

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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THE ONE HUNDRED AND SIXTH PSALM Verses 6 and 7

Israel's Confession of Sins

We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, at the Red sea.

After an introduction consisting of a liturgical formula which was frequently in use at public worship in Israel, verses 1-5, the Psalm — to give a summary of it for the purpose of survey — then relates the history of Israel as a history of perpetual transgressions; first, in Egypt and at the Red sea, verses 6-12, then in their wandering through the wilderness, verses 13-33, further in the Holy Land, verses, 34-43, and finally concludes with a prayer, verses 44-48.

In the words quoted above we have before us the confession of the Israelites with reference to their sinful attitude toward God's merciful dealings with them in Egypt and the Red sea.

"We have sinned with our fathers, we have committed iniquity, we have done wickedly."

A frank, unreserved confession of sins expressed in language most emphatic! "We have sinned — we have committed iniquity — we have done wickedly." Whose confession is it? In the preceding verses the Psalmist speaks of God's people, His nation, His chosen — "Remember me, O Lord, with the favor that thou bearest unto thy people" — that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation." God's people, God's chosen, God's nation all designate the true church of God. It is the seed of Abraham with whom God has made the covenant of promise in the Savior. These are the people who make such a frank and most emphatic confession, "We have sinned, etc." They admit that they, the chosen people of God, have sinned, and sinned grossly as no other people on earth have sinned against God. It is worthy of note that substantially the same language is used in this penitential prayer as in that of Solomon's prayer on the great occasion of the dedication of the temple in behalf of God's people, 1 Kings 8: 47, as well as that of Daniel with reference to the

Babylonian captivity, Dan. 9:5, expressing both the earnestness of deep conviction, and also the sense of manifold transgressions.

May we not pause here for a moment's reflection? It is the chosen people of God, the true church, those that have been called of the Holy Ghost by the Gospel, enlightened with His gifts, sanctified and kept in the one true faith in the Redeemer, that make a frank confession of sins before God — not the world as such. The world will not make an open, unreserved confession of sins. If it does confess sins, it does so only as an experience, not from a sense of guilt. It sees the wrongs rampant among men, the crimes, vulgarity in motion pictures and radio programs, private and public corruption, the appalling disregard for human life, the social evil, in short, the general moral breakdown, but it does not sense the real and only cause of all this — sin. The world tries by every sort of reformatory plans, moral, social and political, to remedy the symptoms; but not the root of evil whence comes all the trouble men are suffering under. Hence its confession of sins is of no avail; it will help her nothing.

Much less will the world confess the sins of past generations. In her eyes these are only an evolutionary process for the development of nations and peoples. The injustice, the barbarous inhumanity, the atrocities committed in and by the World War with its underlying guilt, for instance, are only an accompanying phenomenon of a new order of things, social and political, which was to come out of the war. Why should we Americans as a nation publicly confess the sins committed in the late war in which we were participants as the primary cause of the social, moral and economic misery existing in the world today? We are not accountable for the sins of the past war, is the attitude our people at large take in this particular matter. Thus the world discards every remembrance of past sins, thinking that as time rolls on such remembrance has been obliterated.

The Attitude of God's People

Not so the people of God; they remember the sins of past generations; "We have sinned with **our fathers**, is the confession of Israel. Centuries have passed in the history of Israel, yet they have not forgotten the

sins of their fathers. Indeed they consider themselves joint debtors with them before God. The sins of their fathers are sins of their own. It is not only that they have sinned like their ancestors of old, similar to their offences, no, they have sinned with them, thus adding to the stock of hereditary guilt, and have filled up the measure of their fathers' iniquities.

Is this sort of speech objectionable to the modern mind? We answer, the heritage of sin and its curse is fully recognized in Holy Scripture. We know the declaration of God, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those that hate me." Gen. 20: 5. And it is worthy of notice what Jeremiah says in Lamentations, Chap. 5:7: "Our fathers have sinned, and are not; and we have borne their iniquities." As it is with individuals regarding sin, so it is with nations. There is a mysterious oneness of being, a perpetual heredity which manifests itself in every individual, every family and every nation. Each generation is what all previous generations have been tending to make it, and if tending to evil the underlying cause for all is the heredity of sin.

Is was so with Israel. In their confession of sins the Israelites avow that they are partakers in the iniquities of their fathers. Hence we now understand why they enumerate the sins of their ancestors in the course of the Psalm. What is said of their sins, is applicable to them in the full sense; because of their depraved heredity they would have manifested the same spirit against God and become guilty of it.

"Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea." They did not fully comprehend the design of God's dealings with them, the miracles He wrought in Egypt for the deliverance of His chosen people, nor did they remember the multitudes of His mercies, the great number of His interpositions in their behalf, misrepresenting all the manifestations of divine power against their enemies, and of divine goodness toward themselves. They even rebelled against God at the Red sea. Midst all the wonders occurring there, and after all the blessings which they had received at His hands, when they were in danger of being destroyed by Pharaoh and his hosts they doubted God's mighty power to protect them, and called in question His faithfulness. Do we not hear them cry unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" etc. Exodus 14:10 f. What an aggravation of their offense to have forgotten the multitude of divine mercies shown them, or that these failed to make impression on them so as to strengthen their

trust in God and to influence their conduct toward Him!

Is it so with the people of God, the church, to this day? The blessings they have received of the hands of God are immeasurable. Yet are they often so prone to forget the proofs of divine mercy. But the difference between them and the world at large is this, that whenever they are reminded of this gross sin by the Word of God, they confess their sin in deep humility and repentance and seek forgiveness in the blood of their Savior which cleanses from all sin.

J. J.



THE STORY OF OUR CHURCH

Our Lord foresaw the time when the striving for power within the church would lead to a lordship over the church by men. He warned his disciples: But be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Matt. 23:8,9. He knew that the day would come when one man would glory in that title of "Father" as the head of the church on earth, who would delight to be called "papa" or pope in his papal office. This was and is the bishop of Rome.

It is from small beginnings that this man of sin grew into the overwhelming size of the one and only ruler of all Christendom. The bishops of Rome had enjoyed the renown and the glory of being foremost in the church from early times. They had long laid claim to the right of being the judges in church quarrels. Not always had this claim gone unchallenged. But step by step their power and the respect for them grew. As early as 755 Pepin III of France, the father of Charlemagne, had given the Roman bishop a grant of land, which later grew into the church state. The pope was now a worldly ruler over a state. This gave him a place among the kings of the earth.

Then, under the name of Isidore of Sevilla, there came to light a collection of decrees or laws for the church, which raised the bishop's chair at Rome far above all bishops and other officers of the church. This was in the ninth century. Among these decrees was also a paper which claimed that Constantine the Great had handed to the pope at Rome, as the absolute head of the church, the power, place, and honors of an emperor. He was to be the ruler not only over Italy but over the whole of the Western empire. That this grant was never made, that the decrees, sup-

posedly from Isidore, were not based on facts and actual decrees, has been proved time and again beyond the shadow of a doubt. But on such flimsy grounds did the pope build his overmastering demands for obedience from all Christians.

As a rule the papacy was as strong as its strongest popes. Even in early times there were popes that are worthy of no honor, men that came to the papal throne by buying the office, or men who through their wicked lives were a scandal to the whole church. But when such strong characters as the monk Hildebrand obtained the prize of this high office, the papacy was to be reckoned with by church and state. Hildebrand became pope in 1073, taking the name of Gregory VII. In his time the choosing of the pope was taken out of the hands of the common people and the nobility, and was given the Roman princes of the church, the cardinals, who were nothing but henchmen to the pope. It is this Gregory VII who enforced the rule that the priests must not marry. It is this stern and stubborn church-ruler who was strong enough to force the German king Henry IV to stand for a whole winter day fasting before the palace of Canossa, suing for pardon from the pope, then and there in the palace, for the sin of having withstood the papal claims to supreme power over the kings of the earth. This proud churchman stood fast upon the claim of being the master of the church in place of St. Peter, and hence the master over all men. Princes and kings may rule only by the will and grant of the church, whose head is the pope. Earthly kings are but as the pale moon to the shining glory of the sun — the papacy. Overbearing pride could go no farther.

For hundred years the papacy waged a bitter war with the princely house of the Hohenstaufen in Germany. The mighty and beloved Frederick I Barbarossa, 1152-1190, and the powerful Frederick II, 1215-1250, struggled in vain to shake off this papal yoke. The house of Hohenstaufen fell to ruin before the might of the popes.

The greatest, happiest, and most mighty of the popes was Innocent III who sat on the chair of St. Peter from 1198 to 1216. He had the same proud spirit and power of will as Gregory VII. He ruled with iron hand. In all the states of Europe he had his way. Germany and England felt the weight of his heavy hand. The weapons of his warfare were armies that he levied and the lightning stroke of banning kings from the church, thus making known that the people need not obey their rulers, but must follow the laws of the pope. There was no power on earth greater than that of this churchman.

Later on another pope who strove mightily for power was Boniface VIII, 1294-1303. He troubled himself about many things that had very little to do

with the real business of the kingdom of God. He enlarged his own churchstate by robbing his neighbors of their land; he forbade the taxing of the clergy in France; he finally set up the unheard-of claim in his bull, or church decree, *Unam sanctam* of 1302, that the belief in the absolute power of the pope over all men must be held by all that would be saved, and that all power on earth was bound up in the two swords of Luke 22:38, both of which swords were given by Christ into the hands of the pope. All worldly power and all spiritual power, so he said, belonged to him. No one could have any power to rule in any state, except as such power had been granted him by the pope. This evil man was taken prisoner by the French and died soon after. Death, the king of terrors, had the rule even over him.

France now became powerful enough to bring the papal chair from Rome to Avignon in France. For nearly seventy years, 1309 to 1377, the papacy languished under the thumb of French rule. And when it was tried to set up the popes in Rome again the result was that there were for a time two or even three rival popes in as many places. This was called the papal schism of 1378 to 1417. This was the time of greatest weakness that the papacy had ever known. The mighty building of borrowed power had become topheavy, and had in the end toppled to the ground. But new popes arose and came to the chair of St. Peter who had not changed in their lust for power and rule. Like the Bourbons they had learned nothing and forgotten nothing. They could not change, as in its inward beliefs and aims the papacy has not changed to this day.

We may well ask, how was it possible that this bishop of Rome could make himself so all-powerful? The full answer is found in 2 Thess. 2:3,4: Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Here the coming of the Antichrist is plainly foretold as the man of sin, who exalteth himself above all that is called God. We see him here seated in the temple of God, showing himself that he is God. It was not only his sinful pride that raised him to be God on earth, but he is seated in the temple of God. The temple of God is no outward building; the temple of God are the people of God, the hearts of His believers. 2 Cor. 6:16. There is where the pope sits enthroned as God. In the hearts of the Christians was the fear of him who claimed to be the God, the ruler of all Christendom and much besides. These misled people **believed** the pope when he showed himself as God. Kings and the common people trembled

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at his word. They could not rid themselves of the fear that he had so carefully planted in their hearts. They looked upon him as the one in whom God could be seen and heard. That is why the thunders of his bulls and lightning strokes of his bans smote them with terror. He was firmly seated in their hearts and consciences.

But how could they believe his lies? It was because of their not knowing the truth unto salvation. They had no Bible. They believed what they were told by the priests, the priests who were bound hand and foot to the papacy. The Gospel of salvation was unknown. Everything was law, and Christ Himself was the great lawgiver. Of righteousness through faith in the labor of Christ they knew little or nothing. And it is the truth of the Gospel which alone can set us free. So they were kept in darkness and slavery.

Z.

THE WITHERED FIG TREE

"And he left them, and went out of the city into Bethany; and he lodged there.

Now in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever.

And presently the fig tree withered away.

And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!"

A sad sight indeed in the glad springtide — a tree in full leaf but blighted and withered, while others about are budding and growing. Yes, that was the time of the year it was very nigh to the Passover. Bethany is mentioned; that was the little suburb of Jerusalem where dwelt Mary and Martha and Lazarus. The place was now become renowned, for it was here that Jesus had just a short time ago raised Lazarus from the dead. The storm of hate which this great act raised among the Master's enemies raged so

fiercely that He retired before it, for his time of being offered up was not quite come. He went to little Ephrem, a village somewhat more than ten miles to the north of Jerusalem. John 11:45-57.

After a short sojourn here things suddenly changed. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead." John 12:1. In the house of Simon the Leper a feast is spread in His honor. Mary, however, honors Him still more with the costly ointment which she pours upon Him to His anointing. Some of the disciples deplore the seeming waste. Judas voices their sentiments and is reproved of Jesus: "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." Vv. 7. 8. This last reproof probably helped to ripen a decision in the breast of Judas. Meanwhile the news has spread abroad that He who wakened Lazarus from the dead is sojourning at Bethany. Vv. 9-11.

The next day is Sunday — Palm Sunday. Jesus goes up to the city. He weeps before its gates. But they open to receive Him in triumphal greeting. With hosannas and palms the people acclaim Him David's Son and King. Jesus spends the day in the city, but when evening comes He again departs for Bethany or its neighborhood. There was a double reason for His leaving. During the day the great throng which filled the city for the festival were His protection against the attack of His wily enemies; at night it was different. But He was not to be touched until the time appointed of the Father. Another reason for leaving the city was the great congestion which the numbers of the festival throng created. Lodgings were scarce and high and Jesus was not accustomed to spend money for His. Bethany would gladly and freely house Him. So He spent the nights there or in its surroundings until Wednesday.

The withering of the fig tree took place as He came to the city on Monday morning. The word which Matthew uses for morning really means the last watch of the night; that is the way Mark uses it, too. Mk. 1:35. The very early hour as well as the Savior's reported hunger would indicate a night spent in solitude in communion with the Father, perhaps on Mr. Olivet close by. If you consider the happenings of the day before, Jesus tears before the city, the reception accorded Him by the people, His day spent among the milling throngs within the city gates, then the cool hush of the twilight stillness as it welcomed Him once outside of the city gates — this all would suggest a night of prayer in some lonely spot on the heights. Besides, would His friends at Bethany have suffered Him to depart hungry to go to the city after spending the night in their home — even if He did propose to leave at an early hour?

Mary's tender solicitude and Martha's anxious desire to serve Him would hardly have permitted this. Anyway, it is a restless week in His life — the week in which He is to die, and the shadows of coming events lie dark and heavy upon His soul. He has every reason for speaking often to His Father.

He is on His way to the Holy City. Yesterday He wept before its gates, today He is to cleanse its sanctuary of those who are desecrating it. Mk. 11: 15-19. His condition is high-wrought.

Comes the incident of the fig tree. The Savior hungers for refreshment. There is the tree, its full foliage making it conspicuous from afar and speaking of a full and abundant life. He comes closer: it is all a deception and an illusion; the tree bears nothing but leaves. The purpose of a fig tree, however, is that it bear fruit: so this particular tree is purpose-less and a fraud, in spite of its fair seeming. This shall become evident to all at a glance.

The tree is withered. Its roots no longer drink moisture from the soil; the sap no longer rises from the roots to its branches; its leaves cease to breathe the sustaining properties of the passing breeze. All its functions are halted in an instant: to all intents and purposes the tree is **dead** as Jesus and His disciples pass on. When they come by the next morning the fact is **apparent** to all and leads to a discussion. Mark 11: 11-14, 19-24. In the course of it, as Mark relates, it develops that Jesus seems to be seeking fruit out of season. This cannot be the case.

There are several varieties of fig trees. One kind presents its ripe fruit in June, another in August. A third kind is said to bear a more hardy fruit which weathers the mild winter and ripens early in spring when the tree comes into its new full foliage. Now the peculiarity of the fig tree is that the fruit bud comes forth and is set before the appearance of the leaf bud. In the natural course of events therefore a tree in full foliage should have fruit far advanced toward maturity. This tree has none: it is barren.

Yes, but it has an abundance of leaves! That is just what condemns the tree: plenty of life and vitality, but not for what the gardener seeks, fruit; a fine appearing tree from afar, a worthless tree, a cumberer of the ground when seen close by; a tree which drinks strength from the ground and vitality from the air, only to the end of disappointing the gardener and to the detriment of the other trees round about.

His fruit-bearing fig tree was a joy and a necessity to the Israelite. "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even unto Beersheba, all the days of Solomon." 1 Kings 4:25. When God struck at Pharaoh he smote his fig trees. Ps. 105:33.

God likens Himself to a gardener and Israel to a fig tree which He has planted in His vineyard. Luke

13:6-9. "I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground? The lesson which God intends to convey by this parable is evident from the verses which precede, 1-5.

And now we are better able to understand what Jesus means when at this momentous time He withers the fig tree. That fig tree is only a symbol, but the symbol of a whole people. They have long and often drawn down God's wrath and punishment upon themselves, but their utter destruction as His people has always been turned aside by intercession to God's mercy. Moses was the great ante-type, Jesus was the fulfillment. Now the time of grace is nearing its close. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." This sad fact is attested, too, by the Savior's tears which He shed the day before at the gates of the Holy City. Luke 19: 41-43.

Hand in hand with His loving Father He has come down the march of the ages to them, as once Abraham and Isaac came to Moriah; for Isaac there was a substitute found, because there could be **none** for the only-begotten Jesus. They are now come close to the altar of His sacrifice, both as to time and place: here lies Gethsemane close by, there in the distance scowls the place of the skull, Golgotha, otherwise called Calvary.

O how refreshing it would be here and now at the long journey's end to taste the sweet fruit of appreciation, to think I must travel this dark road alone and unattended even by angels, but behind me I leave a people that knows and understands and appreciates; their grateful thoughts are of me, their helpless tears flow for me — and that cheers me on, to give myself a willing sacrifice for them. O to know that the long and varied history of this people, their temple with its complicated worship, their prophets with their golden messages of God and His love, yes, and even the days of sorrow and chastisement when God for their good must lay the heavy hand of punishment upon them — O to know that this wealth of tender, pleading love were not wasted upon this people, the children of Israel!

O yes, Israel viewed from afar has a very fair seeming. She is marked as she comes down the centuries, she is the seed of Abraham, the people of the Living God. As Jesus gazed through His tears the day before, it was a rich, proud city — the city of God which lay spread out before Him (but it was ruled by the heathen governor Pontius Pilate, because of Israel's sins). It was a beautiful pile of marble and onyx, of silver and gold, which seemed to beckon Him from a distance, that house of God which they called the Temple. And yes, He was coming, but not to worship in their way, no, to cleanse it from sacrilege

and desecration: "It is written, my house is the house of prayer, but ye have made it a den of thieves." It was indeed a fair outward seeming with which they had made Him welcome the day before: "Hosanna, Blessed be the King that cometh in the name of the Lord: peace be in heaven, and glory in the highest." Oh, but it is leaves, all leaves, and no fruit. From not so distant Calvary their fair cry is echoed back and behold, now it is become a horrible "Crucify him!" With the proper inscription over His head, He dies a lonely death among a great multitude, for He is the only just man there.

There is a refreshment at last, the dying thief whom, as a brand plucked from the burning, the Savior takes with Him to paradise; but he is not a product of Israel but rather the first-fruits of a new dispensation. Yes, salvation is come from the Jews, and that, you might say, in spite of Israel. The Savior found a barren tree as He passed on His way to sacrifice. The withered tree outside of Jerusalem was an example of His judgment: "Let no fruit grow on thee henceforth forever."

"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. 11: 21, 22. G.



Comments

Home Missions and Union The "Lutheran Herald" reports that the Lutheran Mission Council of America met in Chicago in January and decided to recommend that the proper Home Mission authorities of the three major groups of Lutherans in America: the United Lutheran Church, the Synodical Conference, and the American Lutheran Conference be requested to encourage the publication of studies in Home Mission problems and possibilities, and that such publications be given the widest possible publicity among all synods. This meeting also adopted a resolution prepared by Dr. Gullixson and Dr. Rausch which reads: "Whereas the object of the Home Mission Council is as expressed in paragraph II of its constitution: Mutual encouragement and edification in Home Mission work and methods; the study and survey of Home Mission tasks in America; the study and development of principles, according to which Home Mission fields may be occupied and worked without duplication of efforts

and expense and without the practice of unfair competition; and

"Whereas, it is impossible to face successfully present issues in the field of Home Missions without some point of consultative contact with a segment of American Lutheranism constituting at least one-third of the whole; and

"Whereas, our present deliberations are on a basis established without implication of pulpit and altar fellowship;

"Be it therefore resolved: The Lutheran Home Mission Council in regular session on the 22rd day of January, 1935, respectfully and cordially invites the Home Mission agencies of constituent synod's in the Synodical Conference to participate in future deliberations."

The long and short of these stately resolutions is that the synods composing the United Lutheran Church, mostly eastern synods, and the synods composing the American Lutheran Conference, such as Ohio, Iowa, the Norwegian synod, find that they cannot keep on doing missionary work among the members of the Synodical Conference, members of the synods of Missouri, Wisconsin, etc., without getting into trouble. The trouble is exactly this that the afore-mentioned church bodies do not agree in doctrine and practice with the Synodical Conference. Altar and pulpit fellowship between these branches of Lutheranism has not existed and cannot be obtained under present conditions. That being the case, how are these bodies with their conflicting views on matters of doctrine and practice to agree on methods and practices in Home Missions? Are they to agree not to enter or encroach upon one another fields? On what basis? On the basis that there is no real principal difference between them, or that these differences are to be ignored, or to be ironed out? We frankly do not understand, but are still of the opinion that the Greeks bearing gifts should be well scrutinized. Z.

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"**Brotherhood Day,**" as the "Christian Century" reports, "is Sunday, February 24. The National Conference of Jews and Christians has appointed this day to give occasion for a simultaneous and concerted consideration of the things which make for good will and cooperation among Protestants, Catholics and Jews that the influence of these factors may be increased, and the barriers to understanding among them that these may be removed."

This is but another symptomatic rash broken out on the spineless and weakened Reformed church bodies of the day. Under the tacit assumption that all these church bodies, Protestant, Jew and Catholic, have the same way to heaven, if any, all barriers between them are to broken down, not by leading them in the truth but by closing the eyes to the truth.

The position of a church body that insists that there is but one truth unto salvation is becoming increasingly difficult. Narrow-mindedness, intolerance, bigotry, fanaticism are the mildest forms of reproach levelled at us who persistently refuse to unite in faith with those of another faith. Like the prophet Jeremiah of old, we are accused of being enemies of church and state. See Jer. 26:11: Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. But, like Jeremiah, let us not cease to speak the truth as revealed by God. Z.

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The Yom Kippur, the Jewish day of atonement, is proposed, according to an editorial notice in the "Christian Century," to be observed in the fall of 1935 as a national day of prayer and self-examination. Says the Rev. Charles D. Brodhead of Bethlehem, Pennsylvania, the proponent of this new feast for the Gentiles: "In this period of widespread anti-semitic pressure it would be a timely witness to our common religious bond with the Jew. It would be a mutual project to meet a situation that we all share together."

That the Yom Kippur since the burning of the temple, the loss of the ark of the covenant at the time of the Babylonian captivity, and more especially since the coming of Him who made atonement for us all, Jesus Christ, has lost its meaning, is but a hollow mockery of the old institution — all this, of course, the proponent of this feast does not know. It is possible that the Jew, having met with such reverses in Germany and elsewhere, is now engaged in a strenuous effort to dominate not only our amusement world, the films, the literary domain in novels, magazines and the daily press, but is also reaching out to Judaize the Protestant church as represented by the Reformed sects? The Jew will never learn that the sentence of dispersion pronounced on him by a rejected God and Savior stands. See Jerem. 2:13.

Z.

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The National Lutheran Council met in January in New York. At this meeting the Council adopted some resolutions on peace and war, as the Lutheran Herald reports. Number IV of these resolutions read:

"Our government is the guardian of the rights and liberties of its citizens and as such must take the steps to protect these rights and liberties which sound judgment and high purpose dictate. No steps should be taken which lead to war or preparation for war which are the result of selfishness or greed and the desire for profit on the part of the nation or groups or individuals, or which come from propaganda founded on

falsehoods and undue emphasis of partial truths. The government in the exercise of its duties and responsibilities must seek to avoid requiring of its citizens violation of conscientious scruples. Individual citizens and groups must not hamper or handicap the government in the enforcement and maintenance of that which is essential to the life and existence of the nation."

Why the National Lutheran Council felt impelled to adopt these resolutions on war and peace is not hard to guess. It is in conformity with the present day agitation for peace by all means, set in motion by the Reformed church bodies of America. Pacifism is a very fashionable belief just now. Conscientious objectors who refuse to bear arms in case of war are multiplying in the land. They are patted on the back for their heroism in resisting the just claims of government, while in many cases they should be blamed for their laziness and ignorance.

These resolutions are rather perfect examples of stating the obvious and of evading the issue. Has there ever been any war where greed and selfishness were not the main underlying causes, or where lying propaganda was not employed as a weapon just as powerful as cannon? Does the National Lutheran Council believe that war can be made clean by an appeal to the moral sense of the combatants? And will the state listen to the churches or employ them, as was the case in the world war? Z.

* * * *

Lent We have again crossed the threshold of the Lenten season, that season of the church year when we specially commemorate the sufferings and death of Jesus Christ for our sins, and when we follow Him in spirit from Gethsemane to the cross.

For a number of weeks a great deal of interest was taken by the general public in the trial of Bruno Hauptmann, who was accused, and finally convicted, of the kidnaping and murder of the Lindbergh baby. Newspapers daily devoted many columns to this trial, and the public avidly devoured every word. People even hovered around the radio to catch the latest news flashes from the courtroom.

Now, during the Lenten season the church meditates upon a far more important trial — the trial of our Lord and Savior Jesus Christ. A greater than Lindbergh or Hauptmann is here. Shall it be said that we Christians take less interest in the trial of our Savior than the sentimental world with its morbid curiosity took in the Hauptmann trial? Will long rows of empty pews, a church that is half or three-quarters empty bear witness to our indifference to our Savior's sufferings and to our unconcern about our own souls?

To those who do not bother to stand in spirit at the foot of the cross the Savior repeats the old com-

plaint, recorded prophetically. Lamentations 1:12: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." He is pleading with us as He once did with His sleepy disciples, "What! could ye not watch with me one hour?" Avail yourself of the blessings which God offers you in the special Lenten services. Bear in mind also that the Lenten services offer you a splendid opportunity to exercise your calling as a Christian missionary by inviting the unchurched, or, better still, by bringing them with you, to hear the message of Jesus Christ and Him crucified." I. P. F.

* * * *

Willing But Empty Hands In the past few years of financial distress it has been a matter of deep concern to some earnest Christians that they have been without the means to support the Lord's work. A similar sadness filled the heart of God's people, as a result of droughts and crop failures, in the time of Joel, who says, 1:9, "The meat offering and drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn." Because of the crop failures even the offerings in the temple were omitted. That grieved the heart of the godly. That same feeling is not lacking these days. There are isolated cases of Christians who really would like to give but actually have nothing to give.

It is more common, of course, to make the depression an excuse for withholding gifts from the Lord. Since they must cut somewhere, they begin with the Lord. Since their income has been reduced, the Lord must go away empty. They have something, but that is reserved for other purposes. The Lord must wait until better times arrive. They forget that to be acceptable to God a gift must really be a sacrifice. It must really cost something. Just giving what we don't miss, after all our personal needs and creature comforts have been supplied, does not deserve to be called Christian giving. Much of our giving in the days of prosperity was of that type. We had plenty, so we let the Lord have a little. Even then it did not answer to supply the most necessary needs of the Lord's Kingdom. It was then that our synod went into debt. Even then many of our congregations went to the bank to borrow for current expenses. What, then, can you expect these days?

We can expect to learn that a real gift to God involves a sacrifice. That was the great thing about the widow in the temple. She gave of her want. The two mites she gave were all she had. The thing for which Paul praised the Macedonian Christians was that they gave liberally, not of their surplus, but of their deep poverty, "for of their power, yea, beyond

their power they were willing of themselves." The same thing is observed in some of our people who have had no crops for years. Their only income is government relief money, but of this they gladly give a proportionate share to the support of their congregation and synod. Such gifts are well-pleasing to the Lord because they are sacrifices, because they really cost them something.

But there are some in our circles who want to give but actually can't; who have willing but empty hands. It hurts them that they have nothing to give. To such applies the comfort of God, 2 Cor. 8:12, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God looks more at the heart than the hand, the spirit than the gift.

There is also a significant statement in Joel 2:13, 14, "Rend your heart and not your garments, and turn unto the Lord your God. — Who knoweth if he will return and repent and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God?" If we truly repent, if we sincerely turn to the Lord, then the meat offering and the drink offering will find their way into our hands again, and the means of adequately supporting the work of the Lord will once more be at our disposal.

I. P. F.

* * * *

More Oratory? The Rev. Edgar Dewitt Jones of Detroit advised a state convention of pastors to employ more oratory in their preaching. This prompted the Omaha Bee-News to remark: "A voice like Stentor and a delivery of Demosthenes once were regarded as essential to a successful minister. Other qualifications might come, but, if he could employ 'words of learned length and sonorous sound,' the preacher might expect 'the applause of listening senates to command,' also to frighten sinners from the verge of the pit. Practice today is less vehement. A preacher may become emphatic, may drive his message home, but not by noise."

There is an undertone of irony in the above editorial. Even secular editors are amused at the antics of modern clerics to hold the people, when they have let go the only thing which can really hold them — the Gospel of Jesus Christ, which is the power of God unto salvation. Where that is preached, no mechanical props are needed. God Himself will see to it that His Word shall not return void but prosper in the thing whereunto He sent it. No oratorical tricks are needed to bolster up the Gospel.

In fact, conscious, manufactured oratory is rather a hindrance than an aid to the Gospel. The preacher should never allow his own personality to overshadow the Gospel. The most effective preaching is that which causes the hearers to forget all about the

preacher and to think only of the Gospel that is preached. Paul, for instance, hid his own personality behind the message of Christ and Him crucified. He expressly wrote the Corinthians that he had not come to see them with excellency of speech, because he wanted their faith to stand in the power of God and not in his own oratory, wisdom and personality. Then it could rest on something substantial.

Unfortunately there are many superficial hearers who do not rise above externals. The following quotations from Stalker shows them up in their true colors: "It is possible to go to church with substantially the same object with which one goes to a place of amusement — in the hope of being excited, of having the feelings stirred and the aesthetic sense gratified. With shame be it said, there are churches enough and preachers enough ready to meet this state of mind half-way. With the fireworks of rhetoric or the witchery of music or the pomp of ritual the performance is seasoned up to the due pitch; and the audience departs with precisely the same kind of feeling with which they might leave a concert or a theater. Very likely it is accounted a great success; but Christ has not spoken."

I. P. F.

From a Wider Field

WHY CANNOT I FOLLOW THEE NOW?

John 13:37

"Why cannot I follow Thee now?"
Thus Peter in thoughtless dismay;
"Lord, hast Thou not said, 'Follow Me'?"
To Andrew and John, 'Come and see'?
We followed Thee, Lord, since that day;
Why cannot I follow Thee now?

"Why cannot I follow Thee now?
Why not? Thou hast led us aright;
My life will I lay down for Thee!"
"Thy life wilt thou lay down for Me?
Ah, thou wilt deny me this night
In trying to follow Me now!"

"But thou canst not follow Me now.
For I take My way to the cross
To suffer what none else can bear.
And thou canst not follow Me there;
What must be would seem to thee loss.
Nay, thou canst not follow me now."

E. H. S.

—"Christ is not isolated in His views of God and the world; He is rather the true interpreter of the universe, therefore in touch with the wise teachers of all times and peoples."

THE SUICIDE OF THE SOUL

He Repented Himself

"He is guilty of death!" With this fearful sentence the Sanhedrin condemned and rejected the Holy One of Israel. "And the whole multitude of them arose, and bound Jesus, and led Him away from Caiaphas unto the hall of judgment, and delivered Him to Pontius Pilate the governor: and it was early." "It was early," — an unusual hour for the priests to be abroad. But one man there was, who had a sleepless night, his eyes glued on the gates of Caiaphas. It was the man who was responsible for the shameful and painful night spent by the Lord — Judas, the Traitor.

"Then Judas, which had betrayed Him, when He saw that He was condemned, repented himself." As Jesus was led towards the judgment hall, Judas knew what it meant; he "saw" that Jesus was condemned, that Pilate's sanction for the execution was to be asked. This fact struck him like a thunderbolt, "he repented himself." Here was something he had not expected; the whole affair had taken a most undesirable turn; the triumph of Judas was short-lived; revenge did not taste so sweet as he had anticipated. The fatal reality made him perceive the true nature of his crime, even as a murderer views his crime differently after the deed is done. And Judas "repented himself."

Dreamer or Devil?

Some try to show by the repentance of Judas that he did not intend to destroy Jesus; that he believed that the Lord would exert His divine power to free himself from the hands of his foes; that he thought he could thus force Jesus to declare His Messiahship and so hasten the establishment of the glorious temporal kingdom which was the fond dream of every loyal Israelite; that he rather expected to derive personal profit and prestige from his enterprise. If this be true, then Jesus was much too harsh when He called Judas a devil and the son of perdition. If Judas imagined that by betraying Jesus he could aid the cause of God's kingdom, he would have acted as an idiot instead of as a criminal; and the Bible, instead of condemning him and holding him up to the contempt of the ages, ought to pity and excuse him. But Judas was no idiot, no dreamer; he was rather a satanic genius in deceiving his fellow-disciples so long and in performing his perfidious plan with such diabolical shrewdness.

Selfish Repentance

The repentance of Judas was pure selfishness. His own interest led him into the crime and then made him wish he had never done it. From now on, the name, the conscience, the contempt, the fate of a mur-

derer and traitor were to be his constant companions; he saw now the other side of sin, the side of darkness and despair. It was not the disciple, the new man, that woke in his bosom, but the real man. The crafty and scheming Judas, deceived by lust of gain and revenge, at last discovered that it did not pay to gamble with iniquity. "I have sinned in that I have betrayed innocent blood!" The money burned in his hands, he could not enjoy it, and he flung it on the temple floor at the feet of the priests as if it were so many red-hot coals.

"Ghastly, clay-white, a shadow of a man,
With robes all soiled and torn, and tangled beard,
Into the chamber where the council sat
Came feebly staggering: scarce would one have known
'Twas Judas, with that haggard, blasted face:
So had that night's great sorrow altered him.
As one all blindly walking in a dream
He to the table came — against it leaned —
Glared wildly round awhile; then, stretching forth,
From his torn robes, a trembling hand, flung down,
As if a snake had stung him, a small purse,
That broke and scattered its white coins about,
And, with a shrill voice, cried: 'Take back the purse;
It was for that foul deed I did the deed —
It was for that — oh, horrors! 'twas for that!
And oh, the sin! — the sin! I have betrayed
The innocent blood, and I am lost, am lost!
So crying, round his face his robes he threw,
And blindly rushed away."

The Last Chapter

So Judas "departed." He had broken with Jesus, he had broken with God. The house of the Lord, the sacred precincts of the temple, were no longer attractive to him; he wanted to be alone; he sought solitude. But how can such a man be alone? Where is a solitude deep and silent enough to give him rest? Ever with him goes the guilty conscience and the wounded pride. Like so many demons with whips, his conscience lashed and drove him to despair; "and he went away and hanged himself." Peter later adds what happened to the suicide: "And falling headlong he burst asunder in the midst, and all his bowels gushed out." Thus ends the last chapter in the life of the betrayer. What a solemn thought that, when the Son of God bleeds on the cross, the betrayer has perished already in some wild lonely place: a tremendous reminder of the destroying power of sin!

The Grasp of Greed

What made Judas a traitor? What moved him to commit the blackest crime in history? We are told that Satan entered into Judas. Slowly but surely his soul was swept and garnished for the undisputed reign of the Prince of Darkness. He neglected to watch and pray, he fell into temptation; for his secret besetting sin was avarice, a greed for gold. His greed soon led to duplicity, it took him into evil company, and ended with black betrayal, despair, and death. It

was greed, the damnable desire for gain, that brought ruin and desolation upon Judas.

"O black insatiate avarice,
Child of the lowest hell!
Who can thy nature fathom,
Who can thy horrors tell?
Oft hast thou stripped the orphan,
Oft broke the widow's heart,
Oft pierced the best and noblest
With thy relentless dart;
Oft driven men to madness,
Fair women driven to shame;
Oft filled the field with slaughter,
And cities wrapped in flame;
Oft stained the robes of justice
And human rights denied;
Around religion's altars
Thy baleful traffic plied.
But, oh, the blackest picture
In all the books of time:
Thy price the bits of silver,
God's Son betrayed by crime!"

What Price?

But do not be too hard on Judas until you have looked into the mirror for a spell. Judas was bad enough, God knows; but what about 20th century disciples who know and hear the Word of His grace, and still betray Him in word and deed? Not every man has his price, and still many have and exercise their fatal liberty. Judas with a kiss betrayed Christ for \$15. Another with a false entry betrays Him for \$50,000. Another with a sly smirk betrays Him for a political job. Another with a greedy grin betrays Him for worldly gain and fortune. Another with a lustful look betrays Him for fleshly gratification. Another with an indifferent spirit betrays Him for an easy life. Another with an envious heart betrays Him for business and social advantages. Another with a flimsy excuse forsakes His Sabbath-days and betrays Him for a brief round of pleasure. Judas had his price: it was \$15. Friend, what is yours?

A Shipwrecked Soul

The besetting sin of Judas was greed. Instead of fighting against it and calling upon God's help to overcome it, he succumbed to it. It soon made him a thief, it poisoned his heart and inflamed his mind, it raced through his veins like fury. It caught him in the devil's whirlpool, whipped him into black betrayal, and finally swept him down to a suicide's despair and damnation. But it is even as the poet says:

"Revile him not, the devil hath a snare for all;
For sadder sight than eye can know,
Than proud bark lost, or sailor's woe,
Than battle fire, or tempest cloud,
Or prey bird's shriek, or ocean's shroud, —
The shipwreck of the soul!"

Tragic is the suicide of the body created in the image of God; but tragic beyond description is the suicide of the soul redeemed by the blood of Christ!

The Course of Sin

The besetting sin of Judas was greed. We see how it warped and twisted his mind and soul out of shape until he went down to destruction and hell. What a warning is here for us! You say you are not in any danger. Behold in Judas how great the danger is for you! There are all kinds of evil desires lurking within your bosom, and any one of these, if permitted to run its course, will plunge you into destruction. Heed St. James: "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. A grain of greed, a particle of pride, a spark of spite, a look of lust — all are germs which may easily grow into monsters and destroy your soul.

Countless is the number who once walked with Christ. But finally they concluded that the company of the world was better, and went back and walked no more with Him. Here is one who has a chance to make some money; the method may not be quite clean, but he takes a chance. He is enmeshed in the spell of greed and gain; theft leads to theft; it grips him body and soul; and the end? — Judas Iscariot! Here is another who desires greater advantages in this life: a more prominent position, a higher honor, a fatter fortune; goaded on by the damnable spirit of pride and evil ambition, he slides away from his church, from his Savior, from his God; and the end? — a soul gone down to everlasting destruction. We need not multiply examples; the lesson is plain; give way to sin and you let go of God; and slowly but surely you slay and destroy your soul! Lust is in every human heart; lust begets sin, sin begets death; and the end? — self-destruction, the suicide of the soul!

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked in me, and lead me in the way everlasting!"

K. F. K.

THE LIMIT OF PRAYER

What is the limit of our prayer? This: "Not my will but Thine be done!" Is that a limit? — it is glorious liberty. Not my will but Thine — not a little will, but a great will, not my thought but Thine — not my love, but Thine! Is that a limit? It is the lark rising from its field-nest into the boundless liberty of the firmament! Truly we do not limit ourselves when we exchange the creature for the Creator. When we take up our little thought and say, "Lord, this is what we want — but not our will but Thine be done," do we then throw away the greater for the less? It is a contrast, but only such a contrast as you find in earth and heaven, in the blazing sun and the misty night.

— Joseph Parker.

WHEN CHRIST LIFTS THE LOAD

When God lifts our loads He lifts us along with them. Years ago in Cleveland, Ohio, a ship chandler's little boy was carrying a big armful of wood, the burden of which was growing heavier every moment. As he neared the steep back steps, he appealed to his father: "Father, I can't get up the steps with my load." The father picked up his toiling little son, wood and all, and set him safely on the porch. As he did so the thought flashed into his mind: "Cast thy burden on the Lord, and he will sustain thee." And so the Lord Jesus Christ not only bears our griefs and carries our sorrows, but he lifts and carries us along with all our burdens.

— S. S. Times.

THANKS AND GRUMBLING

The head of the family at the morning meal asked the blessing as usual, thanking the Lord for the things so bountifully provided. Immediately afterward, as was his bad habit, he began to grumble about hard times, the poor quality of the food he was forced to eat, the way it was cooked, and much more. His little daughter interrupted him: "Father, do you suppose God heard what you said a little while ago?" "Certainly!" — with the confident air of an instructor. "And did He hear what you said about the bacon and the coffee?" "Of course" — not quite so confidently. "Then, father, which did God believe?" — Sel.

"I DON'T FEEL THAT I AM SAVED"

In one of his struggles with the arch-enemy, Martin Luther was asked if he could feel that his sins were forgiven. "No," answered the great Reformer, "I don't feel that they are forgiven, but I know that they are, because God says so in His word." Paul did not say, "Believe on the Lord Jesus and thou shalt feel that thou art saved," but he said, "Believe on the Lord, and thou shalt be saved." No one can feel that his sins are forgiven. Ask a man whose debt has been paid by a brother, "Do you feel that your debt is paid?"

"No," he answers, "I don't feel it is paid, but I know by this receipt that it is paid." In the same way with you, dear reader, to whom it is a matter of concern to know your sins are forgiven, first believe the love of God to you as revealed at the cross of Calvary, then you will feel the joy of salvation, because then you will know that you are saved.

A cheerful old Christian used to say when he heard people talk about their feelings, "Feelings! Feelings! Never bother about your feelings. I simply cling to the old truth that Christ died for me, and He is my security for all eternity. To that I hold fast."

— Sel.

THE WORLD-TABLEAU

The world-tableau of today, depicted by public men, is impressive, and to many perhaps depressing. To us it is impressively similar to that predicted for the latter days by the Lord Jesus Christ.

Theirs is a depicting, His a predicting, of distress and turbulence of nations. "The world is passing through a period which is violent and tempestuous," affirms Mr. Anthony Eden, the Lord Privy Seal of England.

"The present is a period of internal social and political unrest and abnormal international relations," says Mr. Benes, the Foreign Minister of Czecho-Slovakia and chairman of the League of Nations Council.

"Recent events in many foreign countries reveal a picture of riots, civil strife, bloodshed, dictatorship, and repression." Such is the account of the outer world to be submitted by its central council to the Conservative Party in England.

The President of the Disarmament Conference, Mr. Hendersen, makes this extremely significant observation: "The international situation is now so precarious that a supreme effort will be needed if a great calamity is to be averted. I hope that it is still not too late to avert it, but there is no longer any doubt as to the direction in which some nations are moving."

These startling statements were gleaned, not from the pages of a press that is basking in the sunlight of American free speech, but from an English publication. They show whither we are headed. They bear out also in a most striking manner what Jesus said, Matt. 24:6-8.

K. F. K.

SEARCH THE SCRIPTURES

Search the Scriptures, for therein we find
 Christ, the Light of life for all mankind;
 Christ, the Bread of heaven, our souls to feed;
 Christ, the All in all for every need;
 Christ, who mediates 'twixt us and God;
 Christ, the Way by which all saints have trod;
 Christ, the Word incarnate from above;
 Christ, whose life made manifest God's love;
 Christ, who for our sakes was crucified;
 Christ, the risen Lord, now glorified;
 Christ, the Truth, to shatter error's chain;
 Christ, the good Physician for all our pain;
 Christ, the Vine, whose life through ours must flow;
 Christ, the Door, through which to heaven we go;
 Christ, the loving Shepherd of His sheep;
 Christ, whose tears o'erflow for those who weep;
 Christ, the Sun of righteousness and peace;
 Christ, whose intercessions never cease;
 Christ, the same today and evermore;
 Christ, our Pilot to the eternal shore.

— Florence A. Armstrong.

FOOD FOR THOUGHT

One day at the table of Frederick the Great, the Frenchman Voltaire was a guest. In the midst of the gaities, Voltaire said, "I'll sell my place in heaven for a Prussian dollar. Who wants to buy it?"

Immediately a pious official of the court rose to his feet and replied: "My dear sir! You are in the state of Prussia. According to our laws, every one who has anything to sell must show his right of possession to what he wants to sell. Will you kindly show us that you possess a place in heaven? I will give you the sum you ask for it after you do so."

It was a cutting rebuke to the bold mocker. The king, too, who had altogether forgotten Psalm 1:1, was silent and thoughtful for some time.

* * * *

The disciples might have asked Jesus to give them the power to restore sight to the blind, to make the lame walk, to raise the dead, or to give them the ability to answer the objections and hostile criticisms of the Scribes and Pharisees. They might have asked that they be given the gift of teaching in parables. Instead they asked Him: "Lord, teach us to pray." If He were standing at your side now and were visible to your physical sight, would you ask Him to teach you to pray?

THE RICH AND CHARITY

In Manhattan only one out of seven who file an income-tax return subscribe to the city's charities. In many cities charity agencies spend more on relieving distress of the workers of local corporations than these firms contribute. Many of the wealthy men and women fail to respond to appeals, while many others of the same class send contributions for insignificant sums. Much of the money for charity came from corporations which docked their employees for the amount. The vast bulk of the contributions came from the comparatively poor. "Persons of comparatively small means seemed more interested in helping their fellow-countrymen in distress than those of wealth" (New York "Times").

Possibly, if the facts were known, the same proportion obtains in the Church. In that event it may be a mistaken policy to cater to "the possessing class" and treat the average member as a negligible asset. The humble Christian of limited means may yet prove to be the dependable source of our revenue for the support of the Church, of our missionary enterprise, and of the institutions which inspire his confidence.

—C. J. S. in The Bible Banner.

—"The highest perfection of human reason is to know that there is an infinity of truth beyond its reach."

—Pascal.

—"The character of Christ is the supreme expression of the great general principles underlying all religions. All the great faiths find in Jesus their fulfillment."

—John Henry Barrows.

INTERESTING BITS FROM HERE AND THERE

The story is told of a certain young member — rather timid — of a church in Ontario who tried in vain to induce a young friend of his to come to the church services and to Bible class. He called for him every Sunday, but it was of no use. Finally, however, he won him. When he was asked how he did it, he replied: "Well, I got tired of calling on him so often, so at last I decided to go and board at the same house with him."

* * * *

An infidel said, "There is one thing that mars all the pleasures of my life." "Indeed," replied his friend, "what is that?" He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete; but here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost forever!"

ATTENTION, PASTORS!

The Editor of this department of your paper, "From A Wider Field," would appreciate it immensely if those of our pastors who publish a parish paper in their congregation would include him in their mailing list. Send copies to Rev. Karl F. Krauss, 1008 Seymour Ave., Lansing, Mich.

Synodical Conference

THE MISSOURI SYNOD

SPANISH MISSION IN ST. LOUIS

As early as 1930, in the fall of the year, the Students' Missionary Society of Concordia Seminary was seriously considering the possibilities of opening a Lutheran mission in St. Louis for the people whose native tongue is Spanish. Two members of the society who were able to speak this language devoted their spare time to a study of the project. Brief sermons in the Spanish language were delivered over Station KFUE each month. However, it was not until a year later that a number of Mexicans were contacted through a canvass conducted by our City Missionary W. H. Ellwanger. These people offered the opportunity of studying the Bible in their own language one evening each week. The Mexicans were glad to get this opportunity and attend the class which was started at the A. G. Brauer Memorial Mission in January of 1932.

The undersigned, who happened to be one of the two students who experienced the joy of entering upon this work, little thought when he began work at the Seminary that the Lord of the Church would place him in Spanish missionary work. For quite a number of years he had studied the language, had lived in Spanish America, and had taught the language for several years after returning to his

native United States; but he did not realize during those years that the Lord was preparing him for a vastly more important work.

In June of 1932 the writer was called to continue the work during the summer months. From that time on preaching services were conducted one evening each week in addition to the Bible class, which also continued to meet every week. In September of 1933 the writer was called to become the Spanish missionary for St. Louis and the surrounding territory. In November a new Spanish preaching-station was opened at Fairmont City, Ill., and in October, 1934, a third preaching-station was opened in South St. Louis. The services are attended by Mexicans, Spaniards, Porto Ricans, and — Italians.

To say that this work has progressed rapidly and that the growth has been great would be untrue. As judged by human standards, the work has progressed slowly, and at times it has seemed that there was no progress, but rather loss. The chief hindrance, as in all missionary work, is of course the spiritual blindness of natural man because of sin; and to this must be added the ignorance of these Catholic foreigners and the distrust which they show when it is a question of attending a church of which they know little or nothing, yes, a church against which they may even have been warned during the years of their childhood and youth in their native land. Much time and much patience is needed in winning these people. But one of the most discouraging features of this work is the fact that working conditions cause these Mexicans, etc., to move from one city to another.

Yet in the midst of discouragement there are also some bright rays of hope shining through the clouds. Here are a few of the bright and hopeful rays: One preaching-station, which a year ago numbered only four souls, now numbers twenty-four. At another station, which was opened four months ago, a class of twelve adults is being instructed. On the fourth and fifth Saturdays of each month the missionary delivers a short sermon in Spanish over Station KFUE. Beginning on the day of this writing our radio station now also broadcasts a short sermon in the Italian language on the third Saturday of each month. This is another indication that our Lutheran Church is not limited by the barriers of race and language, but by the grace of God is resolved to preach the Gospel of salvation to all men. —Rudolph A. Jargo, Pastor, Spanish Lutheran Mission, 2750 W. Pine Blvd., St. Louis, Mo., in "The Lutheran Witness."

Our Synod

FROM THE ADMINISTRATION

We have before us a letter written by a pastor in our Synod and sent to us by the Correspondent of his District. The writer does not in the least intend to detract from the appeals we have made in these columns on behalf of the workers in the service of our Synod, which appeals, by the way, were not made at the request of these men, but he feels that we cannot

gain a complete picture of the general situation without taking into consideration also the plight of the pastors of some self-supporting congregations whose salaries do not exceed those of the men in the mission fields. His case is, we are afraid, typical of many others.

His salary, coming in in installments that ranged from \$12.00 to \$125.00 a month, totaled the sum of \$558.00 during the year. The automobile consumes a goodly part of this income, as the road conditions are often very poor. Having bought new tire chains, a tire, etc., this minister recently had no money for gas and had to make his sick calls on foot. Naturally, he is unable to pay cash in the stores for the necessities of his family. There is a bank debt, drawing 7% interest plus a fifty cents fee for each note. When the checks come, they do not suffice to wipe out the accrued indebtedness, which, consequently, is growing from month to month, and that without any relief in sight. It does not require to be said that the strictest economy must be exercised and that there often is no money for things actually needed, for instance the care of teeth, etc.

This pastor says:

"We do not complain, no, not in the least. God has called us into His service. We would be unworthy of our calling would we for these reasons complain and whimper. We carry our burden and trust in the Lord. The Lord who provides us richly with spiritual food will, as He has promised, also provide us with the food for the body in due season. Moreover it is a good training into which God takes us these days. May we be willing to submit and to learn.

"Some argue that it is not good for a congregation when its pastor is compelled to practice such economy. Perhaps not. However, that must be left to the wisdom of the Lord. For us there remains but one thing to do, to be faithful. Only that matters."

We have various reasons for giving this letter publicity. When we learn how the other half lives, we may realize that we are well off in comparison and cease our complaining. Some of us will feel that they owe the Lord a special debt of thanks and will make a special offering for the Synod. These words of this pastor may cheer others who find themselves in a similar plight and give them new courage. Members of church councils may be reminded of their duty toward their own pastor and led to have a heart to heart talk with him in order to find out whether or not he and his family are able to live on the salary he is receiving.

When God so disposes, it is undoubtedly good for a minister to be poor, but it is never good for a congregation to keep its pastor poor if it is in any way able to provide for him more liberally. "Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:6,7. At no time will it

be helpful to a congregation to have its minister indebted to the merchants of the city. If a situation of this kind can be avoided, everyone concerned should make every effort that this be done.

* * * *

The apprehensions of Treasurer Buuck as to the months of February and March have not, it seems, been unfounded. With requisitions to the sum of about \$23,000, he has on hand, today, March fifth, only about \$11,000. Perhaps there will be an unexpected inflow. No one can tell. If this is not the case, we will again be a half month behind in our payments. Let us start now to make this shortage up in the month of March. If every pastor in the Synod will tell his members of this situation at the first opportunity and then repeatedly, our people will, we are sure, respond.

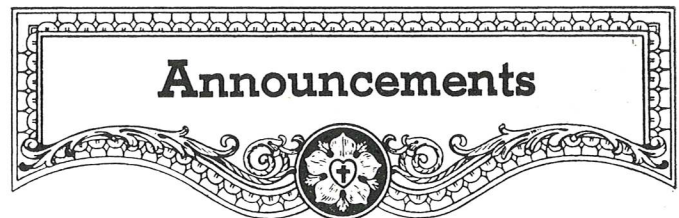
The new loans have now reached the sum of \$33,600. The Treasurer has had further inquiries. Let us not relax in our efforts. There must be savings enough in our large body to cover the entire sum, and we should continue to encourage our members to come to the aid of their Synod in this manner.

John Brenner.

WEDDING ANNIVERSARY

Mr. and Mrs. F. W. Vehling, members of St. Paul's Congregation, St. James, Minn., observed their fortieth wedding anniversary February 21. Under-signed delivered a brief address based on Lk. 24:29. The gifts of the guests, \$28.00, was set aside by the celebrants for indigent students.

Ernst C. Birkholz.



PASTORS AND TEACHERS CONFERENCE OF NORTHERN MICHIGAN

The pastors and teachers of the Northern Michigan Conference will meet at the Salem Church, Owosso, Mich., Rev. A. Hueschen, pastor., on April 23 and 24. The first session will begin at 9 A. M.

Papers will be read in the following order: 1. Our attitude toward the modern dance, dance-hall, beer-garden and those who conduct or frequent them, Rev. H. Engel; 2. Exegese zu Joh. 3:16-36; P. G. Schmelzer; 3. What is Baptism? Teacher L. Luedtke; 4. How are we to regard the breaking of the betrothal? Prof. W. Schaller; 5. Operation of the Holy Ghost in repentance and faith, Rev. D. Rohda; 6. Was wirkt die Taufe? Teacher Sievert, Sen.; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. O. Hoenecke.

Sermon: D. Rohda, E. Rupp.

Confessional: W. Schaller, A. Sauer.

Please announce early to local pastor.

C. J. Kionka, Sec'y.

INSTALLATIONS

Pastor Theophil Mahnke was installed by me as pastor of the East Side Lutheran Church at Madison, Wis., on Sunday, March 3. His father, Pastor Wm. Mahnke, assisted. May God bless his labors!

Address: Rev. Theo. Mahnke, 2314 E. Mifflin St., Madison, Wis. Wm. Nommensen.

Authorized by the Reverend E. R. Gamm, president of the Dakota-Montana District, I installed the Reverend R. Kettenacker as pastor of the Terry and Crow Rock congregations on February 17, 1935.

Address: The Reverend Reuben Kettenacker, Terry, Montana. E. Kuehl.

BOOK REVIEW

Festival service in Commemoration of the 250th Anniversary of the Birth of Johann Sebastian Bach — 1685 to 1750. Arranged by Theodore Nickel, Director of Choral Music, Luther College, Decorah, Iowa. Published by Augsburg Publishing House, Minneapolis, Minn. Price, 10c per copy. G.

Eighteen Meditations on the Life of Joseph. Broadcast over WTMJ, the Milwaukee Journal Station, from the Chapel of Concordia College by the Rev. G. Chr. Barth. Published by the Lutheran Radio Committee in Grateful Recognition of the Services Rendered by our First Radio Director, G. Chr. Barth 1928-1934. An eminently proper acknowledgment of the services rendered by Dir. Barth to his radio listeners. A copy is sent to all who send in their request to the Lutheran Radio Committee.

Chant of the Night. By C. Kuipers. Zondervan Publishing House, Grand Rapids, Mich. Price, in paper binding, \$1.00; bound in cloth, \$1.25.

This is an Indian Mission Story and while confessedly fiction it portrays characters which evidently are modelled from real life. The missionary's yielding a lock of hair to be burned in a superstitious rite seems a weakness on his part, though by it he thought to avert serious trouble. Apart from this we think the book will interest the friend of Missions. G.

Against Head Winds. By John T. Faris. Print of Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

Twelve short biographies about people who strove to live for Christ. The selection is made from a very wide field: there's a whaler, a shoemaker, a sailor, a missionary, a President of the United States, etc. They make interesting reading. In these days of extravagance in money and emotions words as a Christian speaks them, page 13, are of especial value: "You are waiting for the witness of your feelings to the truth of Him who is the Truth. You dare not take Him at His word unless your feelings, which are subject to a thousand changes a day, corroborate it. Do believe in Him in spite of your feelings, and act accordingly." Very appropriate in this age of emotionalism! G.

CHANGE OF ADDRESS

Rev. J. B. Erhart, 424 First Ave., So., Jamestown, North Dakota.

MINNESOTA DISTRICT

December, 1934, January and February, 1935.

Red Wing Conference

Name	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 40.00	
Jul. F. Lenz, Bremen	153.00	5.00
E. G. Hertler, Brownsville	3.60	
R. Jeske, Caledonia	283.78	
R. F. Schroeder, Dexter	63.14	
Karl A. Nolting, Frontenac	152.75	23.00
T. E. Kock, Goodhue	82.19	
F. W. Weindorf, Grace, Goodhue	72.68	
F. W. Weindorf, St. John's, Goodhue	150.13	
E. G. Hertler, Hokah	27.85	
E. G. Hertler, La Crescent	102.00	

T. H. Albrecht, Lake City	418.74	8.00
Theo. Haar, Mazepa	50.00	
T. E. Kock, Minneola	59.86	1.50
A. Eickmann, Nodine	236.00	36.60
M. C. Kunde, Oronoco	40.39	
M. C. Kunde, Pine Island	36.58	
J. R. Baumann, Red Wing	136.85	
R. Jeske, Union	73.45	
Karl A. Nolting, West Florence	128.00	3.50
Paul E. Horn, Zumbrota	150.56	2.00
Totals	\$2,461.55	\$ 79.60

Mankato Conference

R. Polzin, Alma City	28.42	
W. Schuetze, Belle Plaine	178.65	10.00
A. Jul. Dysterheft, Helen	229.00	9.95
L. F. Brandes, Jordan	221.00	10.00
H. E. Kelm, Lanesburg	245.75	15.00
R. A. Haase, North Mankato	140.00	
O. K. Netzke, Madison Lake	14.40	
A. Ackermann, Mankato	418.19	26.40
G. E. Fritzke, St. Clair	28.00	11.20
Ernst C. Birkholz, St. James	180.67	
O. K. Netzke, Smith's Mill	70.80	
Totals	\$1,754.88	\$ 82.55

St. Croix Valley Conference:

O. P. Medenwald, Amery	89.01	
Wm. Franzmann, Baytown	53.31	
G. F. Zimmermann, Cady	34.66	
Otto E. Klett, Centuria	38.00	
L. W. Meyer, East Farmington	65.20	
G. F. Zimmermann, Elmwood	22.59	
Wm. Franzmann, Grant	25.00	
A. H. Baer, Hastings	23.94	
Paul T. Bast, Minneapolis	37.67	
Paul C. Dovidat, Minneapolis	1,054.57	38.00
A. F. G., Minneapolis	15.50	
R. C. Ave Lallemand, North St. Paul	160.00	
Wm. H. Schweppe, Nye	10.85	
Wm. H. Schweppe, Osceola	38.25	5.00
E. W. Penk, Prescott	15.50	
Otto E. Klett, Redeemer, St. Croix Falls	21.70	
Otto E. Klett, St. Croix Falls	2.00	
C. F. Bolle, St. Paul	2.50	
G. A. Ernst, St. Paul	658.36	70.00
A. E. Prey, St. Paul	13.45	
A. C. Haase, St. Paul	566.05	95.56
C. P. Kock, St. Paul		40.00
J. Plocher, St. Paul	513.70	106.59
A. W. Koehler, South St. Paul	76.77	
J. W. F. Pieper, Somerset		11.91
J. W. F. Pieper, Stillwater	79.30	
A. W. Saremba, Weston	84.50	
H. E. Lietzau, Woodbury	40.00	
M. C. Michaels, Woodville	36.00	
Totals	\$3,778.38	\$ 367.06

Redwood Falls Conference

R. Heidmann, Arlington	173.00	20.00
A. C. Krueger, Cedar Mills	261.00	38.18
A. W. Blauert, Danube	144.19	
C. J. Schrader, Echo	70.05	9.50
C. C. Kuske, Emmet	54.97	9.45
Im. F. Albrecht, Fairfax	207.50	
C. C. Kuske, Flora	33.84	2.00
Henry Boettcher, Gibbon	126.17	
J. Carl Bast, Morton	65.00	23.00
A. W. Blauert, Olivia	124.91	
Henry Albrecht, Omro	68.00	33.60
Edw. A. Birkholz, Redwood Falls	124.18	11.32
Aug. Sauer, Renville	120.55	18.30
G. R. Schuetze, Seaforth	14.12	1.30
G. R. Schuetze, Sheridan	106.47	21.31
Henry Albrecht, Taunton	16.00	3.50
E. G. Fritz, Wellington	290.00	32.25
Aug. Sauer, Winfield	55.25	14.55
C. W. A. Kuehner, Winthrop	87.28	17.58
C. G. Schmidt, Wood Lake	249.91	55.00
Totals	\$2,392.39	\$ 310.84

Crow River Valley Conference

W. G. Voigt, Acoma	208.55	15.00
W. P. Sauer, Buffalo	133.78	
W. P. Sauer, Crawford's Lake	46.03	
E. H. Bruns, Delano	178.30	9.51
M. Schuetze, Ellsworth	117.00	
Im. F. Lenz, Graceville	55.93	
W. J. Schulze, Hutchinson	418.09	
M. J. Wehausen, Johnson	106.33	10.00
Karl J. Plocher, Litchfield	195.12	10.37
W. P. Haar, Loretto	295.92	5.00
Jos. Weiss, Lynn	37.16	
M. J. Wehausen, Malta	20.74	
Alvin Leerssen, Montrose	46.74	
E. A. Hempeck, Morris	36.72	
W. C. Nickels, Pelican Lake	116.85	
H. C. Nitz, Rockford	139.35	
Totals	\$2,152.61	\$ 49.88

New Ulm Conference

J. E. Bade, Balaton	156.00	14.15
Benj. Borgschatz, Brighton		18.10
J. C. A. Gehm, Darfur	55.40	2.25
H. A. Scherf, Eden	140.00	
P. Gedicke, Essig	13.60	
Paul W. Spaude, Lake Benton	25.37	7.06
W. Frank, Morgan	52.95	
G. Hinnenthal, New Ulm	875.00	14.50
F. Koehler, Nicollet	416.47	
R. Schierenbeck, Sanborn	301.75	7.30
G. Theo. Albrecht, St. Peter	164.31	
Wm. G. Albrecht, Sleepy Eye	643.00	14.00
Karl Brickmann, Vesta	76.29	
Paul W. Spaude, Verdi	27.41	3.89
Totals	\$2,947.55	\$ 84.00

Minnesota District Totals\$15,487.36 \$ 973.93

H. R. KURTH, District Treasurer.

MINNESOTA DISTRICT

October and November, 1934

Red Wing Conference

Name	Budgetary	Non-Budgetary
J. R. Baumann, Bay City	\$ 22.30	\$
Theo. Haar, Bear Valley	26.00	
E. G. Hertler, Brownsville	2.00	
R. Jeske, Caledonia	120.85	
R. F. Schroeder, Dexter	50.97	
T. E. Kock, Goodhue	25.00	
F. W. Weindorf, Grace, Goodhue	41.65	
F. W. Weindorf, St. John's, Goodhue	88.41	
E. G. Hertler, Hokah	14.40	
E. G. Hertler, La Crescent	70.00	
T. H. Albrecht, Lake City	306.81	
C. A. Hinz, Mason City	115.17	
Theo. Haar, Mazeppa	40.00	
T. E. Kock, Minneola	34.45	
A. Eickmann, Nodine	235.00	
M. C. Kunde, Oronoco	17.00	
M. C. Kunde, Pine Island	17.02	
Geo. W. Scheitel, Potsdam	56.60	
J. R. Baumann, Red Wing	182.38	11.64
R. Jeske, Union	25.25	
P. E. Horn, Zumbrota	202.34	5.00
Totals	\$1,693.60	\$ 16.64

Mankato Conference

W. Schuetze, Belle Plaine	78.00	
L. F. Brandes, Jordan	77.00	
R. A. Haase, North Mankato	120.00	
A. Ackermann, Mankato	305.43	10.00
Ernst C. Birkholz, St. James	50.25	
Totals	\$ 630.68	\$ 10.00

St. Croix Valley Conference

O. P. Medenwald, Amery	105.61	
Wm. Franzmann, Baytown	284.45	
Otto E. Klett, Centuria	72.39	
L. W. Meyer, E. Farmington	90.50	
A. H. Baer, Hastings	80.57	
Paul T. Bast, Minneapolis	9.05	
R. C. Ave Lallemand, North St. Paul	240.00	
Wm. H. Schweppe, Nye	76.28	
Wm. H. Schweppe, Osceola	108.80	
E. W. Penk, Prescott	36.00	
C. P. Kock, St. Paul	109.00	40.00
Carl F. Bolle, St. Paul	149.49	
J. Plocher, St. Paul	511.71	
A. C. Haase, St. Paul	247.68	5.00
A. W. Koehler, South St. Paul	75.00	
Otto E. Klett, Redeemer, St. Croix Falls	67.61	
J. W. Pieper, Stillwater	192.00	
H. E. Lietzau, Woodbury	151.00	
M. C. Michaels, Woodville	16.00	
Totals	\$2,623.14	\$ 45.00

Redwood Falls Conference

R. Heidmann, Arlington	214.00	
A. W. Blauert, Danube	303.36	
C. J. Schrader, Echo	24.13	
C. C. Kuske, Emmet	9.90	
Im. F. Albrecht, Fairfax	369.50	
C. C. Kuske, Flora	9.10	
Hy. Boettcher, Gibbon	923.09	
J. Carl Bast, Morton	10.00	1.00
A. W. Blauert, Olivia	25.00	
Hy. Albrecht, Omro	26.00	
Edw. A. Birkholz, Redwood Falls	34.68	
Aug. Sauer, Renville	11.50	
G. R. Schuetze, Seaforth	3.85	2.75
G. R. Schuetze, Sheridan	63.05	
Hy. Albrecht, Taunton	55.00	
E. G. Fritz, Wellington	60.00	
C. G. Schmidt, Wood Lake	53.81	
Totals	\$2,195.97	\$ 3.75

Crow River Valley Conference

W. G. Voigt, Acoma	126.75	
W. P. Sauer, Buffalo	52.89	
W. P. Sauer, Crawford's Lake	29.80	
E. H. Bruns, Delano	10.00	10.00
Im. F. Lenz, Graceville	28.90	
W. J. Schulze, Hutchinson	1,141.26	
M. J. Wehausen, Johnson	129.78	
Karl J. Plocher, Litchfield	93.64	
W. P. Haar, Loretto	88.43	
M. J. Wehausen, Malta	22.77	
G. C. Haase, Monticello	39.00	
W. C. Nickels, Pelican Lake	42.83	
H. C. Nitz, Rockford	73.99	
Totals	\$1,880.04	\$ 10.00

New Ulm Conference

J. E. Bade, Balaton	186.75	
Benj. Borgschatz, Brighton	9.45	
J. C. A. Gehm, Darfur	27.50	
P. Gedicke, Essig	8.35	8.00
Paul W. Spaude, Lake Benton	10.12	
W. Frank, Morgan	23.05	
G. Hinnenthal, New Ulm	387.00	
F. Koehler, Nicollet	231.39	
R. Schierenbeck, Sanborn	100.00	
A. Martens, Tyler	16.20	
Paul W. Spaude, Verdi	10.69	
Karl Brickmann, Vesta	51.81	
Totals	\$1,062.31	\$ 8.00
Walther League, Minnesota District, Erna Jahnke, Treasurer	49.92	

Minnesota District, Totals\$10,135.66 \$ 93.99

H. R. KURTH, District Treasurer.