

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let His angels be around us, and His name be upon us, nor forsake us. 1 Kings 8: 57.

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MY BIBLE

Oh what a joy, when toil of day is ended,
And peace and calm steal o'er life's busy mart,—
When sunset glow with even's red has blend:d,
To clasp thee, precious volume, to my heart!

Oft as I read thy pure, inspired pages,
I find in them a wisdom greater far
Than all the learning of earth's wisest sages,
A light of truth more bright than morning-star.

Oh precious book, thy rays of heav'nly glory
At dawn of life upon my pathway fell,
And when a child, in song and sacred story,
I heard a mother's lips thy contents tell.

Ere since in childhood's paths my feet were treading,
Thy lamp has led me in the way of truth.
And still its beams their radiance are shedding
Across the winding pathway of my youth.

Thou hast revealed the God of all Creation,
And thou has told of sin and of the fall;
Thou makest plain the Way of my salvation,
Thou bidst me heed a Savior's pleading call.

Thou hast revealed to me my lost condition,
Belovéd book, and thou hast shown me how
With humble heart, and tears of true contrition,
In faith and trust at Calv'ry's Cross to bow.

Like living streams the words that grace thy pages
Poured o'er my soul their floods of healing balm;
My trembling feet have found the Rock of Ages,
My burdened heart's grown peaceful, strong, and calm.

Thou art my compass o'er life's stormy ocean,
Thy beacon light shall guide me all the way
Through waves of doubt, and billows of commotion,
Till dawns the light of an eternal day.

Thou bidst me sing the songs of the Immortal
When I have passed the scenes of earthly strife;
Thou leadest me to Heaven's stately portal,
Thou art my Guide to everlasting life.

Thy living stream my panting thirst assuages,
Thy Bread of Life my hungry soul doth fill;
O Word of God, I'll love thy sacred pages,
And cling to thee until my heart stands still!

—Anna Hoppe.

I heard the voice of Jesus say,
"Behold I freely give
The living water; thirsty one
Stoop down and drink, and live":
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him. —1 Cor. 10: 4.

COMMENTS

Waking Up? "Are the teachers in our public schools waking up to the peril of the modern dance?" asks the Western Christian Advocate, continuing:

"In many instances they favor it, and commend the folklore dances, not realizing that those innocent forms of responding physically to music create the taste and prepare the way for the modern social and public dances which have been the disgrace of this civilization. Many of these educational leaders are members of churches, and ought to see evil where evil lurks, and avoid the least appearance of evil, but they disagree with those who study seriously the problem of social life in the schools, and the adolescent moral breakdown before the years of the high-school course are passed. We notice here and there a growing sentiment against instruction in dancing and encouraging the folklore dances by educational leaders. We are informed that the Board of Education of Youngstown, Ohio, has discontinued instruction on that subject and prohibited all gatherings of that character. Voices are raised at county teachers' institutes, and upon other occasions, which give encouragement for the belief that a new conscience is appearing on this subject."

The Lutheran Church has always held the dance to be a very dangerous form of amusement and has advised its members against it. We have deplored the fact that the schools that are supported from the taxes we pay introduced instruction in dancing and encouraged young people to dance at the social gatherings of the students. We are, therefore, glad to hear that the Board of Education of Youngstown, Ohio, has awaked to the peril of the dance and has prohibited all gatherings of that character. Let us hope that many more school boards will follow its example.

But is it not about time that parents, and especially Christian parents, awake to the fact that the public school has no call at all to entertain the young and to attempt to direct the social life of the pupils. That means encroaching on the prerogative of the home. The result is that the parent loses his influence over his child and that others, who may not at all share the parent's religious views, gain control.

How can a Christian parent tolerate such a condition? But is there a remedy? We know of but one—send your child to the parochial schools and to the higher schools of your church, where it not only es-

capable these influences, but also receives a thorough instruction in the Word of God.

J. B.

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God Speed You, Brethren! The following announcement in the Lutheran Witness elicits from us a hearty "God speed you, Brethren!"

You have taken a step in the right direction. Lutheran High Schools are sorely needed and are the only solution of a serious problem that has long confronted the conscientious Lutheran parent who desires to give his child a higher education:

A Lutheran Educational Society has recently been organized in Fort Wayne, Ind., for the purpose of establishing a school that will offer further education permeated by the Christian spirit for such as have passed through the common schools. The institution will be a commercial school, the course comprising two years. Prof. M. Bertram, of St. Paul, Minn., and Prof. G. W. Witte, of Cleveland, O., have been secured as teachers. Quarters for a school of this kind were provided in the new school and parish house of St. Paul's Church. The school will be opened in the near future.

J. B.

* * * * *

The Laborer and His Hire This is a subject which is much discussed at the present time. The following presents a side of it which will bear consideration with the others:

"It is rather a reflection on religion when ministers have to leave their chosen work because their families have needs which cannot be met with the salary of a preacher. How can you expect religion to compete with other lines of work if the compensation is so small that the congregation has to eke it out with donations of all sorts? Besides the continual acceptance of charity is not wholesome for the spirit. Possibly ministers can so subdue pride as to feel no shame in accepting presents of foods and clothes and furniture, but the wives and children of ministers often writhe in spirit under such conditions.

The man who throws his whole soul into his work deserves enough money to live in comfort at least. He is like workers in other directions who profess a preference for higher wages in place of benefits like recreation grounds and reading rooms. He prefers to buy his furniture and clothing and food and exercise the privilege of a choice in the matter. It is pleasant to live in a parsonage, in fact, I believe there is considerable pride in being so closely connected with the church; one might enjoy the loan of a conveyance to assist in the parish work, but donations should stop there—the need for them should not exist.

I used to know a very popular preacher, one whose parish was enormously wealthy, but not at all liberal where the support of the minister was concerned. He had a wife and six children, and unusual demands were made upon his time. He saw so little of his family

that some members of it rebelled, not only at that, but at the donation parties and what they brought in the way of discarded clothing. Now an ample salary was necessary for decent living in that parish and presents of game, fruit, and other delicacies were not compensations for eternal pinching.

The family preferred plainer living and greater independence. The church was large and fashionable and could afford to pay a good salary to the pastor who was expected to give his time and services at any hour of the day or night. There are thousands like him. Thousands who feel that they ought to follow the example of the one who has quit the pulpit for the munitions factory, where he is making enough money to keep his family comfortable as all husbands and fathers should.

I wonder why men and women do not feel the need for doing as much for the church as for their pet charities. They will give dollars to the latter where pennies are handed out to the former. A revivalist of great personal magnetism can draw dollars from the pockets of the stingiest and he is about the only religious worker that can do that trick. Take children, for instance—their church money is much smaller than their candy allowance. As for their parents, I have heard a few express regret at parting with the subscription fees for church room or work. How can decent salaries be paid to ministers under such conditions?"—Evening Wisconsin.

While the above clipping does not profess to portray conditions as we find them in Lutheran circles there are still some things said there that apply. "The laborer is worthy of his hire." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

G.

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"Urges Lutherans to Political Activity" Under the heading "Urges Lutherans to Political Activity", the Milwaukee Journal prints the following news item:

"New York German Takes Seven Weeks' Trip to Stir Up Church People on Race Issue.

"New York—Dr. William Popcke, president of the German conference of Lutheran pastors of the general synod of this country, has returned to New York after a seven weeks' trip on which, according to The New Yorker Herold, 'he most zealously furthered propaganda in church circles of Buffalo, Detroit, and St. Louis for the important task of political activity of German-Americanism as an effective power and in doing so found enthusiastic reception everywhere.'

"The Herold continues: 'German Protestants have also recognized the seriousness of present conditions in this country and will put in their political platform the categorical demand for the undiminished and in-

alienable use of all American rights and come out for it with united forces.'"

We desire, on our part, to declare that the report on the activity of Dr. Popcke has raised in our bosom misgivings rather than enthusiasm. We believe that many of our Lutheran brethren have in these last years acted unwisely when they, moved by their love for the land of their birth, or, we will admit, by their sense of justice, signed and sent to Washington petitions and letters that had bearing on the political situation in which our country found itself in consequence of the war. We are not speaking of petitions and letters sent by individuals, but of those in which the names of Lutheran congregations, conferences, or synods were used. True, these instruments were generally, if not always, prefaced with the words "as American citizens", but the fact remains that the name of our church was brought into connection with them and that the appearance was thus created that the Lutheran church was now beginning to enter the field of politics. The impression the public gained may have been wrong, but Scripture admonishes us: "Abstain from all appearance of evil."

And now Dr. Popcke would, if the report does not do him a gross injustice, "stir up the church people on a race issue." That is an unscriptural, and a dangerous thing to do. We cannot as a church identify ourselves with any race, nation, party, or class. Gal. 3:26-28 shows us the unity we are to recognize: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ."

We cannot ally ourselves with the German element in America, nor with the English, or Slavic, or Italian, or any other. We owe it to those who are one with us in Christ to avoid everything that might give them offense and thus tend to separate the hearts that are united in our common faith.

The last paragraph of the above article, though rather vague otherwise, is clear in this that it speaks of the political platform of the German Protestants. Christ says, "My kingdom is not of this world," thus teaching the separation of Church and State. The Church cannot find a quicker method of selfdestruction than political activity, nor can anything else cause as much harm to the State.

As we watch these ill-advised Protestants sowing, we pray, God save us from the harvest that will follow.

J. B.

SAID, NOT DONE.—"Is the sermon done?" was asked of one who returned from church sooner than usual. "No, not yet," was the answer. "It is preached; but it still remains to be done." James 1:22.

COMMUNION IS AN ACT OF CONFESSION

The Christian has frequent opportunities of showing his faith. In his daily life by word and deed he may give his neighbor a definite proof and declaration that he believes in Jesus Christ as his Savior. And these acts of confession, for such they are, are an essential part of the Christian's life. He who would shrink from them is not a Christian. Christ says: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

One such act of confession, for which Christ Himself has given us the opportunity, is partaking of His Holy Supper. Let us bear in mind from the beginning it is thought of as an act of confession, not as a "good deed", which is done to establish our holiness. When the Lord says in Luke 22: "This do in remembrance of me", He tells us that He expects His own to take this opportunity to declare their faith in Him.

The early Christians so well understood this that the Lord's Supper was an indispensable part of every meeting of theirs. When they met daily, every Christian present declared his faith by attending the Supper. When the meetings came at greater intervals, the desire was still the same to testify to their faith by accepting the gift of the Master's body and blood in the sacrament.

Today the sacrament is celebrated less frequently and for that reason it becomes more significant than ever to attend and partake of it as a testimony. It must not be misunderstood that the sacrament is nothing more than an opportunity to witness our faith. It surely is that but is much more than that. And because it is more than that, our confession takes a complete character that is peculiar to this act of faith.

There is no way of quibbling with interpretations when a Lutheran Christian approaches the Lord's Table and receives "His body and His blood". It commits him irrevocably to the whole and detailed plan of salvation carried out by Christ. It shows that he is a penitent confessor of his sins, it shows that he accepts the word of his Lord, even when the Lord grants him gifts in the mystery of a sacrament. One may attend church for years and listen to sermons innumerable, yet never make any declaration that is evidence that he believes what he hears. But the man that takes the bread and wine "in remembrance of Christ" must be an out-and-out deceiver if in his heart he should feel differently from what his act betokens.

Saint Paul, who looks back upon a longer period in which the Lord's Supper was partaken of by the faithful, tells the Corinthians that they have been confessing their Lord as often as they did it and implies that Christians will testify to their faith until the Day of Judgment in this manner. He says: "As often as ye eat

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this bread and drink this cup ye do shew the Lord's death till He come". It is not necessary to devote much time to the simple and selfevident proposition that he who is not a true Christian should not dare to make a mock of this solemn act by going through the outward forms of the act while in his heart he is not a believer in Christ and His Word. Saint Paul disposes of this by adding: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This act of confession that cements again and again the love that is between Christ and His redeemed, cannot fail to act as a heartening confession of unity with all true believers. "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body." It is un-failing. We that are one with Christ, by the same declaration are one with each other. And this unity demands expression; we confess it in the words of our Creed in the Third Article, it is confessed in its most telling way in the Communion.

But everything, no matter how sacred, may be desecrated. The Holy Communion may be emptied of all it contains; it may be made the most hollow mockery. And it is. Wherever there is so-called "open communion", that is wherever any person may come to the Lord's Table, whether we know him to be of our faith or not, there we have a condition which makes any confession that is to have meaning impossible. Wherever any uncertainty is tolerated as to the meaning of the sacrament itself, there the very first condition of faith—certainty—is lacking; and any confession based on such feeble support is a confession of lack of faith.

It is not rare to encounter a certain diffidence in some of our congregations in regard to the Lord's Supper. That fine eagerness which rejoices in the sacrament and longs to accept the Lord's gifts and to declare faith in Him, is lacking. Does that indicate that there is little readiness to make an open confession of faith? We fear that is exactly what it indicates. When Christians tell us of this or the other reason why they do not come to the Communion table oftener they are, consciously or unconsciously, testifying to a lack of faith in their Lord. If the words "given for you, shed

for you" do not awaken in us an ardent desire to receive the forgiveness which Christ offers us, a desire so powerful that all other considerations are swept aside like so much chaff before a storm, then we have hardly felt the great need of our soul for Christ's salvation. If we are content to drag along our sinful selves in an obscure and vague sort of faith which hesitates to accept the unmistakably clear gift in the sacrament, then we are not merely somewhat in doubt about the efficacy of bread and wine in the Communion, then we are in doubt about everything which the blood and body of Christ gained for us.

There may be just one bit of explanation (but not an excuse) in a few rare cases; we are thinking of those Christians that have been given to understand, or did understand, that the sacrament is a gruesome, penitential exercise, which must be approached with fear and trembling. This utterly mistaken notion is sometimes fostered by an undue emphasis laid upon the preparation for the sacrament in the confessional. Did not Luther say plainly and beautifully: "He is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins'."—That is the preparation aimed at by the confessional which precedes the Communion, and we believe that no Lutheran has an excuse if he misunderstand this. If there is misapprehension on this score it is because some other teaching than ours has unconsciously been absorbed.

If a Christian approach the Lord's Table with trembling it should be a trembling of joy that he is invited to partake of the very greatest and most wonderful gift which God prepared for those whom He loves; they should glory in the opportunity to confess their faith in this Great Giver and should rejoice that they can do so in the company of others who share a like glorious faith. They should gain renewed faith in their Lord and in the power of His Word when they see others coming to receive the body and the blood, they should consciously declare by their going that every power of evil and of unbelief must consider them their eternal enemy. If there is in your congregation a manifest disregard of this great opportunity, pray to the Lord that it may be remedied before it is too late. Pray that your own faith be strengthened to perceive the untold glories of Christ, pray that your weaker brethren and you may become emboldened with that godly boldness that accepts eagerly everything that God gives us, to partake of His great sacrament. H. K. M.

PROCEEDINGS OF NEBRASKA SYNOD

The District Synod of Nebraska met for its annual sessions at Gresham, Nebr., from the 24th to the 28th of August. Synod was opened with Divine Services, in which President Rev. Th. Braeuer preached from 1. Cor. 3: 21-23 showing how great preparations were

being made by the Roman Catholic church to belittle the Reformation and the man by whom it was carried out; and on the other hand showing how Protestantism was preparing to make a great affair of the quadricentennial of Reformation Day. Coming to his main subject, the speaker showed how we, the true heirs of Luther's work, who as a church bear his name, should prepare for the great event and celebrate the 400th return of Oct. 31st in a correct spirit, not by praising and extolling the man Luther, who was the tool in God's hand, beyond all measure, but rather by giving all glory and thanks to Him who gave Luther to the world that the truth and the Christ of God and true salvation might become known once more upon earth.

In the first afternoon-session, Synod organized and took up business matters. A roll-call showed nearly full attendance of ministers, teachers and lay delegates. The president's annual report showed among other matters, that gratifying progress had been made in our newest mission-field in S. Dakota. And when in a later business-session the mission-board's report and recommendation for the ensuing year were up for discussion, synod willingly voted to fill at once a vacancy, furthermore to call a teacher for eight months for the school at one mission-post, so that the "Reiseprediger" might be enabled to devote a great part of his time to "field work" over a territory, extending as far south as Valentine, Nebr. Mission-board was furthermore empowered to call a fourth man to this S. Dak. field, if necessity should arise in the near future.

The main business of the first session was the election of officers, in which all the old general officers were re-elected: Rev. Th. Braeuer, president; Rev. John Witt, vice; Rev. Ph. Martin, secretary; Rev. Max Lehniger, visiting minister; Mr. E. W. Zutz, treasurer. Other offices for which elections were necessary were filled partly with the old incumbents, partly with new men.

Another matter of importance under consideration in the last business meeting were the new constitutions for government of Joint Synod and the respective districts. The first was adopted, as recommended by committee, unchanged in toto, while that for the districts was accepted with a number of modifications.—The recommendations of committee upon a proper observance of Reformation Jubilee were adopted.—The date for session of Nebr. District was set earlier, to take place before Joint Synod next year at Norfolk, Nebr. Finances of Synod showed to be in prosperous condition. Upon a tentative trial to have a financial secretary, who received all funds and transferred them to the treasurer, this office was made permanent now.

The greatest part of three morning sessions was devoted to a paper read by Rev. John Witt, treating upon the subject of "Offence." In the introduction the reverend gentleman quoted the warnings found in Holy Writ against Offences. In coming to

his theme he showed in his first thesis, that in a spiritual sense "Offence" is understood to be a sinful conduct, through which a child of God is caused to stumble or at least is tempted to sin.

In his second thesis he showed that "giving offence" was that sinful attitude in doctrine and deportment on the part of a Christian, by which his fellow-Christian is led to fall into error and evil ways or at least is instigated to do so. Here speaking especially upon Christians in their vocational spheres as ministers, teachers, elders, fathers, mothers, church-members, friends, etc., the thesis showed how offences might be given through expression of false doctrines and evil examples. The third thesis led the attention to the "taking of offence," showing how a person, in consequence of his depraved human nature, will permit a thing good or harmless in itself to give him offence and mislead himself to become more evil. In the fourth thesis was shown, that not God was the originator of offences, but rather that Satan is the father of and prime mover to all offences.—The fifth and sixth thesis, as also a paper by Rev. Monhardt discussing the theme: "Christian Freedom", will be taken up in 1918.

Synod came to its close with communion services in which Rev. Ph. Martin preached the confessional and Rev. A. Pamperin the regular sermon. Our sessions showed throughout a spirit of fellowship and united purpose in all undertakings for the upbuilding of the kingdom of Jesus Christ, that could not fail to bring to one and all a firm resolve: thus we will continue by the grace of God! Amen! —P. Mayerhoff.

THE LIFE-GIVING WORD

The history of mission work among the Koreans, in Korea, and among our own American Indians, not to speak of other races and mission fields, bears eloquent testimony to the power of the printed Word to convict of sin, and lead convicted sinners to a knowledge of Christ and salvation through His blood.

Recently a physician, Dr. W. H. Morse, recalled and rehearsed the following striking illustration from the chronicle of missions in China.

Some years ago Rev. A. Kunze, missionary of the Berlin Mission of the Lutheran Church at Tsingtau, China, baptized a young Chinaman, who, after the ceremony, went to his home in the interior of the province, taking with him his New Testament and Luther's Catechism. These books he read to his relatives, and very soon his wife, his parents, his brothers and sisters were convinced of the truth of Christianity. They met together every day to hear the Gospel and pray. After a little they decided that the family idols should be burned, and this was done. Their heathen neighbors declared that the gods would punish them for this outrage; but when no evil happened the faith

of the family was strengthened. But there was a relative who was a scholar, who on hearing of the destruction of the idols, went to the house and asked:

"Where is the desecrator of our sanctuary?"

"Right here!" the young Christian answered.

"This for you!" exclaimed the angry scholar, and he slapped the other's face.

"Let me explain," the young man began, and again the relative beat him.

Without saying more, the young man handed the two books to the scholar, and left him reading them. He expected that they would be torn up or burned forthwith; but the reverence of a scholar for the sacred characters of the language prevented him from destroying them, and instead, he was soon busy reading. The more he read, the more he was astonished.

"Boy, where did you get these books?" he finally asked.

"From Pastor Kunze, of Tsingtau," was the meek answer.

The next day the scholar came in to family prayers; and then he sent the young man to Tsingtau.

"Bring me some more such books from there!" he said.

So, with joy written on every lineament of his face, the young man came to Mr. Kunze, and cried:

"Sir, with the help of God I have brought my whole family, eleven persons, to believe in the Lord Jesus! We are all in!" —Selected.

INDIVIDUAL BIBLE STUDY: HOW?

There is nothing more profitable for our moral and spiritual development than Bible study. How to study the Bible so as to get the largest profit from it is a question of vital importance. The methods of study which are to be described require time and hard work. But in Prov. 2: 4, 5 we have this assurance: "If thou seek her as silver, and search for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." To find these hidden treasures one must make up his mind to dig, and by digging is meant, not merely glancing at the Word, or a casual reading of it, but by studying the Word, meditating upon the Word. The reason why so many get so little out of Bible reading is because they are not willing to think. The Psalmist proclaims the man "blessed" who "meditates in the law of the Lord day and night," and the Lord commanded Joshua to "meditate therein day and night" and promised him, as a result of this meditation, "then thou shalt make thy way prosperous and then thou shalt have good success." One verse of Scripture, thoroughly mastered, will give more strength than whole chapters simply given a mere reading. The Bible is much read, but little studied. This fact is to be regretted, when we real-

ize that no other book affords such opportunity for intellectual development by its study as the Bible.

There are five methods of Bible study, and we shall consider each separately. The first method is the study of the Bible by individual books, a method which is most thorough, and the most difficult, but which yields the largest and most permanent results. For the first book study, choose a short, comparatively easy book, for the choice of a long one may lead to discouragement. Some books of the Bible present difficulties not to be found in others; for example, the first Epistle of Peter, which is a very valuable book, but contains many difficult passages. The book that best complies with the beginner's needs is the first Epistle of Paul to the Thessalonians, a very short, easily interpreted book, and exceedingly rich in its teachings. Then master the general contents of the book. This consists in merely reading the book through several times at a single sitting. It is simply wonderful how a book takes on a new meaning and beauty upon becoming more acquainted with it. New relations between different parts of the book begin to disclose themselves. Fascinating lines of thought, running through the book, appear. The book is grasped as a whole, the relation of the various parts to one another apprehended, and a foundation laid for an intelligent study of those parts in detail.

To take up each verse in order to study it is the next thing to be done. To get the exact meaning is the first requirement, and there are three steps which lead into the meaning of the verse. The first step is to get the correct meaning of the words used. There will be found two classes of words: those whose meaning is perfectly apparent, and those whose meaning is doubtful. The dictionary may give the precise meaning of these doubtful words,—but it is not a safe method of finding the Scriptural significance of a word. The only sure method is to study the usage of the word in the Bible itself, and especially in that particular Bible writer whose writings we are studying.

A concordance is necessary to the study of the Bible usage of words. Many an important Bible doctrine turns upon the meaning of a word. (If one looks up all the passages in the Bible in which the word is found, there will be no doubt as to the Bible usage and meaning of the word.)

The second step is to carefully notice the context, what goes before and what comes after. Many verses, if they stood alone, might be capable of several interpretations.

The examination of parallel passages, passages that give another account of the same address or event, is essential in ascertaining the correct meaning of a verse. We are not through with a verse when we have determined its meaning. The next thing is to analyze the verse. The way to do it is this: Look steadfastly at the verse and ask yourself: "What does this verse

teach?" At first glance you will see but one or two things the verse teaches, but as you look again and again, the teachings multiply. To meditate upon the results is the final work. Ponder upon the teachings, point by point, till these wonderful truths live before you, sink into your soul, and become a part of your life.

To search through the Bible to find out what its teaching is on various topics is known as the topical method of study. But the method has one danger, and that is, that one is more likely to go over certain topics again and again, and be very strong in these lines of truth, neglecting other topics of equal importance. It is likely that the whole range of Bible truth will never be mastered, if the topical method alone be pursued.

The third method of Bible study is the old-fashioned method, beginning at Genesis and reading clear through till Revelation is finished. By this means one will get an idea of the Bible as a whole. The more we know of the Bible as a whole, the better prepared we are for the understanding of any individual portion of it. It is the only method by which the whole book is likely to be covered, because it will be many a long year before any man covers the whole Bible by book or topical studies.

To study the Bible in its chronological order forms the fourth method. In this way the Psalms, prophecies, epistles, etc., are read in their historical setting. A work entitled: "Clews to Holy Writ," by Miss Petrie, is an excellent arrangement of the Bible for chronological study.

The last method of Bible study is the study of the Bible for practical usefulness in dealing with men. On separate sheets of paper make a classification of all the men that one will meet. Then begin the reading of the Bible and read it through slowly, and when you come to a passage that portrays a certain type of character, write your impressions under the appropriate head. A number of books have been written, dealing with such a classification, as Alexander Patterson's "Bible Manual for Christian Workers," or Drury's "Handbook for Workers." But the best book will be the one which you yourself have compiled.

By way of suggestion, the following list of classes of men will, perhaps, be useful:

1. The careless and the indifferent.
2. Those who wish to be saved, but do not know how.

Such quotations as the following will describe the above classes:

"I'm too great a sinner."

"I must become better before I become a Christian."

"I cannot give up my evil ways."

"It will hurt my business."

"There is too much to give up."

"The Christian's life is too hard."

"I'm afraid of ridicule."

"It is too late."

3. Those who are cherishing false hopes, such as these:

The hope of being saved by a righteous life.

The hope that God is too good to condemn any one.

The hope of being saved because one feels he is going to heaven.

The hope of being saved by a profession of religion or church membership.

4. Those who wish to put off the decision.

5. The persecuted.

6. The discouraged.

7. The worldly Christian, etc.

Such a study as the above will give one a new view of how perfectly the Bible is adapted to every need, and then the Bible will become a living book.

We have now considered five methods of Bible study. But there is something more important than the best methods, and that is the fundamental conditions of profitable study, of which there will be mentioned five.

The first of the fundamental conditions is, that the student must be born again; for the Bible says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them, for they are spiritually judged," and again: "Except a man be born again, he cannot see the kingdom of God." One must understand the language of the Holy Spirit, otherwise the best treasures will be sealed.

The second condition is this: a student of the Bible must be obedient to its teachings. James admonished the early Christians: "Be ye doers of the Word, and not hearers only, deceiving your own selves." Whatever duty we find commanded in the Bible, let us do it at once. Whatever good we see in any Bible character we should imitate. Let us look into our lives and see if we are making the same mistakes that we note in the actions of Bible men. Truth must be lived, otherwise it soon disappears from us.

A child-like mind is the third condition. The words of Jesus teach us this: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We should not come to the Bible full of our own ideas, and seeking from it a confirmation of them, but come to find out what God's ideas are.

This leads to the fourth condition, which specifies that we must study the Bible as the word of God. We will not get the most profit out of Bible study until we come to the point where we are convinced that the Bible is the word of God, and where we begin the study of the Bible as the word of God. In order to study it in this way we must accept its teachings, however unreasonable they may appear to us; we must rely upon its promises and study the Bible in the

presence of God. If we could learn to hear a living, present person, God, our Father, speaking directly to us in these written words, we would perceive new power and attractiveness in the Bible.

Prayerfulness is the fifth and last condition of profitable Bible study. Many passages that seem dark and difficult will be brightened, if we bring them to God in prayer. For God has promised: "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and it shall be given him. But let him ask in faith, nothing doubting."

In closing, some final suggestions might be helpful.

To study the Bible daily is of greater importance, than we fancy; for what regularity does to the physical life, regularity in Bible study does to the spiritual. The best portion of the day that can be given should be selected for Bible study. Our Bible study should include memorizing. The Psalmist says: "Thy word have I laid upon my heart, that I might not sin against thee." There is nothing better to keep one from sinning than this. By the word of God, laid upon his heart, Jesus overcame the tempter. It is more practical to memorize Scripture by chapter and verse. Those who do this in a systematic way will have a vast fund of wisdom of the word of God stored away in their minds. We all have spare moments that are utterly wasted. These could be utilized by studying the Bible or in meditation upon texts stored away in memory; for there is no way of more profitably economizing time than by putting the moments that are going to waste into the study of, or meditation upon, the word of God. —Ellen Anderson in Luth. Herald.

† CHRISTIAN JOHN KOERNER †

After a life of faithful service in the vineyard of the Lord that extended over forty-four years, the Rev. C. J. Koerner was released from this life of suffering to eternal glory on Thursday morning, September 7th. He was born March 8th, 1846, in New York City and prepared himself for the ministry at Fort Wayne and St. Louis. He served three parishes: Whitewater and Edgerton eight years, Helenville eleven years, and Janesville twenty-two years. In 1913 he resigned from active work and came to live at Jefferson where he died. The funeral was held there on Saturday, September 9th. His friend, the Rev. O. Hanser of Horicon, and the local pastor preached. The widow, two daughters, and three sons survive him.

NOTICE

The attention of all Lutheran young men and women who contemplate entering Valparaiso University, which opens Sept. 19, is called to Immanuel Lutheran church in Valparaiso, where services are held every Sunday in German and English, and whose pastor is always pleased to serve all Lutheran students in a

pastoral capacity during their stay in Valparaiso at school. Pastors and parents having young people here at school will kindly immediately communicate with REV. C. W. BAER,

308 Washington Street,
Valparaiso, Indiana.

ITEMS OF INTEREST

Not a Vanishing Race

"That the American Indian race is not dying out my figures will conclusively show," writes Mr. F. W. Broughton, who is in charge of the statistical division of the Bureau of Indian Affairs at Washington. Then he proceeds to show the increase during the two decades prior to 1910. "The sum total of the Indian population in 1890 was a little over 243,000. In 1900 they had increased to 270,000, an increase of about 27,000, or considerably more than ten per cent. In 1910 the Indian population reached 305,000, an increase of 35,000, or about thirteen per cent. * * * The increase does not appear to be confined to any particular section of the United States or any particular tribe of Indians." The Navajo tribe, it is claimed, has increased in fifty years from 8,000 to 27,500. Among some of the tribes the birth rate has been exceptionally high.

Ladies' Seminary

There is a movement on foot to establish a Lutheran Ladies' Seminary at Cleveland, Ohio. The English District Synod has promised its co-operation.

War's Wide Disturbance

As a result of the War, only one-half of the Missouri Synod's missionaries are laboring in India at the present time. Six are stationed in southern and three in northern India. Four missionaries are on furlough in this country, three in Germany, and one in Holland. Six of these latter were compelled to leave India by order of the British Government.

Twenty-fifth Anniversary

Twenty-five years of service is a long season to look back upon; by the grace of God the Rev. G. Schmidt of East Troy, Wis., has been permitted to do so. His congregation had decided to celebrate the anniversary day and to that end asked the presence and assistance of the eastern conference, of which Pastor Schmidt is a member. A jubilee service was held on the evening of August 29th and thanksgiving to the merciful God was, of course, the note to which the whole celebration was keyed. The anniversary service was followed by a social gathering in the school-room of the church where the guests of the congregation were hospitably entertained.

Growth of the Presbyterian Church

Statistics for the last year of the Presbyterian church in the United States of America as issued by the stated clerk, the Rev. W. H. Roberts of Philadelphia, show a total church membership, of 1,560,000; members Sunday school, 1,412,387; number of ministers, 9,739; contributions to benevolent causes, \$8,021,104; contributions through the churches other than the benevolent offerings, \$28,000,000. The most remarkable growth is said to be in the number of manses, which now number 4,424, or nearly one-half the number of churches, 9,953. There has been a gain in church membership in four years of 179,951.