

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. 6.

HE DID NOT DIE IN VAIN

He did not die in vain, —
My Savior and my Lord, —
The Lamb of God for sinners slain,
The blest Incarnate Word.

Each drop of Blood He spilt
Can healing balm bestow,
And sinners lose the stains of guilt
In that most holy Flow.

He is the Truth, the Way;
Christ Jesus is His Name.
The saints of old found Him their Stay,
The saints to-day the same.

What though His foes still rave?
He crushed the serpent's head.
He conquered death, and hell, and grave,
Arising from the dead.

Cleansed in His precious Blood,
And justified by grace,
Forgiven by a righteous God
Our Home-ward way we trace.

Within His Father's House
Where many mansions be
His blood-bought Church, His glorious Spouse,
Shall reign eternally.

Then every knee shall bow
And own Him Lord of Lords.
His ransomed Own He shall endow
With Heaven's blest rewards.

He did not die in vain!
While endless ages roll
The fruit of all His grief and pain
Shall satisfy His soul.

His blood-washed throngs shall sing:
"Praise to the Lamb once slain,"
And evermore crown Him their King!
He did not die in vain.

Anna Hoppe.

"Who, coming to this sacred book, the Bible, with a sincere desire to know God's will for the direction of his life, will say that he cannot find it? Who, desiring to be instructed in the way of salvation through faith which is in Christ Jesus, will consult its pages and say it is not made plain to him? Who, coming to it for equipment of his spiritual life will say that there are still needs of that life which are left unprovided for?"

—Dr. James Orr.

THE FORTIETH PSALM

(Continued)

Verses 6 — 8

Modernists make much ado about Christ as a Teacher come from God. "Have done with your theological Christ," they say, "and give us back Jesus the ethical teacher. Give us Jesus the teacher of righteousness, brotherhood, and peace, the proclaimer of principles on which alone civilization can endure." Yet they will not have Him declare what He did declare — redemption of sinful man through His suffering and death; they will not accept the truth which Paul boasts of, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Yes, modernists will accept the sufferings and death of Christ, but only as a vindication of the truth He stood for, and as an example for us to follow in willingly bearing the cross as did Jesus. In his Cross the Master, say they, has given us so perfect and convincing an illustration of the power of a boundless love expressing itself through utter sacrifice that he has become the unique representative on earth of that universal principle and law. It has made Christ not alone a religious and ethical teacher, but a personal Savior whom to meet, with whom to fall in love, by whom to be chastened, melted, subdued, forgiven, and empowered, has been the beginning of the noblest living that this world has ever seen. All this liberalism stands for. It makes Christ but an example and guide, and His Cross an expression of the noblest life on earth.

But what do we learn from the fortieth Psalm, as indeed from all Scripture? We hear the divine Savior praying to Jehovah in the midst of His sufferings, narrating how God had raised Him from the pit of destruction into which He had sunken because of the sins of the world, and crowned His sufferings with glorious results for the salvation of mankind. What is more, we hear the divine Sufferer offering a declarative prayer to the effect, that the redemption of man requires more than mere sacrifices of his own, more than following the precepts of the Savior, more than man in any way could perform toward establishing such redemption.

The Divine Sufferer's Declarative Prayer

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." The four words employed in

this verse — sacrifice, offering, burnt-offering, sin-offering — embrace all the species of sacrifice and offerings known among the ancient people of God. How numerous were these sacrifices and offerings during the Old Testament dispensation! Flocks of sheep and herds of cattle were annually sacrificed on the altars in the Temple, thousands of doves were daily offered, and vast quantities of first fruits of the field on the great festivals. They were indeed demanded by the law of Moses for the atonement of sin, yet they never had efficacy in removing the guilt of man. All the blood of animals flowing like rivers from the altars of sin-offering under the Mosaic Law could not appease God's wrath, nor satisfy His justice, nor amend the injury done to God's honor by the sin of man. These sacrifices and offerings could not take away the terror of sin, by pacifying the conscience, nor the power of sin, by cleansing human nature from it. It was impossible, and it is in this very connection these words of our Psalm are quoted in the New Testament, Hebrew 10:4-6: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure."

What there was in those sacrifices that was valuable, resulted from their reference to the promised Savior, whom they typified. They were shadows, but shadows of good things to come. Even while the law concerning them was in full force, God did not desire them, nor accept them, for their own sake, but had ordained the Old Testament sacrifices as types of the one great sacrifice that was to be offered in the fulness of time for the redemption of the world.

But do we not see here the utter hopelessness of sacrifices on the part of men to atone for their sins? When will the world learn that all sacrifices of her own, however great and excruciating they may be, are wholly inefficacious for salvation? A higher work was demanded in order to accomplish the work to be done for the redemption of the fallen race — a work implied in an act of obedience and love and self-sacrifice of the most exalted kind.

That work was done by the suffering Savior. In the midst of His declarative prayer, stating that all bloody sufferings under the law — all the sacrifices which men could make — did not avail to put away sin, He says, "mine ears hast thou opened." What He means is expressed in a similar statement made by the divine Sufferer in the words of Isaiah (50:5): "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." God the Father disposed His Son to the undertaking of redeeming mankind, and then obliged Him to go through with it. This truth had been communicated to Him, and He was made attentive to that truth. And no sooner

was the undertaking proposed to Him, than, with the greatest cheerfulness He consented to it, and was wonderfully well pleased with the undertaking.

Hear His voluntary consent: "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." Wonderful declaration! Never was a declaration made by man as this. "Then said I." This does not necessarily refer to time, but to the conditions of things, as if the Messiah would say, "since it was certain that the work to be done for the redemption of mankind could not be accomplished by those bloody offerings prescribed by the law, — under these circumstances I said, I resolved to come." Behold the readiness with which our Savior came to His work! It is a fundamental truth that Christ came willingly, suffered willingly, and died willingly. Freely did He offer Himself to this service. He was under no obligation whatsoever to men. He owed them nothing, for by their sins and transgressions they had forfeited every claim upon a compensation. "Who hath first given to him, and it shall be recompensed unto him?" asks Paul.

Had Christ not been perfectly voluntary in His sacrifice, He could not have been a surety, He could not have been a propitiation of our sins. It was only a willing sacrifice that could expiate our guilt and satisfy the righteous demands of the law. Nor would God ever be reconciled unto sinners, unless a perfectly voluntary and obedient sacrifice should be offered unto Him. To this the suffering Savior declared His readiness, saying, "I come." I promise to come in the fulness of time. He frankly owned Himself engaged in this work, said it all along to the Old-Testament saints, who therefore knew Him by the title of the One coming. It was the foundation on which they built their faith and hope, and which they looked and longed for the accomplishment of. Thus our Lord entered into bonds with a readiness unparalleled, and that, too, before the fulness of time, showing that He was truly the Lamb slain from the foundation of the world.

But in His declarative prayer the divine Sufferer also states the reason why He comes, in pursuance of His undertaking. "In the volume of the book it is written of me." Undoubtedly by the volume of the book is meant the Old Testament or Scriptures, of which Christ says: "Search the Scriptures; for in them ye think, ye have eternal life: and they are they which testify of me." John 5:39. Moses and all the prophets testified of Him; in all the volumes of that book something or other was written of Him, which He had an eye to, that all might be accomplished. Above all, this was the substance of the description given of Him there, this His work predicted there; — that when all sacrifices and offerings under the law were of no avail, having no power to put away sin, One

would come — the Savior — to do the will of God by making an atonement for the sins of the world. That He would do this work, is the language of the Scriptures in predicting His coming.

It is to these prophecies given in the volume of the book concerning His sacrificial atonement for sin the suffering Savior refers to here. The prophecies concerning His sufferings and death for the redemption of the world had to be fulfilled. It was God's will so, and, therefore, He declared His readiness to do the will of God. Yea, we may not go amiss in applying the volume of the book to the close rolls of the eternal decree and counsel; there it was written, that His ear was opened, and He said, "Lo, I come"; there the covenant of redemption was recorded, the counsel of peace between the Father and the Son; and to that He had an eye in all He did, the commandment He received from the Father.

And with what pleasure Christ did the will of God! "I delight to do thy will, O my God: yea, thy law is within my heart." Having freely offered Himself to the work of redeeming fallen mankind through His sufferings and death, appointed to Him by His Father, the great Sufferer did not fail, nor was He discouraged, but He proceeded to carry out this work with the greatest delight. To do the will of God was to Him meat and drink, as He says: "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) The reason He gives for this, is: "thy law is within my heart." Evidently the law of God quoted here concerned the work and office of the Mediator, what He was to do and to suffer. This law was dear to Him, it was written in His heart, it ruled there, and was the active principle in His whole undertaking. Nothing could turn Him away from the course adopted, nothing, until He victoriously exclaimed on the Cross: "It is finished."

The suffering Savior's declarative prayer is indeed rich in salutary thoughts, and we have reason to make it our theme, not only during this Lenten season, but every day of our life.

"By morn and eve my theme shall be
Thy mercy's wondrous measure ;

—All that Thou has done for me,
I'll treasure in my memory,
Thy gracious love adoring."

J. J.

Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls. — Spurgeon.

Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart that the Word hath easier entrance. — Baxter.

COMMENTS

Praise That Condemns Not all praise is acceptable.

It all depends upon the source from which it springs. When people who differ with you as to principle speak favorably of your line of argument it is best to review what you have said and consider whether you have been true to your principles. This thought was suggested to us by a sermon sent to us by one of our readers. It is by Pastor J. C. O'Hair and treats the question, 'Can Both Fundamentalists and Modernists Be Right?' At the outset another question is treated, "What Do We Mean By Right?" It is in this connection that Pastor O'Hair quotes a comment on Modernism that is well adapted to furnish food for thought to every one who styles himself Modernist or Liberalist. The quotation comes from a source whose very mention ought to interest a Modernist and stimulate his curiosity — "The Truth Seeker," the magazine of the Freethinkers. This is what a Freethinker has to say about the position which a Modernist takes in the struggle going on in the world to-day:

The Christian Liberal fancies that he is between what he considers the excesses of the two opposite poles of thought — dogmatism and agnosticism. He is sitting on the fence and the controversial rocks from both sides are bound to hit him. The old-line churchmen consider him half-brother to the Atheist, while the Freethinker is apt to regard him as a new barrier to mental advancement.

So passionately he (the Modernist) clings to the skirts of Jesus, even though he perceives that the one he is grasping can no longer be considered the Almighty Creator of the Universe. Therein lies the weakness of Modernism, and upon this point must Freethought oppose it. And yet I believe that the Christian Liberal is, on the whole, our friend. He does not so consider himself, it is true. He looks upon us with more disdain than that with which he regards his orthodox foes. As the latter are to him as the Pharisees, so are we the Bolsheviki of religion. But he is accomplishing, in some measure, some of the things which we ourselves have set out to do. Inconsistent as the Modernist is, compromiser as he is, yet although he esteems himself against us, he is with us. Of a sudden from within, there arises among the defenders themselves a friend who attacks from the inside.

This favorable opinion of Freethought on Modernism ought to suggest a very important question to every Modernist: "Where are we going, anyway? We know what point we departed from, but where will we land?" Welcoming arms are open to receive him as soon as he has laid aside inconsistency and compromise — childish traits that he will lay aside as he matures to a man's estate. Will the Modernist act as suggested and be encouraged by the Atheist's comment, "he is with us?" It were best for the Church if the fence were soon vacated. G.

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Cost of a Church Carpet In the last "Northwestern Lutheran" there is a short say on "They made \$500" signed "J. B." I cannot help but add a few words. He mentions: "We leave it to

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some mathematical genius to figure out just what it costs to produce \$500 by the indirect method."

In my files I find the following written 25 years ago and it sure answers the above.

Copy of clipping taken out of "The Preacher's Helper," September, 1901, page 5:

Cost of a Church Carpet

A church bought a carpet for \$800. The women raised the fund by entertainments. The pastor said: "This carpet cost not \$800, but \$4,000. To the bill must be added the incidentals, work, worry, nervous strain, bodily weariness, and heart-aches of one hundred women. Add, also, the colds, fevers, doctor's bills, and what you have paid to other churches; for when they come to your socials, you must go to theirs. A man buys groceries. His wife at the expense of fuel, time, and labor, makes a cake, and gives it to the social; then the man, his wife, and children, go to the social and eat the cake, and pay for it. Suppers have been given that cost \$10 and only netted \$5. Demoralization of church, society, a curtailment of legitimate giving, and other things follow in the train. I am opposed to any more socials as revenue producers. "Yet show I unto you a more excellent way." It is the way of Paul: "Now, concerning the collection — upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." — Unidentified.

Indeed it takes no "mathematical genius" to figure that. Any layman or laywoman can figure it out, if they would only take the time to think about the matter of indirect giving for a few moments. S.

* * * * *

The Proof In 1 John 4 we are advised by the Spirit of God, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." There was probably never a time in the history of the Church where the need for such counsel was more apparent than our present day. The name of the enemy

is legion; his attacks are so artful both as to time and to method that it requires wisdom and strength to withstand. Strength for this battle, however, comes only from above. St. John gives us comforting assurance: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." The first step toward ultimate victory is to recognize an enemy when he presents himself; this is something which we are sometimes loath to do. Pastor O'Hair, in a sermon mentioned elsewhere in this number, gives an instance which illustrates what we mean. We quote the following:

Let me cite you a typical case: I was teaching the Bible in one of our large cities, and a young woman, whose pastor was a Modernist, was a regular attendant. She said to me one evening, "Mr. O'Hair, we have a lovely pastor; he is a splendid gentleman, a cultured student, a very religious man, a genial soul, a friendly and sociable leader, an eloquent and able speaker, but he is so vague and uncertain in his statements. After hearing you these weeks I hardly know just what he does believe about these doctrines that you emphasize as so essential to salvation. I am sure he is a Christian and I think he would agree with you on some of these things but he does not come out so boldly with his statements."

I said to the young woman, "I know the position of your pastor and I know that he heartily disagrees with me: for he is a Modernist and I am a Fundamentalist; and we have very little in common."

She thought I was mistaken and was not satisfied until she by appointment had spent an evening with him and presented to him five questions which I gave her with the assurance that he would not answer one of them with a simple "yes" or "no." She was quite positive that he would. She spent nearly two hours with the pastor and he cleverly evaded a direct answer to each of the questions and the young woman became so insistent that he should openly declare his doctrinal belief that the meeting had a very unpleasant ending which likewise was the end of their cordial relations. This opened the eyes of the young woman, and then and there she became an earnest contender for the fundamentals of the Christian faith. Let me present to you the five questions which the young woman put to her pastor:

- 1) Do you believe in the Deity and Virgin Birth of the Lord Jesus Christ; that is, that He was God in human form, conceived by the Holy Spirit, and was without a human father?
- 2) Do you believe in the Bodily Resurrection of the Lord Jesus Christ; that after His death He actually showed Himself alive in a body by many infallible proofs?
- 3) Do you believe that God the Father, God the Son, and God the Holy Spirit constitute the God-head — three persons in one?
- 4) Do you believe in salvation by Grace on the basis of substitutionary blood atonement; that Jesus Christ did put away sin by the sacrifice of Himself?
- 5) Do you believe that every individual who is not born of the Spirit, born from above, by faith in the Lord Jesus Christ and His work on Calvary, must meet God in a final judgment after death and suffer the sorrows of the second death?

To judge by results related above these five questions sufficed to "try the spirit"; the spirit was not

equal to the trial. They are indeed quite searching. Pastor O'Hair adds, "There might have been added many more questions such as the personality of Satan, the inspiration of the Bible, the second coming of the Lord Jesus Christ," etc. We think, too, that the question regarding the inspiration of the Bible might very properly have been included and, in fact, made to be first. That would have simplified matters, we think, in the case presented above. In most cases the controversy of to-day may be presented in the question: Which is supreme — God's Word or man's reason? St. John says, "He that believeth not God hath made him a liar; because he believeth not the record that God gave his Son." Jesus said: "The Word which I have spoken, the same shall judge him in the last day." G.

THE FISHERMAN'S ASSURANCE

By Angus McDonald

An earnest and godly fisherman who belonged to the town of Montrose and who was converted during the revival days of 1860 was often assailed by his neighbors and others because of his "presumption" in saying that he was saved and sure of heaven. It was not so common in those days even for true believers to confess their faith in the language of certainty, such as the Word of God warrants their doing. Much of their teaching tended to make them nurse their doubts as marks of grace and speak of forgiveness of sins, eternal life, and peace with God, as blessings which they "hoped" were theirs, rather than speak in the joyous language of Holy Scripture which declares of all who believe in Christ — "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7), "God hath given to us eternal life" (1 John 5:13), "We have peace with God" (Rom. 5:1), words which leave no room for fear, and certainly are not made more plain by imparting to them the language of doubt instead of blessed certainty.

The fisherman's answer to all who questioned or opposed him was invariably this — "I will just take God at His Word, and believe that what God promises, he will give; and that what God says, he will do. When God said he would drown the world by a flood, he did it. When he said he would save Noah in the ark, he did that too. His judgment upon sinners, and his salvation to those who entered the ark and took him at his word were equally sure. When I was a godless man, unsaved, and without Christ, he said I was condemned already (John 3:18). I believed his Word although not very palatable to me then. When I came to Jesus as a sinner he said, 'Him that cometh to me I will in no wise cast out' (John 6:37). I took him at his word then just the same; if he would not cast me out, then I knew he received me, I was then 'in Christ Jesus'. Then I read, 'There is therefore now no con-

demnation to them which are in Christ Jesus' (Rom. 8:1). So you see, I just believe God; I just let God be true and never mind what I feel or what other people say. If the devil should raise any doubt, and he does that many a time, I just say to myself, 'God says it, and what God says he will do.' This silences every opponent, every doubt."

The Montrose fisherman was right. To take God at his word, to believe what he says just because he says it, without a sign or evidence is faith. Do you believe God, reader, first in what he says about the sinner, next in what he says about Christ as the Savior, and then in what he says about those who come to Christ and trust him? This is faith. It takes God at his word all the way through. It never looks within or around for evidence. The Word of the eternal God who can not lie is enough for faith. On that Word alone faith rests, and resting there brings peace.

THE POTENCY OF PRAYER

Whether or not miracles occur in this day and age may be an unsettled question. However, the case of Miss Martha Dahl, Lutheran missionary at Soujbulak, Persia, as reported in the "Kurdistan Missionary," deserves attention. Miss Dahl, only five months after her arrival at the mission field, was taken sick with malaria accompanied by internal hemorrhages and organic trouble which caused her to be unconscious for two weeks. Word was sent to America that there was no hope for her recovery. Plans were already being made as to the best place for burial. One night as Dr. H. Schalk, the physician in charge of the Lutheran mission hospital, was watching over her believing she could not live until morning, he woke his wife and Miss Hannah Schoenhood, another missionary. In the words of Miss Dahl: "They came to my room and all knelt around my bed and prayed. Doctor says that when he arose he felt so calm. It was as if someone had said to him: 'She shall not die.' Shortly after a change in my condition was noticed and I began to improve. I am so happy that I am getting well so I can continue the work. . . . I hope the Lord will let me work at least a few years here. May it be to the glory and honor of His name."

— News Bulletin.

I thought that my fretfulness, and other marks of an unsubdued spirit, arose from a sense of my corruption, and a secret dependence on my own powers for a cure. Were I to bring the maladies of my soul to the great Physician, in simple reliance on His grace, I should, with many other benefits, receive a cure of that bane of my peace, disappointed arrogance, which proudly seeks for good where it can never be found. In every disease of the soul, let me charge myself with the blame, and Christ with the cure of it, so shall I be humbled and Christ glorified. — Henry Martyn.

One Hundred Seventy Five Thousand Dollars

The Seminary Building Committee Wants \$175,000.00 by June First

Building Operations Ought to Begin In Fall

There should be no further delay.

A new seminary is sorely needed. So the synod said nearly five years ago, and the building has not grown better in the meantime.

The moneys necessary for building are practically on hand.

The brethren who responded to the first appeal for contributions have a right to expect action. We must not disappoint them again.

The unfinished task is a drag that impedes our progress in every respect.

There is noticeable everywhere in our synod a mighty awakening to the duties of our common task.

By about June, the Committee ought to know definitely that it will be able to begin. The plans will require much study. A meeting with the Advisory Committee and a "public hearing" will precede the final action. That all requires time.

If the Committee is to avail itself of all possible advantages, it must be in a position to proceed with deliberation. June first is late enough.

The Old Debt Must Be Paid

No, we are not on the verge of a financial collapse, as some seem to fear.

On the contrary, a vigorous body of earnest Christians is in this collection aiming to free our synod entirely from debt and to put it on a sound financial basis, so that it will in future be better able to answer the call of the Lord.

The "old debt" must be paid, before the building operations are begun, so says the resolution of 1923. The "old debt" is thus standing in the way of the new seminary.

Our only escape is to pay it.

An additional sum of \$175,000 will enable us to do so and thus will loose the hands of the Committee bound by the 1923 resolution.

These \$175,000 we should receive by June first.

The ingathering will continue till all of our congregations have sent in their offerings, which should, according to our calculations, suffice to wipe out the "new debts" also.

A debt-free synod will then dedicate its new seminary with thanks to God, who has given both the willing hearts and the earthly means to enable us to carry out our project.

Collections, interest, moneys available on call, our equity in the old property now
Four Hundred Ten Thousand Dollars.

OUR FURTHER ASSETS: More than one hundred forty thousand communicant members whose hearts belong to the Lord and whose hands are willing to minister unto him, with their pastors and their church councils.

To specify: From 80-85 congregations that have gone over the quota we expect at least several thousand dollars more; the about fifty that are within a dollar, more or less, of their quota will surely add what is missing; seventy of the congregations that have not yet begun to work (we have the promise of many of these that they will begin now) should raise more than \$100,000; the rest, about four hundred, ranging between a few cents and four dollars per communicant, will be able to increase their total by \$225,000.

Will we be able to realize on these assets in time to give us \$175,000 by June first?

The answer must come from YOU!

Brethren in the Ministry:

We are the divinely called teachers, pastors and leaders of the people of God. Through our preaching God wants to call, preserve and edify men in Christ, making them fruitful unto all good works. Our influence is great. To us our parishioners look for guidance. The attitude we take, the spirit we show, will speedily be reflected in our flock.

We are the chief connecting link between the work of the Church at home and its work in the wider field. Whether or not a congregation takes a lively interest in the synod and supports it liberally, depends to a very great extent on us. That makes us, to put it bluntly, the principal collectors for the synod.

That task is not an easy one. It is not easy again and again to ask people, especially those of moderate means, to give for church purposes moneys that they could otherwise save or spend on themselves, yes, to gather in the mite of the widows.

We know what attitude the flesh takes towards such giving and are not at all unaware of the fact that the unbeliever thinks the church a burdensome parasite of which men should rid themselves as soon as possible.

No, it is not an easy task, but a task that requires courage that is more than human, the courage of faith in the Gospel, implicit faith in the promises of God.

This faith we have, but often enough we are compelled to cry out, Lord, I believe; help thou mine unbelief!

Yet we have no reason to grow faint. We know from the Scriptures that it is the Lord's will that his people bring in abundant offerings. We know that the sole purpose of our life is that we be saved and that we save others by preaching Christ to them. We know that in warning our hearers against the sin of withholding their offerings from the Lord we are saving them from a sin that would eventually bring about the loss of something that is worth more to them than all the treasures of the earth. We know that their giving makes them rich, not poor; for the Lord promises that he will repay them abundantly with his blessings, spiritual and temporal.

So we know that faithfulness to our God and to our hearers demand that we without ceasing encourage them to give for the cause of our Lord. Both, the Old Testament and the New, offer abundant examples of such preaching by the inspired men of God.

Here is a direct word of the Scriptures:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall also reap, if we faint not.

No, Brethren, we can put all our energy into this work with the positive assurance that in doing so we

are rendering a blessed service to our people in leading them to serve their God.

At least once a week, we have of late been receiving a check from one of our pastors. Apparently the people are at the present bringing their offerings to him, for he writes that he may have to go out to visit some after Easter. His words will serve to cheer us:

True, some are a little slow; but it seems that I will have little difficulty to raise the money. I believe we pastors are too timid, and that this is the cause why the collection has not yet been completed.

How agreeably was I not surprised when I had finally begun. How had I not feared that I would meet with so many "ifs and but's" among my people that my work would be made very difficult. But now I am no more afraid to speak, and so I have frequently obtained five or ten dollars more than the members had originally planned to give. If only all our pastors would take courage! We surely would succeed.

Brethren in the Ministry, we rely on you for speedy and decisive action!

* * * * *

You Members of our Church Councils:

There must be more than four thousand of you in our synod, strategically distributed to give us willing and able leaders in every congregation.

We have just appealed to your pastor, but not to do all the work, no, only to lead you in the work. You are the divinely called assistants of your pastor.

Your duty is to see to it that the pure Word of God is preached in your church; that your children receive their training in a Christian school; that the erring are admonished and the weak strengthened; that the stranger is looked up and cared for; that your pastor and teacher receive a sufficient salary, and receive it regularly; that the buildings are adequate and are kept in repairs; that the moneys required are paid promptly by your members; and so on.

Work enough, and a most valuable service; but you cannot stop there; **your duties carry you further.**

You have a pastor and a teacher now; but they may die or be called to some other field. Why, then we will simply call some other minister or teacher, you say. Good, but you know well enough that the supply will eventually become exhausted **unless we train men for the ministry and prepare young men and young women for the work in our schools.** You cannot, you would not, expect others to do this for you. No, your duties in the home church require of you that you take thought for the future to assure a constant supply of ministers and teachers. You should look up and encourage able young people in your congregation to prepare themselves for the service of the Church. Yes, but then we shall need colleges and seminaries! Right, and now watch! See our institutions in Wauwatosa, Watertown, New Ulm and Saginaw — the buildings are rising from their foundations — they are drifting through the clouds — closer and closer they come — they are slowly sinking — there! they have

settled down right next to your church property — **your very own!**

You know, further, that they who have the Gospel at home are commanded by Christ to preach it abroad. Someone has brought it to you; you are to carry it to others. Open your eyes again! There they come flocking along—missionaries and their families—mission chapels, portable and permanent, large and small — parsonages of every description — an orphanage and a boarding school — men, red, white and black — rattling Fords and Indian ponies — all coming to rest beside your church, school and parsonage — **also your very own.**

What busy life! Surely you will never be lonesome with all that company about you. No, this is not a dream; everything is real just as we have pictured it; only it takes the eyes of a Christian to see it. Your home church is entirely surrounded by the synodical institutions and missions; the same cheering rays of the sun bring joy to both, and a cloud lowering over one casts its shadow on the other. He who lives in the home church is not a stranger in the synod; he who lovingly serves the former cannot neglect the latter. Your duties as members of the church council **make you the agents of the synod** among your people. So the salaries of our professors and missionaries concern you as much as do the salaries of your pastor and teacher; the current expenses of the synod, as much as those of your church. If you see to it that the buildings at home are adequate, you should also be concerned that our institutions and missions are properly housed.

Now, that we are going to build a new seminary and pay the debts of our synod, you should treat this project as if it were one of your home church. The only difference is that so very little is asked of you because there are over six hundred congregations with one hundred forty thousand communicants joined with you in this work.

Surely, you will say, we will see to it that our congregation does its share. Will you send us a collector?

If you insist, we will try to do so, though we would rather not. We admit that there is at times room for a good collector; we have had some, and they have given splendid service. But, you know, a good collector is very much like a faithful nurse, both working hard to make themselves dispensable, their aim being to put a person back on his feet, so that he will be able to take care of himself. If we did send you one upon your request, his aim would be to make you willing and able to shift for yourselves. We do not want this one collection only, we want you in future to take care of the interests of the synod in your church.

We do not believe that you need a nurse. There you are, four thousand robust Christian men, pledged

to the service of the Lord. Can't you take care of this matter yourselves? Go out among your people, show them that they have part in all the work of the synod, appeal to their love for the Lord we are serving in this work and gather in their offerings of love. Surely, the interests of the synod will be safe in your hands, and both you and your congregation will grow through such work. Only if this is done, will the finances of our synod ever be in a proper shape.

Look over our shoulders as we read a letter received last week.

This was the first time in the history of our congregation that the church council did work of this kind. It was a valuable lesson for both, the members of the church council and all the other members of the congregation. By practice they have learned that this is **their** work and not only the work of the pastors or the synod, of which latter they had before had all kinds of strange conceptions, or no conception at all.

I am certain that we would have gotten a little more money, if I had gone out personally, for some would have pledged from a feeling of fear and shame. But the moral gain we have achieved by far outweighs the slight financial loss. In addition, we have the satisfaction of knowing that all moneys pledged were pledged willingly, without any murmuring.

You Members of our Church Councils, we rely on you for speedy and decisive action!

* * * * *

You One Hundred Forty Thousand Communicants in our Synod:

We have our suspicions that you have listened in while we were talking to your pastor and to your church council; so we shall not repeat. Only remember, you are to be led in this work by your officers, not dragged to it. The impulse must come from within. That impulse is love, the fruit of faith in our Savior Jesus Christ.

Yes, it requires faith, to be a worker in the vineyard of our Lord. Only to the believer the things unseen are real. It requires faith to place our moneys in the hands of Jesus instead of saving them or spending them for our own comfort, yes, even for charitable work that achieves visible and tangible results.

If we are not by faith convinced that the work of the Church is the most necessary and beneficent work on earth, we cannot make sacrifices for it. If we do not feel assured that the Heavenly Father will according to His promise provide for us, we will not surrender that which we consider a safeguard against future want. As you have faith, you will give.

But even to the Christian the concrete has a strong appeal. That is one of the reasons why we work more willingly for the home church than for the synod. This can, however, be overcome by an honest effort on our part.

1) Picture to yourselves the people to whom we are preaching the Gospel in our home mission fields, down in Arizona and among the colored folk in the South. Throw away the evening paper, stay home from the movie or the entertainment, and put in a few hours in

this way. The church papers will help you. What would the conditions of these many be, if we were not preaching Christ to them? Put yourself in their place, your child unbaptized and uninstructed, your sick without the comforts of the Word and the sacraments.

Then see among them the figure of Jesus, through our work going about preaching the Gospel of the Kingdom and doing good to all. You will begin to understand the words of Romans 10: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," and the synod's work, your work, will appear most glorious to your eyes, and worthy of every sacrifice.

2) Consider the men whom we have called into the service, our missionaries and our professors, and the students that are preparing themselves to serve us. According to the Scriptures, we ought to "esteem them very highly in love for **their work's sake.**" Yes, for **their work's sake** they should be dear to us, and for **their work's sake** we should care for them as we care for those we love. It is not a matter of their person, but of their service. But, just to help you bring these men a little closer to you, let us suggest that you put a father, son or brother in their place. We notice how it influences entire families to have a relative in the service. They observe things they have not noticed before. They are willing as they have never been willing before. Thus the needs of our institutions and our missions become more real to us through such personal associations. The father who has a son in the seminary or in New Ulm does not have to be told that we need new buildings and it is not necessary to urge him to contribute. Just try this, and you will find your interest growing.

3) Think of the brethren with whom we are working. At home we see them; in the synod we don't. The wealthy merchant would be ashamed to give no more than the poor widow who makes a living by taking in washing. The negligent members does feel compunctions when he looks about him in the church on Sunday. Now, your fellow-members in the synod are in reality working just as closely by your side as are the members in the home church. Try to see it that way. We have in previous articles attempted to assist you to do so. Let us show you one more group.

We are not through collecting for the Seminary until we have reached our full quota. This congregation of thirteen members has been heavily loaded with debts, and it has been one continuous collecting to meet our current expenses, such as interest, taxes, salary, etc. Last year our expenses amounted to \$1,094.30, and for synodical purposes we averaged \$4.50 per communicant member. . . . Our other congregation will get after the collection after Easter. . . . A church was built at a total cost of \$4,200, and in addition the twenty-one members have raised \$7.00 per communicant for synodical purposes.

You One Hundred Forty Thousand Communicants, we rely on you for speedy and decisive action!

Can we realize on you, our assets for \$175,000 by June first, so that we will be able to begin building operations next fall?

THE ANSWER MUST COME FROM YOU!

John Brenner.

TEN GREAT FACTS

The second chapter of the Epistle to the Hebrews is a wonderful chapter. Frequently we are asked about our theory of the inspiration of the Bible. We are asked to give evidences that the Bible is a supernatural book. We have no theory of inspiration. The Bible itself is sufficient evidence of its supernatural origin. The second chapter of Hebrews contains a great testimony of the Holy Spirit. His testimony always concerns the Lord Jesus Christ, for He takes of the things of Christ to show them unto us. He is here to glorify Him. He does this in a most remarkable manner in the chapter we have mentioned. He flashes forth His glory, and all is so blessedly harmonious with other portions of the Holy Scriptures, that we feel at once that we are face to face with the supernatural.

The chapter proper begins with the fifth verse. The opening verses of the chapter, as given in our Bibles, contain the first characteristic exhortation of this Epistle. In the rest of the brief chapter we have every fact relating to the Person and Glory of the Lord Jesus Christ and His work brought before us. Let us see what they are.

I. His Eternal Godhead

In the tenth verse we read that "for whom are all things, and by whom are all things." These words declare His Deity, as already stated in the first chapter of Hebrews. There we read that He is the brightness of His glory, and the express image of His Person, who upholds all things by the Word of His power, by whom God also made the worlds. The opening verses of the Gospel of John bear the same testimony, and so does the first chapter of Colossians.

II. His Incarnation

He was made a little lower than the angels. In quoting the eighth Psalm, the Holy Spirit proves that not the first man, but the second Man, the last Adam is the prophetic theme of this Psalm. Man as the creature of God is in a class by himself. Above him is another class of beings, the angels of God. Man is made a little lower than the angels. And He by whom and for whom are all things, took the creature's place, was made a little lower than the angels, and became man. This fact is stated again in this chapter in the following words: "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same" (verse 14). "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham" (verse 16).

III. His Life of Trust, Obedience and Suffering on Earth

He was made like unto His brethren and therefore He was tempted in all things like as we are (verse 17; iv.:15). But this is qualified in the fourth chapter, that He was not tempted by sin, that is through the workings of a fallen nature, for He was not of this world. His human nature knew nothing of the lust of the flesh, the lust of eyes and the pride of life. When the prince of this world came and tested Him, he found nothing in Him. He was tempted, or tested, in all points like as we are, apart from sin. The teaching that He had a sinful nature and had the taint of sin, makes His Virgin-birth superfluous. But He became incarnate as the Virgin-born Son of God, so that He might have a perfect, holy human body, which knew no sin. But in all other things He was tempted and suffered being tempted. As Man and in His office work He was made perfect through sufferings (verse 10).

Here also we read of His life of trust and obedience. The words, "I will put My trust in Him" (verse 13) are quoted from the sixteenth Psalm. In that Psalm He is prophetically pictured as the obedient servant on earth.

IV. His Sacrificial Death

Nowhere in the Epistles is anything said, in connection with redemption, of His perfect character as Man, nor do we find any mention made of His words and the teachings He gave in His earthly ministry. It is the testimony of the Spirit of God that redemption comes to man, lost and guilty before God, not through the character of the Lord Jesus Christ, nor by obeying His commands, but by His death and the shed blood only. The spurious Gospel of Modernism, the counterfeit which Satan has invented and controls makes everything of the moral character of Jesus, of Him as an example, of His words, which are called philosophy, and ignores, as well as denies His sacrificial death. The road of Modernism leads into eternal darkness, for God cannot be a justifier, as a just God, of sinners who reject the death of Christ, through which God is enabled to be a just God and Savior.

Our chapter states very tersely that He was made a little lower than the angels, not to be an example, but "for the suffering of death, that by the Grace of God He should taste death for every man" (verse 9). For this He came, "for the suffering of death," to become "the Captain of their Salvation."

V. The Results of His Sacrificial Death

Through death He destroyed (or better translated, "annulled") him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage (verse 14, 15). He died to become the Sanctifier of all who trust in Him and accept Him as their Savior. "For

both He that sanctifieth and they who are sanctified are all of One (that is God)" (verse 11). Sanctified does not mean that invented "second work of grace" or that unscriptural "second blessing," but sanctified means to be set apart, to be separated. The death of Christ separates all who find their believing shelter beneath His Cross. By His Cross, on which the Lord of Glory died, we are separated from our guilt, from sin, from death, from condemnation, from the law, from the world, and we are separated unto God.

VI. His Resurrection

He became the Captain of our Salvation by His resurrection from among the dead. In the twelfth verse we find the quotation of a prophetic statement, taken from the twenty-second Psalm, which applies to His physical resurrection. Through His death He has purchased those who become through faith in Him the children of God, members of the family of God. "For which cause He is not ashamed to call them brethren." Then we read, "Saying, I will declare Thy Name unto My brethren, in the midst of the Church will I sing praise unto Thee." The first part of the twenty-second Psalm pictures prophetically the sufferings of Christ. But then we hear His cry for deliverance. That cry is answered. The answer came when "God raised Him from the dead and gave Him glory." Then when He arose from the dead He called His own "Brethren," saying "Go and tell My brethren." And now as the risen One He is in the midst of those who gather unto His Name; in their praise and worship His praise is heard.

VII. His Glorious Exaltation

He who was made a little lower than the angels for the suffering of death is now crowned with Glory and Honor. The One who was crowned with a crown of thorns on earth, was, in returning home, crowned by God with glory and honor. There we see Him by faith, knowing that His crowning is our assurance of acceptance in Him, for He was our substitute. And we, too, shall be crowned in heaven.

VIII. His Office as High Priest

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself suffered being tempted, He is able to succor them that are tempted" (verses 17, 18). The rest of the Epistle unfolds this precious office work of our Lord and we learn "that He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (vii:25).

IX. The Home-Bringing of His Redeemed Ones

He is not only the Captain of our salvation, but He is the Forerunner (vi:20). As the forerunner He has

entered in and awaits the time when all His own are brought there also. He is bringing many sons unto glory (verse 10). That will be when He comes for His saints, and also when He comes and brings them with Him. When the glorious presentation in the Father's house takes place, when He presents us faultless before the presence of His glory with exceeding joy, He will say triumphantly, "Behold I and the children which God hath given Me" (verse 13).

X. His Future Reign over the Earth

"For unto the angels hath He not put in subjection the world to come (the Greek does not mean heaven but "the inhabited earth"), whereof we speak. But one in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels, Thou crownedst him with glory and honor, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that by the Grace of God He might taste death for every man" (verses 5-9). All things are yet to be put under His feet. It will be done on the day of His visible and glorious Return.

How marvelous this chapter is! What an evidence of the Divine Author of this revelation! And every other portion of God's Holy and infallible Word bears the same witness. And while we read these things and study them, we rejoice not only in such a revelation, but we rejoice that we know Him, that we belong to Him and that we shall be like Him, when we see Him as He is. — Our Hope.

AFTER NINETY YEARS IN NATAL

The first missionaries sent by the American Board to Africa established themselves in Natal and began a work for the Zulu people which has continued uninterruptedly for ninety years. The results of this missionary effort have been unusually great. A strong and virile African tribe has, largely through the influence of the missionaries, been brought to a place of Christian leadership in South Africa. The native Church has its own council and largely administers its own affairs; and if it had not been for the multiplication of problems due to a rapidly advancing civilization this native Church might already have been entirely independent. Aside from the salaries and expenses of the missionaries the appropriations of the Board amount to less than \$10,000 a year, while the amounts coming from local sources, including corporations and the Government, amount to over \$145,000 annually. Not a small proportion of this local support is given to the

social work in Johannesburg. It is almost impossible to overestimate the unique opportunity presented by the thousands of heathen native Africans gathered in the compounds of the gold mines on the Rand.

— Miss. Rev.

NO PUBLIC SHRINE ON PUBLIC LAND

Enterprising Buddhists in New York City appealed to the park commission for permission to erect in Central Park, a statue of Buddha. The reaction to this request was general, sudden and efficacious. Many laughed at the idea and ridiculed it. Many thought that it was an encroachment on park property. Newspapers pointed out that a statue of Columbus or General Grant might be recognized as an artistic touch on public property, but a statue of Buddha would necessarily be a religious shrine of a certain sect and would be inappropriate in any public place. The "New York Times" fearful of offending Buddhist subscribers of unknown numerical strength, cautiously explained that for these reasons it would be unwise to permit any group to erect such a statue on public property for private purposes. — The incident was closed, so far as is known, when Park Commissioner F. D. Gallatin announced a few days later: "I have given careful and dignified consideration to this proposal, and have discussed it with several leaders who are prominent in the promotion of the movement for better parks, and I am convinced that it is good public policy not to permit the erection in the park of any statue or memorial which is of a distinctly religious or sectarian character."

— Lutheran Church Herald.

A LENTEN MEDITATION

Oh come dear Lord into my heart
And let its quiet chamber me
The place where Thou alone shalt dwell
As welcome guest, — all swept for Thee.

Oh give me thoughts of Thine own Love
That charms the sinner's hopeful plea;
Oh let me walk from day to day
Beneath the Light of Calvary.

So shall my life and sacred aim
Be but a reflex of Thine own;
O'er hills of gloom and plains of peace
The wine press see, Thou trodst alone.

And give to me on Easter morn
That gladness too that others share,
Of Thine own rising from such gloom
To conquer sin and fight and dare.

— Theodore George Hartwig.

Though there were many rooms in the ark there was only one door — "And the door of the ark thou shalt set in the side thereof." And so there is only one Door in the ark of our Salvation; and that is Christ. — Selected.

DEVOLUTION

William Powick, D. D.

In my early ministry I met with what I regard as the best definition of Evolution I have ever known. It is this: "Continuous progressive change by means of resident forces" — which, of course, excludes the operation of any sort of co-operative forces from without.

Now progressive changes may be for either better or worse, whether by means of resident forces or otherwise. And it happens that most of the changes we see taking place around us that are wrought by merely "Resident forces" are all downward — they really spell out Devolution and not Evolution. The beneficial changes, the upward ascents, which are usually pointed out by Evolutionists in illustration of their thesis are usually found to be brought about not by means of merely resident forces already inhering in the thing that changes, but by hitherto absentee forces, by higher and more intelligent forces from without, restraining and guiding those residing within — thus excluding them from the evolutionary category of changes "By means of resident forces."

Take for example the changes being wrought in the vegetable world by Burbank. What have they to do with Evolution? They are all wrought out by the higher forces of the great wizard when brought to bear upon the resident forces within. And no sooner are those forces from without withdrawn and the plant left to the operation of the forces resident within than it begins to revert to original type. Thus we see that "Resident forces" are not even self-supporting. Every Evolutionist who works among his fruits and flowers, his hens and horses, his dogs and cows, in order to bring them nearer to perfection, betrays his want of faith in the evolutionary certainty of the results of leaving them to "Resident forces."

This is especially true in the development of character — to which Darwin was too wise ever to apply it. Three thousand years ago Solomon taught the absolute certainty of the devolutionary results of merely "Resident forces," in the formation of character: "A child left to himself" — an ideal condition in which to fairly test the effects of "Resident forces" — "Bringeth his mother to shame," i. e., a child left to "Resident forces" will devolute — the proofs of which are filling the world. Yet, in contempt of this, our whole educational propaganda and its methods are surrendering more and more to the "Resident forces" of the untrained and undisciplined individual — the fruits of which are filling our Courts.

Every school, college, university; every instructor, teacher, professor; every church and every preacher, every Missionary society and Missionary of the cross, by their very existence and operation stand out as a continuous and emphatic protest against the practical

folly of the evolutionary theory of the sufficiency of merely "Resident forces." Every educational appeal and contribution, every text book and diploma, every effort to increase the circulation of our periodicals, every book and every article is an implicit condemnation of the theory of "Resident forces," and an effort to save the world from the devolutionary consequences of much of their own teaching. They may be evolutionists in theory, but they are all devolutionists in practice.

— The Methodist.

FROM OUR CHURCH CIRCLES

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet, D. v., March 29 (8 p. m.) to 31st at Hortonville, Wis. All applications for quarters should be sent in at once to Rev. G. E. Boettcher. Program:

- Begraebnis Christi, Geo. Albers.
 - Eins ist Not, Miss Rehwinkle.
 - Das ewige Leben, A. Dierks.
 - Schluss des Vater Unsers, M. Luehrs.
 - City or Village Government, E. Blauert.
 - Division of Fractions, Miss Lindow.
 - Geography of Wisconsin, E. Kuehn.
 - The Adverbial Modifiers, Kurth.
 - Practical Drawing, Miss Fenske.
 - Dr. Arnold of Rugby, Jacobs.
 - Das rechte Verhaeltnis zwischen Haus und Schule, Goetsch.
 - Methods in teaching Civics, T. Guebert.
 - Der Lehrer als Vorbild, Hy. Braun.
 - Individual Instruction, P. Griebel.
 - Horace Mann, C. Gieschen.
 - Werden Vereine innerhalb der lutherischen Kirche die Kirche retten? Hagedorn.
 - Allerlei paedagogische Absonderlichkeiten, H. Zautner.
- L. Meyer, Sec'y.

General Pastoral Conference of Minnesota District

The General Pastoral Conference of the Minnesota District will meet, D. v., in St. James, Minn., April 13th to 15th, the first session commencing Tuesday at 2 p. m. Communion service Wednesday at 7:30 p. m.

Confessional address (German): Hy. Bruns (R. Schierenbeck).

Sermon (English): A. Ackerman (Aug. Sauer).

Papers have been assigned to the pastors Ernst, Horn, Ackerman, Schulze, Ave-Lallemant.

Make your reservations early!

Paul T. Bast, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes in Rev. A. Hoyer's congregation at Princeton, Wis., April 26th to 28th, 1926. First session Monday afternoon at 2 p. m.

At these sessions the Intersynodical Theses will be thoroughly discussed.

Other papers that may be presented and discussed are:

- An exegetical treatise on Genesis 7, Naumann.
- An exegetical treatise on Romans 7, W. Hartwig.
- Baptism with the Holy Ghost, Weyland.
- The pastor as a shepherd of his family, Schneider.
- Betrothal, M. Hensel.
- Ku Klux Klan Activity, Lueders.
- Confessional address: Behm (Beltz).
- Sermon: Huebner (Schmidt).
- Please use reply-card in applying for quarters.

O. Hoyer, Sec'y.

Southern Conference

The Southern Conference will convene April 13th and 14th in the congregation of Pastor Theo. Volkert, at Racine, Wis. First session Tuesday, 9:00 a. m.

Papers are to be read by the following pastors: Jedele, Sieker, Heidtke, Hillmer, Kiessling, Koch.

Services Tuesday evening.

Sermon: W. Hillmer, John 10:1-11 (S. Jedele, John 5:19-29).

Confessional address: A. C. Bartz (V. Brohm).

Please announce your coming in due time.

W. Reinemann, Sec'y.

Sheboygan-Manitowoc Mixed Pastoral Conference

The Sheboygan-Manitowoc Pastoral Conference meets, D. v., April 12th to 14th, with Rev. Ed. Schmidt, Sheboygan, Wis.

The following papers will be heard:

Characteristics of a Funeral Sermon, Rev. M. Denninger.

The Apostolic Church's teaching of Holy Communion, Rev. Sprengling.

A Confirmation Catechization, Rev. G. E. Kaniess.

Publicity — Right or Wrong, Rev. J. Halboth.

John's Second Letter in Revelation, Rev. L. Avellemant.

Why we oppose Bible reading in Public schools, Rev. Zell.

Morals in the Public schools, Rev. Gruendemann.

Christ's Appearance after Resurrection, Rev. P. Kionka.

Sermon on the Mount (exegesis), Rev. Ed. Huebner.

Sermon: Huber (Gruendemann).

Confessional address: Hoenecke (Gruel).

Announcement requested.

K. F. Toepel, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Paul's Church of Plymouth, Nebraska (M. Lehninger, Pastor), from April 20th to 22nd.

Isaiah 53, J. Witt.

Exegesis: Romans 3, A. F. Krueger.

Exegesis: Romans 4, F. Brenner.

Discussion based upon 1 Peter 3:18-19, W. Wietzke.

Exegesis: Hebrew 5, W. Zank.

Exegesis: 1 John 2, M. Lehninger.

Sermon: Press (Holzhausen).

Confessional address: Krueger (Lange).

Please announce as soon as possible.

Walter E. Zank, Sec'y.

Twenty-fifth Anniversary

It has been customary in our Central Conference to hold our winter-sessions in the St. Mark's Lutheran Church at Watertown, Wis., but a suggestion was made that this winter our Conference might meet at Waterloo, Wis., so that we, the professors and pastors of our Conference and the St. John's Church at Waterloo, could jointly celebrate the twenty-fifth anniversary of Rev. G. M. Thurow, pastor of St. John's Church and president of our West Wisconsin District. We approved of that suggestion and therefore gladly accepted the invitation of Waterloo and held our meeting on the second and third day of February at that place. When we arrived at this city on the set day, preparations for the festival had been made by the congregation quietly, but vigorously. In order to thank and praise the Lord for the manifold grace, which He has bestowed upon Rev. Thurow these twenty-five years, special services were arranged for the evening of February the second. At eight o'clock on said evening, whilst the bell of St. John's Church rang out a merry peal, Rev. Thurow, accompanied by two of his trustees, entered the church and was given a seat of honor before the altar. Hymns of praise and thanksgiving were sung by the large congregation and it's guests. Rev. Theo. Thurow conducted the altar service. In the jubilee sermon, which was delivered by the undersigned, the words of Psalm 9: verses one and two: "I will praise thee, O Lord, with my whole heart: I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High," serving as text. Rev. O. Hensel then delivered a short discourse in English. The church choir under the able direction of Mr. O. Ebert, teacher of St. John's Lutheran School, did not fail to contribute their share to the festival: two hymns, well rendered, were sung.

Rev. F. Stern then tendered the congratulations of the Central Conference to Rev. Thurow and presented him with a token of the same. The church elder, Mr. Albert Christen, congratulated his pastor in behalf of St. John's congregation and handed him a purse, a gift from the same. The two churches of North La Crosse and Onalaska, a former parish of Rev. Thurow and in

which he was ordained on February 3, 1901, had sent a delegate, namely it's Pastor, Rev. J. Bergholz, with greetings and congratulations to their former pastor.

Congratulatory letters from three former congregations of our celebrator were now read, viz: from the Bethel congregation, at Bay City, Mich.; from the St. John's parish at Root Creek, Wis.; and from the St. Paul's Church at Wisconsin Rapids. Rev. Wm. Eggert was the bearer of the well-wishes of the Wisconsin Valley Conference. Rev. Abelmann uttered the congratulations of the Southwestern Wisconsin Conference. Pastor R. Siegler expressed the greetings and congratulations of the Mississippi Conference. President Thurow also received congratulatory letters and telegrams from relatives and friends.

Pastor Thurow, responding, expressed his gratitude most heartily, thanking and praising his Lord and Savior for the fulness of the grace that was bestowed on him in the twenty-five years of his ministry; he also uttered his thankfulness to his congregation, his fellow-ministers and all his friends for the many and varied deeds of kindness shown to him. In closing his address the Reverend ascribed all glory to God, who had helped him so wonderfully during the twenty-five years of service. In closing the anniversary service, your scribe spoke a prayer and pronounced the benediction.

After the divine services the many guests were asked to step in the neighboring school hall where the ladies of St. John's Church served refreshments. And during the repast songs, speeches and toasts were given. Prof. Wm. Huth acted as toastmaster.

After having sung the first verse of: Now thank we all our God! all guests retired. O. H. Koch.

Church Dedication at Madison, Wisconsin

The English Lutheran Mission Chapel of East Madison, Wis., corner of East Mifflin and North Streets, Gervasius Fischer, pastor, was dedicated to the services of the Triune God on Sunday Quinquagesima, February 14.

It was a day of rejoicing for the members of this young mission congregation.

Two services were held, both taxing the seating capacity of the chapel to the full.

The dedicatory ceremonies were conducted by the local pastor, Rev. W. Nommensen and the undersigned assisting him.

In the forenoon services the Rev. W. Nommensen preached the dedicatory sermon based on Genesis 28, 17. The choir of the Waterloo congregation and Mr. Gantert of Savanna, Ill., rendered appropriate selections.

In the evening the undersigned preached on Ps. 122:1. A quintet from the Sun Prairie congregation enhanced these services.

Rev. G. M. Thurow, president of the West Wisconsin District, also addressed the audience.

The new chapel is an appealing building, both in appearance and in arrangement. The auditorium has a seating capacity of 175 to 200.



It may not be amiss to mention that a Rev. Keyl interchangeable bulletin board was furnished by the Winter's Specialty Co. of Davenport, Iowa.

The church was the recipient of a number of appropriate gifts: a fine gilt crucifix donated by the W. and E. Schmidt Co., Milwaukee, Wis.; a velvet runner, chancel rug, plush altar cover, and pulpit Bible by the Waterloo congregation; and an organ for use in the Sunday School classes by the Sun Prairie congregation.

The oil painting, Christ in Gethsemane, was presented by Rev. and Mrs. Gervasius Fischer.

The congregation organized but five months ago already numbers over 30 contributing members. The Sunday School has an enrollment of 70 pupils in 9 classes.

May this chapel be a lighthouse tower from which the rays of the Gospel of Christ show sinners the only safe haven for time and eternity.

Julius W. Bergholz.

Golden Wedding Anniversary

On the 8th of February Mr. and Mrs. Wm. Brenner of Salem, Mich., celebrated their golden wedding anniversary. May the Lord be with them in the future as He has been with them in the past. D. Metzger.

Acknowledgment and Thanks

Dr. Martin Luther College

The undersigned acknowledges with thanks the receipt of \$5.00 from Mrs. A. Arndt of Watertown, S. D., to be used in equipping the addition to the Boys' Dormitory. E. R. Bliedernicht.

Mr. A. F. Klaus of Whiteriver, Arizona, donated \$2.00 toward the proposed recitation building for Dr. Martin Luther College. Our appreciation and thanks.

E. R. Blifernicht.

ITEMS OF INTEREST

Ruins of Synagogue Found in Holy Land

London—The ruins of a synagogue built in Roman times and believed to be the one referred to in the Gospel of St. Luke, have been discovered on the site of Tel Hum, on the sea of Galilee, which is identified as the Biblical Capernaum. This is described by the Rev. J. Garrow Duncan in the quarterly statement of the Palestine Exploration fund.

The passage in St. Luke (vii, 5) is: "For he (the centurion whose servant Christ healed) loveth our nation and he hath built us a synagogue." According to Mr. Duncan, various relics support the supposition that the newly discovered synagogue is the one built by the grateful centurion. Two Roman eagles on the keystone and other architectural features would seem to substantiate the contention and enable the excavators to determine the approximate date of its erection.

At a later period, when every evidence of Roman domination was resented, the eagles appear to have been hammered away, so a shell and two wreaths — both Hebrew emblems — were left uninjured. A small bay near Tabighah is described from its surroundings, as almost undoubtedly the scene of Christ's address to the people from a boat, as recorded in St. Mark (iv, 1), "He entered into a ship and sat in the sea and the whole multitude was by the sea on the land."

Another larger bay, adds Mr. Duncan, is probably the place where Peter was fishing when called by his Master. It is widely known that the fish came there in shoals because of the water from the springs and that there is no other place on the shore where what is known as the "throw-net" could be used to greater advantage. In St. Matthew (iv, 18) it is mentioned that Peter was using a net only for fishing from the shore.

—Milwaukee Journal.

Uncover Important Volume

In a little book-stall in Chemnitz, Germany, has been found a Bible which is believed to have belonged to Martin Luther, according to *Neue Berliner Zeitung*.

The book, which is said to have been printed by one Hans Lufft of Wittenberg, is an Old Testament. Numerous marginal notes, apparently written in Luther's hand, lead to the belief that the Reformer used the book in preparation of his translation of the Bible, of which the Old Testament section was issued in 1534, although the New Testament translation had been published twelve years previously.

The book at Chemnitz also contains notes signed by one Johannes Mylichius, "Minister Crucis et Lucis," dated 1533, which testify to the genuineness of Luther's handwriting.

The book contains some kind of copyright order "by Elector Johann Friedrich of Saxony," in which some Wittenberg booksellers are named as the sole publishers of the Luther Bible.

J. A. Singmaster

The Rev. Dr. John Alden Singmaster, Professor of Systematic Theology and president of Gettysburg Theological Seminary, passed away on February 27th, five days after suffering a severe apoplectic stroke which paralyzed the right side and brought unconsciousness. Dr. Singmaster, who had been honored by election to many important offices by synods and organizations of the Lutheran Church, would have celebrated his fiftieth anniversary in the pastorate next September.

Dr. Singmaster was well-known for his authorship of a number of pamphlets and for countless articles appearing in Lutheran publications. He prepared more than 1,000 articles of Sunday School comment for the *Lutheran Observer*.

Dr. Singmaster is survived by his wife, four sons, and a daughter, the latter of whom is the well-known Elsie Singmaster, short story writer and author of note.

Called to Presidentship of Valparaiso University

Prof. W. H. T. Dau of Concordia Seminary, St. Louis, Mo., has been called to the presidency of Valparaiso University, Valparaiso, Indiana, by the Lutheran Laymen's League of the Missouri Synod which recently completed a successful campaign for funds to complete the church of that institution.

"Teach All Nations"

Two Lutheran pastors, Krelle and Roehl, of the Berlin Mission Society have been entrusted with the task of translating the Bible into the Suhali language and are now enroute to German East Africa in order to study that language and its grammatical peculiarities. Suhali is spoken in parts of East Africa and throughout the Belgian Congo and Cameroons in the French Sudan.

For Russian Christians

The first Bible concordance in Russian has just been completed after five years of hard, uninterrupted work on the part of the "Light in the East" mission in Wernigerode, Germany. The volume consists of 1,278 pages with 125,000 citations.

Fictitious Catholic Gains

Kirchenblatt (Breslau, Silesia) reports Dr. Schneider, Evangelical historian, addressing a pastoral conference in Hamburg, to have made public the following statistics on losses of the Roman Catholic Church:

Every year the number of those joining the Evangelical Lutheran Church has increased. The number of Roman Catholics who have joined the Lutheran Church in Germany during the past five years is as follows: 9,154; 11,037; 11,462; 10,176; 9,547. Those who left the Lutheran Church to join the Catholic Church during the same years were: 7,295; 8,570; 8,030; 7,185; 7,245. This comparison shows the surplus of Lutheran conversions over Catholic conversions to have been: 1,859; 2,467; 3,432; 3,092; 2,302. Where, then, are the reported gains of the Catholic Church in Germany?

In considering these figures one must remember that Rome has only one-half as many confessors in Germany as the Lutheran Church and, therefore, the ratio of Lutheran losses during five past years were 19.01 per cent as compared with Roman Catholic losses of 49.41 per cent. In spite of these figures, the *Osservatorio Romano*, the organ of the vatican, asserted in 1920 that during the preceding year 7.2 per cent of German Protestants joined the Catholic Church. This would mean a gain of 2,800,000 souls to the Catholic Church whereas the actual gain was 7,200.

Similarly, the Catholic Church suffers great losses through mixed marriages and these losses have been stated in spite of severe measures, or perhaps because of these measures. The Evangelical Lutheran Church in Germany get 60 per cent of the children from mixed marriages and the Catholic but 25 per cent (the remaining 15 per cent supposedly being lost to both groups—Ed.). A preponderance of the Roman Catholic Church in Germany is noted to-day only in Westphalia, in the Rhineland this preponderance having already been lost. Even in Bavaria by far the greater part of children of mixed marriages are becoming Evangelical Lutherans.

Rare Bible Found

One of the rarest Bibles in the world, the Ulrich Zwingli Bible, which required four years for publishing, being printed by Christopher Froschauser between 1525 and 1529, has recently been discovered in the library of the Reformed Theological Seminary in Zurich, Switzerland. The illustrations are mostly wood cuts picturing Biblical characters in the dress of knights and monks of the fifteenth century. The book was published at a "popular price" and attained wide circulation. The text was said to have been prepared by Zwingli and several other preachers of Zurich, Martin Luther's German translation from the Latin having been used.

Bibles In Russia

According to an announcement from the American Bible Society the Soviet government has at last granted permission for the printing of Bibles in Russia. The Society has offered to pay \$10,000 to \$15,000 as the cost of making all plates since governmental changes in spelling have made the old plates valueless. The new Bible which will be printed in considerable editions at the government printing offices in Moscow and Leningrad will be similar in appearance to the earlier edition and the text will be the same version. The Bibles will be circulated without purpose of profit for the good of all religious groups in Russia and under their supervision and direction.

Churchgoing Congress

This is a Congress of churchgoers. That should be reassuring, perhaps. Only 45 members of the entire body of the 69th Congress are not affiliated with some church. The Methodists are in the majority with 117 in House and Senate. Next come the Episcopalians with 79, the Presbyterians with 74, the Baptists with 53, the Congregationalists with 38, the Roman Catholic with 36, and the Lutherans with 19. There are 3 Quakers in the House and one lone Quaker in the Senate.

When it is considered that in a city the size of Chicago only 50 per cent of the adult population sees the inside of a church in the course of a year, this is a pretty good showing.

Men and women are better citizens for going to church, as well as better men and women, and a churchgoing Congress should correspondingly prove a better Congress.

Bibles for Chinese Army

The American Bible Society announces that General Chang-Tze-kiang one of General Fong's leading officers has recently purchased from the Society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers in his army. The Bibles and Testaments are to be furnished in full leather and half-leather, gilt binding, and at the request of General Chang are to contain a personally inscribed presentation statement written by the general himself. The cost of the order is about 6,000 Chinese dollars. It is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency.

The American Bible Society comments: "It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China to-day. It indicates that apparently Chinese opposition is not against the Bible."

FINANCIAL REPORT, JANUARY 30, 1926

| Collections | Receipts | Budget | Cost of |
|-------------------|-----------|------------------------|--------------------------|
| | 7 Months | Allotments 7 Months | Home Mission 7 Months |
| Pacific Northwest | \$ 613.94 | \$ 866.76 | \$ 5,532.38 |
| Nebraska | 7,447.11 | 5,005.53 | 6,102.83 |
| Michigan | 15,931.52 | 19,068.67 | 4,260.25 |
| Dakota-Montana | 8,349.73 | 6,175.64 | 10,515.21 |
| Minnesota | 27,983.61 | 36,360.47 | 9,711.38 |

| | | | |
|--------------------------|--------------|--------------|----------|
| North Wisconsin | 33,708.72 | 49,036.81 | 4,014.49 |
| West Wisconsin | 39,977.84 | 50,401.95 | 6,575.11 |
| Southeast Wisconsin | 36,462.85 | 49,773.54 | 7,853.95 |
| Total Receipts—Districts | \$170,475.30 | \$216,689.37 | |
| From direct sources | 121.22 | | |
| | \$170,596.52 | | |
| Revenues: Institutional | 31,594.62 | 43,285.08 | |
| Total Budget Cash | \$202,191.14 | | |
| Budget Provisions | | \$259,974.45 | |
| Disbursements | 246,411.37 | 246,411.37 | |
| Deficit | \$ 44,220.23 | | |
| Budget Prov. not drawn | | \$ 13,563.08 | |

Receipts Distributed and Disbursements

| | Receipts | Disbursements |
|--------------------------|--------------|---------------|
| Synodic Administration | \$ 55,031.59 | \$ 20,294.56 |
| Educational Institutions | 67,035.88 | 119,889.69 |
| Home for the Aged | 3,948.91 | 4,341.64 |
| Indian Mission | 18,400.97 | 24,256.05 |
| Home Mission | 40,492.41 | 56,919.38 |
| Negro Mission | 9,101.83 | 9,101.83 |
| Polish Mission | 554.72 | 3,540.59 |
| General Support | 7,624.83 | 8,067.63 |
| | \$202,191.14 | \$246,411.37 |
| | | 202,191.14 |
| Deficit | | \$ 44,220.23 |

Statement of Debts

| | |
|--------------------------------------|--------------|
| Balance of "Old" Debts, July 1, 1923 | \$172,604.95 |
| Received from Seminary Bldg. Com. | 12,265.06 |
| Remaining 1921-1923 Debt | \$160,339.89 |
| 1923-1925 Debts | 77,293.06 |
| Total "Old" Debts | \$237,632.95 |
| Paid off on 1923-1925 Debt | 1,084.92 |
| Debt on January 30, 1926 | \$236,548.03 |

There Are No "New" Debts

Cash Account

| | |
|---|--------------|
| Cash Balance on July 1, 1925 | \$ 12,526.04 |
| Less 1923-1925 Funds Remitted to Rev. Brenner | 2,318.20 |
| | \$ 10,207.84 |
| Funds to be remitted to Mr. Gamm | 2,470.09 |
| Funds to be remitted to Negro Mission | 748.15 |
| Collection for Recitation Hall, New Ulm | 46,249.53 |
| Students Fund | 595.49 |
| Non-Budgetary Collections | 3,019.10 |
| Sale of Property | 100.00 |
| Church Extension Funds | 7,378.08 |
| Total Non-Budgetary Cash | \$ 83,033.34 |
| Deficit as per statement | \$ 44,220.23 |
| Debts paid off | 19,850.00 |
| Cash advances | 325.19 |
| | \$ 64,395.42 |
| Balance cash in banks | \$ 18,637.92 |

THEO. H. BUUCK, Treasurer.