

Pastor: For the great art of joy, the spirit of praise, the refining influence of humor, the cheer of sympathy—

People: We dedicate and consecrate our loyalty.

Pastor: For the ennobling of character, for the inspiration of soul and body, for the beautifying and adorning of our lives—

People: We dedicate and hallow this stage.

Pastor: For the enlistment of our youth and others in the gracious art of dramatization, developing their initiative, broadening their sympathies and deepening their lives—

People: We declare and hallow this stage.

Pastor: For visualizing the past, bringing the world needs before our eyes and cultivating good will among all men and nations—

People: We consecrate and dedicate this stage.

Pastor: For the joy of service, for the glory of sacrifice as revealed in Christ for the passion of giving our best to the Master both now and forever—

People: We dedicate and consecrate and hallow this stage and pledge to keep it from all uncleanness of word, thought and deed, so help us God in the due performance of the same.— East Side News.

The solemnity with which this stage was dedicated would indicate a serious attempt to re-introduce into the Church something it already had in its early years, especially in the Middle Age, the religious drama. Even the liturgy of Chrysostom was of a somewhat dramatic character. A further step in this direction was that the clergy began to present events in sacred history in pantomime, especially at the time of the great festivals of the Church, as a part of the church service. When the spoken word was introduced, the Latin language was employed. Later, translations were added, and finally the drama was presented entirely in the language of the people. At first, the presentation took place in the churches, later, in the open or in public halls.

Originally serious and purely religious in character, aiming to present Biblical truths to the people in a manner that would interest them and impress these truths on their minds, the religious drama gradually began to degenerate. Frivolous humor, dealing, often, with the sleeping keepers of the tomb of Jesus, sinful Mary, avaricious Judas and, above all, with the devil, was introduced into the story. Later, unrelated episodes were added. In the course of time, popular legends took the place of stories from the Bible and the lives of saints, the episodes degenerated into burlesque comedy, and the stage was ready to be taken over by the world.

And now the religious drama is to be revived as a matter of religious progress. Perhaps not much could be said against the dramatization of Bible stories, providing they are presented correctly without additions or distortions made for dramatic effect. But then a stage so solemnly dedicated to the service of God should religiously adhere to the program of Paul: "I determined not to know any thing among you, save Jesus Christ, and him crucified," without having room for secondary aims and endeavors, as, for instance,

spreading "the refining influence of humor" and "the enlistment of our youth and others in the gracious art of dramatization," etc.

But even such a stage we, personally, consider of rather doubtful value. In Corinth, Paul studiously avoided in his presentation of the Gospel the very things in which the Corinthians delighted in order that their interest might be directed to the message itself and not to the manner in which he delivered it. What is it that causes people who do not care to hear sermons or to study the Bible to take interest in a dramatization of a Bible story? Is it not, perhaps, the very novelty of the thing, the trappings, the person and the talent of the actors, the actors' joy in their own performance, etc., that attracts, rather than the message itself?

We wonder just how long a church will be able to keep young people interested in a program of purely religious drama. What young people usually want is amusement; and, we are quite sure, few of them will rise to the height of prizing the stage as a means of building the kingdom of God.

It would have been better to leave the stage out, to put in school desks and other equipment, and to install an able Christian teacher to conduct a Christian Day School for the thorough indoctrination and the Christian training of the children and the youth of the church. Such a Christian school would surely prove a far more reliable and effective means of accomplishing the purpose of the church than a stage ever will be.

J. B.

The "Over-Churched" Community

The "over-churched" community has long been the object of much thought and talk. Figures have been adduced to show the economic waste resulting from having two, three, or more, churches in a community where one would suffice for all citizens. Besides, this condition interferes with what some people consider the ideal community life, as membership in separate churches divides the citizens into groups. That these churches are not all of one and the same denomination, does not in the least trouble these critics, for an unimportant thing like a difference in doctrine should not stand in the way of the economic and social benefits resulting when all, at least all Protestant, citizens unite in the support of only one church. We Lutherans have often been roundly scolded for our attitude in this matter, as we refuse to believe that a church of some other denomination can take care of the spiritual wants of Lutherans residing in such a community and can for them carry out their mission of spreading the Gospel abroad. An article in a recent issue of The Living Church says the following on this subject:

We strongly suspect, too, that Almighty God may not be satisfied with a unity that might come on a false basis. For instance, the economic waste of duplicating churches may not appeal to Him. He is not interested in saving money for somebody. If five churches, for as many denominations, are erected or maintained where one church for a united Christianity would answer better, it still remains to inquire whether, ideally, God wants five denominations or one united Church. The fact that one is cheaper does not determine the question. All honor to the man who believes that a Baptist Church is needed where there are already four other churches, and who gives money to back up his belief. The question is not whether it is the cheapest way to unite them all, and so save the expense of building another church, but whether God wants a Baptist Church in that community or on that corner. J. B.

THE AUGSBURG CONFESSION

Article IV: Of Justification

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

Men cannot be justified by their own strength, merits, or works: Rom. 1:18—3:20; Is. 64:6; Ps. 143:2; Gen. 8:21.

They are justified (declared righteous: Rom. 4:3-8; John 20:23; Rom. 3:25) for Christ's sake, who has made satisfaction for our sins: Rom. 3:21-28; 2 Cor. 5:18-21; Rom. 8:33, 34; Is. 53:3-6.

Freely, through faith: Rom. 5:1; 4:5, 6; John 3:18; 5:24; Eph. 2:8, 9.

These are only a few of the many Scripture passages that set forth the doctrine of justification by grace through faith in Jesus Christ. This doctrine is the central message of the Bible and the most glorious revelation of God.

Therefore Satan opposes it with all his power and employs every means to keep men from this Christian faith, and to seduce again those who have this faith, by teaching that a man must and can be justified before God by his own strength, merits, or works.

That is the religion of the natural man as we find it taught everywhere in heathendom, especially also in the lodges; and this teaching constitutes the greater part of false doctrine found in Christian churches.

Article V: Of the Ministry

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Man cannot by his own reason or strength believe in Jesus Christ our Lord or come to him: 2 Cor. 3:5; Ps. 51:5; Eph. 2:1; 1 Cor. 2:14; Eph. 4:18; Rom. 8:7.

The Holy Ghost works faith where and when he will: Phil. 2:13; Col. 2:13; 1 Cor. 12:3; John 3:5, 6; Rom. 9:16.

He does this through the Word and the Sacraments: 2 Cor. 5:19, 20; Rom. 1:16; John 3:5; 1 Peter 1:23; James 1:18; Matt. 28:19; 1 Peter 3:21; Gal. 3:26, 27; Tit. 3:5-7; Luke 22:19-21; 1 Cor. 11:25, 26.

The Anabaptists, 1520, at Zwickau. Early leaders Thomas Muenzer, Mark Stuebner, and Nicholas Storch; later, John Matthias, John Bockhold, Knipperdolling, and Krechtling. They despised the external means of grace, substituting for them dreams, visions, and prophecies.

Calvinism, too, really does not recognise the Word and the Sacraments as means of grace, holding that the Holy Ghost requires no vehicle to come to my soul. A Reformed theologian expresses the thought as follows: "In the work of regeneration all second causes are excluded." "The infusion of a new life into the soul is the immediate work of the Spirit." The truth attends the work of regeneration, but is not the means by which it is effected."

Nor do the Synergists admit that the Word and the Sacraments are in the full sense of the word *means* of grace, for they ascribe the conversion of a man to a greater or lesser extent to his own efforts.

The error that contradicts the truth confessed in this Article of the Augustana leads to rationalism, emotionalism, and moralism.

Article VI: Of New Obedience

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17:10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works by faith alone.

God wills that we do good works; The Ten Commandments; Eph. 4:24; Gal. 5:19-21. Only faith can, and faith surely will, bring forth good works: John 15:5; 1 John 5:4, 5; Gal. 5:16-18; 22-26; Rom. 12 and 13; Rom. 6:2-12.

But the Christian does not rely on these works for his justification: Rom. 4:4, 5; Rom. 11:6; Gal. 3:10; Matt. 25:37-39. J. B.

When people say, "I want more of the Holy Spirit," I answer, "The Holy Spirit wants more of you." The question is not, how much you can take in of the Holy Spirit, but how much the Spirit can take possession of you. — Selected.

A LUTHERAN MARTYR OF FOUR HUNDRED YEARS AGO

The "Lutheraner" draws attention to the fact that the present year marks the four-hundredth anniversary of the death of two men who were condemned to the stake on account of their evangelical faith. They were Adolf Klarenbach and Peter Fliesteden. Klarenbach is described as a man full of faith, who exercised a beneficent influence on his contemporaries by his amiability and discretion. Church historians appear to have let him go unnoticed, although his name should rank equally with such witnesses for the truth as John Hus and Leonard Kaiser. There is still some documentary evidence extant with reference to his biography.

The year of his birth is not known, but it must have been in the last decade of the fifteenth century that he was born on a farm in Westphalia. He was one of a large family, and because he was especially gifted the father decided to give him an education. In the year 1514 he entered the university of Cologne. His education seems to have been a general one, for on returning to his native village he became the teacher of the youth. In this capacity he is known to have engaged at Muenster about the year 1520. Luther's writings had led him to the Scriptures, and the evangelical faith which these had engendered in him had influenced his work as a teacher to such an extent that he was soon deposed from his office. In 1524 he was employed as a teacher in the town of Wesel on the Rhine. However, his courageous testimony for the Gospel truth soon led to his expulsion from this town. For a short time he had his abode with one Kloppeis, of Buederick. He was, however, soon forced to move on from here. Former students, German and French, flocked around him to receive his instruction. To them he expounded the Gospel according to John and the Epistle to Philemon, as well as Melancthon's "Dialektik." But his persecutors, the Romanists, gave him no peace. He was obliged to return to his home where he sowed the good seed among his kindred. He was not a minister and therefore was not permitted to preach in the churches. But the barn in which the people, in the evenings, flocked to his lectures is still shown. The people were convinced that through Klarenbach Christ was speaking to them. Having learnt that his enemies were plotting against him, he decided to return to his former friend Kloppeis, who, he heard, was wavering. The latter was under suspicion of being a Lutheran and was committed to Cologne for trial. Thither Klarenbach followed him and stood by him in the court and accompanied him to the prison. The same day he was placed under arrest. For a year and a half he lay in the foul prisons of Cologne. Neither enticement, nor cunning, nor force served to make him renounce, and accordingly, on September 28, 1529, together with Fliesteden, a student, the papists burnt him at the stake. Like the martyrs of old he testified for Christ with great joy,

until his tongue was forever silenced. His end was the end of a conqueror. But, as it has always been found that the blood of the martyrs is the seed of the Church, so his death served to open the eyes of many to the deception of Rome and the truth of the Bible. Before his death he had written to his home folks, 'But let them know that even though they take my life, they cannot take from me or kill Christ, Who is the eternal life. Upon Him I stand and defy not only papists, but also in all my oppression and persecution the very gates of hell. May this same Christ convert them that, together with us poor sinners, they may, for His glory, attain to eternal bliss.' The willingness with which such men laid down their life for Christ's sake should inspire and make us willing also to bear the cross in whatever manner it may please our Lord to place the same upon us.

—"Australian Lutheran."

A NATURE STUDY

By Carl F. Bolle, Jr., Saint Paul, Minnesota

I

There is no season quite so welcome to us as the springtide. This is the time of the year when nature, asleep for many months beneath a blanket of soft, white snow, rises again to cheer the heart of man. The trees put bridal blossoms in their hair. The brooks clap their hands merrily. And all the ponds quake with symphonic harmonies. — I have a favorite spot in a nearby woods to which I go most every week. The place is one of exquisite beauty. And each time I arrive there nature seems to have prepared some new pageant for me. My first visit to this spot was very early in spring. Snow lay about in great patches still, and everything seemed to threaten any advances of a more cheerful season. I went again a week later while a rain fell in warm benediction upon the earth. That shower was a baptism from heaven, and I stood upon a distant hill, the lone sponsor. There was new life immediately. I could sense it. I could smell it. I could see it. While I watched this sacrament, I was reminded of the new life which is engendered in the heart of a child when the water of baptism is sprinkled upon its tiny, yet sin-laden head.

There were birds of every feather, note, and size, chipping, chirping, warbling, and whistling. There were song-sparrows, chipping-sparrows, vesper sparrows; meadow larks, bob-o-links, red-winged blackbirds; thrushes and an infinite variety of warblers. They darted about singly or were grouped together in great choirs in huge trees, filling the air with joyous roundelay. What happy, carefree creatures the birds are! For one little drop of water which they dip from the brook, they fill all the sky with melody. How thankful all nature is! The trees hang their lyres in the wind and strum God's praises. The flowers thank Him for the morning dew and burn incense all day long. Every morning all nature goes to church and to prayer reading the 98th

Psalm: "Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands, let the hills be joyful together before the Lord." All nature has done its duty this morning. But how many of us have thanked the Lord for the splendor of a new dawn? How many of us have bowed our heads this morning for the gracious gifts of the breakfast table? How many are there that remember to thank God for the gift of His only Son? The Lord has never found it necessary to complain about His birds, His flowers, or His hills. Where has the cause of His great heart-ache ever lain? In His own ungrateful children.

Let us consider the life of nature just a little more closely, and see what lessons it has to offer us in the way of practical application.

Let us begin with a brief study of the birds. "Consider the fowls of the air." Birds are carefree, happy, joyous creatures. They sing from dawn to dusk. They arise in the chill of the morning, so that they might enjoy an added hour in singing the Lord's praises. Christians ought to be like the birds. They ought to be the happiest people in the world. Yet you see a great many of them going about with long faces. They never sing, and they believe it a sin to laugh. They are an abomination to Christianity! This world will never be converted to Christianity until Christians cry less and laugh and sing more. You cannot advertise Christianity with sadness. Men and women will join our churches only when they have been persuaded that our religion is a happy religion. It is every Christian's duty then, as a missionary of Jesus Christ, that he show people by his laughter and by his happiness what it is to be a Christian. How can Christians who know that their sins are forgiven, who know that God is their Heavenly Father, who know that sin and death and the devil have no more power over them — how can they be sad? Learn from the birds. Fill your homes, your places of business, with carefree happy, Christian spirits, so that people might be encouraged to say, "If his faith makes him such a happy man, I'm sure it will make me just as happy."

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better than they?" Some man reading this passage for the first time might feel himself justified in leading a life of indolence. "They sow not, neither do they reap — yet the Lord taketh care of them!" The words seem to suggest the easy-chair. And yet consider the birds for just a moment. They are up early in the morning. Where are you? They are industrious. They seem to have no hours. And recall the nestbuilding which has been going on in your orchards and in the eaves of your houses — the straw-carrying, the clay-molding and the leaf-binding! What industry! Up with the sun, working all the while it is light and

chirping and chipping besides! How they make the most of their talents! You are to make the most of yours.

I notice again that the birds are self-supporting. Where is the bird that would eat out of your hand if it could help it? The birds take care of themselves. They are too proud to come to you — and too capable of supporting themselves. Learn from the birds to be independent. Do not borrow the last dollar from your poor mother.

"Behold the fowls of the air — your Heavenly Father feedeth them." What a rebuke the chickadee is to our care and worry and anxiety. If we had to take care of ourselves in this life, and if everything depended upon ourselves, then there might be just cause for fretting. But we are creatures — not creators — children of the everliving, everlasting, ever loving God. Our names are engraved in the very palms of His hands, and if our hearts are right, then all we do is in accord with the divine plan. Knowing this, let come what may: icy blast or murmuring zephyr, dense forest and tangled jungle — God comes with it and, knowing that, we may be at ease, at rest, and at peace.

Behold the fowls of the air and stop worrying. He who protects the robin and its brood will watch over you and your children. He who helped the wren build its nest will find habitation for you. He who fed the bluebird this morning will keep starvation from your door. He who gave the oriole its colorful robe will find clothing for you. You who are so worried about your health, your property, your children, your everything, go to your window and watch the English sparrow, and hear the Lord say, "Ye are of much more worth to me than many sparrows."

Consider again the nestbuilding which has recently been going on in your orchards and woods and meadows. If you have ever examined bird nests, I am sure that you were surprised at the architectural skill displayed by these little feathered creatures. There is the nest of the ovenbird burrowed in the ground. The eagle builds its nest high up in inaccessible places of very rough and coarse materials, which it often carries great distances. The warblers protect their nests by hanging ominous snake skins nearby. The California magpie, I have read, covers its nest with briars to keep back intruders. There are nests of all description and size, but all are built admirably well. You find them in the meadows, in the branches, in the cliffs, in the eaves of houses, and in a great many places, but always they are built with reference to safety from animals and from forces of nature. That we were as wise in building our nests! Some men build their nests in the gains and honors of this world. They build too high. Others build their nests in the pleasures and sensualities of this world. They build too low. There are weasels and cats and hawks looking for prey. There is but one safe tree in which to build your nest, and that is the tree of the cross. There is but one safe rock and that is the Rock of Ages.

II

Observe, secondly, the lilies of the field. Consider how they grow. The term lily may be so interpreted as to include all flowers. Why is the lily so luxurious and so beautiful? It is so because it is in its proper place. Many of you have wild gardens. You have brought from the woods the trilliums, the moccasin flowers, the admirable pitcher plant and many more sylvan beauties in the hope that you might have these in your own gardens. But for some reason or other they have been disappointed. The environment was unwholesome. Put them back into the woods, and they will thrive again. It is just so with Christians. If Christians are to grow in grace and Christian understanding — if Christians are to develop the highest characters possible, then they must be in the right places. When we see Christians much enamored of this world, we know that they will not grow. The church, the Bible, Christian friends, Christian atmosphere — these are the natural habitat for Christians.

III

Let us behold, again, the brooks which go dashing and splashing towards the Father of Waters. If ever you have been at Minnesota's Itasca Park, you have seen, beside incomparable rustic and sylvan beauty, the true source of the Mississippi river. I had always been of the opinion that the name Itasca was of Indian origin. Recently I learned, however, that it is a derivation of the two Latin words "veritas caput." The last two syllables of the first and the first syllable of the second word have been retained to form the name Itasca, which means "true head." Thus at Itasca Park is found the true head of the Mississippi. A very insignificant beginning it is. Yet when you look at that same stream at New Orleans you are amazed. The stream which you could jump across at the source has at the mouth, where it joins the Gulf of Mexico, become so vast, that you can barely see across it. There is growth! There is progress! There is attainment! Remember, however, that it took a course of a great many miles, to develop such vastness. The lesson is that we cannot attain greatness over night. Many of us wish to grow sterling characters in a day. We want to be Davids in a week, but this is impossible, for it is unnatural. Behold the Mississippi moving *slowly, slowly* down to its grand goal. The lesson of the water is — take your time, be patient! Growth is slow, but if a man is in earnest, it is *certain*. Let a man be sincere, then he will have the Almighty God behind him, and with such strength there is no reason why he may not attain any goal that he might have set for himself. But while it is true that growth is slow, there must be some growth. We can not stand still. We are to follow the example of Jesus Christ. We are to become more Christ-like each day. We are not to remain in the Itasca Park of Christianity all our lives. We are to move forward toward the New Orleans of Christian greatness.

These are but a few of the lessons which nature

wishes to teach us. All the earth is a great schoolhouse. All nature is a grand lesson book, and in it are contained illustrations and truths, which if observed and heeded, will do much to keep human life healthy and straight. We ought to get out into the fields and woods and meadows occasionally to read the sermons which the Lord has so graciously inscribed everywhere for us.

ON THE BIBLE

I. The Bible First

Keep the Bible first in your life all the time. This is the secret of a successful day, and a successful Christian life. You are to let God speak to you first, then you are qualified to speak to Him. He talks through the Book. He gave it for this purpose. The moment you meet the simple requirement of adjusting yourself to it, you begin to experience two activities. First, messages reach you specifically designed for and sufficient to meet your immediate and remote needs. And second, you begin to feel the inflow of grace. Grace surges through your entire being. You are suffused with His life, your capacity enlarging with each discovery. By keeping the Bible first, you find God elsewhere. Beecher listened to God in the woods, understanding the invisible things by the things that are made. Only by such treatment of the Book is a scientist able to become a true scientist, able to behold in nature His eternal purpose and Godhead. By companioning with Christ, your footsteps are ordered so that all the day long you dwell in the house of the Lord. You are safely guarded. Your contacts are Christian. You carry an assured mind. You have the consciousness of God. Whether in your labor or in your leisure, you find yourself unvocalizedly speaking to God. Into the domain of your soul come trooping persons, perhaps forgotten for years, and objects to be prayed for. It is "praying without ceasing." You receive impartations of wisdom and spiritual understanding. "God shall reveal even this unto you." "The anointing teacheth you of all things."

II. The Universal Question

A missionary in an interior city in Honan Province wrote to Shanghai recently saying that his town had been raided by bandits, a great number of the residents killed and six hundred carried off as captives to be redeemed later or to suffer torture and possible death at the hands of the captors. This is rather a common experience in that part of the world and would scarcely call for comment but for the sequel. The missionary added to his letter a request that 2,000 Testaments should be sent to him as expeditiously as possible as he found that the stricken people were in a mood to receive the consolation of the Gospel. That missionary strikes us as being a very practical man of business. His own house can hardly have escaped the attentions of the raiders, but he makes no moan about it and determines to carry on with business as usual.

In these days of antiforeign and anti-Christian agitation the attitude of the people, in the hour of their affliction, is very striking. They are not converts, but ordinary, "one hundred per cent" Chinese, and in their helplessness they stretch out their hands to the unknown, hoping that Heaven will aid them since human help has failed.

The Bible professes to give an answer to these questions which perplex mankind. It postulates that behind the cosmos there is mind. It goes farther and insists that the things we see are the expression of a beneficent purpose. Now, these first principles of the Christian Scriptures are also axiomatic in the Chinese classics. The first sentence in the "Doctrine of the Mean," which is believed to have been written by the grandson of Confucius, is "The decrees of heaven are inherent in man's moral nature, to accord with this moral nature is the way, to elucidate the principles of the way is education." These thoughts, first enunciated more than two thousand years ago, are now embedded in the consciousness of the common people of China.

There are three Bible Societies at work in China. Two of them are British and one is American. According to their printed reports they circulated in 1925 *about eleven million Bibles, Testaments, and portions of Scripture. It will thus be seen that the Bible, or portions of it, such as the Gospels, the Psalms, etc., is a "best seller" in China as it is in the countries from which those societies are supported...It is a striking fact that there is no book in China which has a tithe of the circulation of the Christian Scriptures.* It should be a matter of pride to us that the sacred book of the faith of Christendom has become almost a heritage of the Anglo-Saxon race. We have translated it into some eight hundred languages and circulated it among numerous tribes that, until they saw it, had no knowledge of the art of writing. It may be a coincidence, but is certainly a fact, that the progress and prosperity of Great Britain dates from the same period.

III. Bismarck Recommended the Bible

I do not know a better time than this to tell the story I have told twice in Lutheran papers. About fifty years ago Mr. Parson, who afterwards became Dr. Parson of the Church of the Reformation of this city, had this experience. He had been in the Japanese University and was about to return home when the leading officers of the Empire asked the privilege of coming with him and they would pay the way, etc. He came first to Washington, then went on to England with them, and they asked to see Gladstone alone and probably asked him the same question they afterwards asked Bismarck, but they could understand the English language. But when they got to Germany they wanted to see Bismarck alone. They tried, and at last had to come out and ask young Parson to come in and interpret, and they said to Count Bismarck, if I remember his title at that time, "We have come across

two continents to ask you this question, 'China and Japan have each an older civilization than Europe. Why are the European countries superior to our countries in the culture of the age?'" Bismarck stood silent for a moment, then turned to a bookcase back of him. He took out a small Bible and held it up before them and said, "Gentlemen, the difference between men and nations is in their relations to this book."

Now, that same afternoon, they telegraphed to Japan, "Take down all the boards and other signs against the book they call the Bible and the teachings of the Christian religion."

IV. Finding the Lost Bible

How shall we recover the lost Bible? Just as the returned exiles, by reading it. And we have an immense advantage over them, for we can read it for ourselves, as the vast majority of them could not do.

So much has been said about the study of the Bible that we forget the far simpler and easier duty of just reading it. "Give attendance unto reading," said St. Paul to the youthful Timothy. Study will come later. But first learn to pick it up and read it just as you would any other book. Read it as you would a book just off the press and which you were eager to peruse. One needs a view of the whole before applying himself to the particulars.

A prominent minister tells us that after all his seminary training he had never gotten down to really reading and knowing his English Bible. And it was a layman who revealed that lack to him. Coming to attend some convention, he had brought with him a copy of St. Paul's Ephesians, and going out into the woods, had thrown himself down on the leafy mould and read it through again until it possessed him and he was glowing with peace and joy. And that is how Dr. Gray of Chicago came to abandon his old cumbrous method of study and took to the simple reading of the Scriptures, letting them speak for themselves and be their own interpreter. Written by the inspiration of the Holy Spirit, we may expect that same spirit to make them plain and speak their message to our hearts. For it is not a critical or theological volume, but written by plain men for the common people. As a man said of a copy of Shakespeare with a commentary put into his hands, "I can understand Shakespeare very well, but the commentary puzzles we."

Of course, all these higher studies and commentaries have their place, but not to hide from us the joy of reading for ourselves independently the real Word of God.

—"Bible Society Record."

The faith never tries experiments upon the promise. We have no right to create danger and expect Providence to shield us from it. The love of adventure, curiosity as to the place and procedures of vice, the spirit of speculation in business, the profits of some callings attended by moral peril — often lead men to tempt God. It is a common form of sin.

—Broadus.

"THEN SHALL I KNOW"

1 Cor. 13: 12

"Not till the loom is silent

And the shuttles cease to fly,
Shall God unroll the canvas

And explain the reason why
The dark threads are as needful

In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned."

AN INTERESTING JEWISH ATTEMPT

Proposals for the formation of a society to seek an authoritative answer, to be given to the whole world, of the Jewish conception of Jesus, have been made in Denver, Colorado. The group is headed by a well-known Jewish manufacturer. As outlined, the society's purpose would be to assemble again the great Sanhedrin of seventy-one Jews from all over the world, to meet in Jerusalem. There they would review *the life and trial of Jesus*, together with the jurisdiction and *decrees of the Sanhedrin*. This modern *Sanhedrin*, basing its conclusions on such research, would set forth Jewry's position in relation to the founder of Christianity. The leader of this attempt says:

"This body would consider these ancient documents and history in the light of the Holy Scriptures and the recent tremendous events arising from the World War.

"For nearly 2,000 years the Jews have been compelled to stand silent in the face of accusations holding them responsible for the trial and crucifixion of Jesus of Nazareth.

"We should cheerfully and manfully face the issues raised by the blood accusations hurled at the heads of our ancestors and ourselves, and carefully review and consider and give a solemn Jewish answer to the life, trial, and crucifixion of Jesus of Nazareth, that marvelous Jewish son who sprang from the loins of Israel and who is the most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the nations of the world.

"Let us also be reminded of the fact that, in the very midst of the bitterest persecutions of the Jews, many of our greatest rabbis and scholars have praised the personality of Jesus, and have certified that the propagation of Christianity was ordained through the providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

"Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth.

"And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the great Sanhedrin fearlessly acknowledge our guilt and crave Divine pardon.

"Let Christian scholars of every denomination also be invited to appear and present evidence and argument. Let a true and righteous judgment be rendered, regardless of the consequences.

"The opportunity for this review and judgment, according to local men who attended the meeting, is being presented now for the first time since the Roman domination of Jerusalem.

"The conquest of Jerusalem by Great Britain makes the city free once more, 'where Jewish people may dwell in freedom and security, and where our great Sanhedrin may again assemble and render true and righteous judgments in the name of God and without the fear of man.'"
—"The Friend of Zion."

CAN THIS BE TRUE?

A young editor of wide experience and skilled in observing conditions made a startling statement recently, which, if true, should drive the Church to its knees to get divine guidance. He said at a great public gathering of all denominations that it is generally the second-rate youth that is found inside the Church in America and that the Church is steadily losing ground because it is failing to attract the young.

This statement is too sweeping for anyone to make without being sure of his facts. No doubt he has seen places where he finds illustrations of his condemnatory accusation. But it is our conviction that his words go too far. To us it seems that our own observation is not in agreement. Too many places are gathering the highest types of young people into the Church and employing them in Christian activities for us to believe that it is a losing work the Church is doing.

However, in view of the statement, it behooves us who are at work in the schools of the Church to busy ourselves in preventing any basis for the repetition of such a statement. It is true that much is being said about the smaller attendance in our Sunday schools in the senior and young people departments than in the departments of the children's division. However we may account for this, there should be no sparing of endeavor to retain a high average attendance throughout the period of youth. This will call for a careful reckoning of local circumstances that may account for the smaller attendance and a concerted planning and working on the part of leaders to counteract these hindering circumstances. We believe this can be done, but it will not be done by complaints, censure, or lamentation. It is clear that what we do should be started now.

It is not profitable to complain if things are not meeting our expectations or desires. The thing to do is to remove the cause of complaint. This may be easier to talk about than to accomplish, but it is worth all the effort we can put forth to take up the challenge thrown down by this editor and, at least for our own congregation and community, disprove it. —"The Lutheran."

A LESSON IN GIVING

Two wealthy Christians were traveling around the world, and in Korea they saw a boy in a field pulling a plow, while an old man held the handles and guided the instrument. The visitors were rather amused, and took a picture of the pair. They showed it to the resident missionary and asked him if these two people were poor. The missionary declared that they were very poor, but when the little Christian church was being built they were very anxious to contribute their mite. They had no money, and so they sold their only ox and gave the money to the church, and were glad that they were able to give their share. They did not feel like complaining, but rather thought that they were very fortunate to have an ox to sell. This was the reason for the two doing their own plowing.

The wealthy lawyer, when he reached home, went to his minister and said, "I want to double my subscription to the church, and please give me some plow work to do. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say that I never yet have given to the church that which has cost me anything."

It is really a privilege to give to the cause in which we, with all our hearts, believe. Sacrifice becomes a joy when we are anxious to see a beloved cause prosper.

—"Onward."

THE JEW

The world population of Jews is estimated at 15,435,000, of whom 10,121,500 are in Europe, and 4,085,500 are in North America. They are largely concentrated in capital cities. New York heads the list with not less than 1,701,260 Jews. London has 150,000, Paris 100,000, Budapest 169,000, and Vienna 147,000.

During the Middle Ages enforced residence in the Ghettos, and insecurity in landed property, forced the Jews into their present occupation, and took them entirely away from agriculture. Recently there has been a movement back to the land. Not only is this true of Palestine, where a fifth of the Jews are engaged in agriculture, but in the Ukraine there are 130,000 Jewish farmers, in the United States of America 75,000, and in the Argentine about 40,000.

Jewish financial ability is well known, but not so well their thirst for education. In America they number ten per cent of the student population; in Hungary thirty per cent, while throughout Central Europe they predominate as journalists, physicians, and solicitors.

The number of Jews who have become Christians is far greater than is popularly supposed. During the nineteenth Century a moderate estimate of baptized Jews is a quarter of a million. Since the War the movement towards Christ has been greatly accelerated. Sir Leon Levison, President of the Hebrew Christian Alliance, recently stated that in Hungary alone since the war

40,000 Jews have been baptized. This estimate is very conservative, the Jewish authorities putting it at double this number; and recent inquiries show that very few of these have reverted to Judaism.

Conversions in important numbers are taking place in all Jewish countries. But the number of Christian converts are insignificant in comparison with the general deplorable breaking away from Judaism to secularism in countries like Germany and Holland. In America eighty per cent of its more than four million Jews are said to be unconnected with any synagogue.

The greatest obstacle to the Jew's embracing Christianity, says Sir Leon Levison, is the rankling memory of centuries of injustice and cruel treatment on the part of Christian nations. In this connection it is interesting to note the result of patient investigation into the reasons which have been given by Jewish converts all over the world for their returning to Christ. Most of them traced their first attraction to Him to some act of disinterested kindness or friendliness on the part of a Christian.

—"Evangelisten."

SHOE ON THE OTHER FOOT

Under the heading "Intolerant Sweden!" the "Lutheran Herald", weekly organ of the Iowa Synod, presents an editorial view of relationships between Protestants and Catholics which is decidedly illuminating:

"Catholicism has not made progress in Sweden. In fact, the Catholic efforts to win back Sweden have been entirely unsuccessful. In search of a plausible alibi Catholic apologists failed to discover that the level of education in Sweden is very high and that most Swedes are conscious Protestants (6,000,000 are Protestants, 3,500 are Catholic). They did find — it is very amusing! — that Sweden is a 'most intolerant country,' as several Catholic papers of Europe recently expressed it.

"How intolerant is Sweden? Not long ago a Swedish pastor named Beskow left the State Church of Sweden and joined the Roman Catholic Church. This man now draws a pension from the Church Fund of the Lutheran State Church of Sweden. He did not disjoin until he had attained the age where he was entitled to such pension. This is an example of the 'intolerance' of Sweden. We wonder whether Catholic authorities in a country where there are 6,000,000 Catholics and 3,500 Lutherans are equally as 'intolerant'!"

What an almsgiver Luther was! I fear he did not at all times duly regard the principles of the Charity Organization Society. As he goes along, if there are beggars, he empties his pockets for them. Two hundred crowns have just come in, and though he has a family about him, he cries, "Two hundred crowns, God is giving me my portion in this life." "Here," says he to a poor brother minister, "Take half. And where are the poor? Fetch them in. I must be rid of this!"

— Spurgeon.

FROM OUR CHURCH CIRCLES

West Wisconsin District

The West Wisconsin District will meet, God willing, for its regular sessions in the St. John's Congregation at Baraboo, Wis. (Pastor H. Kirchner), from June 24th to 27th. Details later.

F. E. Stern, Sec'y.

North Wisconsin District

As announced heretofore, the same will convene from June 18th to 24th in the St. Paul's Congregation at Algoma, Wis., of which the Rev. K. Toepel is pastor.

The opening services will take place at 10 A. M. on Wednesday morning. The delegates are kindly requested to hand their credentials to the secretary immediately after the services. These credentials must bear the signature of the chairman and secretary of their congregation.

All requests for quarters must be in the hands of the local pastor not later than June 10th. Dinner and supper will be served in the church parlors for 35c and 25c. Lodging and breakfast will be gratis.

For Sunday, June 22nd, a special celebration of the 400th anniversary of the Augsburg Confession has been arranged.

All memorials to the Synod must be in the hands of the president of the Synod, the Rev. Aug. F. Zich, by June 1st.

Two essays have been prepared to be read at the sessions. One will be given in the German by the Rev. G. A. Dettmann. His theme is: "St. Paul's Life Before His Missionary Activity." The Rev. W. K. Pifer will deliver the English essay. His subject is: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)."

G. E. Boettcher, Sec'y.

Lake Superior Sunday School Teachers' Convention

The Lake Superior Sunday School Teachers' Convention will be held at Gladstone, Mich., Th. Hoffmann, pastor, May 25, from 9:00 A. M. to 4:00 P. M. Please announce the number in your party to the local pastor.

Melvin W. Croll, Chairman.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Stambaugh, Mich., W. Fuhlbrigge, pastor, June 3, from 9:00 A. M. to 5:00 P. M. Please address announcements to pastor loci.

Melvin W. Croll, Sec'y.

Central Conference

The Central Conference will meet on May 20-21 at Trenton (Rev. L. Bernthal).

Essays: Janke, L. Bernthal, L. Kirst.

Sermon: Schumacher, Reim.

Confession Address: Janke, Weerts.

The church in Trenton is located on County Trunk C. Coming from the west through Fox Lake follow the gravel road which turns to the left, County Trunk C, to the church, some 5 miles east of Fox Lake. Coming from the south take State Trunk 26 to County C, then C west to the church; or U. S. 151 to County C, then C west to the church.

H. Geiger, Sec'y.

Rhineland Pastoral Conference

The Rhineland Pastoral Conference will meet at Eagle River, Wis., Rev. J. D. Krubsack, on May 27.

Treatises: Eggert, Raetz, Krubsack, Haase.

H. F. Eggert, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 3rd and 4th at Root Creek, Wis. (Wm. C. Mahnke, pastor). First session on Tuesday at 10 A. M. German services with Holy Communion on Tuesday evening.

Sermon: J. Karrer (F. Schaefer).

Papers: Exegesis of Col 2:16ff, P. Kneiske (G. Hoenecke); and of 2 Tim. 2:20ff, H. Wojahn (M. Rische); Singleness of purpose is needed in our work, not busy-bodyism, J. Ruege; The mutual relation of justification and sanctification, A. Petermann.

Please announce.

E. W. Tacke, Sec'y.

Wisconsin-Chippewa Valley Pastoral Conference

The Wisconsin-Chippewa Valley Pastoral Conference will meet at Rice Lake, Wis., Pastor Frank Senger, May 20th and 21st. First session Tuesday at 9 A. M.

Papers: A. C. Haase, The Chicago Theses; Wm. Keturakat, Exegeses of 1 John; H. Brandt, Revelations; H. Schaller, Phil. 2:7-8; E. Walther, Art. 5 of the Formula of Concord; W. Gutzke, Thanksgiving Sermon.

Confessional Address: S. Rathke, A. Auerswald.

Sermon: G. Marquardt, F. Senger.

Please announce.

G. C. Marquardt, Sec'y.

Arizona Conference

The Arizona Conference will meet at East Fork, Arizona, June 3rd to 6th.

Please announce. P. A. Boehm, Sec'y., pro tem.

West Wisconsin Teachers' Conference

The West Wisconsin Teachers' Conference will meet at Wonewoc, Wis., H. Gurgel, teacher, May 23, beginning at 9 o'clock A. M.

Kindly announce yourselves to Mr. H. Gurgel, Wonewoc, Wis., on or before May 1.

Otto F. Boerneke, Sec'y.

Joint or General Mission Board

The Joint or General Mission Board is to convene in the Republican House, Milwaukee, Wis., May 15th and 16th, first session 9:00 A. M.

Julius W. Bergholz, Sec'y.

Notice!

The Committee of Five together with the old and new seminary board will meet in executive session in matters of our seminary on Monday, May 19th, at 10 A. M., at Grace Church, Milwaukee, Wis. If necessary, the whole committee will meet in open session on the following morning at 9 o'clock.

John Brenner, Chairman.

W. F. Sauer, Secretary.

Southeast Wisconsin District

The Southeast Wisconsin District will meet, God willing, in Jerusalem Ev. Luth. Church, Chambers and Holton Streets, June 23-27.

The opening services will be held Monday morning, June 23, at 10 o'clock. After this service the delegates are requested to deliver their credentials to the district secretary. The credentials are to be signed by the chairman and secretary of the respective congregations.

Essays will be read by Prof. J. Meyer (Augsburg Confession) and Pastor Hy. Gieschen (Luther's Small Catechism).

Pastors, teachers, and delegates are to provide for their own lodging.

W. Keibel, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet on June 22nd, at the Fairview Lutheran Church, Milwaukee, Wis., 66th Street, 2 blocks south of Bluemound Road (A. Koelpin, pastor). First session begins at 10:00 A. M. A lecture will be given on our Seminary at Thiensville.

A. Koelpin, Sec'y.

Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will meet June 3 and 4 at Echo, Minn. (C. J. Schrader, pastor). The first session will begin at 10 A. M., June 3. Divine services that evening.

Sermon: Petzke (Nickels).

Please announce to Pastor loci.

Carl G. Schmidt, Sec'y.

Minnesota District

The Minnesota District will meet June 23, 2 P. M., to June 27, 12 A. M., at New Ulm, Minn., in the Auditorium of Dr. Martin Luther College.

Papers: Trost und Segen der Sakramente als Gnadenmittel, Rev. E. G. Fritz; After Confirmation, What?, Rev. A. C. Haase.

Services: Opening services Monday evening at 7:30 in St. Paul's Lutheran Church. Sermon by President Im. Albrecht. Confessional address by Rev. G. E. Fritzsche (W. Haar, Sr). Thursday evening at 7:30 in the college auditorium. German Schulpredigt by Rev. Hy. Albrecht (W. Kuehner). English pastoral sermon by Rev. Hy. Boettcher (H. C. Nitz).

Remarks: The Committee on Housing will send return post cards to each pastor. These cards are to be filled in and returned to the secretary of the committee, Prof. H. R. Klatt, before June 10.

R. Janke, English Secretary.

Installations

Authorized by President J. G. Glaeser, the undersigned installed the Rev. Elmer E. Prenzlou on Sunday, April 27th, as pastor of Cornell Ev. Luth. Joint Parish, Wis.

Address: Rev. Elmer E. Prenzlou, Cornell, Wis.

J. F. Henning.

Wedding Anniversary

On April 6 Mr. and Mrs. Paul Ulrick, members of the Willow Lake Ev. Luth. Church, Willow Lake, So. Dak., were by God's grace permitted to celebrate their twenty-fifth wedding anniversary. The undersigned spoke on Psalm 136:1. May He who has been the Third Partner in their union in the past continue to bless them in the future.

R. J. Palmer.

Acknowledgment and Thanks

The following donations came to Dr. Martin Luther College, New Ulm, Minn.: Marshall, Minn.: Leonard Ehlers, 6 gallons canned fruit, \$1.00; W. Eibs, 6 quarts canned fruit; Rev. E. Burkholz, a large quantity of gladioli and dahlia bulbs. From the Emmaus Congregation, Grover, So. Dak., 30 dozen eggs.

Our cordial thanks to all. E. R. Blifernicht.

Appeal for Church Furniture

Our Mission Congregation at Bruce, Wis., is in need of an altar and a baptismal font. Any congregation wishing to dispose of either one of these two pieces of church furniture, by donation or for a small charge, is kindly requested to write to the undersigned, the pastor of this mission field.

F. H. Senger,
601 W. Humbird St.,
Rice Lake, Wis.

ITEMS OF INTEREST

CARROLL'S STATISTICS APPEAR

Dr. H. K. Carroll's statistics of the churches are published in the Christian Herald for April 26, under the heading "Are the Churches Losing Ground?"

Dr. Carroll concludes that the 300,000 increase of 1929 represents something like a return to normal conditions in the churches as a whole is encouraging.

He also concludes that there has been no decrease in ministers nor in the number of younger ministers. He states that the Church will have to look to the latter for the evangelistic appeal which it so much needs. He concludes his evaluation as follows: "The Churches never were of finer cast nor more attractive to congregations, which can surely be brought to them by men equipped with faith and love and zeal for the Master, who has given no notice that He is about to withdraw from a cold and unworthy world. He can be trusted as He was in the 'upper room' and is as anxious to save in the world's present need as He ever was."

He reports the Lutherans retaining third place among the Protestants, with a gain of 62,932. A total confirmed or communicant membership of 2,777,617. The gain of 62,932 among the Lutherans of the United States is the largest Protestant gain. The next highest is a gain of 58,785 by the Presbyterian Churches.

The total for the Lutherans is: 11,311 ministers, 15,456 churches and 2,777,617 communicants, a gain of 329 ministers, a decrease of 371 churches and a gain of 62,932 communicants, or confirmed members.

Verification of returns from the Danish Church, the Norwegian Synod and the Finnish National Church received after the article was compiled, would have increased the confirmed membership to 2,778,941.

In 1928 the Lutherans reported a confirmed or communicant membership of 2,714,685. Dr. Carroll credits a gain of 58,527; the later figures would increase this to 59,851.

Looking at the five Protestant groups with a membership of more than 1,000,000, the comparisons are: The Methodists in 1928 gained 45,144 and in 1929 showed a loss of 2,440; the Baptist group in 1928 showed a gain of 375,842, in 1929 a gain of 53,333; the Presbyterian group in 1928 showed a gain of 42,211 and in 1929 a gain of 58,785; the Disciples of Christ group in 1928 showed a gain of 173,093 and in 1929 a gain of 34,553. The only two Protestant Churches, therefore, showing a net gain in 1929 over 1928 are the Presbyterians and the Lutherans.

— G. L. Kieffer.

POTENTIAL LUTHERANS

By potential Lutherans, writers mean those people whose antecedents suggest that they will join the Lutheran Church here in this country, for instance, Norwegians, Swedes, Danes, Finns, and most Germans. To these must be added those Lutherans of foreign extraction who come from such countries as Iceland, Czechoslovakia, etc. Some one has calculated that there are more than seven million of these potential Lutherans here in this country; but according to the statistics of Lutheran bodies, not even one-half of these are in connection with any Lutheran Church. If we remember that Lutherans gain also quite a number of other churches, then it is easily seen how many of these people that may be expected to join Lutheran Churches are lost to our Church.

True enough, many of these nominal Lutherans are no more ready to join our Church than were the Jews ready to follow their true Messiah. However, the very thought of these large numbers to whom our Church is not a stranger

should urge us all to be very conscientious and faithful in our work of gathering in from the highways, lanes, and streets whomever we find, compelling them to come in that our Lord's house may be furnished with guests. We should be alert to begin work in new sections of our cities. God has richly blessed such initiative. Scarcely any mission work has produced richer fruit than such aggressive undertakings in the suburbs of our towns.

— S. in The Lutheran Witness.

IS MISSIONARY ZEAL DECLINING?

Reports from Germany state that Protestant foreign missions throughout the world decreased sharply during the latest fiscal year in the amount of their income and expenditures. The income was listed at \$50,000,000, which was a decrease of \$3,500,000 over the preceding year and \$19,000,000 less than in the year 1924, which was the high water mark in foreign mission income and expenditures. The only countries increasing the amount of their contributions for this purpose were Germany, Holland, Finland, France and Switzerland. The United States and Canada showed a net decrease of approximately \$3,500,000, still contributing, however, 6.24% of the total amount spent. England's share was 22.7%, continental Europe 10.2%, of which the Scandinavian countries contributed slightly more than half. Germany's entire income for foreign missions totaled 2.71%.

Allgemeine Missions-Nachrichten comments that "as gratifying as is the increase of mission gifts from Germany in its present circumstances, the definite fact remains that Protestant Christianity is apparently permitting its missionary zeal to decline, and this at a time when there are tremendous mission possibilities in all parts of the world," and adds that "the percentage which Germany contributes toward this work does by no means correspond with the number of its Protestant population and still less with the historical standing of its churches."

THE ATHEISTS ENTRENCH

In its second February issue, Bezboznik (Moscow), the semi-monthly organ of the Society of the Godless in Russia, carries an editorial in which Emelyan Yaroslavski, head of the society, makes an appeal for the strengthening of its propaganda against the churches. The following excerpts from the editorial were translated for the News Bulletin of the National Lutheran Council:

"The Soviet Republic is on the road toward a new era in its life. Every day we read in the papers about the communization of additional districts and territories throughout the country. Not only do the poor farmers join these communes but all the middle class farmers. . . . Methods of anti-religious propaganda are becoming more and more complicated and our anti-religious work is more difficult than ever. Our country is on the road to complete socialization, which means that it will represent a society without class distinction — a society which has not yet succeeded in adapting itself to the new conditions.

"This compels us to increase anti-religious propaganda and we must fight against permitting it to weaken. . . . In agitating against clergymen or God, the militant atheists are obliged to wage a fight in the front ranks of the collectives, of the brigades, of the laborers, of the mechanics, etc. . . . The militant atheist appreciates the fact that communal farms with churches and clergymen in their midst are worthy only of the page of a comic magazine, but we must not forget that as yet the members of these communal farms are to a great extent quite religiously inclined. . . . A complete communization requires of

us militant atheists the closing of all Russian churches, mosques, synagogues, Baptist and Lutheran churches, and the removal of all church bells for industrial and commercial purposes.

"The anti-religious activities must be developed in a broad fashion and it is absolutely necessary to keep anti-religious propaganda close with the fight for a new order of things. We must follow Lenine and show the people how close the old religion and the old life are bound together. The process of communization is the process of a complete reorganization of village life from top to bottom. Religion will set up a desperate fight against communization but it will not be able to withstand our attack. The sooner it is done the better and we will create and develop a new life, a life of new socialistic relationships among people in general, and especially as between men and women, and between fathers and children."

GENERAL TREASURER'S STATEMENTS

March 31, 1930 — Nine Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 77,432.71	\$ 35,560.01
Educational Inst.	91,847.77	175,785.45
Home for the Aged	6,020.56	8,065.70
Indian Mission	16,804.62	25,487.28
Negro Mission	9,613.05	13,899.66
Home Mission	65,763.92	86,160.26
Poland Mission	3,083.66	11,307.57
Madison St. Mission	1,380.42	1,954.17
General Support	9,631.52	14,490.68
Indigent Students	3,730.78	4,780.10
To Retire Debts	3,061.22	
Collections and Revenues	\$288,370.23	\$377,490.88
To Retire Debts, Rev. Brenner	57,870.22	17,770.63
	\$346,240.45	\$395,261.51
		346,240.45
Deficit		\$ 49,021.06

Statement of Collections for Budget Allotments and Arrears

	Receipts		Allotments	Arrears
	July 1, 1929 to Mar. 31, 1930	9 Months		
Pacific Northwest	\$ 880.84			
Nebraska	8,909.53			
Michigan	21,498.01			
Dakota-Montana	10,878.83			
Minnesota	49,577.38			
North Wisconsin	48,585.50			
West Wisconsin	47,862.66			
Southeast Wisconsin	47,373.93			
	\$235,566.68	\$365,625.00	\$130,456.72	398.40
Total Coll. from Dist.	\$235,566.68		\$130,058.32	
From Other Sources	1,066.22		1,066.22	
Total	\$236,572.90		\$129,052.10	
From Rev. Brenner	57,870.22		57,870.22	
	\$294,443.12		\$ 71,181.88	2,903.15
Altenheim to Bldg. Fd.	2,903.15		2,903.15	
	\$297,346.27		\$ 68,278.73	
Revenues	48,894.18	65,624.99	16,730.81	
Total for Budget	\$346,240.45	\$431,249.99	\$ 85,009.54	
Disbursements	395,261.51	395,261.51	35,988.48	
Deficit	*\$49,021.06		*\$49,021.06	
Unappropriated		\$ 35,988.48		

Statement of Debts

Debts July 1, 1929	\$713,188.30
Debts made since	77,454.21
	\$790,642.51
Debts paid	95,224.84
	\$695,417.67
Debts on March 31, 1930	
Decrease	\$ 17,770.63

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

March 31, 1930 — Nine Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Collections for Budget, Districts	236,572.90
Collections for Budget, Brenner	57,870.22
Revenues, Budget	48,894.18
Church Ext. Accounts Paid	6,035.05
Church Ext. Revenues	279.00
Trust Fds. Previously Reported	5,341.61
Trust Fds. West Wisconsin District, Luther Fund	38.00
Trust Fds. Altenheim Fund	1,000.00
Sale of Assets	15,425.00
From Altenheim Fund	2,903.15
	\$403,364.47

Liabilities

Notes Payable Issued	\$ 57,262.93
Notes Payable Paid	74,985.00
Minus	*\$17,722.07
Non-Budgetary Col.	\$ 19,191.28
Non-Budgetary Paid	18,839.84
Plus	351.44
Inmates Dep. Received	\$ 1,000.00
Inmates Dep. Paid	1,400.00
Minus	*400.00
	*\$17,770.63
Total Net Cash to Account for	\$385,593.84

Disbursed Therefrom

Budget Disbursements	\$377,490.88
Church Extension Loans	960.04
Church Extension Expense	144.76
Accounts Receivable	555.00
Institutional Cash Adv.	225.00
1927-29 Budget Fund Remitted	56.40
1927-29 Trust Funds Remitted	3,236.40
	\$382,668.48
Cash Balance	\$ 2,925.36

"QUITTUNGEN"

Other Sources

Previously Reported	\$ 909.22
Henry Roepke	\$ 25.00
Harry Koerner	10.00
T. C. H. Abelman	25.00
Leonard F. Vogel	5.00
G. Krachnewski	3.00
J. W. Robisch	25.00
Altenheim Coll.	4.00
	97.00

\$ 1,006.22

THEO. H. BUUCK,
Treasurer.