

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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LIVING IN THE SPIRIT

Gal. 5:25-26 — Gal. 6:1-10

Thou Triune God, our Father dear,
Whose blessings, never ceasing,
Are poured upon Thy children here,
Our heav'n-born joy increasing, —
We pray Thee, fill us with Thy love,
That we may ever grateful prove.

Saved by Thy grace in Jesus Christ,
Our ris'n, ascended Savior,
Whose holy Blood alone sufficed
To win Thy pardon's favor,
Grant Thou us strength to conquer sin,
And o'er the flesh the vict'ry win.

Endow us with Thy Spirit's power,
O God of our salvation!
Grant us, when comes the trial hour,
Thy holy consolation.
Redeemed, forgiven, justified,
In Thy pure Word we may abide.

Receiving boundless love from Thee,
O may our love to others
Pure, self-less, loyal, fervent be!
To weak and erring brothers
May we in humbleness of heart
Forgiveness, counsel, hope impart.

Another's burdens may we bear
In meekness, ever willing;
Another's cup of sorrow share,
Christ's law of love fulfilling.
Shield us from base self-righteousness,
Vain-glory, envy, bitterness.

O let us never weary prove
In doing well, dear Father,
Till in the glorious Home above,
Saved by Thy grace, we gather.
What joy to reap what we have sown,
And bring the sheaves before Thy throne!

Epistle Lesson Hymn for the
Fifteenth Sunday after Trinity.

Anna Hoppe.

GOD'S CHURCH, WHAT IS IT, AN ORGANIZATION OR AN ORGANISM?

Acts Chapters 4 and 5

Note: By the term "church" we mean the aggregate of all believers of all time. That is the Scriptural use of that term. The term is also applied to any part of this aggregate. (1 Pet. 5:13; Ro. 16:5; Philemon 2.) By the term "organism" we understand something that has life from within, life within itself; as in the physical world the human body, or a plant. By the

term "organization" we understand something that has not life from within, but an aggregate of parts coming together from without for some avowed purpose; the building of a house, for instance.

"God's Church, what is it, an Organization or an Organism?" That is the sum and substance of hundreds of questions that are causing a great deal of disturbance in the so-called church. Has the church life from within or from without? Does it wait upon the flesh or upon the Spirit? Does it trust in man or in God for life and sustenance for body and soul? Does it walk by sight and reason, or by faith? Is it a human or a divine institution? Does it grow and exist from its very unplanted nature, or is it dependent upon the world and obliged to copy its methods? Is it to use man-made or God-made means? All these, and a thousand more or less related questions are all linked up with the one: "God's Church, what is it, an Organization or an Organism?"

Surely this is a vital question, in our day where the methods employed by the "church" are almost identical with those employed by the world; in our day where the church has gotten into the world, and the world into the church; in this our age in which is wiped out the distinct and clear-cut line of demarcation. Surely a timely question!

Where shall we turn for an answer to this vital question? Surely we cannot turn to man, for since sin has entered his answer would be sorely biased. There is but one place to turn for this as for all questions, the recorded Word of God. That has the one and only true answer. We shall not consult our reason, nor man's ideas and philosophy, but solely and alone God's. We shall look to see whether the early apostolic church was an Organism or an Organization. They were an uncontaminated, model church. They were the pure, genuine, unadulterated church with which we might compare ourselves, and in such comparison find a true answer to our question: "God's Church, is it an Organism or an Organization?" For brevity's sake let us draw this comparison from the 4th and 5th chapters of Acts. That will satisfy anyone in whom the spark of faith is still aglow.

In the 32nd verse of Chapter 4 we have the early apostolic church pretty well characterized. We read: "And the multitude of them that believed were of one heart and of one soul," their actions confirming this as the following verses show. They practiced what they preached. How could they otherwise. The Life

from within moved them. We find the motive of such harmonious, unified Christian life to be none else than Jesus Himself. (Jh. 14:6.) Peter refers to this in the words: "Be it known unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." (Acts 4:10.) They were drawing all life, physically, mentally, and spiritually, for themselves and for others from the one source of true life: Jesus as Savior from sins. (Isa. 53; Jh. 14:6; John 6 is the "life chapter," read it.) They regard Jesus as the life-giving, life-supplying Vine, and themselves as the connected and dependent branches. (Jh. 15.) They abode, they lived, in and from Him, and so had true life abundantly. (Jh. 10:10.)

It is unmistakably clear from the 4th chapter of Acts, from the 15th of John, from the preceding chapters of Acts, yea, from the whole tenor of the Scriptures, that the apostolic church lived by a life planted in the hearts of its members, not by the natural birth, but by the new birth. (Jh. 3:5.) It was a life planted there within each heart, a common life, and so the aggregate was able to act so harmoniously and full of life. It is plain from Peter's sermons and prayers recorded that the life manifested was not the old, inherent, natural-by-birth life which each brought with him from without to this congregation. Then there would have been no harmony, but as diverse opinions, self-seeking characteristics, in number as many as individuals. It is plain the early Church lived by a Life (Gal. 2:20) from within, planted there by God in Christ. As such characteristics of an **Organism**, with life from within, become manifest in our 5th chapter of Acts.

As an **Organism** it does "signs and wonders." As to the source of such power, whether from themselves or otherwise, we need but consult the sermons of Peter thus far recorded. In substance they are: "Why look ye on us, ye people, as though by our own power we have done this miracle? The faith which is by Jesus hath given this man this perfect soundness in the presence of you all." (Acts 3:12-16.) It is an **Organism**, living, doing signs and wonders through the life upon which it lives. (Jh. 11:25.)

As an **Organism** it is of "one accord" among its members. Not of many discords. It is at peace and harmony in its membership. To the extent that is not the case else where the members are not living from the Life from within, but without: — themselves. All world organizations, of whatever nature you may have them, all lack this inward harmony. It is an imitation of the real thing. The devil always imitates. Seeing the wonderful, harmonious organism of the church of God he gets busy to imitate it by patching together something from without, an organization. To the casual observer it may seem as though there is peace in these devil imitations, but the fact is there is dis-

cord, selfishness, stabbing in the back, in word and in deed.

As an **Organism** it cannot assimilate and absorb bodies foreign to itself. As an organization it might outwardly, but as an organism, it cannot. If, in case of indiscernment, such foreign bodies not having this Life, get within the external church, the Life Spirit has the power to eject them; even as in the physical body organism. Thus we read of this early church: "And of the rest (unbelievers) durst no man join himself to them." (Acts 5:13.) There was no need of all sorts of man-made fences to keep out the unregenerate. If the Spirit of the Life within, Jesus, is allowed to be the **motive power** within all, in word and in deed — preaching, teaching, every-day life, then unbelievers will have no desire to join themselves to such an assembly. It isn't his element, as little as a fish wants to live out of his element. If the Spirit of Life prevails in the church the unbeliever will not feel at ease, at home. They find nothing in common, and all things at variance with their desires. They may attempt it, as Ananias and Sapphira did, but only to their harm. (Acts 5:1-11.) It is evident the early church did not exclude people by outward organization, constitution, laws, by-laws, regulations, man-made means and methods. The church, as individuals and thus as a congregation, abode, lived, in all things, in Jesus (Jh. 15) and all this world-conformed organizing was superfluous. It is only as a church has lost the Life, Jesus; or, let us say, to the extent it has lost the Life, Jesus, and is living by faith in self or man, will they substitute such man-made means and methods to keep up appearances. It is like beautifying a corpse; like beautifying a dead tree.

As soon as we are not strong physically we resort to all sorts of means of support. It betrays our weakness. As a church stresses such supports, such organization, such man-made methods, it betrays just to that extent spiritual deadness. No living close to the source of life: Jesus. As we copy from organizations, as we stress the organization part, the externals, the forms, we have already lost the organism, the internal, the essence, the Life from within. Of necessity to keep up appearances, we resort to the devil's imitation of the life-organism, organization. As the tree has life within the buds, leaves, branches, flowers, fruit, shedding of leaves, so with the spiritual tree or vine. Only as the tree is dead will we have to make a Christmas tree of it by hanging all sorts of buds, leaves, fruit, on it. We detect thereby, however, that there is no life from within. It is dead.

You will find this true from observation. The element in the local church which is spiritually dead or ready to die, will resort to all sorts of means to keep up the appearance of life: bazaars, fairs, teas, suppers, social sales, making the church a house of merchandise before the world (Jh. 2:16), hobnobbing with the world,

bartering with them, following the same methods the world employs, copying from the world organizations, **all because our life-giving building up of our organism is neglected: sitting at the feet of Jesus.** (Luke 10:41.)

The Church, as an Organism has growth. As such "believers were the more added to the Lord. Mind you, not to the outward organization, by signing the constitution, but **to the Lord.** Jesus was made known unto them, souls were saved. "Multitudes both men and women," were added. (Acts 5:14.) As a life-organism the believers, individually and as a church, feed upon Christ. (Matt. 24:28.) They assimilate Him, and that brings about growth. Jesus, the Head (1 Cor. 12) uses them as avenues to work through to have souls born into the church. They do not have to use all sorts of world-conformed bait and organization methods. They do not have to make all sorts of requirements for initiation and acceptance. They are not dependent upon man's sanction and approval. They are not chosen by man, but by God. (Jh. 15:16; II Tim. 2:15.) No black-balling of man, no setting himself up as standard. It grows from Christ, the Life within, using the members already living to do the work: "Go, stand and speak in the temple to the people all the words of this life." That Life, Jesus, is to express itself in us in word and deed: witnesship.

The church Organism living by and in the Life of all life cares not what man says, but in all things "studies to show itself approved unto God, (II Tim. 2:15) a workman that needeth not to be ashamed." It answers all threats and tortures joyfully: "We ought to obey God rather than men," (5:29) and takes advantage of the opportunity to preach Jesus, the source of real life and organism.

As an Organism it glories in adversities and tribulation. (Ro. 5:3.) They rejoice that they are counted worthy to suffer shame for His Name, (5:41) and "daily in the temple, and in every house, they ceased not to teach and preach **Jesus Christ**": the Life of the **Organism.** As an Organism wholly out of keeping and employment of organization-imitation methods, but solely living by the Life within: Jesus, it expects to suffer persecution. The last portion of this 4th chapter shows us that. As Cain persecuted Abel, as Hagar persecuted Sarah, so the unbeliever will always persecute the believer in some form or other. The world organizations will always persecute the one and only true Organism: the Church, the body of believers. It is envy and jealousy on their part; imitating, but falling absolutely short of the real thing, they try to wipe out the real thing, always putting the blame on others, always trying to justify themselves. Christ and the apostles make it very plain that persecution will be the inevitable lot of the believers, the church. To the extent that they are a Christ-centered Organism will it be severe. To avoid it the church is tempted to let down the bars, to make the way broad. (Matt. 7:13.)

We Christians, in our little faith, believe the world can harm us. We are afraid. "Be not afraid" Jesus takes care of His Organism; if necessary He will set aside the laws of nature to do so. (5:19.) Only Christ can do that. "Grow in Christ." (II Pet. 3:18.)

W. F. B.

COMMENTS

Use Our Colleges "The Friendly Visitor" of Lansing, Michigan, a parish paper from our own circles, gives a word of timely advice under the head, For Parents; we reprint it in order that a wider circle of readers may benefit by it:

"For this child I prayed: and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." 1 Sam. 1:27-28.

Thus spoke pious Hannah, the mother of Samuel who was destined to become great before God in Israel. Frequently and fervently she had entreated the Lord to grant her a child, promising: "Wilt thou give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life."

You father and mother, have you a son of whom you could say with God-fearing Hannah: "As long as he liveth he shall be lent to the Lord?"

Have you a son whom you could give to serve the Lord in the vineyard of His Church? It is the grandest sacrifice, the costliest gift you can offer Him who gave His life and shed His precious blood for your immortal soul.

Our institution at Saginaw, the Michigan Lutheran Seminary, is the place for such a boy. There he is taught the first steps in the way to service in the Kingdom. It would also be the proper place for any Christian boy or girl desiring a good secondary education, whether they intend to prepare for work in the Church or not. The course at Saginaw is equivalent to a good high school course, and it is more thorough. Parents, think it over, pray over it, and act!

What the writer of the above says of our Saginaw institution is, of course, true of our other institutions of learning which by their nearer location may be more easily reached by you: it is true of Northwestern College at Watertown and Dr. Martin Luther College at New Ulm.

G.

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Synodical Resolutions Synodical resolutions — what do they mean to the members of the synod? This question will bear a little study.

Synodical resolutions always have to do with the works of Christians. Christian works, we all are agreed, are never done under compulsion. Love is the motive; and love is free and always must remain free. The law can demand nothing of us; much less do we bow to the authority of men.

But we must not forget that it is not the nature of love to spare itself. They who work without love are constantly endeavoring to get along with as few works and as little sacrifice as possible. But love is a free and joyous surrender to the Lord Jesus and to his service with all that we are and have.

Furthermore, while love must remain free and un-

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bound by any constraint from without, it can and does bind itself.

An example: A family is in dire distress. Three Christian neighbors, apprised of the fact, hasten to assist. They do this in free love. After surveying the conditions they are convinced that they are able to supply all the wants of the suffering family. As all three are about equally situated financially, each promises to contribute one-third of the \$60.00 necessary to provide for the afflicted neighbor. Now love has bound itself. It is not satisfied with simply saying, I must help my needy neighbor; it now says, I must contribute \$20.00 a month towards his support. This is to love a sacred obligation which it will not slight. Else the neighbor would suffer, or the co-workers would be over-burdened.

Similarly love binds itself in our congregational life. Joining a congregation is a free act of faith and love. This free act, however, immediately involves the promise that one will serve God and build his kingdom together with the other members of the congregation. Under our conditions this work requires an apparatus of real estate, church and school buildings and the necessary equipment. Pastors and teachers must be called and supported. Moneys will have to be expended for janitor service, repairs, fuel, etc.

The brethren meet and discuss what is to be done and how much money is to be spent. Every one has the opportunity to state his mind. Then a budget is adopted by a majority vote. Or, it is proposed to erect a new church. Some are of the opinion that the old one would still do for a few years. They try to convince the others. However, the majority decides to build.

Will the members who love the Lord and the brethren then say, The budget and the resolution to build do not concern me; I will give according to my own inclination?

Will he contribute towards the minister's salary and refuse to do anything for the school? Will he pay his share of the current expenditures, but ignore

the building fund? Will he declare, this year I am kept busy with my private affairs; if everything turns out all right, the church can count on me again next year?

No, he has gotten beyond the point where one says with some vagueness, I want to do something for the Lord and bring him some thank-offering. His love now seems a clear duty and recognizes a definite obligation determined by the resolutions he adopted with the brethren after they had carefully discussed the various needs of the church. He regards such resolutions as a pledge to the Lord and a promise to the brethren. He knows what the budget amounts to and what the cost of the new building will be and from these figures he computes liberally what must be expected from a man of his means, for the Lord has not endowed all Christians equally with earthly possessions. Now his love freely binds itself to meet this sacred obligation. He does not want to fail his God, nor does he want to disappoint the brethren who have a right to expect him to assume an honest share of the common burden and to co-operate with them cheerfully in the regular task or the special undertaking.

Were it not for this love that is willing to assume definite obligations, congregational life would be impossible, and no group of Christians could undertake to call servants of the Word or to erect church and school buildings.

And that is the love we need in our synodical life. When congregations or individuals unite with a synod, they do this by their own free decision, in faith and love. They want to enjoy the blessings of Christian fellowship and their love constrains them to work with the brethren in the cause of the Lord.

In this work, too, certain apparatus, lands, buildings and equipments, is required. Professors and missionaries must be called and supported. In the maintenance of this work large sums of money must be paid out month after month. Here, too, the brethren meet to counsel with each other on the common task. As it is physically impossible and impractical at that to bring all the members of the synod together, we have to content ourselves with sending delegates representing our conference, and thus the individual congregation, to the biennial meeting of our synod. Through these delegates the congregations counsel with each other and then by a majority vote decide that work is to be done and appropriate the necessary moneys. Boards are elected and committees appointed whom the synod solemnly obligates faithfully to carry out its resolutions. As every congregation is thus represented and assists in planning the work and voting the funds, it thereby assumes its just share of the obligations incurred. How could a congregation that has not this understanding take part in determining what work is to be done and in fixing the amount of money to be raised? How could it charge the executive officers

and the various boards and committees to perform the duties of their office faithfully, if it did not feel that it, too, is bound by the resolutions adopted in the council of the brethren.

Here, too, love has freely bound itself to perform a certain duty and to assume definite obligations. The resolutions jointly adopted with the brethren are to Christian love a solemn promise to God and a pledge to the co-workers in his cause. A congregation filled with this love will not be satisfied when it has in a perfunctory manner for synodical purposes collected so and so many times in a year; it will ask, what part of the common obligations should I in equity and fairness assume. Then it will face its duty cheerfully and perform it. Let a congregation begin to show its members their relation to the resolutions of the synod in this light, and their love will soon shine forth in abundant fruits.

Without such love our work cannot prosper. If we so keep faith with each other, in love fulfilling the promises we make each other in the resolutions of our synod, the task that now often seems almost too burdensome will speedily be found to be a light and pleasant task that we can perform with joy and thanksgiving.

J. B.

JUBILEE-SYNOD

(Report of duly elected Correspondent)

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High." Ps. 46:4. Thus the Wisconsin Synod recently enjoying the hospitality of Grace Lutheran Church and its Pastor Gausewitz from August 19th to 25th had every reason to exclaim. For 75 years the God of love has encompassed our synod with His grace and mercy. It was only a small group of men that gathered 75 years ago in Grace Church of Milwaukee to found the Wisconsin Synod. Times were pressing, funds were lacking, but the unfaltering faith of our fathers in the gospel of Christ Jesus encouraged them to take that weighty step. Significant, however, throughout the session of last synod was the absence of boasting in numbers or outward achievements. The Rev. Bodamer of Ann Arbor, Michigan, struck the key-note in his opening sermon Wednesday evening, when he chose as his text, 1 Cor. 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The glory of God, however, shines forth brightest in His Son Jesus Christ. He is the personification of the gospel, which we preach, whereby we are saved, whereby we grow. This the Rev. Aug. Zich of Green Bay, Wisconsin, painted in his paper in vivid colors portraying the gospel to us as grace and truth. However we are not at all times mindful of this precious gift. And that calls for confession. In his confessional address, Heb. 5:16, Pastor Geo. Tiefel of Hadar, Nebraska, Friday eve-

ning especially stressed the sin of negligence in applying this gospel. In spite of any merit or worthiness in us God has graced us with this gospel for 75 years, a singular blessing indeed. In his jubilee sermon Sunday morning the Rev. J. Paustian of West Salem, Wisconsin, sounded a warning: "Sell not your birthright for a mess of pottage," basing his sermon on Gen. 25:28-34.

To preach this gospel more effectively the individual congregations have united to our Wisconsin synod. Pastor G. E. Bergemann of Fond du Lac was again elected as its president. That this gospel is not preached in vain, we see in New Ulm, where our normal is crowded to its capacity. To relieve the situation somewhat, synod decided to buy Bethany college of Mankato, Minnesota. Heretofore this was a private institution. Girls in our synodical circles, who wish to be trained as parochial school teachers, will in future receive their training in Mankato. Also the dormitory in New Ulm needs an extension. For this purpose synod decided upon a special jubilee collection to be raised November 15. Also the buildings in Saginaw, Michigan, are in sad need of repairs. Great are the needs in all the various fields of synod, so that the required budget for the next two years will amount to \$889,841. This is a great amount. But Pastor Fleischer of Hustisford in his farewell address Monday evening pointed out from Hez. 47:1-12, that the God of our fathers who so visibly blessed our synod in the past, will not forsake us in the future.

M. Hensel.

BLASPHEMY PUNISHED

"Be not deceived, God is not mocked, Whatsoever a man soweth, that shall he also reap."

No better demonstration of the abiding truth of this oft repeated verse from the Bible has been given than that reported in a story of a Communistic Christian festival at Kursk, Russia, as related by an eyewitness and reported by the National Lutheran Council News Bulletin.

Through pamphlets and posters the festival was made known to the entire population, and early in the morning, when the bells of the orthodox churches called to divine service, the churches remained almost empty. Everyone anxiously crowded the streets to witness the new Christmas festival, and it may be said that everyone, young and old, was on his feet. Just at the time when divine services were over and the few church visitors left the church, they saw an atrocious spectacle. A procession was coming along, at the head a standard-bearer and posters with the most blasphemous inscriptions and caricatures of Jesus, God, and the Holy Ghost. A big wagon with a red canopy, pulled by horses, was decorated with inscriptions — "Away with God" — "We need no God" — "God has not created men, men have created God" — "Christ is

a fabulous creation and has never existed" — "Liberty of thought forever" — etc. In the center of the procession there was a nicely decorated barrel in which stood a young and most beautiful Jewess representing the Virgin Mary. In her arms she held a doll — a red soldier fully armed — "The modern Christ child." Around the barrel stood boys and men disguised as Russian priests in robes. Trumpeters and a howling crowd surrounded the wagon. Music, dancing devils and saints were included in the carnival cortege.

The procession had passed a few streets when the horses suddenly shied and began to run wild. The wagon went down a slope and the carnival ended in tragedy. There was no possibility of stopping the horses. The people dispersed in all directions. The actors jumped as well as they could from the wagon. Only the "Virgin Mary" was unable to get out of the barrel and shrilly cried for help, but no one dared go near the wagon to help her. The horses, however, ran more and more wildly until finally they struck a pillar and the wagon overturned. Fitfully groaning, the "blessed virgin" lay upon the pavement with her legs broken. Brought to a hospital, it was found that amputation of both legs was necessary, and after two days she died from blood poisoning.

— Lutheran Herald.

IN THE PHYSICIAN'S PLACE

The room was deathly still. In the intense silence nothing could be heard except the hurried ticking of the little brass clock upon the mantel and the labored breathing of the patient. The physician sat by the bedside with his watch in one hand and the fingers of the other lightly pressing the wrist of the sick man.

Presently the doctor rose and, slipping his watch into his pocket, turned to the frail little woman sitting at the foot of the bed. "There's nothing more to do, my friend," he said with a faint tremor in his voice. "It's just a question of time now, of hours, maybe only minutes." He paused and then continued softly, "I know I can say this to you, Mrs. Foreman, because I know who is going to come and sit by you when I go out of this home. You can't realize how much easier it makes it for the physician to say these words when he knows his patients have the faith."

"Yes," he went on meditatively, "it means more to us than most folks think. Do you know, Mrs. Foreman, few doctors are unbelievers? Why? Well, they see so much. We know our so-called cures are only temporary at best. We only delay the coming of death; we don't destroy it. The cordon of doctors round the royal couch can do no more than that, though the fee were an empire. There comes a time when we have to give up. We can do no more. We have tried everything, done everything. And when that hour comes we know there is only one thing in the world that can help our patient; it's what we call Christian-

ity — faith in God if you please. There has been only one physician in the history of the world who said, 'I will never leave thee nor forsake thee.' You know who that was."

"I'm an old man, and I've seen a lot," he continued as he reached for his hat and medicine case. "Folks can ask me a hundred questions about Christianity that I can't answer. But I do know this: it bridges the gulf. I don't have to be able to analyze the water I drink, tell who dug the well or when it was dug, in order to quench my thirst. If it satisfies and meets my needs, that's enough for me. So when I go out and Christianity comes in and sits by the bed and says, 'Lean upon me,' and I see my patient close his eyes with a smile and go to sleep like a trusting child on it's mother's breast — well, it's pretty hard to convince me there's nothing in religion. I know there is."

— Youth's Companion.

RANDOM READINGS

Some years since a discussion had been held during the winter months between Christians and unbelievers in a hall in Saint Luke's, London. At the last meeting of the season it was resolved that on that occasion any questions should be in order which had been discussed during any previous meeting.

Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who, as reported by one present, spoke thus:

"Mr. Chairman, ladies and gentlemen, — I have determined to show you to-night what the Bible really is; and in order to be fair, I will not take selected passages, but will allow the book to open where it will, and read you the first verse on which my eye lights. You will then see in what kind of a book the Christians believe."

He allowed the Bible to fall open in his hand, and read aloud:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Somewhat abashed, and amidst the joy of the Christians, and confusion of his own party, he opened the Bible again, and read:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isaiah lviii. 6.

Still more abashed, he read again as the Book opened:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1:16.

He made one last attempt and read:

"He hath showed thee. O man, what is good; and what doth the Lord require of thee, but to do justly, and

to love mercy, and to walk humbly with thy God?" Micah vi. 8.

Disappointed and chagrined, the skeptic left the platform, overwhelmed by the sneers of his companions, and the tumultuous joy of the Christians.

No Christian could desire a more favorable test than this. The Scriptures will bear to be taken at random, and read in the presence of their bitterest foes, for "every word of God is pure, as silver refined in a furnace of earth."

The Bible is a good book for random reading. Most who despise it have never carefully read it. It is especially the book for the poor. David says, "Blessed is he that considereth the poor." Ps. xli. 1. "O God, thou hast prepared of thy goodness for the poor." Ps. lxxviii. 10. "The Lord heareth the poor." Ps. lxxix. 33. "He setteth the poor on high." Ps. cix. 31. "I know that the Lord will maintain the cause of the afflicted and the right of the poor." Ps. cxl. 12. Solomon says, "Whoso oppresseth the poor reproacheth his neighbor; whoso stoppeth his ears at the cry of the poor, he shall cry and shall not be heard." When Zaccheus was converted he said, "The half of my goods I give to the poor," and James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" The whole book is full of blessings on the poor and the needy, and the best thing a poor man can do is to read it and think how much better off he would be than he is now, if he lived in a country ruled by the law of God.

And what can induce men to make war on such a book? What but the wickedness of their own hearts, and their desire to live a life of sin and escape the condemnation that the Scriptures declare upon all ungodliness? Why not believe and live? "Believe on the Lord Jesus Christ, and thou shalt be saved."

—The Australian Lutheran

EVOLUTION VERSUS CHRISTIANITY

Christ and his word again stand before the bar of a worldly court, challenged as to his origin and the verity of his work, by the advocates of unbelief and ignorance, with their unfounded theories inspired by no good spirit. If the situation was left to itself no doubt it would sink into oblivion by the very vaporousness of it, but because there is a possibility of material profit thereby, by some technically educated lawyers and teachers (the unknowable always being an object of interest to the unconvinced and doubtful), there is another sham battle. I say sham because no change of belief or enlightenment will result from it. True science, sure of itself, has no hand in it. True religion standing upon its own ground will not be either shaken or changed by it, it explains itself. The scriptures being spiritually discerned, are above and beyond the paltry wrangling about an elusive will-o'-the-wisp. Few true Christians will pay more than a pitying attention to it. Only such as desire to escape the wages of sin in some easier way than that set forth

in the Bible, try to soothe their conscience with a false science; they hide like Adam in the Garden of Eden.

Tell me! who has known the mind of God, or who has been his counsellor or who has convinced him of folly or a lie? There is altogether too much wisdom in God's word for even the most learned lawyer, scientist or professor who opposes, to appear more than a fool.

An honest study of the scriptures will prove the verity of everything written in them, but to the skeptic it appears a bundle of contradictions.

There is a reason why God has sent some men strong delusion that they should believe a lie rather than the truth. They cannot understand the love of God and would rather be classed with a dumb beast than to walk uprightly as God intended man to do.

What reasonable being is there who can deny that man is an entirely different being from — — well, a monkey?

There is a spirit in man that either looks up to a God of love and wisdom, or disobeying, looks down to the beast and confusion. — John Hohmann.

INCONSISTENT

The Fort Morgan (Colo.) Times has an interesting, but alarming account of the corner stone laying of the District Number 3's new High school. If some denomination of Christians should thus take it upon themselves to lay the corner stone of a public building, how the Masons and other self-styled patriotic bodies would hold up their hands in horror. And if such a thing were done, they would have the right to remonstrate against it. For our country has wisely been established on the principle of toleration with religious liberty for all. But what is sauce for the goose is sauce for the gander. Are not Masons inconsistent when they take upon themselves this right? It was done "with the ancient ceremony and rites of Masonry." This order, as the highest authorities within that order not only admit but claim, is religious. Are they not usurping a power that does not belong to them?

It looks as if the power of secretism is the "powers that be" in this land in many places and instances. Instead of inscribing the stone with the names of the school board, teachers, etc., the following is said of the inscription. "The stone, measuring three feet by five feet ten inches, bears this inscription: 'Laid by the most worshipful grand lodge A. F. & A. M. of Colorado, A. D. 1925 — A. L. 5925.'"

It is strange that even a list of officials and high school teachers found its way into the box placed within the stone under such conditions. However, such was the case, and with these and other papers, were placed "A copy of the historical data relating to Oasis Lodge No. 67, A. F. & A. M., including names of the present officers of the Most Worshipful Grand Lodge of Colorado, A. F. & A. M. — A copy of the Trestle Board of Oasis Lodge, No. 67, A. F. & A. M."

Where will it end? From usurpation of power and rights not its own in small towns, it will, unless Christian patriots everywhere raise their voice against it, grow to be a power greater than our government. This item is not printed by the editor merely for the sake of making something sensational out of a minor thing, but to show how things are drifting, to give indication of the trend of the times. There are other indications in plenty, not the least of which are the writings of authoritative high Masons. The more one reads about Masonry, the more does one become convinced of the actual danger to our government from secret societies. Christians, patriots, in the lodge and out, will you not come forth and stand by your God and your country unhindered by shackling bonds and the gag of secretism?

When the sun, shining brightly at the beginning of the ceremony, was hid behind a cloud, the editor of the Fort Morgan Times reports that this made "it much more pleasant for those taking part in the ceremony and for spectators" because of its heat. It seems, if we may be allowed to express a fancy, that the sun hid its face because it was unwilling to witness this scene really degrading to our country. — Christian Cynosure.

THE BREAKDOWN OF RESTRAINT

The types of amusement which have recently become so widespread in our country have encouraged relaxation of the restraints and self-control which our people have heretofore generally insisted upon and practiced. This is especially true in regard to amorous relations. Preceding generations developed and observed conventions which were designed to hold sex indulgence in check; but the amusements which have become so general during the past two decades have tended to break down all conventions and inhibitions. The motion picture has played the leading role in leading our people to think that self-indulgence is more to be desired from every point of view than a life of self-restraint and inhibition. The effect of a majority of the motion pictures that have been displayed in our country has been to condone and endorse amorous license. The older ideals of restraint and chivalry in the relations of the sexes have been held up for ridicule, although most of the pictures have ended up with weak, ineffective legends claiming that the individual who lives virtuously gets the most out of life in the end.

There has never been among any people, so far as we know, a more potent influence for the spread of the idea of freedom in amorous indulgence than the motion picture has been in our country. Its effect is apparent in the attitude of boys and girls toward one another to-day. The conventions of preceding generations that made girls, men, and women reticent in their talk with one another concerning amative relations and reserved in their participation in amorous activities are being generally abandoned in most communities. The dance hall has reinforced the motion picture theater in giving a death

blow to the conventions which helped to preserve chivalric relations between the sexes in earlier times. The kind of music which flourishes in the ballroom is precisely in line with the suggestions for amative indulgence presented in the motion picture theater and the breaking down of inhibition in the dance hall. Everyone ought to know that certain types of rhythm have been used by races at different times to excite the passions, but probably no people have ever been more successful in this respect than we have been during the last few years in the development of jazz.

— M. V. O'Shea in Western Christian Advocate.

MAN OVERBOARD!

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbors, is himself the biggest hypocrite of the whole. Many a man curses God in health and prays to Him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity, too.

One evening, after the writer had spoken to some sailors about this matter, Capt. Nickerson arose and told a little of his experience, as follows: —

"About the year 1861, I was a sailor on board the 'Heroine,' of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dog-watch, in the evening, and a sailor named George, and myself, were on the watch on the topgallant forecandle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Eight bells rang, and the watch was changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the vessel it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, 'Man overboard!' We were on the larboard tack; the mate shouted, 'Hard-a-starboard the wheel!' and the vessel came round, and stood on the starboard tack, and we could hear George crying in the darkness, 'Save me! Save me! Save me! Save me!'

"We immediately launched a boat, but it stove in launching, and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer he had kept himself from sinking and we found him about a quarter of a mile from the

vessel, drew him on board, and pulled back to the ship with our boat about half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the forecabin, and as comfortable as we could make him.

"The next morning I said to George, 'Did you think that the ship was going to leave you, and that you were lost?'"

'Yes, I did,' said he.

'Now, George, be honest; what did you do then?'"

'I prayed to God.'

'But I thought you did not believe there was a God,' said I.

George replied, 'When a man is overboard, in a dark night, and the ship going away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the top-gallant forecabin spinning yarns in safety.'

We heard no more infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hospital at Montevideo, where he afterwards died."

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sick-bed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid Rock I stand:
All other ground is sinking sand."

—The Australian Lutheran.

CHRISTIAN (?) HOMES

What a sad spectacle many of our modern so-called Christian homes present. Where are the parents who take time to instruct their children, to admonish them, to guide them and point the way over perilous paths? Where are the fathers who call their families together every evening for devotional exercises, or in how many homes are prayers said at meals? In how many homes are the beautiful and comforting hymns of the church sung or the beautiful Bible stories told? In how many homes are found the publications of the church, the church papers which contain worthwhile reading matter and wholesome thoughts. Ah, we all know the conditions, but what are we doing to better them? Unless each individual family begins right in their own home to establish a new order of things, there can never be any marked change in the whole church. It is up to you, Christian parents, to make your home the Pflanzstaette, to hang up the motto: "As for me and my house, we will serve the Lord." Let every Christian father and mother understand when their child is three years old that they

have done more than half of all that they will ever do for his character.

A recent writer in Germany estimates, after careful investigation, that in his fatherland only 3 out of every 50 homes observe any form of religious devotion, and who will say that in our country the percentage is any higher, even among Christian people? What a sad commentary on our boasted Christianity. What an indictment for us who call ourselves after the Master's name. If perchance there are among those who read this parents who have already lost out in their efforts to maintain a truly Christian home, let them take courage and here highly resolve to begin over and with a firmer hand than before, for unless the homes do their duty in laying the foundation for the Christian life, there can be no Christian nation and no Christian church of the future.

The key to the situation is in our hands. If religion is to live it must have its roots in the home. The home is first and primary. It was established before the college, and the Magna Charta of the home was written into the Hebrew law in these words: "And these words, which I command thee this day, shall be upon thy heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The words are very definite, "Thou shalt teach them diligently unto thy children." The duty of religious instruction belongs first to parents and can not be delegated to others.

—Lutheran Herald.

A RUSSIAN BURIAL

In the Drohiczyn district where the missionaries, Mr. A. Petrovsky and Mr. T. Petrovsky, are working the Lord's blessing has been upon the ministry and large numbers have been converted. Some of the converts, altho they no longer attended the Russian Orthodox church, still had the impression that they must go to the priest for burials and marriages.

It so happened that a child died in the home of a family belonging to the Russian church, and the sorrowing father went to the priest to ask him to take charge of the funeral. The priest agreed to do this for a fee of four poods of bread. Four poods equals about one hundred and sixty pounds. The father was in distress, not knowing what to do for he was poor and had a large family to support.

In his trouble he sought out the missionary to ask his advice. Mr. Petrovsky endeavored to give him some light and comfort from the Word of God and told him he would conduct the burial. The other missionary, his brother, made a little coffin and this thoughtfulness further comforted the father's heart.

News spreads quickly in these Russian villages and by the time the funeral was to take place, the whole story was known. Though it was a rainy day and the roads were very muddy, about two hundred people fol-

lowed the missionaries and the family to the cemetery two miles away. Someone informed the Russian Orthodox priest of what was going on and he immediately gathered a company of his members and set out for the cemetery at their head. In Russian Orthodox belief, the cemetery is a holy place which is defiled by the presence of any who are not of the Russian Orthodox church.

When the priest arrived with his company, the little grave was almost ready and the Christians who had dug it were standing near by. The priest's company began to fill in the hole and then to drive the Christians with stones and sticks. Mr. Petrovsky was injured in the head. It was impossible to go on with the burial. One man hurried away to call the police. When they came, the priest tried to make it appear that he had come to bury the child, but the Polish police were not to be deceived. They knew Russian priests very well. After compelling the grave to be dug again, they arrested the priest in spite of all explanations. Then the burial was brought to an end peacefully.

It is a Russian church custom to have a feast after the funeral. Now that the priest was gone, some of his followers tried to mingle unnoticed among the villagers in anticipation of partaking in the usual feast. But on the contrary, a Gospel meeting was held in the home of a friend of the bereaved parents. At least ten of the people expressed their opinion that the priest was a deceiver of the people, and they even said it was good the disturbance occurred because it showed who was in the right. Thus, though the enemy had worked to do harm to the missionaries, the result was a greater readiness on the part of the people to hear the Gospel. It was a case of God's making the wrath of man to praise Him.

The whole affair was noised about and many saw for the first time that it was not necessary to have the priest for a burial. The people now come more often to Mr. Petrovsky with their troubles, sorrows and joys, and it seems that not only in that village, but in other places also the priests are losing their strong influence over the people. On more than one occasion priests through their controversies with the missionaries have been put to shame before the people. It is wonderful how the Lord works that precious souls might be delivered from bondage and darkness and brought into His marvelous light.

—The Bible Banner.

PITIABLE!

What we are saying here we are saying of a report and not directly of a person. Yet if the report is correct, and doubtless it is as far as it goes, what is said can not help but reflect upon the person, though we shall not mention the name. Possibly the report is one-sided as these newspaper reports frequently are. Religion and church interests are usually overlooked, unless some special circumstance makes their mention necessary or

desirable. Yet in this particular case the interviewer may have found little or nothing of that nature to weave into his story. At any event, how any person, especially when once eighty years old, who belongs to nine lodges, attends five or six picture shows a week, and gives time to other purely worldly interests, can find any place or have any degree of interest and strength left for spiritual matters is hard to see. But such are the things reported of a certain Mrs. ——— of Columbus, O., who is past eighty years old, "who would rather be young today than a flapper of the 19th century," who is "a member of nine lodges, attends five or six movies a week, plays cards, gives recitations and readings, and reads three newspapers daily," who is in the best of health aside from suffering from an accident ten years ago "which she deplores particularly because it prevents her from dancing."

Pitiable we say it is that a person should have lived for eighty years in God's world and enjoyed all His earthly blessings and then, even after the sun has come nigh to setting, think only of lodges, movies, newspapers, and dancing and not have a word to say about God who made her and kept her and about Jesus who redeemed her, and without a look to treasures of the future to still the hungering soul when the vanities of life are past and gone. Pitiable! —Lutheran Standard.

RAJAONA

We walked home from Sunday School with one of the catechists. He was telling about his domestic difficulties, how his own relatives refused to help him during his wife's illness because he had broken away from practices of his ancestors. We inquired about his wife's people. "Oh, yes, they would have helped if they had been able. Do you not remember Rajaona, the catechist with one leg? That is my father-in-law."

Indeed we remembered Rajaona. It is not so many years since we first met him. His name was Imara then. It was a Sunday morning at the hospital. We had to go back to his bed a second time, drawn by the imploring, beseeching look in his eyes. He was a heathen, and all his relatives were heathens. He had "suffered many things" of many witch doctors, but grew steadily worse. Then the French military doctor had seen him and grown interested because of the rare opportunity to study that special disease. And he had offered to amputate Imara's leg, and thus save his life. At this all the relatives and their families had set up a howl. The white man should not touch him! But Imara, who had suffered so much and had lost all faith in the amulets and charms of the witch doctors, was able to get away from the protesting family, and came to the government hospital in Fort Dauphin. While the French doctor was corresponding with Tananarive, the missionary then at Fort Dauphin station, Rev. Mr. Bjelde, had an evangelist visit Imara daily at the hospital, and show him the way to Christ and salvation. After weeks and months the French doctor

was at last ready to operate. It was natural that Imara should look forward to the day with fear and trembling. But he did not let his people know that the doctor was really to operate. He asked us a long time beforehand to be with him during the operation. Later he decided it would be all right, if we only prayed for him during that hour. But he did not dare to go under the knife without being baptized. The evening before the amputation he was baptized, and chose for his name that of the disciple whom the Lord loved — Jaona. The Fort Dauphin missionary also stayed with him through the difficult and critical hour — and all went well.

Great was Rajaona's joy when the day came when he was to try his new crutches. With shining eyes he awaited our visit to announce the joyful news. When he was discharged from the hospital, Pastor Bjelde cared for him so that he could continue his classes with the evangelist, and later attend the station school. And now we find him a mission worker, and he has a son-in-law who recently has finished the course at the Evangelist School. And many other members of that family have been brought out of heathendom.

—Lutheran Church Herald.

HOW TO GET GOOD PUBLICITY

"The blame does not lie, as is sometimes claimed, in a discriminating policy on the part of the press. We do not get publicity because we do not seriously go after it," declares an editorial in the *American Lutheran*, New York, commenting upon the newspaper publicity stories which papers throughout the country printed regarding the Lutheran Augustana Synod Convention in Minneapolis, in June.

Referring to the Associated Press and direct mail dispatches arranged by co-operation of the Augustana Synod Publicity Committee and the Publicity Bureau of the National Lutheran Council for that occasion, a Missouri Synod pastor in Connecticut had complained: "During the 41 years that I lived in Utica, N. Y., a city of more than 100,000, I did not once read an Associated Press dispatch about any of our big synodical meetings. Why not?"

The *American Lutheran* answers: "The appointment of an interested preliminary committee which would make the necessary previous arrangements and would be willing to devote some labor to getting the news ready for the press would guarantee us proper notice on the part of the newspapers. We are stating this as a proven fact. . . . Such a committee will not be at a loss to find features and phases of the convention which every newspaper in the country will consider of news value."

Continuing the discussion of convention publicity for the Missouri Synod, the editor says: "The very fact that we adhere strictly to our divinely appointed task and do not deviate from the old Scriptural standards is news worth spreading in these days of religious uncertainty.

Many of our synodical resolutions and the restatement of clear Scripture principles constitute news which is worth spreading and may serve to hearten and encourage those who think themselves alone in their reverence of the Bible. There is no doubt that we are making a serious mistake in underestimating the value of legitimate newspaper publicity. We are and must be a vital factor in the affairs of the day, not through officious meddling in matters outside of our sphere, but through the beneficent influence which all Christians are to exert on their surroundings by means of a faith which is lived and confessed before the eyes of men. We are not to hide our light under a bushel. There is a difference between publicity for publicity's sake with only personal or organizational aggrandizement in view, and for publicity which publishes the Lord's glory. The latter is proper and ought to become the object of our more serious attention."

— N. L. C. News Bulletin.

WHY CHURCHES BURN

Safeguarding America Against Fire, issued by The National Board of Fire Underwriters, published recently an interesting article on Why Churches Burn. In this article we are told that if it is true that the people are leaving the churches, it is equally true that in America the churches are leaving the people. On an average, five ecclesiastical structures are visited by fire every day. The total loss is nearly \$3,500,000 every year. And the loss is not only in money. The destruction of material property is but one side, the loss of community influence is the other. The loss of church by fire is not only a calamity to the community, it is a disgrace, because 75% of all the churches and chapels burned, whether much or little touched by the flames, during any given year need not have so suffered. What was lacking was a larger measure of care and enlightened attention devoted to the chance of fire.

The originating causes of church fires during the five-year term 1919—1923 were: Stoves, furnaces, boilers and their pipes (\$2,432,324), lightning (\$1,764,935), defective chimneys and flues (\$911,971) and electricity (\$910,878). The loss for the sixty months was \$16,793,458. Losses from exposure, including conflagrations, which means those from communicated fires, were \$1,304,818.

It is interesting to note that matches-smoking hazard, which is never absent, was the sixth largest in the period, or \$592,989; sparks on roofs next, or \$559,793, open lights, in the form of candles burned for religious purposes, etc., \$414,956, and incendiarism, \$106,522.

A large percentage of this wasteful loss could be avoided by means of proper precautions in placing and enclosing heating plants, in careful piping, in proper wiring, in the proper construction of chimneys and flues, and by greater watchfulness and care by janitors and caretakers, etc.

— The Lutheran Companion.

WHO MADE IT?

Sir Isaac Newton had a friend who, like himself, was a great scientist; but he was an infidel, while Newton was a devout believer. They often locked horns over this question, though their mutual interest in science drew them much together. Newton had a skilful mechanic make him a replica of our solar system in miniature. In the center was a large gilded ball representing the sun, and revolving around this were smaller balls fixed on the ends of arms of varying lengths, representing Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, in their proper order. These balls were so geared together by cogs and belts as to move in perfect harmony by the turning of a crank.

One day, as Newton sat reading in his study with this mechanism on a large table near him, his infidel friend stepped in. He was scientist enough to recognize at a glance what was before him. Stepping up to it he slowly turned the crank, and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet, he exclaimed: "My! What an exquisite thing this is! Who made it?"

Without looking up from the book he was reading Newton answered, "Nobody!" Quickly turning to Newton, the infidel said: "Evidently you did not understand my question. I asked who made this thing?" Looking up now, Newton solemnly assured him that nobody made it, but that the aggregation of matter so much admired had just happened to assume the form it was in. But the astonished infidel replied with some heat, "You must think I'm a fool! Of course somebody made it, and he is a genius!"

Laying his book aside, Newton arose and laid a hand on his friend's shoulder and said: "This thing is but a puny imitation of a much grander system whose laws you and I know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now, tell me by what sort of reasoning do you reach such incongruous conclusions?" The infidel was at once convinced, and became a firm believer that "Jehovah, He is the God." 2 Kings 18:39.
— Selected.

FAITH IN PRAYER

An Indian baby was dying. It lay in its father's arms, while nearby stood another little daughter who was a Christian. "Father," said the child, "little sister is going to heaven tonight; let me pray." As she said this she knelt at her father's knee, and this sweet prayer of faith and confidence fell from her lips: "Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen." God and heaven were realities to her.
— Selected.

DISTORTING HISTORY

In the light of the recent world-wide celebration of the 400th anniversary of the establishing of the first Protestant parsonage it is interesting to note a certain amount of "counter propaganda" of Roman Catholic origin or inspiration. The following bouquet was published as an editorial on the 10th of August in the "New York Daily Mirror", a Hearst picture tabloid paper:

Reversing Luther

"A news dispatch from Belgium tells how the story of Martin Luther's marriage was exactly reversed.

"Over there Count Delbee, ordained a priest by Cardinal Mercier, said his first mass in the Chapel of a Carmelite Convent, and then gave communion to his wife, who had just become a nun in the Carmelite community under the name of Sister Claire Marie.

"The Count, an officer in the World War, decided and agreed with his wife that they both retire to a religious life. He becomes a member of the Pictus Fathers, she a Carmelite nun. He will never see her again in this world, now that his first mass is over.

"With the German monk, Martin Luther, it was just the other way round. He horrified Christian Europe by marrying a nun who had been in the convent since her childhood. And he lived with her until his death. Heine called him, 'Not only the greatest, but the most German man of our history'. But NOT everybody will agree with that by any means." — N. L. C. News Bulletin.

CLIMB IF YOU WOULD SEE

On one of the highest peaks of the Swiss Alps astronomers have been setting up instruments in preparation for studying the sun's rays. "Why climb difficult and dangerous heights to carry on such studies — cannot the sun be seen down on the plain?" Yes, in a degree, but not so clearly as up on the heights — in pure air unobscured by mist and cloud and uncontaminated by humans, dust and smoke.

Which thing is a parable. How many of the finest and most splendid things of life are obscured, distorted or utterly blotted out, hidden down, on the lower levels of our human world! Business, fashion and pleasure, the blindness of money madness, the dust, noise and clamor of the market place, the selfishness and strife of ambition, the coarsening effect of the flesh, all these so obscure, distort and hide the things of the spirit that often these cannot be seen clearly until we climb above them to the heights of meditation, prayer and worship from which we can see the face of God. Climb the mount of transfiguration if you would effectively serve on the plain.
— The Continent.

— The Bible is like a temple. As long as we stay outside of the temple, we admire it only as a piece of architecture. When we enter in, we worship.

— Dr. Soedergren.

"A MINISTER'S UNPARDONABLE SIN"

"The great unpardonable sin in a minister is to lack knowledge of the Son of God and of the way of salvation. Such a defect cannot be supplied by anything else. He may be meek, patient, bountiful, kind, tender, thoughtful scholarly, but if he has no skill to divide aright the living word, he is not fit to be a minister. But if this lack of knowledge results from a deliberate rejection of the truth, then truly does God speak to that man: 'Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me.' Hosea 4:6.

"The presence of Modernism in the Church of Christ brings a most solemn responsibility to every Christian minister. If the pulpits in which we stand, and the congregations which we serve, demand of us that we teach Modernism, with its tacit denial of Bible truth, then it is disloyalty to Christ, disloyalty to the Bible, disloyalty to historic Christianity to remain in that pulpit. We have come as ministers of Christ to the place of decision. Above all else we must be true to Christ, true to His Word. And if to be true to Christ involves the loss of our pulpits, there is, there can be, but one decision to make." — Carlyle B. Haynes in "The Watchman".

A REAL CAUSE OF SUICIDE

"I attempted to interpret the surprising and terrible fact that in modern times, from the end of the eighteenth century, the number of suicides has increased everywhere in Europe and in America, and particularly amongst the most enlightened peoples, and this to such an extent that it is necessary to speak of suicide as a pathological condition of modern society. This tendency to suicide in the modern individual is allied to his increasing psychism. Through a detailed analysis of the causes and motives of isolated suicides I was forced to the recognition of the fact that the instigating, and often the deciding, factor in suicide is a weakening of character through loss of religion."

— President Thomas G. Masaryk of Czecho-Slovakia, in "Foreign Affairs" for July.

IN MEMORIAM

Rev. Christoph Dowidat

On the 24th of August, 1925, the senior pastor, and one of the pioneer laborers of the Lutheran Synod of Wisconsin and other States, — the Rev. Christoph Dowidat was called to his last reward.

The impress of a life in a community depends upon the character of that life. It was so with our deceased friend. His was a character of sterling worth not only to his immediate associates, but to the community at large in which he had been active during the whole of his life.

In the death of Father Dowidat our Wisconsin Synod has lost a most faithful and active laborer. For half a century and more, he had been active in the

preaching of the Gospel, and had served the Synod in various important offices, viz., as secretary of the Board of Regents of the Northwestern College at Watertown, Wis., and the Lutheran Seminary at Wauwatosa, Wis., as treasurer of the Synod, as a member of the Commission for Indian Mission, as Visitor of his conference, and other synodical commissions. And well and faithfully did he perform his part in such official capacities. Modest and unassuming in manner, of kindly and gentle disposition, careful and conscientious in all of his work, his judgment and counsel was often sought by friends and co-laborers. As a friend, he was unswerving and reliable.

Christoph Dowidat was born on the 29th of June, 1843, near Pillkallen in East Prussia, Germany. He was reared and brought up in a Christian home, and having passed through the primary schools of his native town he entered the normal school at Koenigsberg in Prussia, when, after graduation, he had taken to teaching at Barmen.

Soon, however, he became interested in missionary work, and following an urgent call for ministers of the Gospel on the part of the Wisconsin Synod, he came to America in 1867, when he at once entered the theological seminary at Watertown, Wis., completing his studies at that institution for the ministry in July, 1868.

Since then Pastor Dowidat has served the following congregations within the Wisconsin Synod: the Lutheran congregation at Centerville, Manitowoc Co., 6 years and 4 months; the first Lutheran Church at Fort Atkinson, 6 years and 10 months; the Lutheran Friedens Church at Oshkosh, Wis., 9 months; and Grace Lutheran Church at Oshkosh for nearly forty years, thus rounding up a ministerial activity of fifty-three years.

Since his resignation as pastor of the last named congregation at Oshkosh, Wis., Rev. Dowidat lived with his daughter, Mrs. Ad. von Rohr at Hartford, Wis. He is survived by six children: Mrs. John Plocher, St. Paul, Minn.; Rev. John Dowidat, Oakfield, Wis.; Mrs. A. Macaulay, St. Paul, Minn.; Rev. Paul C. Dowidat, Minneapolis, Minn.; Mrs. Ad. von Rohr, Hartford, Wis.; and Mrs. Thomas Babcock, Peoria, Ill.

Burial services were held at Hartford on the 27th of August at 10 a. m. where the President of Synod, Rev. G. E. Bergemann of Fond du Lac, Wis., preached on Joshua 1:2: "Moses, my servant is dead," comfortably applying these words to this good and faithful servant of the Lord. He found his last resting place at Oshkosh, Wis., Revs. Otto Koch and Benj. C. Schlueter officiating.

Thus ended a long life of blessed service. Few Wisconsin Lutheran pastors were better loved than this good brother who has done much good work during the past fifty-three years of active service.

J. J.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemendebblatt Kalender

Pastors, professors, teachers, lady teachers who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible)

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.

Notice to the Members of the West Wisconsin District

After Mr. C. Walk of Neillsville had consented to serve as Treasurer of our district, unexpected developments forced him to decline the acceptance of this office.

Mr. Herbert Koch, Columbus, Wisconsin, has volunteered to act as our Treasurer. Henceforth all collections must be sent to him.

The Columbus "Auditing Committee" consists of the following gentlemen: Prof. H. Frommholz, Chairman; H. J. Baumgarten, H. L. Zeidler.

Send your "Blue Slips" to Prof. H. Frommholz, Columbus, Wis. G. M. Thurow, President.

Dodge-Washington Counties Conference

The Dodge-Washington Counties Pastoral Conference will convene, D. v., the 6th and 7th of October in the congregation of Pastor J. Uhlmann, T. Herman, Dodge Co., Wis. Ph. H. Koehler, Sec'y.

Joint Synodical Committee

On October 20th, at 10:00 a. m. the Joint Synodical Committee will meet with the Committee of Three at St. John's School, 8th and Vliet Streets, Milwaukee.

The purpose of this meeting is to finish the Watertown case and to take up such additional work as may duly come before such Synodical Committee.

G. E. Bergemann.

Call for Nominations

The recent Synod at Milwaukee authorized the Board of Northwestern College to add another professor to the faculty of that institution. To carry out these instructions the Board now calls upon the members of Synod to make nominations for this professorship. Candidates should be fitted to teach history and the classical languages. Nominations should be in the hands of the secretary of the Board before October 6th.

By order of the Board of Northwestern College,
H. Koller Moussa, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference will convene in Tp. Franklin (Rev. H. Monhardt) on the 27th of September. The sessions begin at 10 A. M. Paper to be read: Sollte die Frau in den Gemeindeversammlungen das Stimmrecht haben? (Rev. P. Brockmann).

A. Koelpin, Sec'y.

Southeastern Conference

The Southeastern Conference will convene September 15th to 17th (noon till noon), in the congregation of the Rev. E. Zarembo, Norwalk, Wis.

Subjects for discussion:

- 1) What is the meaning of the name of God (respectively Jehovah), G. Paustian.
- 2) English Catechism, the negative command of the second commandment beginning with "swear" according to Gausewitz's Catechism, Wm. Lutz.
- 3) Exegesis, 1 Cor. 7:14-15, Paul Lutzke.
- 4) Liturgie, G. Pieper.
- 5) What should our attitude be toward "religious instruction" in the public school? A Berg.
- 6) Augustana Article VI, H. Pankow.
- 7) Can we celebrate communion with lodge members? C. Siegler.

Services: Wednesday evening.

Sermon: A. Berg (C. E. Berg).

Confessional address: J. Freund (G. Gerth).

Please apply for quarters in due time.

E. Abelman, Sec'y.

Eastern Pastoral Conference of Dakota-Montana District

The Eastern Pastoral Conference of the Dakota-Montana District will meet from the 6th to 8th of October (noon to noon) in the congregation at Goodwin, South Dakota.

Preacher: F. Kolander (Wm. Lindloff).

Confessional: K. Sievert (Wm. Sauer).

Papers to be read by the Pastors E. Blakewell and K. Sievert.

When announcing kindly state whether night lodging is wanted.
Herbert Lau, Sec'y.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference meets on the 22nd and 23rd of September at Escanaba, Michigan (Rev. Chr. Doehler). The sessions begin on Tuesday morning at 9 o'clock. Services with holy communion on Tuesday evening. Sermon: Kirchner. Confessional: Geyer.

Early announcements are requested.

Herbert C. Kirchner, Sec'y.

Chippewa Valley Mixed Conference

God willing, the Chippewa Valley Mixed Conference will meet in Almena, Wisconsin, on the 6th and 7th of October. Timely announcement also stating how and when you intend to come, is to be made to the Rev. F. Kersten, Almena, Wisconsin.

Confessional address: List.

Sermon: Bittner.

Twelve essays are scheduled. H. Mueller, Sec'y.

Laying of Cornerstone

On Sunday afternoon, August 23rd, the cornerstone of the new church of the St. John's Congregation at Mazeppa, Minnesota, was laid. The Rev. F. Zarling was the speaker on this occasion. The church is to be finished by December. W. P. Sauer.

Fortieth Anniversary

St. Matthew's congregation, Iron Ridge, Wisconsin, celebrated its fortieth anniversary August 30th. Speakers: J. Jenny, P. Brockmann.

Ph. H. Koehler.

Change of Addresses

Rev. R. J. Palmer, Willow Lake, South Dakota.

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Rev. Gustav O. Krause, 700 Bain Ave., Kenosha, Wisconsin.

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Rev. F. M. Brandt, 627 West Atlantic St., Appleton, Wisconsin.

MISSION FESTIVALS

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: Prof. W. Huth, Prof. W. Westerhaus. Offering: \$100.00.

Town Greenville, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: Aug. Mueller, E. Sterz. Offering: \$120.76.

Town Clayton, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: Aug. Mueller, Fr. Brandt. Offering: \$52.11.

Seventh Sunday after Trinity

Sebewaing, Mich., New Salem Church, G. Schmelzer, pastor. Speakers: E. Wenk, J. Zink, O. Peters. Offering: \$235.51.

Eighth Sunday after Trinity

Bear Valley and Mazeppa, Minn., St. John's Church, W. P. Sauer, pastor. Speakers: W. Schramm, K. Plocher. Offering: \$105.28.

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: John Guse, M. Abraham, Paul Bast. Offering:

\$463.00; Ladies' Aid, \$97.00; Young Ladies' Society, \$50.00; Sunday School, \$50.00; Dorcas Club, \$25.00; Total, \$685.00.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: G. Vater, C. E. Berg, G. Kobs. Offering: \$123.03.

Zumbrota, Minn., Christ Church, F. Zarling, pastor. Speakers: Wm. Franzmann, Prof. R. Jahnke, Student Arn. Meyer. Offering: \$199.28; Luther League, \$20.23; Total, \$219.51.

Ninth Sunday after Trinity

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: F. Popp, W. E. Pankow, E. Abelmann. Offering: \$120.20.

Riga, Mich., O. Eckert, pastor. Speakers: Prof. A. Sauer, K. Krauss. Offering: \$212.31.

Tenth Sunday after Trinity

Verdi, Minn., Immanuel's Church, Paul W. Spaude, pastor. Speakers: Fred Kolander, Roy Vollmers. Offering: \$126.14; a donation, \$10.00.

Kendall, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: O. W. Koch, J. G. Glaeser, H. Zimmermann. Offering: \$153.15.

Grant, Washington Co., Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: L. Meyer, J. Schumacher. Offering: \$120.00.

Eleventh Sunday after Trinity

Sheridan Twp., Minn., J. E. Bade, pastor. Speakers: W. F. Sprengeler, R. Schierenbeck, J. Siegler. Offering: \$121.15.

Coleman, Wis., Trinity Church, W. A. Wojahn, pastor. Speakers: Wm. Heidtke, Paul Eggert. Offering: \$107.80.

Garrison, Nebr., Zion's Church, W. Baumann, pastor. Speakers: F. Brenner, A. Krueger. Offering: \$156.56.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: Wm. Heine, H. C. Haase. Offering: \$76.50.

Lake Benton, Minn., St. John's Church, Paul W. Spaude, pastor. Speakers: Paul Gedicke, Jul. Buelow. Offering: \$114.53.

Dorset Ridge, Town Clifton, Wis., Immanuel's Church, Geo. Kobs, pastor. Speakers: G. Vater, E. E. Kolander. Offering: \$71.75.

Twelfth Sunday after Trinity

Graceville, Minn., Mt. Olive Mission, Im. P. Frey, pastor. First Mission Festival. Speakers: E. Guenther, Th. Heine. Offering: \$57.29.

Town Beaver, Wis., St. Matthew's Church, W. J. Wojahn, pastor. Speakers: F. C. Uetzmann, M. Buenger. Offering: \$56.59.

Hortonville, Wis., Bethlehem's Church, G. E. Boettcher, pastor. Speakers: L. Baganz, K. Toepel, F. Brandt. Offering: \$163.22.

East Bloomfield, Wis., St. John's Church, Paulus W. Weber, pastor. Speakers: L. Koeninger, H. Kleinhans (English). Offering: \$145.03.

Scio, Mich., Salem's Church, W. Bodamer, pastor. Speakers: J. Kempf, A. Lederer, O. Peters. Offering: Collection, \$709.76; Ladies' Aid, \$150.00; Young People's Society, \$50.00; Total, \$909.76.

Pardeeville, Wis., St. John's Church, M. C. Schroeder, pastor. Speakers: G. E. Stern, Ph. Froehlike, F. Stern. Offering: \$180.77.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: Prof. H. Schmeling, C. E. Berg, P. Lutzke. Offering: \$524.85.

Thirteenth Sunday after Trinity

St. Charles, Minn., St. Matthew's Church, Karl Brickmann, pastor. Speakers: F. Zarling (German), J. Bergholz (English). Offering: \$94.04.

Batcheller, Mich., Emmanuel's Church, E. E. Rupp, pastor. Speaker: O. Frey. Offering: \$150.00.

ITEMS OF INTEREST

Early American Lutheran Patriots

Forty officers in General Washington's revolutionary army, hitherto credited to the French, were Lutheran Swedes according to Dr. Amandus Johnston, recently of the University of Pennsylvania, who has been engaged in research work concerning early Swedish settlements in this country. Dr. Johnston cited official records in Washington, D. C., as his authority in presenting this fact at the recent convention in Minneapolis of the Augustana Lutheran Synod during the discussion of the planned ter-centenary celebration in 1938 of the coming of the first Swedes to America.

The Beginnings of Lutheranism in America

In 1528 a Lutheran colony was founded in Venezuela, South America, by a commercial firm of the Welsers of Augsburg. According to von Kloeden, the whole colony had adopted the Augsburg confession as their confession of faith in 1532. In 1565 at Ft. Carolina at the mouth of the St. John river in Florida, the Spaniard Menendez massacred the French colonists brought over by Jean Ribault and Lau Donniere, "not because they were Frenchmen, but because they were Lutherans." DeGourgues later hanged the Spaniards in revenge, not because they were Spaniards, but because they were "traitors, thieves and murderers."

In 1611 Hendrick Christiansen, a German (Lutheran?) from Cleve on the Rhine, opened up the commerce of the Hudson Valley to the old world. He explored the waters in and about New York and in 1613 built the first dwellings for white men on Manhattan Island, thus founding the metropolis of the new world.

In August, 1619, Captain Jens Munck with Pastor Rasmus Jensen and 64 men landed on the shores of Hudson Bay. The first Lutheran Christmas celebration and Lord's Supper were held here on Christmas Day, 1619. Rasmus Jensen died February 20th, 1620, (8 months before Pilgrim Fathers landed on American soil). Captain Munck returned to Denmark in the summer of 1620 with one other survivor of the expedition.

Beginning with 1624 individual Lutherans came to the Hudson Valley. The Lutherans were known as a group in 1642, as a congregation of the Augsburg Confession on Manhattan Island in 1648, when they sent for a pastor to Amsterdam. They numbered several hundred in 1653. Their first pastor, John E. Gutwasser, came over in July, 1657, and remained in the colony until June, 1659. The group of Lutherans on Manhattan Island was the first to raise organized protest against the autocracy and intolerance of Governor Stuyvesant.

On December 6th, 1664, the Lutherans in New York received their charter from Governor Richard Nichols. Their first church was erected on the site of the present Trinity Episcopal Church on Broadway in 1671. Their second church on the corner of Broadway and Rector Street in 1674. A third church built in the same place was completed in 1729 and used until the great fire of 1776. A Lutheran Church was built in Albany about 1679. It was served by the pastors from New York for half a century.

In 1638 the Lutheran Swedes founded the colony on the Delaware river at the present site of Wilmington. The first pastor within the territory of the United States, Reorus Torkillus, arrived in 1640 (died 1643). He was succeeded by John Campanius, who arrived in 1643 and translated Luther's Catechism into the language of the Indians, this translation antedating various translations of the Bible into the language of the Indians by 16 years.

The first substantial Lutheran Church building in America was erected on Tinicum Island in the Delaware, 9 miles south of Philadelphia. It was dedicated on September 6th, 1646. Other Lutheran Churches were built at Crane Hook in 1667, at Wicaco in 1777. Substantial churches still standing were erected at Ft. Christina (Wilmington) in 1699, and at Wicaco (Philadelphia) in 1700.

The first Lutheran Church in New Jersey was erected at Swedesboro in 1704, in north New Jersey at Hackensack in 1716.
—K. Kretzmann in N. L. C. Bulletin.

Luther's Descendants Organize

Upon the invitation of the Luther Society in Erfurt a "first family reunion of the Lutherans" was held there some time ago, attended by about 80 members of the family. During the celebration in German cities of the 400th anniversary of the Protestant parsonage that followed later a "union of Lutherans" was organized. This union is to consist exclusively of descendants of Martin Luther. There are to-day, according to Rev. Otto Satorius, of Dankenhausen, 482 descendants of Martin Luther, divided into 160 families and living in 130 different places. The task of this Luther Union will be to institute a methodical research of all affairs connected with the family, according to Pastor Clasen, of Rheinfeld, who also "urged that those belonging to the family should live in accordance with the spirit of the founder."
— Exchange.

No Demand For It

Evangelische Pressedienst (Berlin), reports that Prof. Schuecking, a democratic party representative in the Reichstag, reported recently to that body his alarm when about Easter time he wanted to purchase a Bible and upon inquiring in five stores in the neighborhood of Kurfuerstendamm, a fashionable street in the residential section of western Berlin, he was told that the book was not carried as there had been no demand for Bibles in that section for the past 4 years.

— N. L. C. Bulletin.

Foreigners Not to Blame

"Foreigners are not to be blamed for the fact that there are counties in Old Vermont and Old Virginia, where only a small percentage of the native population go to church; the 'foreigner' is not there."
— The Lutheran.

Shorts

12,615 clinical cases and 610 hospital cases were handled by the Lutheran Hospital of Brooklyn, New York, during the past six months, according to a report just published in the New York Times. Lutherans were in the minority.

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When the cause of Andhra Christian College, a proposed Lutheran institution in India, was presented before a group of church workers at Gettysburg Summer Assembly, Gettysburg, Pa., within fifteen minutes those present subscribed \$3,250 to aid in its establishment.

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A news dispatch from Moscow states that the Russian "Society of the Godless" is collecting \$100 to pay the fine imposed upon Prof. John T. Scopes in the Dayton, Tenn., evolution trial.

As the society solicits its contributions from the Russian peasants it explains to them that the American bourgeoisie is frightened and is therefore combatting the Darwinian theory.