

# 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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## THOUGHTS OF ETERNITY

(Wisconsin Synod German Hymnal 695:

Amen, Gott Vatr und Sohne)

Amen, our hearts adore Thee,  
Who art enthroned in Glory,  
Blest Father, Son, and Spirit;  
Let us Thy Heav'n inherit.

Amen, the day is nearing,  
We shall see Christ appearing,  
The Son of God, our Savior,  
Shall take us Home forever.

Amen, what joy and favor  
Shall be our portion  
The faithful from all nations  
Shall join in jubilation.

Amen, though death should take us,  
Or Jesus will awake us:  
Once dead, He lives forever,  
Our risen Lord and Savior.

Amen, — God, we adore Thee,  
Thy Spirit bids us glory  
In Christ, the Light Supernal,  
Who grants us life eternal.

Translated from the German.  
L. Jelmbold 1521-1598.

Anna Hoppe.

## THE SIXTY-EIGHTH PSALM

(Continued)

Verse 18

### The Significance of Christ's Ascension

What does it really mean that Christ ascended to heaven? Does it only mean that He entered heaven as the King of glory, welcomed and worshipped by the angelic hosts? True, we rejoice with all the angels and the heavenly dwellers in the fact that now our Lord Jesus is being glorified and is filled with ineffable satisfaction which is the reward of His passion and death.

"See, the Conqu'ror mounts in triumph;  
See the King in royal state,  
Riding on the clouds, His chariot,  
To His heav'nly palace gate!  
Hark! the choirs of angel voices  
Joyful alleluias sing,  
And the portals high are lifted  
To receive their heav'nly King."

But the Lord's ascension means more. Our Psalmist says, "Thou hast ascended on high, thou

hast led captivity captive." Thus His ascension is spoken of as a conquest. He led captivity captive. Do we fully realize the import of this? The greatest conqueror in all the universe is Christ in His ascension. Once before He had proven Himself a conqueror, even before the creation of the world. It was when as Michael He fought against the dragon. "And the great dragon was cast out, the old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9. But greater than this was His victorious triumph in His ascension. Allusion is here made to an ancient military custom. Successful conquerors, on their return from their conquests, were honored with a triumph. They had a long train of captives following them as they entered the capital city of their empire. So on the return of Christ in triumph to heaven. He led all the evil powers which had risen in a mighty revolt against God and sought to destroy His creation, His kingdom on earth, — sin, death, hell, Satan, — these He had led captive. It is true, the real battle was contested on Calvary. He conquered the might of Satan and all the powers of hell, and gained the victory by surrendering His own life for the redemption of those who through sin had become captives. Through death He deposed him that had the power of death, and delivered them who through fear of death were all their life time subject to bondage. True, He seemed for a time to be under the power of His enemies; but then, when He rose again from the dead, the victory was seen to be complete and glorious. Then was all power given to Him in heaven and earth. And His work on earth being thus finished, He returned to the home He had left, leading captivity captive. Spoiling principalities and powers, He triumphed over them openly, making a show of them.

"Who is this that comes in glory  
With the trump of jubilee?  
Lord of battles, God of armies,  
He hath gained the victory.  
He who on the cross did suffer,  
He who from the grave arose,  
He has vanquished sin and Satan;  
He by death has spoiled His foes."

This speaks the complete victory which Jesus Christ obtained over our spiritual enemies; it was such,

Rev C Buenger Jan 28  
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that through Him we also are conquerors and triumphers, as Paul says, "in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Yes, we, too, are now conquerors over those mighty enemies, sin, Satan, the world, hell, death and all. And having been rescued from the bondage of these mighty foes by the Redeemer, we are now brought under another captivity — the yielding of voluntary service to Him. Those once captives to sin, are now led by Him captives in a higher sense, captives of faith in Him and love to Him, yielding their lives and their all to Him in true obedience and service.

"May we, His servants, thither  
In heart and mind ascend;  
And let us sing together:  
We seek Thee, Christ our Friend,  
Thee, God's anointed Son,  
Our life, and way to heaven,  
To whom all power is given,  
Our Joy, and Hope, and Crown."

If Christ has obtained so absolute and glorious a victory over all our cruel enemies, shall we yield our members to their baneful service? Shall we be backward in yielding service to Him, who is in nature so closely related to us, and in affection so well disposed toward us; who therefore especially is pleased to sit at the helm, that He may protect us from all the enemies of our spiritual welfare? No, let us answerably behave ourselves toward Him, rendering Him the honor and worship, the fear and reverence, the service and obedience suitable and due to His glorious state. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). To the head of our body we should be joined, continually deriving direction and activity from Him. Where our Lord is, there should our minds be, constantly attentive to His Word, and ready to serve Him, ever conversant with Him, contemplating Him with an eye of faith, fastening our love upon Him, directing our prayers and thanksgivings to Him; meditating upon His good precepts, His gracious promises, His holy life, and His merciful deeds for us. J. J.

(To be continued)

### COMMENTS

**The Faultfinder** Under the head, "The Preacher Pleaseth Not," the Baptist says the following:

If the preacher's hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't,

she isn't interested in her husband's work. If a preacher speaks from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better.

Of course, this picture is heavily shaded but there is a grain of truth in what is said. There are people who can not be satisfied because they will not be. The quality of charity is unknown to them, so they are, too, unaware of their own failings and shortcomings. But if the minister and the other parsonage-dwellers are often the subject of criticism, they should remember that they are occupying rather exposed positions. If the winds are a little more boisterous here, so is the sunlight warmer and the air more invigorating. The plant-life here is generally marked by a sturdier growth. There are, however, positions of still greater exposure: how would you like to be an editor?

But what we set out to say was not in judgment of the faultfinder (he is generally his own punishment); we wanted to say something of the other side. After all, the naggers are the exceptions and as such they are performing a task; they are setting off the others who neither condemn nor approve in words, leaving it to their quiet constancy to tell whatever tale is to be told. On closer inspection you will generally find that these are doers of the best order, they are open of hand because generous of heart. This is the class of people the Psalmist had in mind when he spoke of "them that are quiet in the land." G.

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**What's In A Name?** What's in a name? This question has for some time agitated one of the larger Lutheran bodies, the proposal having been made to change the name "Inner Mission" to "Lutheran Welfare Work."

We have read a number of interesting and instructive comments on this proposal in various Lutheran papers. Of these we offer our readers one found in *The Lutheran*. It is written by a Christian woman and, though brief, covers the case admirably:

It is possible to do what is generally known as "welfare work," without dealing with spiritual matters, but inner mission work goes to the center of any real troubles an individual can experience.

The only weapons that are really effective in battling with the woes of this world are the spiritual weapons.

We do not send missionaries abroad and call them foreign welfare workers. The name "mission" has come to be much more expressive of effectiveness than "welfare."

We understand it to mean work that is being done as a part of God's great plan, not just the expression of good intentions on the part of well meaning and kindly people.

A few years ago I tried to work with the Associated Charities, after about the second or third visit the head of the organization wrote me, "Do not talk religion," but attend only



to the part of work to which you are assigned. Now I cannot do that kind of work. I have to deal with the spiritual first; after a man is converted he will clean up himself and straighten his outward arrangements to correspond with the inward.

We are heartily in accord with the writer. Whatever Christians do in the service of humanity they do for their Lord Jesus and for His cause.

They see man as Christ sees him, and love him with the love of Christ. But the love of Christ never stops at the physical troubles of men. The Savior sees in every individual a poor sinner for whom He shed His holy blood and whom He wants to save from everlasting perdition to eternal life.

When Christians provide for poor orphans, for the aged, for the weakminded and the epileptics; when they feed the hungry and clothe the naked; when they visit those who are in any perplexity or distress: they are intent on bringing to the objects of their helping love more than physical relief; they want to lead the souls of the suffering ones to Christ, that they may find in Him that which means more to them than food, clothing, healing, or any other earthly benefits.

No one can be said to be happy unless he has found the peace of God. Our perplexities have not ceased and our problems have not been solved until Christ has become our wisdom and our guide.

We cannot even be said to have our daily bread, if we have not learned to go for it to the Father in Heaven in the prayer of childlike confidence.

The fallen cannot arise, nor can the transgressor turn to the ways of God before Christ has become their righteousness and their strength.

He says, "Without me ye can do nothing," and these words apply to our entire life without any limitation whatever.

Therefore the writer speaks the truth when she says: "The only weapons that are really effective in battling the woes of this world are the spiritual weapons."  
J. B.

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**Tenant Problems** The problem of the rural church has agitated the minds of many ecclesiastical physicians. The national director of rural work of the Episcopal Church also has his views of the matter. He estimates that there are five millions of "boys and girls in the country to-day who are receiving no religious training. There are whole counties virtually unchurched." That may be true. But the fault lies not entirely with the denominations whose business it should be to find these unchurched communities; it lies to a larger extent with these very people who elect to live just that way. If there are churchless rural communities it is plain that they must be sought in the West of our country and are therefore of comparatively recent origin, for the older communities are surely not meant.

These newer settlements are constituted of families that are either of foreign colonists or of the adventurous spirits that go forth out of the older rural districts. Both, if they are at all interested in their spiritual welfare, should have little trouble in securing for themselves such pastoral attention as their condition requires. If one recalls the middle West of seventy-five years ago and remembers how those early settlers found ways and means of establishing churches under the most adverse conditions then the rural problem of to-day, as it concerns churchless communities, dwindles down to a realization that churches are not wanted. And that again is nothing but the problem of the city translated into terms of country life.

We have also in mind those communities that are frequently found by our missionaries and mission boards. They welcome the missionary as a social asset, look upon him as a community institution something like the post office — and stay away from his church in large numbers. In other words, they do exactly as do their city brethren. That is neither the fault of the mission boards nor of the missionaries.

The same Episcopal director of rural work seems to be laboring under another peculiar misconception which certainly does not apply to the conditions that we find in our work. He seems to blame the missionaries, charging them with desertion from their posts. He says: "The great difficulty with the rural situation at present is that many of our clergy are merely 'tenant parsons.' There is just as much danger in this aspect of modern religion as there is in the problem of tenant farmers from an economic standpoint. Young men go into the country sections and do good work for two or three years as a sort of apprenticeship to moving into the city. They continually have their eyes set upon an easy city church." — The director of rural work in making this statement is not fair to the young men that "do good work" in rural parishes. If they do follow calls into the city it is usually because they seek more work, work reaching greater numbers. The information that there are "easy" city churches is news indeed. There may be difficulties to be overcome for the rural pastor but they do not disappear when he moves to the city, if anything they are increased and intensified. There may be physical hardships for the man that has a widespread country parish, or a number of them, but physical hardships can always be mastered and there is corresponding satisfaction in getting the best of them, but the difficulties that confront the city pastor in his efforts to weld an elusive, often indifferent membership into a compact community cannot be overcome so easily, if at all. There is room for much work in city and country and it will not do to make out a peculiar case for one or the other; the work is too much the same.



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If there are "tenant parsons" in some rural communities, we feel confident that the conditions that prevail in our circles are not conducive to their existence in our midst for we are quite sure that the "tenant parson" forms no class among us. If he exists at all he exists in the case of a few individuals and keeps his identity hidden. Our young men who fill the ranks of our missionary army are above the charge of sordid self-seeking; they have proven and they still prove that they work wherever their call takes them.

H. K. M.

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**Clear Speaking on** The New York World recently  
**Clear Speaking** wrote an editorial in which it lauded President Butler, of Columbia University, for his "thinking out loud" and for his "clear speaking." Its first concern is for clarity in political discussion but it goes on to generalize and to demand more clarity in all public affairs on the part of leaders and spokesmen. We are not at all concerned with the political estimate of Mr. Butler's importance to American affairs. When the "World" generalizes, however, we can find much that is true for our own consumption in quite other fields. We quote a paragraph that makes good reading:

"Of all the public virtues which are most needed in America to-day the habit of plain, unfrightened, unvarnished truthfulness is the most important. The old distinctions between Republican and Democrat, progressive and conservative, are so blurred that they mean almost nothing. A sensible man will disdain any of these labels. In the realm of reason the most real distinction to-day is between those who still believe that thinking matters and those who believe that thinking is a device for rigging up formulas to soothe and bamboozle their fellow men. The real battle which counts is between the clear speakers and the mumblers, between the straightminded and the roundabout."

Our interest in whatever truth there lies in these remarks is in the field of preaching and upholding

God's Truth. That is our business here on earth. If we do it manfully the whole world will hear it for regeneration or for judgment and the alternative is not of our choosing or deciding; the Lord Himself will decide. It is but our business to speak clearly. More immediately this clear speaking will be manifest in our own communion. How can we ever hope to give our a clear note if we are not speaking clearly to each other. And speaking clearly to each other is impossible if we are not clear in our own hearts and minds. That is what Paul meant in writing to the Corinthians: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul emphasizes his singleness of mind and purpose in his preaching of the Gospel — and that is the clarity we need to-day.

Looking about in other Christian churches we can readily perceive that the ills which beset them are there because they themselves have lost their certainty. There is little clear speaking. Doctrine is feared as an entangling commitment; there is much speaking and writing but nothing comes of it; read what you may read, hear what you may hear of their speeches and you will perhaps be impressed by the fury of sound but as you ponder what you read and heard you will see it was not clear speaking, it was mumbling. The untrained, whose Christian faith may be sound nevertheless, are peculiarly exposed to the deceptions practiced by the mumblers. They are the victims of those whom the "World" editorial describes as such "who believe that thinking is a device for rigging up formulas to soothe and bamboozle their fellow men." Politicians of the Senator Sorghum type are finding this old method increasingly difficult to manage, "to get across," as they would say; but in churches full-mouthed mumbling is now in full swing. The results run somewhat parallel in the two fields. Just as party lines are being wiped out and even distinctions between progressives and reactionaries, between liberals and conservatives become meaningless, so denominational distinctions are being obliterated because none of them have clarity, all of them are mumbling; what sometimes sounds like clarity is but a determined effort to say nothing.

But we need not go far afield; we can feel the tendency encroaching into spheres much nearer home. It is mumbling and not clear speaking when we hear and foster in our own midst discussions that are chiefly declarations of what we do **not** believe; when we toy with doubts and profess a gloomy attitude for the future, indeed we can see in the present nothing but decay and failure. When the joy of the Christian in his redemption is obscured by dark forebodings and depressing prophecies, we are mumbling. We are hiding the precious gift of God's grace under the bushel of



our own insecurity. Far from the giddy optimism of the thoughtless opportunist, we can see the ever-present evidence of sin within us and without us, but if we preach the Gospel and find those who hear it and embrace it, we are poor stewards indeed if we mumble about vague judgments that are visited on man. There is nothing vague about the judgment of God; and there is nothing vague about God's love for sinners in Jesus Christ. And the source for certainty in this all important truth is the Word of God and what we get out of the Word is what we teach and preach, that which we call doctrine. Uncertain teachers, mumblers, have no doctrine; they substitute for it the vague mumblings of their own thinking with which they may "soothe" (or alarm) and "bamboozle" (or confuse) their fellow men. Our Lord does not give us His Gospel for the purpose of offering us a springboard from which we may soar into space on the wings of our own scintillating wit; He gives us His Gospel that we, first of all, should trust and love Him for our salvation and that we should make others rejoice in His grace. That is the glory of the Christian ministry shared alike by all the members of the Church. Paul said, "it were better for me to die, than that any man should make my glorying void." Mumbling is the first manifestation of doubt, and doubt destroys the certainty of God's love for us. Clear speaking is defeated both by an inclination to see good where there is no good and to see evil where God has overcome evil.

Clear speaking has always been needed in the world and the Gospel is the clear speech that pierces all the shams; such clear speaking is needed to-day. It is clear when faith in God's Word is clear and certain. With all its faults and hesitations our Lutheran Church is to-day a haven for the ark of truth because we have the Word, and by the Word, faith. When we speak from our joy in this faith then will our speech be clear — and it will be all the clearer because the world is filled with mumblers. H. K. M.

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**A Diagnosis and a Prescription** When Dr. Alexander Meikeljohn, former president of Amherst College, was called to teach at the University of Wisconsin the Middle West acquired another oracle. Dr. Meikeljohn is always good for a column or so when the reporters get on his trail and there seems to be some public demand for an account of his utterances or the reporters would not be able to get their stuff into the papers. Not infrequently the Doctor's pronouncements are concerned with religion; at state universities such a practice is not the rule. It requires too much adroitness to speak about the subject without saying anything. From the somewhat abridged accounts in the appended declarations our readers may judge for themselves whether

Dr. Meikeljohn has anything to say on this topic. In addressing a group of students he first offered a diagnosis of the chief ailment of modern education at public institutions in these words: 'Education that teaches no religion is like a play without a hero. . . . Education is the most important thing but when I see curricula of natural and social sciences omitting all mention of religion the course of study seems incomplete, lacking in foundations and solid structure. . . . If it is necessary to omit religion in education we are facing a very serious problem and the future is doubtful. My most violent impression of the state university is the absence of religious teaching. It is a very serious thing from the viewpoint of education.'

The reader must remember that to the speaker education was the "main thing," yet he finds that the absence of religion is fatal to education. Even the casual reader may be led to inquire whether the "main thing" might not be religion itself. Taking all things into account the diagnosis is not bad, though much, indeed everything depends on the speaker's conception of religion. There we will find the fatal flaw, because where we are sure that religion can only mean acceptance of God as He revealed Himself in His Word, religion means many things to men like Dr. Meikeljohn, many things about which they are none too definite, but they are sure it does **not** mean the revealed Word.

This becomes quite clear when the speaker follows up his diagnosis with his prescription through which the ills that distress him are to be cured.

"There is a vast responsibility resting on the shoulder of the university groups of this generation to religion and to the church," he declared. "I wish that the younger generation could take religion into its hands and start a new church, if it could destroy all the old ones.

"Literally I do not mean a church. I want the world linked as a group, all those to whom it would make a difference whether or not religion is true. The clarity of religion wouldn't matter.

"We want the earth to be more than a stage for our games. We want it to have some meaning, to use us as if we were worth using, and not free supreme moral agents."

This much of Dr. Meikeljohn's address is available to us and it is quite enough to give us a fair idea of many of his views. To make the speaker's views slightly more intelligible it is not unfair to bring out his somewhat paradoxical demands: He wants men to acknowledge some kind of God; they should bow to some sort of authority under whose greater plan they are living on earth toward some end. That much should be accepted as the truth of religion. But beyond this he is quite modest; there need not be clarity in this religion, that is, it may remain vague and undefined. In fact the more uncertain it is allowed to



remain in particulars the better it is adapted as a background for the "main thing," education. Those, then, are the two things that this modern educator requires in the name of religion: an acceptance of God, but a perpetual uncertainty about Him.

In line with this is his suggestion of the responsibility which the younger generation owes to the men of to-day. They should aim to sweep away "all the churches" so that they may build in their stead this new "church" in which the whole world would form but one group.

Let no man underestimate the force of these suggestions. The younger generation does not need to be told very often that it must establish something new and better; it is quite ready to supplant anything, no matter how sacred, with the products of its own "mature" and superior reasoning. If universities are quite barren of religious influences (as the speaker found) they are most prolific of these destructive and supplanting notions about religion.

A confident Christian is likely to feel peculiarly helpless when he encounters these formless demands. But he need not feel ashamed. To-day as always there is the one course to pursue: amid the confusion and contradictions of the rationalists and their untold oracles, sound the clear clarion of God's Truth in the Gospel of Jesus Christ.

H. K. M.

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**On Anonymous Communications** Quite recently pastors and teachers of the Joint Synod were annoyed by an anonymous communication that suggested a certain course of action in regard to a matter that had found its solution in an orderly fashion. One is not inclined to believe anything that is said in an anonymous letter but it seems that it was actually sent to all pastors and teachers of the Synod, as was stated in the letter. There is, of course, no way of determining whether the writer of the letter is himself a member of the Synod or not; whether he is acting in what he would call good faith or whether he is merely actuated by motives of spite. It is one of the many evils of anonymous letter-writing that it sows discord and distrust by keeping its source hidden, all the more so because, as in this case, it usually professes to be serving some righteous purpose, in this instance peace and justice. It is someone's opinion that discord and injustice are caused by certain proceedings; if that someone hides in ambush to make his charge he is debauching the truth, either by his unwarranted stealthy attack, or by his craven evasiveness in avoiding the proper manner in which he should witness. The Eighth Commandment and our Lord's guide on brotherly conduct in Matthew 18 are not abrogated; the one is God's law that Christians in their freedom eagerly seek as their guide and rule — if they ignore it, the law rises in its might to convict

of sin; the other has no meaning to anyone who is not a Christian living in the spirit of God's love, to ignore this is equivalent to reverting to the harshness of law and to invite its judgment. Neither leaves room for an anonymous letter writer.

Some recipients of this anonymous letter were troubled in their conscience. That is why it was deemed proper to write of anonymous letters in general and of this letter in particular. A moment's reflection will establish the soundness of the old rule in regard to such missives: pitch them into the waste basket, without qualm — that is the most generous thing to do for all concerned; do not let anyone, least of all an unknown correspondent muddy the waters for you. It is a disservice for the best cause to have for it the support of anonymous screeds — and here a warning is in place: do not let your condemnation of the anonymous agitator affect your attitude toward the cause which he professes to espouse. In short, no one need, indeed no one should believe and accept anything that comes to him under the cloak of anonymity. We in the Church are a communion of brothers.

H. K. M.

#### SEMINARY AND DEBTS

As far as the "Gemeindeblatt" and the "Northwestern Lutheran" are concerned, we have kept silent on the subject of our collection for some time.

For this there are several reasons.

First, we had just about spent our ammunition, having told the brethren about all that can be said on the subject.

The need of a new seminary building had been set forth again and again, though this was hardly necessary in view of the fact that the Synod in 1921 unanimously decided to provide a new home for this most important institution.

The matter of our "old debt" that has for years been affecting the morale of our people and interfering with the progress of the work of our Lord among us had been urged on the attention of our readers.

Attention had been called to the obtaining unequal and inequitable distribution of our common burden, some congregations and individuals making heroic efforts to cover their share of the obligations of our synod and others apparently not yet realizing that they had somewhat definite responsibilities.

We had tried to show that brotherly love does not tolerate that I compel the brother who does not wait to see the cause suffer to assume in addition to his own also the greater part of my share of the contributions required to carry on our work.

We had shown that a debt-free Synod is not an idle dream but, rather, one that could be realized in a few months, if only every congregation in the Synod would respond and about one hundred and thirteen did re-



spond, remitting their full quota and, in instances, almost twice their quota.

So we had again and again appealed to our Christian's love for their Lord and for the brethren.

Nor had we confined ourselves to the use of our church papers as a medium of communication with the brethren.

After taking up the burden Mr. Fred Gamm had borne for years, we wrote a letter to every congregation in the Synod. That was at the close of the year 1925.

About one year later, we sent another to every congregation that had not yet covered its apportionment.

By representation or personally, we presented our cause in the Districts at their meetings last year.

There was also considerable correspondence with individual congregations.

Visitors of conferences and the conferences themselves lent us their support in appealing to all the members of our Synod to cooperate cheerfully and liberally in this Synod-wide effort to raise the building fund and to clear our Synod of all debts.

This all having been done, we felt that all we should do for the present was to wait for the results.

A second consideration was that of the busy Lenten season which does not permit pastors to devote much time to anything save their regular duties.

And, finally, there were the drifted roads of the winter and the bottomless roads of this spring that made it well-nigh impossible for pastors or committees to call upon their members in behalf of our collection.

So we waited, not, however, without interruption. Remittances continued to come in. March was our slowest month. April showed some improvement, and we are full of hope for the months now coming.

Our total receipts now are \$439,826.13. With the income during April, the building fund will amount to \$312,501.67. The "old debt" now has been reduced to \$124,423.77, against which sum our equity in the old property and a possible surplus in the building fund will apply. On the moneys already collected but not yet remitted we cannot make a definite report at the present time.

There are indications that quite a number of congregations have now begun or resumed their work of collecting.

We cannot refrain from quoting a letter received some time ago:

Enclosed you will find ..... I believe that this sum will cover our debt towards the new seminary. If this will not cover our quota, will you please drop me a line? We are indeed sorry that we could not meet our obligations before this time.

The reader will note the expressions, "our debt" and "our quota." It is clear that these terms are not used to complain of something that has been thrust

upon an unwilling congregation and is being exacted from it by a tyrannical outsider. No, they show that this church identifies itself with its Synod to such an extent that it feels the debts and obligations of the Synod as its very own, and it does not want to rest before it has done its share toward discharging them.

Well, we did not have to make any further "demands" on these brethren but were able to write them a letter acknowledging the fact that they have met their quota.

There has been a most decided change in the attitude of many a congregation toward the Synod, and in some instances this change has been brought about in a comparatively short time. One young brother puts it thus: "Thank God, they do not look at you as a publican any longer, or as an income tax collector."

Another one of our young ministers confesses: "The Lord has put my cares and my doubts to shame."

He had inquired of us what the quota of his congregation would be. When he received our reply, he was "at first stricken with fear and doubt" that they would be able to collect that amount. But he went at his work with prayer. The full quota was subscribed even before all the members had been visited.

We quoted from these letters because we derived great comfort and encouragement from them, and we feel that they might affect our readers similarly.

To sum up: About everything has been said that can be said to bring about a cooperation in our Synod that would finish the work begun so long ago. It only remains that every one of us get into action.

The pastor's busiest season is over. The roads are steadily improving. Our congregations have during Lent and on Easter Day again drunk deep at the fountain of life and should now turn to the work of the Risen Lord with new vigor and zeal. Hardly three full months remain before Synod convenes. We should be in a position to close our books by the end of July and to report the full participation of all of our churches. Many are so close to the mark that the required balance could easily be raised on one Sunday. Let us remember the prayer of the apostle:

The God of peace, that brought forth again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

John Brenner.

## MASTER AND SERVANT

Matthew 23:8

By R. A. Fenske

The cycle of our material life is so constituted that all men are more or less interdependent; we are masters or servants and in most cases we are both.

That the average relation between master and



servant is everything but pleasant is not to be denied; employers and employees respectively band themselves together against one another for the main purpose of getting much and giving little; and the press records its daily quota of friction, enmity, and strife to bear witness to the fact that in the general associations between master and servant the lion and the lamb are not lying down together.

Notwithstanding, the relation between master and servant in its ideal is a most beautiful one and it finds its highest exponent in the relationship which obtains between our Lord Jesus Christ and the Christian. It is, indeed, that relation in which there is peace, rest, and contentment, making every yoke easy and every burden light.

"One is your Master, even Christ; and all ye are brethren." The mastership of Christ is not dependent on wage scale nor on committees of arbitration. The mastership of Christ is based on ownership. To the Corinthians St. Paul says, "Ye are bought with a price" (1:7-23) and in Acts 20:28 he states, "The church of God He hath purchased with His own blood."

From what did our Lord purchase us and to whom did we belong? Let every soul on earth turn to Rom. 7:14 and read the words, "I am carnal, sold under sin." This St. Paul says of the natural state into the which he was born, but who is there that can say, "I am not like unto Paul!" "He that committeth sin is of the devil," the Scriptures further tell us (1 John 3:8). It is evident that according to God's Word man sold himself to the devil and under sin. Into this state every man is born to-day and is doomed to give eternal service to his master which is the devil.

As Christians, however, we may now look back upon this state as a freed slave might look back upon his erstwhile taskmaster and state of slavery. We have come forth out of Egypt and our taskmasters have been drowned in the Red Sea. A great leader has been sent of God who has struggled with Pharaoh to free his people. What a struggle! "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Christ Jesus came into the realm of Satan as the servant of God to redeem his people; a heel was placed on the serpent's head, a heel was bruised, yet a victory was won. Men are free in Christ.

Only one could do this, the well-beloved of the Father who alone was without sin, the Christ of God. Therefore, ONE is your Master.

Under this new Master there is no slavery, none to sin, death, and the devil, none to any of their agencies here on earth. The Christian is also free in his thoughts, words, and deeds. There is no law over him; in these matters he is independent of everyone. The Christian can, in fact is constrained, to think, speak, and act freely, as the Gospel of Christ in his

heart leads him to do. His thoughts, opinions, judgments are based neither on hearsay, nor gossip, nor slander, nor are they changed by vain words of flattery, special inducements to the flesh, personal prerogatives, nor are they affected by friendships or enmities. They are strictly and purely objective, weighing right and wrong in the balance of God's Word, when follows his speaking and acting in perfect freedom in accordance with the result he has arrived at. In other words, the Christian does his thinking, speaking, and acting to the glory of God.

When St. Paul admonishes his Corinthian congregation, saying "Ye are bought with a price; be ye not the servants of men" he has in mind the tendency of a Christian to revert back to the original condition of slavery. The Israelites longed for the fleshpots of Egypt.

How easily Christians give up the freedom they have in Christ and serve other masters than Christ. When a Christian's thinking is not right but as others desire him to think; when his speaking is not of the truth, but as others would have him speak; when his deeds are checkered with evil but as others rejoice in his doing — then the Christian voluntarily serves other masters than Christ; he loses his freedom, becomes more and more entangled in the meshes of slavery, and his soul is on the way to being lost.

Yet it is often because he refuses to serve others who have set themselves up as petty masters or cunningly strive for mastery that the Christian finds himself under fire of persecution. Serving Christ under all conditions is not altogether easy; often enough it means to walk the way of sorrows with Him and to TAKE up His cross and follow Him.

In John 15:20 the Lord says, "The servant is not greater than his Lord. If they have persecuted me they will also persecute you." Conscientious service to Christ very often means persecution. Persecution reaches its height when it is carried on by those who are at least nominally one's brethren. Thus the Lord was persecuted by His own people, and throughout the history of the church some of the most vicious persecutions were led by those who were nominally of the church. Whenever such persecution occurs to-day the Christian who is under fire needs a great faith to continue free in his thought, word, and deed. Easily he, too, is then drawn into the meshes of slavery, like unto those who have become his persecutors. Easily he, too, is led into grave sins, compromising his conscience so that he no longer feels free before God or man. May our ONE Master strengthen us to the end that we may always abide by Him alone, even when under the fire of great trials.

"One is your Master, even Christ; and all ye are brethren." "Brethren" — that is not a blood relationship unless it be one through the blood of Christ. Being all adopted children in his blood, we are all



brethren. However, the word "brethren" here also signifies a relationship of service. In our common service to Christ we become **brethren in Christ**. In this relationship of brethren in Christ the ideal relation between master and servant becomes manifest. Life presents the unavoidable relationship of master and servant at every turn also among Christians, yet among Christians there is only one Master and all we are brethren, whether in our individual calling we be masters or servants. When masters in their calling arrogantly set themselves over the mastership of Christ and when servants no longer in their servitude include service to Christ, they are intrinsically no longer brethren, inasmuch as both have lost the ONE Master. Let both masters and servants be admonished by this word of Christ, which we have expounded, in order that they may be led by the Gospel as brethren before ONE master.—From The Evangelist, issued by the Pacific Northwest Conference.

#### WHAT DOES THE UNBELIEVER PROVE?

We know what he wants to prove, or rather, we know what he wants to disprove, because the unbeliever, as his very name indicates, is not so much concerned about proving any particular thing as about disproving something. Indeed, the unbeliever wants to disprove many things — he wants to disprove the reality of heaven and hell, he wants to disprove the certainty of a Judgment to come, life after death, and the necessity of preparing for that life. And since all this is taught in the Bible, the unbeliever directs his attacks against the Bible. If he can discredit the Bible, then judgment, heaven, hell, and the true God will fall of their own accord.

We are led to speak of this because members of the Freethinkers' Association have again published attacks upon the Scripture. At other times they accuse the Scriptures of contradicting itself; this time, however, they have hit upon a different, but also a very old and stale argument. These unbelievers certainly lack originality and freshness, for in two thousand years they have not found one new argument against the Bible. In this particular case they have dug up again that old musty accusation concerning the sinful lives of several of the saints of the Bible. "Is it possible that a good book could speak approvingly of such men as David and Solomon?" With evident relish they dwell upon David's disgraceful fall from grace, his life in sin, his treachery, his deceit, his bloody crime and fearful depravity, and then they cry out, "And such a man the Bible presents as a man according to God's own heart!" But what do they actually accomplish by such tactics? They accomplish just exactly the opposite of what they intend to bring about. What do you call a man who always manages to effect just the opposite of what he set out to do?

That is what these unbelievers prove themselves to be. For by quoting the Bible story of David as true, they themselves admit that 1) the Bible tells the truth, for they base their attacks upon statements found in the Bible. If the Bible is false, why do they go to the Bible for a foundation for their assaults? By telling the story of David's sin, they show that, whenever the Bible seems to favor their opinion, they insist upon the Bible's truthfulness, and it is only when the Bible does not favor their peculiar views that they reject its statements. By such argumentation they support the reliability of the Bible and disprove their own claims. 2) By pointing to the sin of David and allowing that to cause them to blaspheme, they themselves fulfil the prophecy of the Scripture; for the Bible foretells that David's sin would cause the enemies of the Lord to blaspheme. Nathan said to David: "Thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. The very blasphemies which atheists, unbelievers, and the enemies of the Bible utter on the basis of David's sin are a fulfilment of God's Word and strengthen our faith in the reliability of that Word. 3) By their description of David's sin and their added comment, that this is the kind of man and that there are the kind of morals which the Bible recommends to its readers, the unbelievers are convicted of telling evident falsehoods. Here it becomes manifest that these unbelievers are not simply voicing their religious difference, but are actually telling falsehoods and dealing in deceit, which any one who reads the Bible may recognize. Here they are not simply arguing, here they are plainly lying. For though the Bible does tell us that David sinned, yet it also condemns this sin in no uncertain language and warns its readers against such sin. The prophet of God came to David and denounced his sin, although David was a powerful king. The very fact that a weak and otherwise insignificant man, such as Nathan was, had the courage to come to this powerful prince, who could have sent him to the scaffold, and to tell him the truth concerning this vile sin, ought to fill us with an admiration for God's prophet. It is a downright falsehood to say that the Bible commends to us as a model David while living in sin. The Bible commands all men, whether their sins be similar to David's or otherwise, to repent of their sins, bewail them, to confess them to God and to have them washed away and to forsake sin. Is. 1:16.

Does not that cause condemn itself which requires such evident falsehoods? Of such the Bible says that they speak lies in hypocrisy, having their conscience seared with a hot iron. 1 Tim. 4:2. How black is that heart which utters such blasphemies against that precious Book, in which poor sinners find their God and their heaven and from which the greatest blessings have flowed for the perishing children of men!



There is not a grain of truth, of godliness, or uprightness, left in such an unbeliever. And therefore also the unbeliever, unless he repents of this sin and accepts the very Savior whom he has blasphemed and whom he has crucified, will receive the most terrible punishment that God can mete out to the sinner, that is, eternal damnation. There is only one hope for the unbeliever, that is to recognize the deceit, the folly, and the shameful sin of his unbelief in attacking the Word of God and to take refuge in this very Word by which David received forgiveness and to join David in his glad song of faith. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1-2.

— S. in The Lutheran Witness.

### AN EVANGELICAL INDIAN CHURCH

By Mrs. McKinney, La Paz, Bolivia

The steady growth of the Indian church here in La Paz under Pastor Peñaranda has impressed every one. One by one, or more often family by family, people have presented themselves for baptism until there are now over seventy adult members. About twenty of the men are always ready to speak or lead in prayer in the meeting when called upon. The attendance has reached as high as 170, which means not even standing-room left, and there are not seats for over half that many. At the beginning of this year we were able, due to an increased allowance, to start two new things: a day school for the children of our Indian members, which now has about 30 children attending, and a night school for the special training of about a dozen men who are willing to go as teachers of the country places. Don't think that means a normal school, for even the best of these could hardly do fourth-grade work, but in an illiterate country like this even such humble workers are in demand, for the Indians of many country places are asking for teachers and are willing to do their part to support some one who can teach their children to read and write, and most of them desire to have an evangelical teacher and to become "evangelistas" themselves. Next year we hope to be financially able to send one or two men out into the country to do this kind of work, starting little schools and preaching once a week; also, with the help of the congregation, to erect a nice little church building in this city.

We never go more than a few weeks without hearing of fresh persecution of evangelical Indians, and lately it has been more severe than usual.

In our congregation we have several who have been driven away from their villages and their houses destroyed, or beaten, attempts made to drown them, etc., because they were evangelicals. These crimes are always committed by other Indians, but never without the

instigation of the Romanist priest of the parish, and there is never any satisfactory interference by the police or courts—usually none at all. The Seventh Day Adventists, who have an extensive Indian work, in comparison with which ours is only a tiny beginning recently had several of their school buildings torn down, and at one place their Indian teacher and his wife were both beaten by a mob made crazy with alcohol until left for dead, and their only child, a five-year-old girl, was actually killed and her body thrown into the house and burned. In spite of that, another Indian volunteered to go and keep up the school at the same place, and the man who suffered refused to even go to a lower altitude to recuperate, for he said, "If I should leave the people might think I was afraid!" That is the spirit of the Indian converts: they are very sincere and faithful, which is quite in contrast to the nature of the people of this country who have been the oppressors of the Indians, whether of pure Spanish or mixed blood.

—The Latin American Evangelist

### THE NEW MAN

"If you want to change your characters, and God knows that all need it, change the deep convictions of your mind; and get hold, as living realities, of the great truths of Christ's Gospel. If you and I really believed what we say we believe, that Jesus Christ has died for us, and lives for us, and is ready to pour out upon us the gift of His Divine Spirit, and wills that we should be like Him, and holds out to us the great and wonderful hopes and prospects of an absolutely eternal life of supreme and serene blessedness at His right hand, should we be, could we be, the sort of people that most of us are? It is not the much that you say you believe that shapes your character; it is the little that you habitually realize. Truth professed has no transforming power; truth received and fed upon can revolutionize a man's whole character." —Alex Maclaren, D. D.

### THE DELUSION OF FOUR CENTURIES

Delusions have always been in the world. They are here to-day stronger than ever before and there is still to come the "strong delusion" with its lying wonders. Such gross delusions as Spiritism, and other forms of Occultism, are found in the cradle history of the human race. The oldest documents bear witness to it. Babylonia, Assyria and Egypt, as well as the nations which peopled Canaan, were in the grasp of them. Theosophy is an Oriental delusion; esoteric Buddhism and Hinduism are the foundation of it. Its Oriental mysticism and re-incarnation appeals to the darkened mind of the natural man, though he may claim culture and learning. Another gross delusion is "Christian Science," a metaphysical cult, which in its major teachings is a revival of the



Gnosticism of the first century. That Satan is the controlling power in these cults needs no further demonstration.

But there are other delusions. They are of a more subtle character than those mentioned above. They claim to be the products of the Holy Spirit and they make prominent two things: a revival of the gift of tongues and the healing of diseases by faith. The first movement by Montanus, a native of Mysia. About the year 157 he gave himself out to be a prophet. He spoke in frenzied speech, which he and his friends declared to be the inspiration of God, and the revival of the gift of tongues. He maintained that he was but a passive instrument repeating the words which were put into his mouth.\* Two women left their husbands to follow this man, and contributed not a little to the later extravagances of the movement, claiming to heal the sick, and urging that the new era of the Spirit and the Second Advent was at hand. One of the leading teachings was that Joel's prophecy as to the outpouring of the Spirit was now being fulfilled.

In the XVII and XVIII centuries we find the movement known by the name of "the Camisards." This sect originated in a village called Dieu-le-fit in Dauphine. It soon spread to Great Britain and its adherents numbering thousands were known as "the French Prophets." They claimed direct inspiration, the gifts of prophecy, the gift of speaking in tongues and the gift of healing. What "healing cults" do today, or what they claim to do was also done by these prophets. They fell into fits, went into trances, had convulsions. But the whole movement degenerated into all kinds of immoralities and its leaders were charged with the worst things of the *vita sexualis*. Then came Shakerism covering the XVIII and the beginning of the XIX centuries. They also claimed to have the gift of tongues; they practiced the laying on of hands for sickness, had the gift of "holy laughter," sang in unknown tongues, spoke of "the power" which produced shakings and ended often in a trance. The leader was a woman, Ann Lee. She drifted into immorality; the whole movement was charged with immorality.

Edward Irving and his movement comes next.

\* Mrs. Aimee Semple McPherson is in direct line with this movement. Like Montanus she claims "This is that" (Acts ii: 16; Joel ii: 28) is fulfilled in her movement, which she so successfully heads, as far as financial results are concerned. Like Montanus she claims direct inspiration. In her booklet "Lost and Restored," on page 5 she says: "My mouth was opened, the Lord took control of my tongue, my lips and vocal cords, and began to speak through me, not in tongues, but in English. The Spirit spoke in prophecy, and as He spoke through me I did not know what the next word was to be; certainly the water did flow, not from my head, but from the innermost depths of my being, without me having aught to do with it."

This was in the first quarter of the XIX century. Irving was a gifted preacher. The idea took hold on him to have a restoration of pentecostal gifts. Soon "the gift of tongues" broke out! It started with women. His great church soon became a veritable Babel. Prophets arose and prophecies were delivered in "unknown tongues" and in English against the established church, against religious societies, the Bible society, also concerning the ten lost tribes and their restoration, Antichrist, the coming of the Lord and other matters. Faith-healing was also practiced. But the Irvingite prophets were found out to be lying prophets. Reliable witnesses of that time proved that the whole movement was of Satanic origin. Irving began to teach the abominable doctrine that the holy Son of God, our Lord, had a fallen, sinful human nature.

In the beginning of the XX century a similar movement was started containing the same delusive elements as its predecessors. It goes by the name of "Pentecostalism," now divided into different sects. This movement claims to be another "Pentecost" and a restoration of apostolic gifts, the one made the most prominent is the gift of tongues. They also practice faith-healing. They speak of "the power" which those receive who seek a Pentecost. They fall down in fits, have trances, shake all over and often remain in that state for hours. The widely advertised Mrs. McPherson, so notoriously in the lime-light, besides claiming direct inspiration, also claims to have the gift of tongues, the interpretation of tongues, and to heal the sick. Her leadership and claims are a greater menace to thousands of Christians, who lack in spiritual discernment and knowledge, than Mrs. Mary Baker Eddy.

In our book on "The Healing Question" we have shown the deceptions, the false teachings and the deplorable results in connection with Pentecostalism and "McPhersonism."

Then, there are other men, women and young girls, who go about "healing" and claiming the "gift of speaking in tongues," like the much heralded fourteen year old girl evangelist. The harm they do with their pretensions cannot be estimated. How the little flock needs to watch and pray in these evil days!

Other delusions will come, forerunners of the great end-delusion, the lying wonders and miracles of the man of sin. Every true believer should keep away from these emotional, erratic and fanatic movements. The power which works in these movements is subtle and dangerous.

— Our Hope.

#### BECOMING A CHRISTIAN IN WHITE RUSSIA

Under the above head Miss A. Kovalenska, Vilna District, Poland, relates the interesting story of how she came to Christ. Her simple tale is interesting because it tells of the dark night of ignorance and superstition in which the Russian Orthodox Church caused the priest-



ridden country to languish. Her experience illustrates what the prophet Micah meant, 7:6, "a man's enemies are the men of his own house," and especially are they a striking fulfillment of the Savior's prophecy: "I come to set a man at variance against his father, and the daughter against the mother."

Miss Kovalenska is a Russian young woman who has had blessed results in her work among women and girls. Her conversion was the first step in reaching many others with the Gospel through her ministry. Who can foretell what wonderful fruit in saved souls may follow from a single conversion? Let us pray that native Christians may become strong witnesses for Christ. Miss Kovalenska's brother is a Russian Orthodox priest of rank. (Editor's Note.)

In the European Christian Monthly Miss Kovalenska relates the following:

My home was a poor one in Vilna Province. My family was Russian Orthodox. My father believed that God created all things and that if he obeyed the regulations of the Church he would have eternal salvation. My father's brother gave him a New Testament which he used to read in the same manner as the priest read, but he did not understand what he read. When the Bible is chanted the way the priest does, people do not think of the meaning.

One day when I was about eleven years old my mother took me to the city of Vilna and we had to walk 120 versts from our home. We came here to worship the three saints, Stephen, John, and Anthony, whose relics were kept in a monastery called Holy Trinity. People came from hundreds of miles to worship or to obtain salvation through these saints. Often people travel long distances for such purposes several times during their life. But some, when they see they get no help, whether spiritual or physical, do not make such long pilgrimages more than once.

When we came to the monastery in Vilna, a priest was standing in the street accusing the people for placing an icon on a fence where all could worship it. I thought this was right, for why should the icon be kept only where the priest could worship it and get help from it?

We went to the market place where were sold horses, pigs, furniture, icons, flowers, food of all kinds, in fact, everything that people can use. They were selling some flowers which, they said, represented the tears of the Virgin Mary. The tears had been shed for the sins of the people. If people bought these flowers, their sins were forgiven. If a woman is ill, the flowers are worn in the hair or on the bosom to drive away the sickness. There were ten tables of these flowers and I asked, "If all these flowers which are the tears of the Mother of God are bought, then how many more will she have to weep so that all the people may buy them and have their sins forgiven?" My mother told me I had committed a sin in asking such a question.

Through Vilna runs a shallow river called the Central in which a cross was placed. It was believed the cross

made the water holy. My mother took home with her several stones from this river and they were kept in the house until I was converted. If a person is sick, he wears one of these stones to cure him, or perhaps boils some herbs with the stones, or lies with them under his head for the same purpose.

On the holiday of St. Peter and St. Paul which falls on the twenty-ninth of June each year, our family went to the monastery of St. Peter and St. Paul to celebrate with others. If a man's sickness was in his head, he would buy from the monks here for three kopecks a wax head which they had made. This he would carry in his hands and go around the monastery three times on his knees to rid himself of his sickness. When he came to the place where he had bought the head, he paid another three kopecks and then two kopecks for a candle which he burned before some icon. Or, if some other part of the body were ailing, he would buy an arm or leg or whatever might be the affected member. I continued to go to celebrate this holiday until I was converted.

My father became ill with typhus and we spent much money for the prayers of the priest for my father. We had a calf about six weeks old and we gave it also to pay for the prayers. But my father died and I thought, "Either there is no God or He did not hear the prayers."

While I was in distress caused by my uncertainty as to God's existence, there came to our village a woman of about thirty-five years who had attended gospel meetings in Vilna and had turned to God. When she came, every one began to talk about her, saying that she had brought a new religion. I was much interested and went to her to find out all possible. I asked her questions about the icons, the crosses, etc. and she told me to read the gospel for myself. We prayed together and she prayed most earnestly, like piling hot coals on my head. After we arose, I asked her how much I should pay her for the prayer and her reply was, "I only want you to read the New Testament."

I went home and after a time read it. I read about the ten virgins and the coming of the bridegroom, but I did not know when or how. So I went to this woman for an explanation and she helped me to understand much more than I expected. The thought that the Lord is coming disturbed me so much I could not sleep at night. I thought I must go again to my friend for help and I did. The Lord revealed Himself to me as my personal Saviour and I accepted Him with joy.

Before I was converted I thought I lived a better life than others in my family and in the church, but now I realized that my sins were so many they could not be numbered. I began to read the Testament in a different way and told my mother that we ought to live by what it says. This effort to live according to the word of God was soon noticed and it was told to the priest. My brother told my mother she did not know how to bring up her children and she ought to be more strict.



A priest of higher position came to our church on his regular visit and my mother took me to him to confess and kiss the icons, but I could not do so. I was brought home and not allowed to see any one for fear I would disgrace my parents and relatives. The Testament was taken away. Soon after I was taken again before some priests that they might set me in the right way according to the Russian Orthodox Church. God helped me by His grace, but when I returned home, my mother told me I was no longer her daughter and she would not speak to me for half a year. Even when she was sick for six weeks and I took care of her, if she wanted anything, she would ask my brother and he would tell me.

I was given the hardest kind of work to do as a punishment. Often I was sent to the field to work without a piece of bread; I prayed to the Lord for strength to work without food and He sent some one with bread and milk also. Then for three weeks I worked in the night for a Jewess in order to get money for a Bible. The book had to remain in the home of a friend because my mother would have burned it if she had found it in the house.

Because I led such a hard life my body was weakened and lung trouble developed. It was expected I would die. My brother who was a Russian Orthodox priest came and sung a mass for me which was used for the dead. My mother told our neighbors that my funeral would soon be held. Some Jews in the village who knew about my weak condition collected enough money for me to go to the hospital in Vilna. A friend accompanied me there.

After examination the doctor said it was too late and nothing could be done to help me. On the way to another hospital I noticed a house having a sign, "Gospel Hall." We stopped and here we found some Christians who very kindly received us. They brought a doctor who was a Christian and he also said my sickness was incurable, but he added that the Lord is able even to raise the dead. I told my story to them and said I did not want to live any longer but would rather go to be with my Lord. They put the question, "If it is the Lord's will for you to live, are you willing to live?" and I said I was. They prayed much for me. In a few days they sent me out of the city for better air. Several weeks passed and I was much stronger. I returned to Vilna, but because I had no passport I could not remain in the city but had to go back to my village.

Now, I thought, my family will love me because I am well again and can work. But I was disappointed. Instead of allowing me to rest, they soon put me to work drying flax which means one has to go from great heat into a cooler temperature. At this work a person may soon become ill, if not strong, but the Lord helped me.

One day a woman came from town and asked my mother if I might work for her. My mother thought it was good I would no longer trouble her and could make my own living. Now I had more freedom and could go

wherever I wished. Every Sunday and on every opportunity I went out to surrounding villages eight to twelve versts away to speak to the people about Christ. Later God opened the way so that we could hold the first public meeting in my own village in a government building. A Christian man with the help of two women who had been led to Christ through me arranged the meeting. God blessed us. The message was well received and three women afterward accepted Christ. My mother was present.

In the two years following twenty people in my village turned to God and most of them were related to me. There is no more persecution from my home village. I praise the Lord for what He has done. Much more could be told of His mighty power. G.

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### FROM OUR CHURCH CIRCLES

#### Red Wing Delegate Conference

Will convene, D. v., at Goodhue, Minn. (Rev. E. H. Sauer), *June 14th and 15th* and not as stated in our previous announcement. First session on Tuesday at 9 A. M. Communion Tuesday evening.

German Confessional: Wm. Pedtke (R. Schroeder).  
English Sermon: Theo. H. Albrecht (W. P. Sauer).  
Papers will be read by the Revs. Hy. Boettcher, E. H. Sauer, C. A. Hinz, Jul. Lenz.

The conference host desires timely announcement.

W. P. Sauer, Secretary.

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#### Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene June 7th to 9th at Hancock, Minn. The sessions begin at 2 p. m. Henry Albrecht, Sec'y.

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#### Eastern Delegate Conference — Southeast Wisconsin District

The Eastern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 19th, at 9:30 a. m. in Nain's Congregation, West Allis, Wis. (Rev. Walter Keibel).

Prof. E. Kowalke will lecture on our Northwestern College. A. Koelpin, Sec'y.

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#### New Ulm Delegate Conference

D. v., New Ulm Delegate Conference will meet at Vesta, Minn., Wednesday, June 8th. Session commences at 9 a. m. Rev. H. Boettcher will report on matters concerning the theses of the intersynodical committee adopted at Chicago. Wm. Lehmann: Indian Mission. Prof. H. Klatt: The present needs of the Wisconsin Synod regarding her buildings. Rev. Hinnenthal: The duties of the Visitor.

H. Bruns, Sec'y.



### Delegates to Meeting of Joint Synod

Delegate of the Dakota-Montana District to the General Synod:

1) Pastors:

A. Birner (W. T. Meier).  
K. G. Sievert (M. C. Michaels).  
A. Lenz (H. Schaar).  
P. G. Albrecht (E. Penk).

2) Congregations:

Grover, So. Dak (South Shore, So. Dak).  
Glenham, So. Dak. (Bowdle, So. Dak).  
Mazeppa Twp. (Rauville Twp.).

K. G. Sievert, Sec'y.

#### † Mrs. Sophie Spiering †

She was born November 7, 1864, at Milwaukee, Wis., her parents being Mr. and Mrs. August Schulz. Her training and schooling she received in St. Matthew's Congregation and was confirmed by the late Dr. A. Hoenecke. In the year 1886 she was joined in holy wedlock to Rev. Ad. Spiering, then pastor at Manchester, Wis. In 1893 her husband accepted the call of Emmanuel Lutheran Congregation of New London, Wis., and has ever lived there until her end. Last year in June she was paralyzed and was bereft of the use of her limbs and became helpless. In the fall of last year the invalid celebrated her 40th wedding anniversary in the midst of her family, relatives, congregation and other friends. But soon after she had several strokes which confined her to the sick-bed, April 11th she breathed her last, her family being at her side. She was buried on Maundy Thursday. Her age was 62 years, 5 months, and 4 days, and her next of kin are her husband, 2 sons, and 5 daughters, 3 grand children, and 2 sisters. The Reverends Th. Brenner, G. Boettcher, K. Timmel, and F. Reier officiated at her burial.

She was a truly faithful pastor's wife, known to the congregation for her simple modesty and pleasing disposition.

#### † Professor Alexander Jaeger †

Prof. Alexander Jaeger was born on the twenty-third of January in the year 1887 at Ixonia, Wis. He was baptized and confirmed by Pastor Jul. Haase. Having decided to dedicate his life to the service of his Savior in the Church, he entered Northwestern College at Watertown at the age of fourteen in order to prepare himself for the precious calling of feeding the Lambs of Jesus in the Christian school. After three years of preparatory work at Watertown, he continued his studies at the Martin Luther Teacher's Seminary at New Ulm, Minn., graduating in June of the year 1906. He now entered upon his chosen life's work by accepting a call to a Christian day school at Red Wing,

Minn. After serving at Red Wing two years, at Tomah, Wis., five years, and at Watertown, Wis., three years, he followed a call to the school of Jerusalem congregation at Milwaukee. After six years of blessed labors in Jerusalem congregation, Prof. Jaeger, in February of the year 1922, assumed his work in our Lutheran High School at Milwaukee, where he remained active as a faithful servant of Christ and His Church until his death. Notwithstanding the strain of hard work which was well nigh overwhelming during the last years, Prof. Jaeger enjoyed good health, until about six weeks before his death, when he suffered an attack of inflammatory rheumatism. He was recovering his health, however, and hoped to return to school by the end of January. But this was not the Lord's will. On Thursday, January twentieth, of this year, the Lord called His servant home. According to the statement of the physician, the immediate cause of his death was embolism in the brain. Prof. Jaeger finished his course at the early age of thirty-nine years, eleven months, and twenty-seven days, leaving to mourn him his bereaved wife, Adane Ziemer, with whom he entered into holy wedlock in 1908, two daughters, his aged parents, and many other relatives and friends.

Prof. Jaeger was a man peculiarly equipped and fitted for his work at the Lutheran High School. Realizing to the fullest extent the importance of the Christian education of our youth, he consecrated his every effort to this cause. His constant endeavor was to keep our school free from the dross of modern education and to preserve its truly Christian character. This together with the exceptional gifts which he possessed as a disciplinarian and a teacher made him a valuable asset for the school. He was loved and esteemed by his colleagues and scholars. His unpretentious way combined with his consecration to duty have left a lasting impression upon them. Prof. Jaeger leaves us, as Prof. John Meyer speaking at his funeral on January twenty-fourth in St. John's Church said, an example of faithful stewardship in the Lord's Vineyard.

#### Acknowledgment

Received of the Norwegian Synod of the American Ev. Luth. Church, Rev. A. J. Torgerson, Treasurer, Northwood, Iowa, the sum of Forty-Six and 57/100 Dollars \$(46.57) herewith acknowledged with thanks.

Theo. H. Buuck, General Treasurer.

#### Announcement

Pastor Martin Kionka and the St. Thomas Congregation of Milwaukee, Wis., have declared their withdrawal from our Synod.

Carl H. Buenger,  
Pres. South East Wis. District.



### Notice

The Board of Trustees will meet at Milwaukee in Rev. Brenner's School May 31, at 9 a. m.

O. Kuhlow, Sec'y.

### Change of Address

Rev. Paul Lorenz, 312 S. 4th St., Watertown, Wis.  
Rev. Aug. C. Bendler, 785 7th St., Milwaukee, Wis.  
Rev. Art. F. Halboth, 953 17th St., Milwaukee, Wis.

### ITEMS OF INTEREST

#### An Unflattering Picture

How the West appears to the oriental traveling abroad, is shown with deft skill in a letter received by a Chinese at Shanghai from his friend in England, according to Reginald Sweetland in the Chicago Daily News. He writes: "You cannot civilize these foreign devils. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and goats in enormous quantities. That is why they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors, but they do not succeed. Nor do they eat the meat cooked in small pieces; it is carried into the room in large chunks, often half raw, and they cut, slash and tear it apart. It makes a civilized being nervous. One fancies himself in the presence of sword swallows. They even sit at the same table with women, and the latter are served first, reversing the order of nature."

—The Baptist.

#### Marranos Returning to Judaism

Very few Christians in this country know anything about the Marranos. These are secret Jews, who outwardly accepted the Roman Catholic faith in the days of the Inquisition in Spain and Portugal, but who have maintained their Judaism in a secret fashion through many generations. The number of these people is estimated by different Jewish students from fewer than five thousand up to ten thousand families. Most of the Sephardim of Holland and England are descended from the Marranos of Spain and Portugal. The name given by the members of the Inquisition to these Jews "who would accept Christ in public, but secretly would defile Him," was "marranos," pigs, says Adolphe de Castro, a descendant of Spanish Jews, who recently revisited the land from which his ancestors of the fifteenth century were expelled, in an informing article in the American Hebrew of May 7. We of to-day can form little real idea of the terrible suffering to which the persecuted Jews were subjected by the Inquisitors. No wonder that many Jews made outward profession of Romanism in order to escape the awful suffering inflicted on Jews who were determined to retain their faith.

It is interesting and surprising to learn that the Marrano communities in Spain and Portugal have appealed to the Jews of England to assist them to return to Judaism. Although the Inquisition ceased its vile work a long time ago, yet these secret Jews have not been free from persecution. This has been especially true among the secret Jews in the Balearic Islands, where the Marranos are called Chuetas, another word of the same degrading quality as Marranos. It was not many years ago that the Catholic mob invaded the Calle de Chuetas (Street of the Pigs), and robbed the Jews of all they had and killed many persons. This happened more than four hundred years after they had professed Catholicism. It is these people,

who yet secretly cling to Judaism, who are desirous of returning and becoming openly Jews again. It will be interesting to watch the emergence of these New Christians, as they are called, from Romanism into Judaism. — Sunday School Times.

#### Josephus in the Original

Josephus, the Jewish historian, has been a point of stormy argument for a long time. His works, as we have them, are counted one of the secular witnesses to the historicity of Jesus of Nazareth. Scholars, however, for many years have contended that the passages relating to Jesus were spurious. Now comes a discovery of the Slavonic text of Josephus which was a Jewish translation made directly from the original Aramaic, and the famous passage appears even more clearly than in the text to which most modern readers are accustomed, for in there is no doubt that our present Josephus was doctored all down the line by the "Scholars." The original text of Josephus was in Aramaic, the same dialect that Jesus spoke, and the book was preserved in Mesopotamia, being carried thence to the South Russian Khazaros, who adopted Judaism about A. D. 900. These Khazaros are the progenitors of most of the so-called Jewish types we know to-day, which are not Jewish at all. (See article "Chazars." Jewish Encyclopedia, Vol. IV.) Among these Khazaros the book of Josephus is preserved. The Slavonic version has this to say of Jesus: "Human in figure, he did things superhuman, thanks to some hidden power. Some believed he was Moses, others a man sent by God. He transgressed our Law and the Sabbath; but he did no wicked deeds, using only speech. His low-class followers impelled him into a mutiny in which he was arrested and punished by Pilate." There is also a mention of the Mount of Olives.

Even the Jews have been for a long time approaching the point of acknowledging that Josephus is a witness to the historicity of Jesus. Rabbi Klausner, in his volume Jesus of Nazareth, boldly announced this views.

—The Dearborn Independent.

#### Carroll's 1927 Statistics

The number of communicant church members in the United States increased 489,556 during 1926 according to Dr. H. K. Carroll, church statistician, reporting in the Christian Herald of April 16th. The number of ministers decreased 647 during the year, and the number of churches increased 181.

Twenty Lutheran bodies gained 42,152, making a present total of 2,588,279 communicant members, according to Dr. Carroll, but still out-distanced some 20,000 by the nine Presbyterian bodies which last year edged the Lutherans out of their former position as third largest Protestant denomination.

Among the Lutheran general bodies having more than 20,000 communicant members, Dr. Carroll lists the following: United Lutheran Church 860,633, a gain of 10,193 during the year; Missouri Synod 638,115, a gain of 9,420; Norwegian Lutheran Church 289,232, a gain of 1 communicant member; Augustana Synod 220,272, a gain of 4,567 over last year's figures.

#### An Unexpected Tribute

A totally unprecedented endorsement from a Roman Catholic source of Lutheran hospital work has appeared in Our Parish Interests, a periodical published by Msgr. J. H. McMahon, priest in charge of the Catholic Church of Our Lady of Lourdes, a congregation of 4,000 members on West



142nd St., New York City. The comment, which follows entire, shows a real appreciation of the Christ-like spirit of administering to all, regardless of creed, which is the basis of true Lutheran inner mission work.

It is with unfeigned pleasure that we commend to the favorable notice of our people the appeal for the New Building Fund now being made by the Lutheran Hospital, situated at present at Convent Avenue at 144th Street. The treatment accorded our priests in their ministrations in this hospital has been so cordial and thorough that we have nothing but praise for it on that score as it has made us feel completely at home in dealing with the Catholic patients. But it is in connection with the latter that our interest and I may add astonishment has been aroused. The reason will appear from the following table showing

RELIGION OF PATIENTS, 1926

Lutheran .....	353	Buddhist .....	43
Roman Catholic .....	1093	Protestant	
Unitarian .....	2	(Unclassified) .....	47
Presbyterian .....	222	Church of the Dis-	
Baptist .....	49	ciples .....	2
Congregational .....	13	Atheist .....	1
Hebrews .....	365	Quaker .....	3
Episcopal .....	199	Swedenborgian .....	2
Methodist .....	107	Free Thinker .....	1
Christian Science .....	13	Dutch Reformed .....	9
Reformed .....	5	Theosophist .....	1
Greek Catholic .....	24	Evangelical .....	3
Seventh Day Adventist	3	Unclassified .....	20

In other words, out of a total of 2,580 patients, 42 1/3% or 1,093 treated during the year 1926 were Roman Catholics.

In addition to this, we are told that on the nursing staff, those of Roman Catholic faith include: a supervisor; a night supervisor; an operating room supervisor; a night operating room supervisor; 5 graduate nurses and 12 undergraduate nurses. Moreover, there are several members of the Roman Catholic faith on the medical staff.

We can and do most cheerfully bear witness to the consideration shown many of our poorer Catholic people by the administration; and in two important cases we have had unstintedly to praise the conduct of this hospital when in the same cases the grasping greed and un-Christian policy of two or three of our own Catholic hospitals have brought the burning blush of shame to our cheek.

While we view with regret the near prospect of losing from our neighborhood this beneficent institution, we congratulate the city on what will be the acquisition of a much enlarged and better equipped center for the relief of distressed humanity.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of April, 1927

Rev. J. F. Zink, Trinity, Bay City, Mich. ....	\$ 52.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis. ..	21.00
Rev. E. H. Bruns, Mt. Olive, Delano, Minn. ....	20.00
Rev. C. J. Schroeder, Immanuel's, Pelican Lake, Minn. ....	40.00
Rev. W. G. Voight, St. Peter's, Monticello, Minn. ....	6.00
Rev. W. Wente, Zion's, Crete, Ill. ....	71.00
Rev. H. K. Moussa, St. Peter's, Fond du Lac, Wis. ....	40.00
Rev. Theodor Bauer, Zion's, Mission, S. D. ....	22.50
Rev. Paul Burkholz, St. John's, T. Mequon, Wis. ....	60.00
Rev. Paul Burkholz, Trinity, T. Mequon, Wis. ....	5.00

Rev. H. E. Lietzau, Salem, Woodbury, Minn. ....	50.00
Rev. J. G. Ruege, Jordan, West Allis, Wis. ....	235.44
Rev. John Witt, St. Paul's, Norfolk, Nebr. ....	1,525.34
Rev. J. F. Henning, General, Eagleton, Wis. ....	24.00
Rev. Wm. Fischer, Dreifaltigkeits, Town Berlin, Wis. ....	5.00
Rev. A. Eickmann, St. John's, Nodine, Twp. New Hartford, Winona Co., Minn. ....	30.30
Rev. E. R. Blakewell, Aurora, S. D. ....	18.45
Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis. ....	40.00
Rev. W. Reinemann, Friedens, Elkhorn, Wis. ....	12.00
Rev. John Masch, Immanuel's, Black Creek, Wis. ....	15.00
Rev. A. C. Schneider, St. John's, S. Bloomfield, Wis. ....	17.00
Rev. E. R. Gamm, Glenham, S. D. ....	25.00
Rev. H. W. Koch, Trinity, Friesland, Wis. ....	5.00
Rev. A. H. J. Werner, St. John's, T. Center, Wis. ....	102.72
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye, Minn. ....	76.00
Rev. John Brenner, St. John's, Milwaukee, Wis. ..	20.00
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis. ....	27.00
Rev. H. C. Nitz, East Fork Mission, Whiteriver, Ariz. ....	5.00
Rev. Edwin Jaster, Zion's, Bristol, Wis. ....	79.37
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis. ....	18.00
Rev. E. Hoenecke, St. Matthew's, Marathon, Wis. ....	35.82
Rev. A. H. J. Werner, St. Matthew's, T. Center, Wis. ....	20.10
Rev. F. Graeber, Apostel, Milwaukee, Wis. ....	56.00
Rev. R. Koch, St. Jacobi, Munith, Mich. ....	318.00
Rev. H. L. Engel, Brady, Mich. ....	20.00
Rev. W. A. Krenke, St. Paul's, McIntosh, S. D. ....	10.72
Rev. W. A. Krenke, St. John's, Paradise, N. D. ....	7.38
Rev. W. A. Krenke, Walker, N. D. ....	2.83
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn. ...	10.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis. ...	80.00
Rev. Mart. F. Sauer, Trinity, Brillion, Wis. ....	117.79
Rev. Henry Lange, Nathanael, Alois, Wis. ....	50.00
Rev. Paul Bergmann, Zion's, Rhinelander, Wis. ...	840.89
Rev. Edw. C. Reim, St. John's, Fox Lake, Wis. ...	46.00
Rev. Geo. Kobs, St. John's, Kendall, Wis. ....	15.00
Rev. A. J. Grothe, St. Paul's, Neosha, Wis. ....	145.45
Rev. Th. Thurow, Frieden's, Sun Prairie, Wis. ...	46.75
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis. ....	3.00
Rev. H. Wolter, St. Paul's, Lomira, Wis. ....	22.00
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr. ...	70.00
Rev. Paul Burkholz, Trinity, T. Mequon, Wis. ...	32.00
Rev. Paul Burkholz, St. John's, T. Mequon, Wis. ...	18.00
Rev. Edwin Jaster, Zion's, Bristol, Wis. ....	2.00
Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis. ....	25.00
Rev. A. P. Voss, St. James, Milwaukee, Wis. ....	40.00
Rev. Gerh. Fischer, Mission, Tripoli, Wis. ....	30.00
Rev. R. Lederer, First Ev. Luth. Church, Green Bay, Wis. ....	8.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis. ...	12.00
Rev. Paul Burkholz, Siloah, Milwaukee, Wis. ....	770.40
Rev. Paul Burkholz, Siloah, Milwaukee, Wis. ....	109.80
Rev. Arnold Schultz, Trinity, N. Milwaukee, Wis. ....	55.00
Rev. Herm. C. Klingbiel, St. John's, Town Forest, Wis. ....	15.00
Rev. J. Klingmann, St. Markus, Watertown, Wis. ....	5.00
Rev. A. G. Hoyer, St. John's, Princeton, Wis. ....	150.00

\$ 5,867.05  
Previously acknowledged .....\$433,959.08

\$439,826.13

Expenses, April, 1927

Northwestern Publishing House, Printing for Trinity Church, North Milwaukee, Wis. ....	\$ 4.60
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