

# The Northwestern Lutheran

Jan 16  
Rev. C. Buenger  
65 N. Ridge  
Kenosha Wis.

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.

Vol. 2.

Milwaukee, Wis., September 21, 1915.

No. 18.

## "WEEP NOT"

Luke 7: 23

Blest be the everlasting God,  
The Father of our Lord;  
Be His abounding mercy praised,  
His majesty adored.

When from the dead He raised His Son  
And called Him to the sky,  
He gave our souls a lively hope.  
That they should never die.

What though our inbred sins require  
Our flesh to see the dust;  
Yet as the Lord our Savior rose,  
So all His followers must.

There's an inheritance divine,  
Reserved against that day;  
'Tis uncorrupted, undefiled,  
And cannot fade away.

Saints by the power of God are kept,  
Till the salvation come;  
We walk by faith as strangers here,  
Till Christ shall call us home.

## COMMENTS

**Doing Violence** In Matt. 11: 12 we read: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." These Bible words were called to our mind a short time back by a police report in one of the daily papers coming from one of the largest cities of our land. We do not wish to appear as criticising people, it is wrong principles we would correct: so we will omit names. The report which drew our attention was the following:

"A riot call for the . . . . police followed the opening of the doors of the First . . . . church for a rummage sale on Saturday. Two hundred men and women crowded about the church waiting for first pick, broke down the door, shattered a plate glass window, and swept aside those in charge. A number of women were suffering from exhaustion when the police arrived. Three policemen remained at the sale to preserve order at the request of the church women."

Jesus said to his followers: "Go ye into all the world, and preach the gospel to every creature."

Before, when He sent forth His disciples at an earlier time He expressly stated: "Freely ye have received, freely give." For our guidance in New Testament times the Bible adds: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The measure, to which Christian love always is able to adjust itself, has ever been present with the people of God, Deut. 16: 17: "Every man shall give as he is able, according to the blessing of the Lord thy God which He has given thee."

If Jesus had answered the above mentioned call instead of the police, would He not probably have done what is written Luke 19: 46: "And He went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves?" G.

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**Children's Fibs** That lies are evidence of a child's creative faculty and should not be discouraged, was the theory advanced in an address before the Vanderburg County Teachers' Institute by Prof. Roscoe Gilmore Scott, Kentucky state normal school. The subject of his address was "Technique vs. Creation."

"I do not care how long you lock Johnny up with his prayer book," he said, "you'll never make a good boy and man that way. When Johnny lies it is a good sign, and you should encourage him and not punish him. It is evidence of a creative faculty."—Milwaukee Journal.

Read John 8: 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Then bear in mind that this professor is engaged in training teachers for their work in the public school—and draw your own conclusion. J. B.

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**"Be Ye Steadfast"** It requires courage to stand firm when all about us seem to be giving ground, and resolution to voice the principles which others are treading under foot. That, however, is more and more becoming the position of the faith-



ful in our time. Church bodies, even when gathered in august representative convention, are still, after all is said, made up of sinful creatures and err in the measure in which they misconstrue or ignore the promptings of the Holy Spirit. To an observer of to-day the "church" would seem to be, like Martha of old, "cumbered about much serving" and well deserving of the Master's rebuke: "Thou art careful and troubled about many things: but one thing is needful." To spread the gospel is the church's work, to perform other tasks not subservient to this fixed end is to waste time, strength, and, what is just as important, standing and opportunity. Large bodies are often easily swayed: a glib talker can often move the mass to do what the individual on sober afterthought would disavow—but then it is generally too late. The following is an instance.

Delegates of one of the strongest denominations in our country were gathered in convention. One of the clergymen "made a plea for social service as a necessary form of evangelism." This is, in part, what he said: "We applaud those who build hospitals, why not applaud those who by improving the sanitary conditions make hospitals less necessary? The young minister who got rid of the breeding place of mosquitoes and taught his people to screen their windows was doing the work of salvation." Strange as this may sound to a Lutheran ear it is what a good many "churches" to-day stand for, though they are not so out-spoken in advancing their opinions. The Savior says in one of His parables: "While men slept, his enemy came and sowed tares among the wheat, and went his way." Matt. 13: 25. "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 6. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." G.

### THE CHURCH

Against all opposing views, the Lutheran church maintains steadfastly that the Church is the invisible body of all true believers in Christ and not a visible organization on earth. But, some one may ask, is not this merely an academic question, interesting indeed to the student, but of no great practical importance? By no means—this is a doctrine of Holy Scripture, and the revelations of God are not problems on which learned men are to try their wits, they are great truths of practical value for every man. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may

be perfect, throughly furnished unto all good works." 2 Tim. 3: 16, 17. Thus this doctrine has a direct bearing on the faith of every Christian, and he must know it in order to enjoy its comforts.

### The Bearing of This Doctrine on Our Faith

Let us remember that the Church is the spiritual body of Christ, His bride, the temple of the living God. To the Church are committed the Gospel, the sacraments, and the power to forgive and to retain sins. There is, consequently, no salvation outside of the Church. Am I a member of the Church? means, Am I saved? Now Scripture tells us that we are implanted in Jesus Christ as living members of His body, the Church, by faith in Him, and by faith alone. It makes no other conditions or stipulations, teaching salvation by grace through faith in Jesus Christ. But they who teach that the Church is visible add another requisite. Bellarmine, a Catholic theologian, defines the Church thus: "The Church is one only, not two; and this one true Church is the congregation of men gathered about the same confession of the Christian doctrine and the same sacraments, under the rule of legitimate pastors and, especially, of the one vicar of Christ on earth, the Roman pontiff." Gregor VII says: "To acknowledge the Roman pontiff is necessary for salvation." In the Roman catechism we read, I: 10, 14: "The Church is said to be universal also for the reason that all who want to attain to eternal salvation must hold and embrace her even as they who sought to escape the deluge entered the ark."

These statements are plain—the Roman Catholic church is the one holy Christian Church; the pope alone has the Office of the Keys; no one but the priests ordained by him can offer the sacrifices necessary for the salvation of souls; the Church is to be found only where they are present; he who does not submit to the authority of the pope is a rebel against Christ Himself and places himself outside of the kingdom of God.

This doctrine thrusts the Catholic church between the sinner and his God, deprives him of his God-given inheritance, and subjects him to the tyranny of man; and it does this in the face of the clear and comforting teaching of Scripture.

The pope demands obedience of every one in the name of Christ. Scripture says: "One is your Master, even Christ." Matt. 23: 10.

The pope declares that the sacrifices and the intercession of an ordained priesthood are necessary for salvation—Scripture says, Hebr. 10: "By one offering He (Christ) hath perfected for ever them that are sanctified." "Having therefore, brethren, boldness to



enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, . . . . . let us draw near with a true heart in full assurance of faith." It calls all Christians "a royal priesthood," meaning that every poor sinner can approach the Mercy Seat directly without the mediation of any man.

The pope arrogates to himself all the rights and powers of the Church—against 1 Cor. 3: 21-23: "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

The ministrations of an ordained priesthood do not make the Church: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18: 20. We are not told to hang on the lips of any man or body of men for instruction in the truth of God: "Search the scriptures," John 5: 39; every Christian is admonished to study the Bible, to be taught of God Himself.

There is no laity that is dragged to salvation by a consecrated priesthood, the Church, the living body of Christ, is active in His service: "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15. The Office of the Keys is in the hands of the Church: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John 20: 22, 23; Matt. 18: 15-18; 1 Cor. 5: 13.

While the Truth makes us rich, free children of God, Roman error makes us poor slaves of the pope. While the Truth leads us to rejoice in a free salvation by Christ, Roman error would impose on us the burdensome yoke of the law, under which no joy can be found. Do we value our freedom, the freedom bought with the blood of Christ, the freedom restored to us by God in the Reformation—then must we heartily believe and steadfastly confess that the Church is the invisible body of all true believers in Christ and not a visible organization on earth.

**This Doctrine and the Work of the Church**

The Church is the living, active body through which Christ, the Head, carries on

His work on earth. The nature of this work is often misunderstood. Eph. 4: 11-16 tells us what it is: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Edify means to build, to establish. The Church is built up, in the first place, when men are added to it, when the number of the saints is increased. And, again, when those who are already belonging to it are furthered in their Christian life, "for the perfecting of the saints." The Christian is being edified when he is being strengthened in his faith; when he grows in knowledge, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" when his love grows warmer, "maketh increase of the body unto the edifying of itself in love;" when he thus daily grows more and more into the image of Christ, "till we all come . . . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." The Church has no other work than this edifying of the body of Christ. As the Church itself is spiritual, thus also its work can be no other than spiritual work, to lead a sinner to Christ in faith, to perfect him in Christ. Whatever does not come under this head cannot rightfully be called the work of the Church. The Church has no call to seek and to wield temporal power. Rome does this. Pope Boniface VIII declared: "In this Church and on its power are two swords—to wit, a spiritual and a temporal, and this we are taught by the words of the Gospel. . . . . Both, therefore, the spiritual and the material swords, are in the power of the Church, the latter indeed to be used for the Church, the former by the Church the one by the priest, the other by the hands of kings and soldiers, but by the will and sufferance of the priest. It is fitting, moreover, that one sword should be under the other, and the temporal authority subject to the spiritual power."

And Rome is not alone in this. All those who regard the Church as the guardian of public morals, who deem it its duty to take an active part in politics, who would legislate the public into their peculiar religious views, who lay the stress on social work rather than on the preaching of the Gospel, prove that they hold the Roman view of the Church and its work. It is well, therefore, that we are again and again reminded that the Church is the invisible body of Christ, whose sole mission is to edify this same body. And this can be done only by spiritual means, the means of grace.

Crowds may possibly be attracted by other means, but the Spirit of God, the Builder of His holy temple, works solely by the Word and the Sacraments. The Church has no other means by which it could accomplish its purpose. It can do nothing for those who



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reject these means. They remain carnal, while the Church is spiritual.

He alone builds intelligently who knows and believes that the Church is the invisible body of all true believers in Christ, His spiritual Kingdom.

J. B.

### A NATION-WIDE CHURCH SCHOOL SYSTEM

It affords us great pleasure to offer our readers the following letter:

To the Editor of The Living Church:

Whatever may be our love and loyalty for the Protestant Episcopal church, or however we may regard "this church," ideally, we must admit, if we are quite frank and honest, that there is something radically wrong in the practical administration of her affairs as an ecclesiastical organization. Even if we ourselves can account for, explain, and justify to ourselves, our characteristic confusion and inefficiency, we do not, and cannot, convince others outside the church. To them the Episcopal church is neither Protestant nor Catholic; it does not command the respect of the rich nor win the devotion of the poor, and the middle classes are utterly indifferent. We are a small, eclectic, religious body, exemplifying a kind of Christianized worldliness; tolerant, liberal; always compromising and equivocating; and governed by the policy of expediency and opportunism. It certainly is not necessary to offer evidence in support of these assertions to those who know the Episcopal church.

I am not writing to criticise or censure, or to advertise our unhappy divisions and their consequent evils in the church, but to recognize the fact and suggest a remedy. The remedy is **teaching** and **training**. We have an untaught and untrained laity who cannot be adequately taught by a Nation-wide Preaching Mission, or by a campaign of religious education by means of tracts and church papers, much less by the occasional didactic sermon; **but by a Nation-wide church school system**. We must teach and train the children every day in parochial and residential schools. The Sunday school is a failure—a tragic failure. Our children are educated in the public schools, in an atmosphere utterly foreign to the church, or in private schools, equally alien, or even antagonistic, to the church. Our young men go to college without ever having been grounded in the faith, and whatever little religious feeling

they may have acquired and retained is easily dissipated in a non-religious environment, and by the gibes of agnostic and infidel professors.

In making adult conversions and preparing large confirmation classes, we are simply wasting our time so far as proportionate and lasting benefit to the church is concerned, as compared with the daily teaching and training of the young in those "things which a Christian ought to know and believe to his soul's health;" and that he "may be virtuously brought up to lead a godly and a Christian life." The school system of the Roman church is the greatest source of her strength. Our absolute lack of a church school system is, I believe, the chief reason for the ignorance, indifference, and disloyalty of the bulk of our laity. Legislation, mass meetings, conventions, and conferences, dinners and oratory, together with everlasting missionary begging, will never accomplish for the church what one generation of daily, definite teaching and training of children in church parochial and boarding schools will do.

What we need as a church is conviction and the courage of our convictions, and the way to attain this is to train up our children in the way they should go; and when they are old they will not depart from it. We have a generation of state-taught, not church-trained, children. Why wonder that our people do not go to church, and do not **give** as they ought? They were not taught when they were teachable.

Sincerely yours,

J. MORRIS COERR,

Rector of Christ Church School.

Kingston, N. Y., August 20, 1915.

Our pleasure in printing this letter is not that of the Pharisee, "God, I thank Thee that I am not as other men are." Rector Coerr's words indeed administer a stinging reproof to his own church, but, as he is voicing God's truth, to ours as well. Some of his statements do not apply to our church as a body. We are not an eclectic religious body; chiefly a church of the middle class and of the poor, we also have our rich, though not in as great numbers as other churches. As a body we are not tolerant, liberal, and given to compromising and equivocating. In our teaching we adhere strictly to the symbols of our church and demand this of every one who would become our member. As a body we have not grown more tolerant against worldliness in its every form and have not been governed in our practice by the policy of expediency and opportunism. We have at all times testified against all doubtful and dangerous amusements, as the dance and the theatre; we have brought upon ourselves the displeasure of many by our opposition to the lodge, one of the worst forms of Christianized worldliness.

And still every one who knows our church knows that the warning words of Rector Coerr apply to our case also. Our practice is not always consistent with our principles, we are not at all times as firm and uncompromising as we ought to be. There is an increase of worldliness among us also. We, too, have members who have but little knowledge of our faith



and lean toward tolerance and liberalism. Some drift away from us and into churches of other denomination without a qualm of conscience. Some remain with us, but send their children to the Sunday schools of other churches. Many do not endorse the attitude of their church in the lodge question. There is much neglect and much indifference. Yes, we have the symptoms, and we are wise if we do not disregard them. Then what are we to do? Read the letter of Rector Coerr thoughtfully, it is sound and Scriptural. We do not want to add another word to it, but would merely apply it to our church. Lutherans, we have our schools, they are a precious inheritance from our fathers. Do we appreciate them, are we doing our duty toward them? Thank God, there are still Lutherans in great numbers who no more need to be told how necessary and how beneficial our schools are. But, on the other hand, there are in our church others, also, who despise them and refuse to entrust them with the education of their children. Lutheran ministers have told us that the struggle for our schools is a hopeless one, and have with great complacency pointed out how well we can get along without them. To all such we commend the letter of Rector Coerr for a thoughtful perusal and a prayerful consideration. Meanwhile let all the friends of our school reflect on what the writer says about the confusion and inefficiency of the work of his church. Have those who worked faithfully always worked wisely? Is there not much confusion in our school affairs? Then let us make this the slogan for our Lutheran church: **A nation-wide Lutheran church school system!**

J. B.

### THIRTEENTH BIENNIAL CONVENTION OF THE JOINT EV. LUTH. SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN AND OTHER STATES

The thirteenth convention of our Joint Synod was opened August 18 at 3 p. m. by Rev. D. M. Krauss, vice-president of the synod. Many important matters were the subject of the synod's consideration. Eleven sessions, occupying thirty hours of time, were held. In addition to this four religious services were conducted. Most members also served on one or more committees; thus the average time devoted by each delegate to synodical work from the time of opening to adjournment August 24, 10 a. m., was approximately forty hours.

The doctrinal discussions were in charge of Director O. Hoenecke, who delivered a treatise on the difference between the law and the gospel. The im-

portant discussion will be printed in full in the official report of the proceedings, which is now on the press.

The adoption of a new constitution was one of the most important matters to come before the synod for discussion. A change of constitutions was made necessary by the internal changes brought about by the transfer of the rights, assets and liabilities of the individual synods to the Joint Synod. The new constitution, which was unanimously adopted by the Joint Synod, is now before the forum of the separate synods for ratification. The final adoption and ratification of this constitution realizes the long hoped for amalgamation of the synods of Wisconsin, Minnesota, Michigan and Nebraska into one compact body.

Our Theological Seminary was the object of considerable attention. The board of directors were instructed to take the necessary steps to fill the chair of the fourth professor at Wauwatosa. The mode of procedure prescribed by our constitution will be followed in this matter and in the near future the new professor will enter in upon his duties.

The report of the board of directors of the Teachers' Seminary at New Ulm showed that this institution is making great progress in every department and enjoys a special reputation on account of its facilities in the musical department.

The dedication of the new dormitory was an important event in the history of our Michigan Lutheran Seminary. This, our youngest educational institution, is in a prosperous condition.

Our Home for the Aged at Belle Plaine, Minn., has proved itself a haven of rest for many of our Lutheran fellow Christians without relatives. This institution should not be forgotten when making a list of our offerings for Synod.

Our missionary-in-chief, Rev. Harders, gave an interesting report on the method in which our Indian missions in Arizona are conducted. The Gospel of Christ in many instances brought true comfort and consolation to our red brethren upon their deathbed. Their souls having entered the portals of life eternal are the great fruits of our Indian missions. The Synod voted \$13,000 for the maintenance of this department of its work for the coming two years.

The treasurer's report showed a deficit and the financial condition of our synod is of such a nature that all members should take greater interest in the affairs of Synod. For the next two years \$61,000 will be required for running expenses. Of this sum \$41,000 represents the amount our fellow Christians are requested to give to the Lord as offerings of thanksgiving. We have the firm confidence in our



members that they will give Synod their support in prayers and offerings.

All friends of Synod should consider it their duty to help in increasing the circulation of Synod's publications:—Northwestern Lutheran, Gemeinde-Blatt, Kinderfreude, Bunte Blaetter, and pure Lutheran books, which offer instructive reading material for young and old.

No home within the circle of Synod should be with less than two of the above mentioned publications. Henceforth all orders for subscriptions should be sent to Northwestern Publishing House, 263 Fourth Street, Milwaukee, Wis.

Acting upon the special request of our conferences, the following resolution was unanimously adopted:—

"The Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and other States in session assembled at Saginaw, Michigan, unanimously declared it is not within our province as part of the Christian Church to decide the question whether our government according to so-called international law is guilty or not, during the present war, of partisanship in protecting and furthering the traffic in arms and ammunition. But, whereas, the sufferance of said traffic in arms and ammunition is virtually a participation in the war, and also a gross transgression of the Divine commandment, "Thou shalt not kill," we, bound in our conscience by the eternal Laws of God, feel compelled to declare to our government, that not only all traffickers in arms and ammunition of this country are, but also our government is guilty of the blood shed in this war. We solemnly disavow and repudiate such traffic and protest against it most emphatically."

(This resolution was adopted by the joint Evangelical Lutheran Synod at Saginaw, Mich., Tuesday morning, 10:00 o'clock.)

Futhermore, Synod requests all its members to pray without ceasing, both in public services and privately, that God on high may make the war to cease and grant peace on earth again.

The fourteenth convention of our Joint Synod will be held in August of 1917, in Saint Paul, Minn., Synod having accepted the invitation of Trinity Lutheran congregation of St. Paul. At this gathering Synod will have the opportunity of celebrating the twenty-fifth anniversary of its founding, which occurred in 1892.

The result of Synod's elections follows: President, Rev. C. Gausewitz; Vice-President, Rev. J. H. Westendorf; Secretary, Rev. A. C. Haase; Treasurer, Mr. W. H. Graebner.

Members of Board of Directors:—

**Theological Seminary**—Rev. John Witt, Mr. Ernst von Briesen.

**Dr. Martin Lutheran College, New Ulm**—Mr. H. Klatt, Mr. E. W. Zutz.

**Michigan Lutheran Seminary, Saginaw**—Rev. Gotthold Thurow, Mr. Fred Schuette.

**Home for the Aged, Belle Plaine**—Rev. A. F. Winter, Mr. H. Weiss.

Commissioners for Indian Missions—Rev. Heinrich Gieschen, Mr. Emil Wegner. Trustees—Rev. Justus H. Naumann, Rev. Julius Klingmann.

After extending a hearty vote of thanks to St. Paul's Lutheran congregation of Saginaw and to its pastor, Rev. J. H. Westendorf, Synod adjourned Aug. 24, 1915, at 10:00 a. m.

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

A. C. HAASE, Secretary.

#### ANNUAL MEETING OF THE DISTRICT SYNOD OF NEBRASKA

On Aug. 26th the sessions of the District Synod of Nebraska were opened at Hoskins, Nebr., by divine services. President Th. Braeuer preached the sermon, on Gal. 5: 1.

Thirty-five pastors, teachers, and lay delegates were present. During two forenoon sessions a treatise on the doctrine of the Person of Christ was read and discussed. The remaining sessions were devoted to hearing and discussing the various reports of the work of the Joint Synod and the District Synod.

A favorable report was submitted by the Board of Home Missions. Five pastors, serving about fourteen stations, are now engaged in this work. Two thousand, six hundred and ten dollars were appropriated for this important branch of the Synod's work.

Five pastors, the Reverends A. Tacke, H. M. Henriksen, A. Pamperin, E. Marxhausen, E. Herrmann, and one teacher, Mr. Meinecke, were admitted.

Rev. C. E. Berg and Mr. F. Burger were elected trustees, the former to fill the vacancy caused by the death of the Rev. E. L. Luebbert.

The treasurer reported receipts of \$5,694.69.

On Sunday two mission services were held, in which Rev. Ph. Lehmann and Rev. E. C. Monhardt preached. At the closing services Rev. M. Lehninger delivered the confessional address and Rev. C. E. Berg the sermon.

F. B.



## THE BIBLE

The learned Selden, before he died, sent for the most Rev. Archbishop Usher, and the Rev. Dr. Langhaine, and discoursed to them to this purport: "That he had surveyed most part of the learning that was among the sons of men; that he had his study full of books and papers on most subjects in the world; yet at that time he could not recollect any passage out of innumerable books and manuscripts he was possessed of, wherein he could rest his soul, save out of the Holy Scriptures; wherein the most remarkable passage that lay most upon his spirit was, Titus 2:11-14. 'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly righteously, and godly in this world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.'"—Historical Applications.

## PERSECUTION IN INDIA

Bishop Warne saw a man so beaten that his face was cut open and he had almost lost an eye, yet when asked, "Are you sorry you became a Christian?" he replied, "No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death. But I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory for ever."

These new converts are willing to be tied to trees and beaten for Christ's sake. They give up their scanty food rather than renounce Him. One young man, Nagappa, while holding family prayer in his fathers' house was taken by the hair of his head and dragged out to the police-station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said, "They have not nailed me to the cross yet, and Jesus was nailed to the cross for me. He did not save me that I might have an easy time: I am willing to suffer for His sake, that I may lead those who persecute me to Christ."—Missionary Review.

## DO NOT INCREASE YOUR TROUBLES

"Sometimes," says John Newton, "I compare the troubles we have to undergo in the course of a year to a great bundle of fagots far too large for us to lift. But God does not require us to carry the whole at once; He mercifully unties the bundle, and gives us

first one stick, which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again today, and adding tomorrow's burden to our load before we are required to bear it."

"Take therefore no thought for the morrow."  
Matt. 6:34. Luth. Witness.

## OBITUARY

Rev. Carl Thurow, aged 72, for the past forty-two years pastor of St. John's German Lutheran church of Root Creek, on the Janesville plank road, just south of the city of Milwaukee, passed away Sept. 5th at the Milwaukee hospital. He was taken ill several weeks ago while attending the sessions of the Joint Synod at Saginaw, Mich. He was first taken to the home of his son, Rev. G. M. Thurow, in Bay City, Mich., where he received such medical care as his serious condition seemed to demand. On Thursday, Sept. 2nd, he was brought back to Milwaukee for further treatment, but the hope for his recovery proved to be vain.

The deceased was born in Germany, April 28, 1843. When a young man he emigrated to America with his parents and first settled in Hustisford, Wis. His studies for the ministry, which he had begun in Germany, he completed at the Theological Seminary of the Missouri Synod at St. Louis, Mo. His first charges were Jefferson City and Honey Creek, Mo. Five years later he was called to the parish at Root Creek, Wis., which he has built up to one of the largest in Milwaukee county. For a number of years and up to the time of his demise he was president of the Eastern conference of the Wisconsin Synod. He is survived by eight children, both of his sons being in the ministry within the confines of the Joint Synod.

## ITEMS OF INTEREST

## Lay Church Cornerstone

The cornerstone of the new St. Paul's Lutheran church at Oconomowoc, Wis., was laid on Sept. 5th. The celebration drew a large attendance in spite of the weather, which was threatening throughout the day. Rev. J. Klingmann of Watertown spoke in German and English. Prof. William Henkel of Northwestern college at Watertown preached at the morning service. The cornerstone was laid by Rev. Klingmann, Prof. Henkel, and Rev. F. Guenther, the latter being the former pastor of St. Paul's, who is now spending his declining years within his former charge after a period of active service which extended over thirty-five years.

The new church building is to be 58x109 feet, of vitrified brown brick, and is being erected near the old church building, which will be used as a school. St. Paul's congregation was organized in 1865 with but seven communicant members.



The old church was dedicated in 1879. The church now has a membership of about 500 members, and will celebrate its fiftieth anniversary this fall.

#### Accepts Call to New Field

Rev. John Meyer, professor at Martin Luther Teachers' seminary in New Ulm, Minn., has accepted the call to the vacant pastorate of St. Paul's church at Oconomowoc, Wis. After the retirement of Rev. F. Guenther this charge was until shortly held by Rev. G. A. Kuhn, whom continued ill health has forced to resign his work. Rev. Meyer will assume the duties of his new field the latter part of September. He is a graduate of Northwestern college at Watertown and the Theological seminary at Wauwatosa.

#### Missionaries Go Forth

Nine American missionaries, five of them women, sailed from New York recently on the liner United States on their way to Persia, via Scandinavia, Finland, Russia, and the Caspian Sea. All are volunteers, the Presbyterian Board of Foreign Missions, under whom they are to work, refusing to detail any missionaries, as several will have to go to West Persia, where severe fighting recently was reported during an invasion of Kurds from Turkey.

#### A Relic of Barbarism

The Weekly American, a paper published at Bluefields, Nicaragua tells a shocking story which goes to show how firmly the natives there still cling to old manners and customs. It follows:

"Jose Aguindo cut his eighteen-year-old sister's throat, removed her heart, baked it and ate it. The girl had violated an edict of a strange cult regarding her marriage to her cousin, and Aguindo, being her eldest brother, inflicted the penalty. He confessed and will be hanged at Managua."

#### Lest We Forget

The general grand chapter, Royal Arch Masons of the United States, held their triennial business sessions at San Francisco, Cal., recently, according to reports in the daily press. In a review of the work accomplished at the convention we find the following: "Approval also was given the proposed plan of the Washington Alexandria lodge of Masons to erect a \$500,000 memorial building at Alexandria, Va., to be dedicated to 'George Washington, the Mason and man.'"

#### Pay of Ministers

What salary a minister ought to get and what Unitarians at least, do not get was told to the Unitarian conference at San Francisco by F. A. Delano, Vice Governor of the Federal Reserve Board. He is Chairman of the Committee on Ministers' Salaries. His figures were:

From \$1,000 a year and parsonage in towns of less than 5,000 population to \$4,000 and parsonage in cities of more than 250,000.

These are the minimum reasonable figures, said Mr. Delano, adding that they were more than Unitarian churches now pay. A minister, said Mr. Delano, should be able to maintain "in sufficient comfort" a wife and two dependents, take sufficient recreation and make provision for illness and old age.

#### Jews of the World

It is estimated that the number of Jews in the world is 11,300,000. Of these 17,000 are in Australasia, 400,000 in

Africa, 700,000 in Asia, 1,200,000 in America, and 9,000,000 in Europe. Of the Jews in Europe, 2,100,000 are in Austria-Hungary and 5,400,000 in Russia. Until this year no person of Jewish birth could hold citizenship in Spain. Largely through the influence of the Jews of America this decree of excluding their brethren from citizenship which had been in force for four hundred years has been lifted. In Russia the plight of the Jews is a most pitiable one. The Czar, however, has promised them many privileges if they would take up arms for Russia in the present great European conflict.—Young Lutheran Magazine.

#### Bible for the Japanese Emperor

What is said to be the first English Bible ever to enter the imperial palace in Japan is to be given the Emperor on his coronation day, November tenth, by four thousand Japanese members of Christian churches in America.—Exchange.

#### CULLED BY THE WAY

##### Angrily Prayerful

If rain should fall every Sunday throughout the rest of the boating season it probably will not grieve Rev. J. S. Averman, pastor of the Tarentum Evangelical Lutheran church, near Pittsburgh.

The church stands close to the Allegheny river. Not infrequently the chug-chug of pleasure craft seriously disturbs worship.

In the midst of a morning service, while Rev. Mr. Averman was approaching an eloquent period of his sermon, a noisy motor began to cough and bark. The minister stopped and remained silent until the noise from the river had died down.

Then he astonished the congregation by offering a fervent prayer that it might rain every Sunday during the summer. Then he resumed his sermon.—New York Sun.

##### His Choice

The five-year-old son of a Mayfield Heights resident has just "got one off" that is keeping Heights folks giggling.

The father of this small boy, as well as the boy, is exceedingly fond of the two young assistants of the rector of St. Paul's Episcopal church, one of whom is vicar at St. Alban's, the Heights branch of St. Paul's. These two young ministers are frequently invited to dine at the home of said father.

The other evening, at an informal dinner, when other guests were present, the small son was asked what he intended to be when he grew up. Gazing long and lovingly at his two idols, the youngster answered:

"When I'm a man I'm going to be either an Episcopalian minister or a Christian."

##### He Qualified

Tommy Atkins pleaded exemption from church parade on the ground that he was an agnostic. The sergeant-major assumed an expression of innocent interest.

"Don't you believe in the Ten Commandments?" he mildly asked the bold free thinker.

"Not one, sir," was the reply.

"What! Not the one about keeping the Sabbath?"

"No, sir."

"Ah, well, you're the very man I've been looking for to scrub out the canteen."—Tit-Bits.