

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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"BAPTIZED INTO CHRIST JESUS"

Romans 6:3-11

Baptized, O Christ, into Thy death,
Entombed with Thee, my Savior;
Dead unto sin, in fervent faith
I grasp Thy blood-bought favor.
Re-born in Thy baptismal flood,
And ris'n with Thee, blest Son of God,
In Thy new life I glory!

Death hath no more dominion now!
I fear no condemnation
Since by Thy resurrection Thou
Hast sealed my soul's salvation.
A gracious Father's love is mine;
Thy Spirit, in Thy Word divine,
Declares me free forever!

From Satan's hellish cords released,
I now am heir of Heaven.
Thy sacrifice, O blest High Priest,
Sin from its power has riven!
The carnal flesh is crucified;
In strength divine, by Thee supplied
I overcome temptation.

Grant me a pure and contrite heart
By virtue of Thy merit.
Thy sanctifying power impart
Through Thy in-dwelling Spirit!
A pilgrim in this world of strife,
O may Thy resurrection-life
My faith increase and quicken.

Thy blest baptismal cov'nant, Lord,
Abounds in consolation.
Faith rests securely in Thy Word,
Blest surety of salvation!
Redeemed, forgiven, justified,
O let me in Thy grace abide
And flee all sinful pleasure.

Free from sin's bondage evermore,
In faith with Thee united,
I journey to the Glory-shore
By love divine invited!
And while my upward path I trace
I'll glory in baptismal grace,
Each day my vows renewing!

O may Thy life of holiness
Be in my life reflected,
Till in Thy robe of righteousness,
Saved, glorified, perfected,
In Thy pure likeness I shall dwell,
And praise Thee, blest Immanuel,
Forever and forever!

Epistle Lesson Hymn for the
Sixth Sunday after Trinity.

Anna Hoppe.

CHILDREN OF THE HIGHEST

Matthew 7:1-12. Luke 6:35-42. Reference: Romans 2

In this most wonderful sermon ever preached, of which Jesus Himself is the preacher, we have come to the portion that is recorded in the 7th chapter of Matthew. Since this portion is recorded more fully in certain respects in the Gospel of Luke we shall turn to that for our text to-day, using the record in Matthew as supplementary.

Jesus calls the believers, the Christians, a most wonderful name in Luke 6:35: "**children of the highest.**" No one has ever been honored thus. **Children** of the heavenly Father. **Children** of God. And the beauty of it all is that it is not an empty phrase such as we hear men giving each other to-day: "exalted ruler," "high priest," "thrice past grand master," and the hundred and one others equally as vain and godless. Here is a term that God bestows. Here is a term that is true, because God says so. Here is a term that comes not from man, nor of the goodness of even the recipient in the first cause, but here is an appellation that has its origin in **God's mercy**, God's doing, and only as a result of that **mercy** but truly as an inevitable by-product do we find what He speaks of further in our text.

We are very proud to be descendants of some great man or family. We hear the phrases ringing in our ears: "He comes of the best family," "he comes of good stock." How proud we are to call some benefactor of the human race our relative. The closer the relationship, the greater we count the honor. If our father is a great man, we are proud of it, for the glory of the father is reflected upon us, though we may be undeserving and very commonplace people. And when all has been said and done, when it all has been boiled down by the test of time we find it falls under the same sentence of all things "**vanity, all is vanity.**" All these are as shadows, as nothing over against the great **love** and honor God "has bestowed upon us that we should be called the **children of God.**" (1 John 3:1.) **Children of the highest**, as we are termed in our Word of God to-day by God Himself (Jesus). It is the **Lord's** doing wholly and alone, and it is marvellous in our eyes. (Psalm 118:23; Matthew 21:42.) O, how we ought to appreciate, how we ought to glory in **that** which has made us **children of the highest** (Gal. 6:14), the **cross of Christ**. How we ought to be too proud in **Jesus** our Savior to stoop to sin, to anything that is contrary to the will of Him Who has made us

children of His. How we ought to shun as poison the things that Jesus warns against in our text to-day. How we ought to be concerned with all our might to do those things which He exhorts us to, directly or indirectly. **Pride** of self and in self is of the devil, but **pride in God** is of **God**. O, for more of the spirit and **pride** of Joseph: "How can I do this great wickedness and sin against God." (Genesis 39:9.)

Why isn't there more of that spirit? Because of our old nature, which we will not allow Jesus to eradicate more by looking and growing in **Him**. (Hebrew 12:2; 2 Peter 3:18.) We will not allow Jesus to **increase**, and so we cannot possibly **decrease**. (John 3:30.) We do not become **Christ-centered** and so remain **self-centered**. We give Jesus so little chance to come into our hearts, we are so little **in Christ** (2 Cor. 5:17), and as a result inevitably we are so little a new creature. Now, that same merciful God that here calls us **children of the highest**, also is more than willing and anxious to give us the power to **live as children of the highest**. (Matthew 7:7-11; Romans 8:32.) He is ready to do so right now by means of His life-giving **word**, which He is speaking to us through the recorded Word. Let us sit at His feet (Luke 10:42) and allow Him to make such children of us that show an appreciation in our lives of the **love** bestowed upon us to be called: **children of the highest**.

Ye are children of the highest. Walk as **children of the highest**. (Col. 2:6; Phil. 3:16; Eph. 5:8; Gal. 5:16-25; 1 Cor. 7:17.) The **highest, God**, "is kind unto the unthankful and to the evil." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:45.) All His works are done in **mercy** in this His appointed age of **grace**. (Psalm 33:4; 145:9; Dan. 9:4.) All is done in **mercy** though our perverted little reason may not be able to detect it. Wars, trials, sickness, are in this day of His **grace** only acts of **mercy**, as we shall see when we need no longer walk by **faith**, but **sight**. (1 Cor. 13:12; Romans 8:28.)

In that same spirit Jesus exhorts, bids, us to act, for **we are children** of that **God**, of the same nature with **Him**, as children are of their **Fathers**. Born again of the water and the **spirit**. (John 3:5.) "**Be ye therefore merciful, as your Father is merciful.**" (v. 36.) And in that life of **mercy** kindled and actuated by God's **mercy**, in that same **love** wherewith **God first loved us**, let us live. (1 John 4:19.)

"**Judge not**" (Luke 6:37) in a **love-less**, unmerciful way. When do we judge thus. When we get our eyes off of Christ. When we forget that we live only because of God's mercy and love. When we forget the 10,000 talents God has graciously forgiven us, will we by law demand the hundred pence a fellowman owes us. (Matthew 18:21-35, **read**.) We can only judge our fellowman in a merciless, loveless, faultfinding, carping, nagging, hypercritical, censorious way

when we have gotten our eyes off from the one source and help that is saving us, who are in the same condemnation by nature. We can only judge our fellowman by **law** as we forget that **God** does not judge us according to **law**, but **love**. We can only pass merciless judgment upon our fellowmen as we become **self-centered** instead of **Christ-centered**. **Self-righteous**, instead of **Christ-righteous**, as we try to live by law, works; instead of mercy, works of Christ.

Moody was one day walking in the streets of one of our cities. By his side was a friend. Presently they noticed a drunken man staggering along the street. In a Pharisaical, holier-than-thou attitude Moody's friend began to speak of the drunkard. According to our text he began to "judge" him, taking, self-evidently, himself as the standard, whether aware of it or not. In his terse way Moody made a short reply, in these words: "It is only the grace of God between that man and me." As much as saying, if it were not the **grace, mercy** of **God** nothing would stop him of being in the same or worse condition than the drunkard.

Judge not. If you had been judged according to justice, law, right, by God, where would you be? God did not use his yardstick of **law** to judge you and me. Instead He graciously applied the measure of His infinite **love**, forgave us our sins, showed us mercy, and calls us **children of His, of the highest**. Realizing that just one per cent, can we mete out a love-less, merciless, according-to-law judgment to others? It can't be done except as we get our eye off from **God's mercy** and **love**. How can the criminal set himself up as judge over a fellow-criminal? Only as he forgets his crime, and the **one** that has pardoned him. O, how we need this admonition of Jesus. How lovelessly critical we judge others, forgetting entirely that if God applied the same standard to us we would not stand for a minute. This merciful judgment is to extend to friend and foe alike, just as God's mercy does. "Bless them that curse you, and pray for them that despitefully use you. And unto him that smiteth thee on the one cheek offer also the other, — for if ye love them which love you, what thank have you? For sinners also love those that love them. And if ye do good to them that do good to you, what thank have you? for sinners do also the same. — But love **you** your enemies, and do good, and lend, hoping nothing again, and your reward shall be great, and ye shall be the **children of the highest**."

Condemn not. As soon as we **judge** and that in the spirit of **condemning** we put ourselves in the place of God, and each time it is blasphemy, arrogating to ourselves what only belongs to God alone. God does not condemn, where do we get the brass to condemn, to judge harshly, lovelessly? "Who art thou that judgest another man's servant? to his own master he standeth or falleth?" (Romans 14:4.) God does not

condemn, He will leave no stone unturned so that He will not have to condemn, He extends **mercy** without bounds. Listen to what He says: "God sent not His Son into the world to **condemn** the world, but that the world through Him (the Son) might be saved. He that believeth on **Him** (the **Son**) is not **condemned**, but he that believeth not is **condemned** already, because he hath not believed in the Name of the only begotten Son of God." (John 3:17-18.) Again: "Verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into **Condemnation**, but is passed from death into life." (John 5:24.) Again: "Who is he that **condemneth**? It is **Christ** that died, yea rather, that is risen again, Who is even at the right hand of God, (hand of power) Who also maketh intercession for us (Romans 8:34), He pleads our cause, we deserve **condemnation**, but He pleads His suffering for our sins (1 Peter 2:24) and calling attention to the punishment having been met by Him, He shows **no one can condemn**. Who is he that **condemneth**, He asks? **No one can**, if **Christ** does not. And He does not. "Who shall lay anything to the charge of God's elect?" we read in the foregoing verse. And the answer rings out clear and true: "**It is God that justifieth.**"

Now, some one may say: "Well, aren't we to call attention to the faults of our fellowmen, their sins? Aren't we to reprove, to exhort? to instruct? to beseech? Most certainly. And as we love God and our fellowmen we will be doing it the more. But it will never be in the spirit of loveless, merciless judging and condemning but in the spirit of **love** and **mercy** which has been extended to us from **God** in **Christ**. As we look unto the mercy of God we will deal in this respect as God would have us also. We will be firm, we will be true, we will be sincere, but always in **love**. To win a soul for Christ. To save and not condemn. We are exhorted to this in Gal 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual (believers through the Spirit) restore such a one in the **spirit** of **meekness**, considering thyself, lest thou also be tempted." All our thoughts, our words, our actions will be motivated from the heart that is living "by faith in the Son of God that loved him and gave Himself for him" (Mercy, Gal. 2:20). As we are centered on God's mercy our words and actions will be right. That is the reason we have to constantly refresh ourselves concerning this **love**. That is the reason we need to read, to "search the Scriptures" (John 5:39). "**Judge not**, and ye shall not be judged. **Condemn not**, and ye shall not be condemned."

"**Forgive**, and you shall be forgiven" is only a positive way of expressing the negative: judge not, condemn not. We will gladly forgive from our hearts the trespasses of our brother, even though it be seventy

times seven times, if we keep Jesus before us, **God's mercy**. (Matthew 18:36.)

"**Give**" and it shall be given unto you," etc. (v. 38)—"For with the same measure that ye mete withal it shall be measured to you again." That holds true of the "**condemning, judging, forgiving, and giving**. If we sow sparingly in respect to giving ourselves to God and our fellowmen, in service, in talents, in money, we shall also reap sparingly. (2 Cor. 9:6.) As we measure God will measure to us again. As we appreciate the fact that God has made us **children of the highest** we will gladly spend and be spent. (2 Cor. 12:15.) Without **mercy** we are blind, and lead others into the ditch. Without **mercy** we are not like the **master**, who was and is merciful. Don't try to improve on God (v. 40). Without **mercy** you will see an insignificant mote in thy brother's eye, but not the beam in thy own eye. You will be judging others but not yourself (v. 41-42). Remember you are **children of the highest** by **God's mercy**. Act as such.

W. F. B.

COMMENTS

Anti-War Resolution At its sixty-fifth meeting the Augustana Synod adopted a drastic anti-war resolution. This was done after a long and animated debate. According to the Lutheran Companion, Rev. E. H. Karlson, who was overseas, declared that it was his opinion that at least "ninety per cent of the officers and men in the late war knew no more what they were fighting for than the mules who dragged the cannon to the front." Rev. P. A. Johnson opposed the resolution because it "smacked of Catholicism and Methodism." The resolution reads as follows:

The Anti-War Resolution

The race from which we sprung holds a place of honor in the annals of the old world by virtue of its fearless defense of national freedom, the guardianship of the right of all men to choose their religious belief with an untrammelled conscience, and its decisive stand for the evangelical faith. In the new world men of northern breed helped to found a commonwealth of free men and to defend it against foreign oppression; and when slavery challenged the fundamental laws of this republic, our fathers fought to establish the liberty and equality of all mankind and sealed this universal bill of rights with their blood.

We have not in times past shirked our duty as champions of liberty, guardians of the rights of humanity, and defenders of the true faith. We do not now, nor shall we ever, desert our stand for truth and right.

We therefore affirm the following facts as manifest and incontrovertible:

The fundamental rights of mankind, civic liberties and religious freedom are now generally safeguarded among civilized nations, leaving no issue great or sacred enough to warrant a clash of arms between brothers and a return to the barbarism of human sacrifice.

Human warfare has been a menace to morality, a destroyer of material prosperity, and a setback to civilization.

With an expenditure of life and wealth unequalled in

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human history, the great world conflict proved the slogan of "War to end war" a stupendous falsehood.

In view of recent history and the overwhelming evidence before the eyes of the world to-day that war makes a few men in each nation enormously rich, while it thrusts untold millions into utter wretchedness, it is equally evident that modern warfare is a game played for enlarged dominion and commercial advantage.

Inasmuch as huge armaments and military preparations on a scale hitherto unknown did not stay the hand of the war-lords of the world but rather hastened the disastrous conflict, the propaganda for burdensome military establishments is manifestly false. An armed world is no guaranty for universal peace, while nations honestly committed to the principles of human brotherhood will have no enemies to fight.

It is the consensus of earnest students of recent events that continued military armament and scientific competition in devising instruments of destruction can only lead to the ruin of the white race and the collapse of our boasted civilization.

When the prophet Isaiah foretold the coming of the Messiah, Prince of Peace, his prophecy was joined with the prediction that war shall end and garments drenched in blood shall be destroyed by fire. The teaching of Jesus gives no sanction to war but enjoins peace, love, forgiveness and brotherhood, and by these commandments all Christians are bound.

We find no clearer statement from the lips of our Lord and Savior than the injunction that we love our enemies and return good for evil; and while admitting our shortcomings as followers of Christ, we are bound by the law of love to strive for more perfect obedience to these divine mandates.

As a branch of the Christian Church, we must prove the faith that is in us, and we believe that the time has now come for the whole church of Christ to cut loose from the monstrous business of war as the complete negation of all that Christianity stands for.

Be it therefore resolved by the Augustana Synod of the American Lutheran church, that we call upon all who believe in the Savior of mankind to unite their prayers and efforts to win the world for God and His Christ, to the end that the governments of the world shall submit to the power and authority of the Prince of Peace;

That we call upon the constituted authorities of our country to use all just means and support all united efforts to outlaw war and establish peace and brotherhood among all nations.

That we pledge ourselves to wage relentless combat against all sinister influences which tend to incite nation against na-

tion and to use every effort to de-militarize public opinion and teach men to think in terms of peace;

That the church of Christ must use all her power and influence to compel the nations to "beat their swords into plowshares and their spears into pruning hooks, that nation shall not lift up sword against nation, neither shall they learn war any more."

We reprint it as a matter of interest, for it is still somewhat unusual for Lutheran Church bodies to prepare and publish such resolutions. While it is not our purpose to discuss fully the subject of the Christian's relation to war, we cannot but call attention to several statements in these resolutions to which we cannot subscribe. No one will want to defend war against the indictment of the Augustana Synod. We all pray daily that God would save us from war and its horrors. We strive to become peace-loving and to lead other men to love peace for Jesus' sake. We know that an armed world is no guaranty for peace. Still we find in these resolutions an atmosphere in which we do not feel at home, and there are several points to which we object.

1) We fail to see where and how "the fundamental rights of mankind, civic liberties and religious freedom are now generally safeguarded among civilized nations." We have sufficient religious intolerance in our own country to confute such optimism.

2) The words of prophecy by Isaiah and the teachings of Jesus are quoted in a manner that is most confusing to the Christian mind. Does not Jesus Himself say of the last days: "Ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom?" Holy Scripture does not justify the hope for a millenium of universal peace and the brotherhood of nations.

3) When Jesus admonishes us to love our enemies and to return good for evil, he is not contradicting Romans 13. As this is a world of sin, it will always be the scene of the strife of individuals and of conflict between nations. And they whom God gives authority are to use the sword for the restraint and punishment of the unruly. If a government may no more defend its people against a foreign nation, it must also refrain from employing force to protect one citizen against another. If a Christian can under no circumstances serve in the army, he can as little serve as a judge, juror, policeman or jailor.

4) What power to compel the nations to "beat their swords into plowshares and their spears into pruning hooks" has the Lord given His Church, and when and where did He assign her a mission of that kind? The Church of Jesus Christ will, in fact, never be the means of establishing an external peace between men. It will, rather, be the cause of strife and dissension. "Think not," Jesus says, "that I am come to send peace on earth: I came not to send peace, but a sword."

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Not that Christianity hates and preaches hatred, but because the ungodly world hates God and all those who confess and serve him.

The sectarian churches that during the war were most violent in preaching hatred are now loud in their indiscriminate condemnation of war. Lutherans should not follow in their footsteps.

The Augsburg Confession, Art. XVI, says:

Of civil affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men. Acts 5:29.

J. B.

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Pray for the Spirit "Take not thy holy spirit from me," — that was the prayer of David. Again he prays: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of righteousness." Was there ever a time in the history of man when the prayer for the Spirit of God, the petition for heavenly guidance, seemed a fitter expression of man's crying need than to-day? Man was created for service and worship under his Creator: denying God he still must serve, he finds him a base substitute, an idol. St. Paul describes the idol-worshippers as such "who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever." In what a great variety of ways is not this done to-day! In "Our Hope" for July, 1924, we read the following item which we cite for example:

The Pope Pius the XI hath decided that in spite of the declared opposition of more than half of the cardinals he will proclaim a new dogma, which elevates the Virgin Mary yet higher in the Catholic hierarchy. The dogma will have as title "the corporal and personal presence of the Virgin Mary in heaven" and declares that the mother of God is present upon the throne as the queen of heaven, as truly as God the

Father, the Son and the Holy Spirit. The new dogma will be proclaimed by the pope in the Ecumenical council of the Catholic Church, which will be convened this year, and which will continue its labors during several years.

Commenting on this despatch from Rome, "Our Hope" says:

What a satanic system it is! How true the Word of God is when it speaks of the harlot church Babylon, "she repents not!"

Yet there is in Great Britain to-day an almost sweeping Anglo-Catholic revival. Hundreds of "churches" in England are on the border of joining hands with Rome. The recent elevation of two American priests to the cardinalate and the wishy-washy admiring non-Catholic press, and favorable comments in certain nominally evangelical periodicals show where things are drifting to in our land.

Truly said. However, for the Bible Christian of to-day, we think, less danger threatens from Romish idolatry than from that other camp of idolaters who have reared an altar to Reason. Those that worship at this altar have lost all, though the devil would lead them to think that they are merely looking at things from the advanced vantage-ground of human progress. Where Reason holds court the Inspiration of the Word, the Virgin Birth, Atonement, — the Savior Himself are ruled out. Here St. Paul's warning to the Colossians is indeed timely: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "No man can say that Jesus is the Lord but by the Holy Ghost." Therefore, pray for the Spirit. G.

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Preferred to Remain Blind The Continent tells of a blind Persian whom Dr. Lichtwardt of Meshed recently found on the streets of that city. Dr. Lichtwardt found the old man begging, and after a searching look into his blind eyes concluded that the trouble was cataract. He assured the beggar that probably an operation on his eyes would give him very good sight again. But the beggar refused; he preferred to remain blind. He vigorously told the missionary doctor that he couldn't afford to have his sight restored. He wasn't afraid of the operation, he said, but it would spoil his occupation as a beggar. People who saw him blind in both eyes gave him much money, but people would give him no money at all if he had his sight, and he would have to work for a living. The mission hospital did not get that patient.

He preferred to remain blind — what a choice! you will exclaim. Yet that is nothing compared with the choice the spiritually blind make who resist every effort of the Great Physician to give them their sight. They would rather grope about in darkness than walk in the light of a true knowledge of God. They would rather be lazy beggars than eager joyous workers in the kingdom of God. They will be beggars eternally.

Something of this kind, is, however, frequently

found among professing Christians. There are parents that are not willing to hear what God says about the training of the child because that might keep them from following their natural bent in leaving their children in the hands of those who are not of our faith. Christians caught in the meshes of the lodge are frequently impatient with those who would show them the error of their way. They do not want to see, lest they be persuaded to sever their connection with the lodge.

Many Christians do not read their church papers and other publications and announcements of their church that call attention to the needs of our missions and our institutions. They would rather not know, because to know and see would mean to give and to work. They prefer to remain blind — what a pity!

J. B.

THE FOLLY OF REFORM

Evangelist Ernest G. Crabill, Binghamton, N. Y.

The Bible being true, Reform work is a waste of energy, time and money. Getting men converted closes dens of vice, but closing dens of vice **never** gets men converted. For years the State of Kansas has been a prohibition State and my own experience has taught me that there is no State in which men are harder to win for Christ than in Kansas.

The people are proud spirited, and feel generally that they are leaders in reform, which they substitute for Christianity. Oklahoma was born dry and is another illustration of reform apart from Christianity. Turkey has been a temperate country, yet she is red with the blood of the martyrs for Jesus.

Man generally puts the cart before the horse. God's way is Reformation through Regeneration — man's way is Regeneration through Reformation. In Romans 10:3 we read this statement: "They being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God."

Of course this applies directly to Israel. A rough outline of Romans would be: First three chapters, What Man is Naturally — no difference between Jew and Gentile for all have sinned and come short of the glory of God. Beginning with the 4th chapter through to the closing of the 8th, What the Sinner May Become through Faith in Christ. The 9th, 10th and 11th chapters are parenthetic and are about Israel. Beginning at the 12th through to the close we have the practical part of the Epistle.

While this is directly applicable to Israel, I think there is a sense in which the same thing is true with all reforms. Reform work has to do with Time. Regeneration has to do with Time and Eternity. A work that has only to do with Time should not be the employment of Christians.

We can never change the nature of a hog or impart to him a new nature by closing up the places

where he wallows. Neither can we change the nature of a turkey buzzard by removing all the old carrion. The hog must be changed into a sheep and the buzzard into a dove. These things are only possible by Divine intervention through grace.

It matters very little whether a man goes to hell a down-and-out drunkard or a cultured, educated, refined, moral, sober man. God has given to the Church the ministry of reconciliation — not the ministry of reformation. If we are occupied with reform work we can never censure sinners for trusting in their own good works to save them. Sinners may be benefited morally by reading the Bible but, as far as I know, there is no Scripture given to instruct sinners in morals. When Nicodemus came to Jesus and said, "We know that Thou art a teacher come from God," Jesus corrected him immediately as to His being only a teacher and taught him the truth concerning His being a Savior and that only through the new birth.

Then the first message for the unsaved is "Ye must be born again" for Romans 8:7-8 declares "The carnal mind (which is the fleshly mind) is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

What is the use then in working at reform? This is not the time of baptizing nations. This is the time of preaching the Gospel to every creature. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." This is the business of the Church. In fact she has no other business here. Israel was not to be reckoned among the nations, yet her calling was an earthly calling. Why should the Church be reckoned among the nations when her calling is heavenly? She has only one excuse for being here, and that is to preach the Gospel. If she enters reform work she has turned aside from her calling and acknowledges her unbelief in the revealed truth of God's Word.

The Bible gives its own definitions and illustrations. I am convinced that God makes no statement in His Word without explaining it somewhere. His definitions are different from Noah Webster's. For instance; His statement, "The day that thou eatest thereof thou shalt surely die," has been the ground for much controversy. God's own definition of death in Romans 8:6 settles the whole thing, "To be carnally minded is death."

Likewise this illustration; If Noah had preached the judgment as he did, and had at the same time bought up all the real estate he could have gotten hold of, built fine houses, planted vineyards, etc., all the old sinners would have smiled and said, "Old Noah does not believe his own preaching. Look what he is doing! I guess there is not much danger. We need not be alarmed." Noah showed that he believed what he preached by building the ark and shaping his life

according to his preaching. He believed God. If we believe God we will preach the condemnation of the world and if we believe our own preaching we will not try to reform it but save people out of it.

Lot went into Sodom, entered politics, was elected to the chief office and got into an awful mess trying to reform Sodom. This (foolish) religious man's soul was vexed with their unlawful deeds and filthy conversation (II Peter 2:7-8) but instead of reforming Sodom he lost everything he had. His family married the Sodomites and became like them. As far as we know, he never got far enough to erect an altar in Sodom. If he did, God never visited him there, for God is not engaged in reforming Sodom but saving people out of it; and when the angels came they literally laid hold on Lot and dragged him out; and he died in disgrace, his life being a miserable failure. This is God's illustration of the Christian politician trying to reform the world.

Every act of reform is rebuttal of the declaration of the inspiration of the Bible. God wastes no time putting new wine in old bottles or new patches on old garments. It may be said that the reformer seeks noble ends, but no matter if he does, if a Christian, he is turning aside from the work Christ left for him to do. You may say "If Christians do not do reform work, who will?" I reply "If Christians turn aside to do reform work who will do the real work?" You say, "Reform work is good." Some one has well said that good is the enemy of the best. Let me say that Jesus came into this world and found all forms of evil. Yet He never organized a reform movement. He never organized a Temperance Society nor a Personal Purity Society. He organized **nothing**. He made provision for an organism namely; His Body, the Church.

It seems that the shadows of Peter healed the sick folk as he walked the streets but Peter did not walk the streets for the purpose of making shadows. If he did they would have soon lost their healing virtue. These were by-products of the real work he was doing; and real Christian work will always produce some by-products, namely: reform. The clear and unmistakable prophetic forecast for this age is found in II Timothy 3:13 "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The reformer is trying to prove this to be untrue.

Reform work savors of misunderstanding or unbelief. In Mark 3:27 we read, "No man can enter into a strong man's house and spoil his goods except he first bind the strong man; and then he will spoil his goods." The context shows that he is talking about Satan. There Satan is the strong man, his goods the evils of the world. How then in the light of Holy Writ, can we get rid of the evils of the world until Satan is bound; and man can never bind Satan. He is not bound by man's efforts but by the appearance of an

angel from heaven (Rev. 20:1-2). The 3rd verse of Revelation 20 says he deceived nations. Then the nations are deceived until Satan is bound and we cannot undeceive them.

So if we rid the world of its evil before the angel appears, we prove Christ to be a false prophet. If we endeavor to do it we show we do not believe His Word. We had better co-operate with Christ and His plans, even though it may seem slow, than to work at the impossible.

1 John 5:19 declares that "The whole world lieth in the evil one." Then the reformer is trying to improve the property or possessions of the devil and leave the devil still in control. "If our Gospel be hid it is hid to them that are lost; in whom the god of this age hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3-4).

Satan is the God of this age. Reform his kingdoms and you help him to blind the minds of sinners. Reform a sinner and you have an improved servant of the devil on the road to hell. Just imagine a missionary going to the heathen and saying "We have not come to turn you away from these dumb idols but to refine your worship and get you to give up your coarse and vulgar acts, that's all." It would be a good thing if Christians would get as clear on Dispensational Truth as the devil is, at least. The demons cried out "Art Thou come to torment us before the time?" (Matt. 8:29). They knew it wasn't time yet for them to be cast into the bottomless pit — not until the close of this age. If reformers could see and believe that, they would give up reform work and do Christian work.

Reform work frustrates the Atonement. It sets aside the entire work of Calvary. It seeks to establish righteousness by law and "If righteousness come by law then Christ is dead in vain" (Gal. 2:21). It has the mark of Cain upon it for it is bloodless and Christless. It is seeking attainment rather than atonement. Hebrews 9:26 says "Now once in the end of the age hath He appeared to put away sin by the sacrifice of Himself." God puts away sin by blood. It is His only way. An attempt to put away sin any other way is not God's.

Reform work minimizes sin. It sets aside the great fundamental doctrine of the total depravity of man and, therefore, the absolute necessity of the new birth. Suppose I take my car to the garage to get it repaired. The man examines it and says it is not worth repairing and that I must have a new car. If I still insist upon having it repaired I deny that I have any confidence in his word or judgment. So when I see what God would have me believe as to humanity, "the whole head is sick, the heart faint, from the sole of the foot even unto the head there is no soundness in it," and I attempt to reform it or fix

it up I am disregarding His judgment; and by my actions I am saying that God is all wrong.

The reformer is belittling sin that God hates. He is treating sin as a bad habit or as a moral disorder. The Bible shows that the sinner has a depraved nature and is under the wrath of God. You can get a landscape gardener and beautify the banks and plant all the flowers you like on the shores of a foul stream but the stream is foul and dangerous.

You can use the most delicate colors in painting the cage of a wild beast but it does not affect his nature and so it is with man. He is bad at heart. Reform work does not get beneath his skin. He needs and must have a work of grace wrought within his heart.

Reform work belittles the keeping power of God. The reformer says, "There is no use to get our young men converted as long as we tolerate these dens of vice and iniquity in our midst, for we will not be able to keep them." But God says "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6) and "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it" (1 Cor. 10:13). Again "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). Again, "Now unto Him that is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy" (Judge 1:24).

The reformer would rob Christ of some of His glory; for if all the alluring things in the world were removed there would be no need of His keeping power and it is only another way of trying to get rid of Christ or prove that we have no need of Him. If some of our modern workers had lived in Adam's day they would have framed and presented a petition to some one for the removal of the tree of forbidden fruit, before sundown.

Jesus never said a word about putting a clean man in office. He never appealed to the government to wipe out evil. He did not even raise a protest when His forerunner was put to death. He never prayed for the removal of evil but prayed that His disciples be kept from it (John 17:15).

He never commissioned us to destroy sin but rather to "pull people out of the fire" (Jude 1:23) as plucking brands from the burning. We are not to be microbe killers but preach a Gospel to men that will let them know that they may become immune to the attacks of the bacteria of sin. Man's efforts seem to have been in much of the past and in the present to go through the river of life and dig up the snags and blast out the stones. But God's plan is to send a

flood-tide of His love and grace and lift our frail bark so high that we may sail on above and beyond it all. May the mighty Spirit help us to turn our backs on man's mistaken plans and accept God's and abide by it. Amen. —A Tract.

THROUGH THE FIRE

"What makes this set of china so much more expensive than that?" asked the customer.

"It has more work on it."

"I can't see it."

"It has been put through the fire twice. See, in this one the flowers are in a yellow band; in that one they are on the white background. This china had to be put through fire once to get the yellow ground. Then it had to be put through the fire a second time to get the design on it."

Perhaps some of those who seem to have more than their share of suffering and disappointment are but being, like the most costly china, doubly tried in the fire that they may be the more valuable in the Master's services. Let us not rebel at the second breath of the flame if He permits it to come to us. It may but make us more precious in His sight. — East and West.

WHEN "FAILURE" SUCCEEDS

Over half a century ago a young minister, just graduated from the theological seminary and possessed of many gifts, went to the pastorate of a little country church in the middle west. Before long the people of the community began to realize that a new power for righteousness had come into their midst in the person of the young preacher. Interest in his church was revived, the congregation grew in size rapidly and with success there came to the young minister calls to larger and more remunerative fields. One after the other, however, the calls were refused until finally they ceased to come, and the young preacher was generally regarded as a fixture. For fifty years he was the shepherd of his little country flock. Some of his classmates, less brilliant than he, became the pastors of large city churches, and one or two became nationally known. Yet this man of God remained with the field of his first love until the day of his death.

Judged from the worldly point of view the man's life may be regarded a failure, but he was not concerned about the world's estimate of his success or failure. For fifty years he lived his life among the same people. Into every nook and corner of his home county the influence of the preacher penetrated. He married and buried and baptized his people even unto the third generation, and hundreds, perhaps thousands, rise up to-day and call him blessed. During his long ministry he helped shape the lives of hundreds of young men and women. His was the great-

est influence in sending dozens of them off to college and out into the world of a larger service. Many may call him a failure as they contrast his life with the lives of others of his fellows yet, if it was a failure, it is a failure that succeeds. Such service rendered by the church through the instrumentality of its chosen representatives is a service of inestimable value to the life of the nation.

—The Continent.

LODGE NEVER AS GOOD AS CHURCH

The futility of opposing Romanism by secret lodges in preference to the open promotion of Protestant churches on historic Protestant principles, should certainly be evident to any American who studies the political and religious history of his country with an unfettered willingness to be advised by experience. The Know Nothing party in the decade of the fifties had just as great a popular swing as the Ku Klux has anywhere to-day; it really had greater political successes than the Ku Klux has won thus far. But it got nowhere, and in a few years died a death which it is entirely proper to call natural, since decease resulted from having no blood left in its body. In the nineties the American Protective Association — commonly known as the A. P. A. — tried the same scheme of an oathbound secret membership, and for a while its hidden strength made politicians wary of its power. But in a few years it had vanished so utterly that not a trace of it remained — so silently that it scarcely left a memory. The Ku Klux is obviously due for a like exit ere long. Meanwhile the Protestant churches remain ever growing, and all their work and influence remain manifest as daylight. They are permanent; why don't the foes of Rome cling to them?

—The Continent.

SERVING GOD

What does it mean to serve God? Simply this, that we should do what He commands. But what is it that God commands? First of all, that we should hear Christ and accept His Gospel. After this, God commands that children honor father and mother, that parents should provide for their children and train them; that the wife should love her husband and take care of her household, and that the husband should protect her and make provision for her. With monks and nuns the rule has been to pass by the commandments of God and take up other things which He has not commanded. It has been considered a very small matter that a servant girl should cook and clean and attend to her household duties. But inasmuch as she does it under God's commandment, even those common works must be exalted as a true service of God, far above the sanctity and hardships of all monks and nuns.

There can be no greater joy and satisfaction than to know that our whole life with its daily work is a service of God.

—Luther.

WHAT OTHERS SAY

The Churches and Caesar

To the Editor of The Living Church:

It begins to appear that the Churches, having despaired of securing their aim by persuasion, now are ready to turn to law. I think the time has come to call serious attention to this and to point out its peril both to the Church and to the State.

To begin with, it must be borne in mind that all the Churches together contain only a minority of the people of the country. The majority acknowledge no Church connection whatever. Moreover, to this minority has always been conceded many peculiar privileges and benefits. Its enormous property has been exempt from the burden of taxation, thus laying an additional burden upon the majority. Its ministers have been relieved from the most dangerous and burdensome duties of the citizen, from bearing arms, for instance, and from serving as jurors. Its right of free assembly without disturbance, and of free speech, has been more carefully safeguarded than that of any other class of citizens. The majority have cheerfully conceded these special advantages, deeming them justified by the moral and social benefits received at the hands of the Churches. They are beginning to question this.

Within the last two generations a remarkable change has taken place in the way in which the Churches are regarded by the multitude. They are still looked at with friendly or at least indifferent eyes, but their influence is steadily declining. They are themselves the foremost to confess and deplore the drift away from them.

From the first the Christian ideal was to win men to goodness by persuasion and example. For three centuries no other method was dreamed of. Then, through "the fatal gift of Constantine," the whole attitude of the Church to the world was changed in a way from which it has not yet recovered. Instead of appealing to the hearts of men, it appealed to Caesar. For thirteen centuries thereafter the Church ruled the world through the State. The Roman Church has never renounced this principle and policy. She avows and maintains this right as absolutely as did Constantine or Ambrose or Gregory. The King would still be forced to go to Canossa if the Church were strong enough.

The Reformation changed things. The Protestant Churches avowed they would neither ask favor of the State nor meddle with its action. The things which were God's and the things which were Caesar's were to be carefully distinguished. Since then the policy of the Roman Church, in Protestant countries, has been to confine her political influence to those things which affect her own organization. She does not invoke the power of the State to regulate the individual lives of her people; she is able to do that herself.

It begins to look as though the Protestant Churches were forgetting their own principle.

In a single edition of one of the most widely circulated religious weeklies in the country, I find a call to the Church "to end war"; to enforce the Volstead Law; to enforce the laws for the sanctity of the sabbath; to compel the reading of the Bible in the public schools; to purge school books of the teaching of evolution.

Why not? Are not all these things desirable? May be: may be not. But the striking thing is that in this and similar periodicals there is not a suggestion of reaching the end desired through the methods of Christ. "The Church must end War"; but how? By persuading men and nations to live peacefully and do justly? Not at all. The appeal is to force and nothing else; to bring pressure upon the Senate to enter the League of Nations; to memorialize Congress against rebuilding the Navy; to secure a pledge from every Church member that he would never, under any circumstances, bear arms.

There is no suggestion that men may be persuaded to temperance — the word has for them taken on a quite different meaning — but earnest exhortation to their members to be alert to discover and report every violation of the prohibition law, and to assist in bringing the violator to punishment.

There is no suggestion of the fact that the Lord's Day is a feast voluntarily established and voluntarily observed by Christians, but an appeal to the State to enforce by penalties the sabbatical law of Leviticus; and so of all the rest.

Again, why not? In general, the answer is that if the Church appeal to the sword it must take the risk of perishing by the sword. But is there any danger of that? The paper in question would probably dismiss the suggestion with contempt. But maybe it forgets some things. In the first place the Protestant Churches contain a small minority of the people of the country. Even within their own membership there are large numbers who disagree with their policy entirely both as to their ends and their methods. When, for example, the Federation of Churches demands of President or Congress that we shall enter the League of Nations or the World Court, it may be doubted whether it is warranted to speak for even a majority of those for whom it claims to speak. Again, there are large numbers of Christian people who believe the Volstead Law to be so fraudulent and foolish as to be null and void in foro conscientiae, and they are far more temperate than they who cry to the Church to help enforce it.

But there is a still greater multitude outside the Churches. These are and always have been willing to listen to the Church's message respectfully, and are open to persuasion. But they are resentful and angry

when they see a Church asking for Caesar's weapons to compel them to action which they might otherwise be quite willing to take, but to which it had not been able to persuade them. Indeed as to the things mentioned, the Churches have practically abandoned all attempt to persuade. They no longer exhort men to live temperately; they demand that they shall "obey the laws." I have not for a long time heard from any pulpit or read in a religious periodical any charitable discussion of temperance as Christianity conceives of it. The appeal is always to law and economics. The Protestant Churches have failed to persuade, and now hope to compel. They no longer hope to make men temperate by moving the heart and conscience or to secure peace among nations by inspiring them with a love of justice and righteousness. They would make men safe against their appetites by banishing the means of temptation. They would guarantee peace among nations by the terror of some vague superstate, able and ready to beat down any nation which ventured to appeal to arms. They have laid down the weapons of Christ and have appealed to the secular sword.

The independent citizen looks upon all this with indignation and resentment. He says to himself: "Here is a congeries of great and powerful organizations created for a high and noble purpose. We have held them in respect and honor. We have allowed them privileges and exemptions. They have had and still have free opportunity to recruit their membership and to lead them into "that manner of life which was also in Jesus Christ." Now that we see them using the power of their organization to influence and direct the action of the State, we object. And we object whether we agree or not with the object they have in view.

And let no one mistake the numbers of those who feel thus. A rising tide of resentment against the policy of the Protestant Churches is mounting. Men do not say much about it. Their traditional attitude of respect for the Church restrains them, but they become increasingly estranged and less and less willing to enter its membership. They discern in it a vexatious and tyrannical temper and are sure it is not the way of Christ. They recall that St. Paul named the legitimate Christian weapons: "the whole armor of God, the girdle of truth, and breastplate of righteousness, the sandals of peace, and shield of faith, and the sword of the word of God." To this armor men may well surrender. Have the Churches lost the key to the armory?

The Roman Church is wisely holding aloof from the policy I deplore. Our own Church has done so measurably, though not entirely. But the policy, if persisted in, can only bring discredit to the Church and confusion to the State.

—S. D. McConnell.

Serious Obligations of the Ministry

The obligations of the Christian minister are the most serious and weighty that ever devolve upon a human soul. He is under solemn vows which God and man will require him to fulfill. These vows cover the most sacred interests of human souls, both for time and eternity, both for the life that now is and that which is to come. The Christian minister is under vows to teach nothing but the message which God has given him. That message of salvation is given in the Bible, and nowhere else. He avows most solemnly that he believes the Scriptures of the Old and New Testament to be the Word of God and the only infallible rule of faith and practice, and he further promises he "will be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church." When then a man under these vows attempts to supplant the message given by God by the thoughts, imaginations, or speculations of himself or other men, and to adulterate the Gospel sent direct from heaven, he is guilty of the greatest violence ever perpetrated upon man. Because of the solemn vows and promise he made, this course of action is that of mean deceptions charged with destruction. If a man take the public rostrum as one who claims to be a thinker and who proclaims his own thoughts, he may do good according as his thoughts are true or false, good or bad, but he is not a deceiver, because he makes no false pretense. But when a man speaks from a pulpit which is dedicated exclusively to the Gospel of the Word of God, and then begins to hand out his own thoughts and discoveries, he perpetrates the meanest fraud.

The minister of the Gospel is in duty bound to study the Word of God, seeking for the truth therein as he would seek for precious pearls. This treasury of God is inexhaustible, and a faithful treasurer will bring forth constantly treasure new and old. The profoundest students of the Word of God have found it altogether inexhaustible, and with every perusal of it find things new and most refreshing. Therefore, the minister who simply doles out in a stereotyped way a mere routine of truth familiar to himself, is a sluggard, and deprives the people of their just rights.

When a man imposes upon the people his own thoughts instead of giving them God's Word; when he, through laziness, brings to them stale waters, and then accepts the emoluments which people have provided out of their self-denial and poverty, or out of their larger stewardship and responsibility, then he is guilty of fraud. No man is perfect; we all have our weaknesses, and when we do our best, we may come short; but we are not guilty of fraud and deceit. The minister, like all other men, comes under the consideration if this rule. He is a steward of God's spiritual treasures, and when he is faithful, God promises blessings. He has used some great and mighty men for

His purpose, and he has used some very humble persons, who were despised by the world, as His servants, through whom he had accomplished great things, either directly or indirectly. It was a young shepherd boy who delivered Israel. It was the quiet, humble man, Andrew, who brought in his brother Peter, who preached the sermon which brought in three thousand souls. It was a humble Puritan teacher who gave the message that won Spurgeon. Honesty, faith, and loyalty are required of the ministers of Christ. He who lacks these perpetrates the meanest fraud and works the direst injury and destruction.

The ministers of Christ are not only preachers; they are pastors. They not only feed the flock, they defend it and seek its best interests in all things. One of the greatest rewards of a faithful minister is the love of the people whom they serve and who respond to the sympathetic, true concern which he feels and exercises for them. Some ministers are better preachers than pastors. Some are better pastors than preachers. Men's gifts differ. If a man be faithful and does his best in his several duties, God will reward him and bless his labors.

The minister is not only to feed and lead, but also to defend the flock. Our great Lord and Master has warned us that there are deceivers, wolves in sheep's clothing, and it is necessary that the preacher and pastor be a reader and a student in order to learn the plans and tricks of the enemy, and thereby be able to overcome in the day of conflict. The minister needs to be a bookbuyer. He is not always financially able to do this. No finer thoughtfulness could be shown than for those who are able to provide a book fund of moderate amount from time to time.

The message of the preacher comes only from the Word of God, but the vehicles which bear it, the illustrations which carry it, come from the ends of the earth.

The office of the minister of Christ is the highest known among men, and is capable of the greatest good or the greatest evil, of the highest honor or the lowest dishonor. The ministers who are honest with man, with God and His message, receive the honor and do the good; but those who are dishonest and faithless must meet the wrath of God and the condemnation of good men. Those ministers in these days who are prostituting the pulpit to teaching the speculations and doctrines of men, assume fearful responsibilities involving the question of their own and other's temporal welfare and eternal salvation.—The Presbyterian.

A Piercing Gospel

The late Principal Forsyth sets out the duty of the church in striking phrases: "A church must be pious and it must be philanthropic, but if it exhaust itself in its sermons or its benevolence or its missions, at the cost of a piercing gospel and a discerning eye to read

the time, it will not lay Christ's hold on society, as the spread of knowledge and ideas is making society to be." It is a keen word. Central in it is the phrase based on the familiar description of the "word of God" in Hebrews — "a piercing gospel." It is a warning against a dull gospel that never hurts but never heals. Woe to any gospel of which all men speak well. A gospel that disturbs nobody saves nobody. It is a surface gospel and that leaves it no gospel at all.

The gospel of Christ will pierce the bubble of pride and self-importance which is so inflated in some men. Worldly men who live worldly lives, in supreme assurance of their worthiness before God, ought not to be allowed to sit under the preaching of the gospel week in and week out without being disturbed. There are churches where it would be the surest proof of a renewed preaching of the gospel if leading men were driven out of them or else driven to their knees in penitence.

Two church committees asked for a minister at almost the same time. One committee complained of the preceding pastor that he insisted on treating them like sinners, whereas the church was made up of the very best people in town. The other committee spoke of their preceding minister as one who held the gospel before them, so that they knew themselves to be nothing but redeemed sinners. The first group wanted a minister who would "let up on sin"; the other wanted a minister who would keep them reminded that they are trophies of divine grace. One unconsciously wanted a smooth, unsharpened gospel; the other wanted a piercing gospel that would prick the bubble of all pride before God.

The true gospel of Christ will pierce through the veneer of excuses for inaction and find the sensitive place in the will which will help to bring every power into subjection to Christ. Such a veneer covers a deep unwillingness of many men to accept Christ as Savior and Lord in the first place. Also it prevents many a professed Christian from earnest and sacrificial service. It is not merely in choosing kings that man looks on the outward appearance while God looks on the heart. The same thing holds in the whole field of excuses for wrong conduct. No one will readily admit bad or cheap motives for his conduct, yet much conduct has only such motives. The gospel lays them bare, not to the eyes of other men necessarily, but to the eyes of the man himself.

Many a man has gone home from hearing the piercing gospel to shut himself up in his room and to study this new and fearful being which he has discovered himself to be. Talk of fine purposes fails before the searching truth of the gospel. He learns the vital truth of Jeremiah's word of the heart as deceitful above all things and desperately wicked. The gospel of Christ faithfully preached will make a man honest with

himself at last. As God sees him, so he is; presently, in the light of God's truth he sees himself as he is.

The true gospel of Christ will pierce through the veneer of sin and rebellion. The demand of Christ is for all the powers and purposes of the life. How often he gets all but one! How often a man lives for years in nominal devotion to Christ while he has set definite limits beyond which he will not go, no matter how clear or definite the demands of Christ may prove! He has been ready to give up this bad habit and that bad practice, until in the eyes of most men he has cleared his life of all that is unworthy, whereas he knows that he has held on to one beloved sin, one evil practice, which means so much in his life that it would be like cutting off the hand or the foot to rid himself of it.

Then comes the piercing gospel, touching a raw nerve, opening a living wound, forbidding any further compromise. When such an experience comes, the man feels the hurt of it. But in the hurt is also healing. The gospel never pierces except to let the old death out and the new life in. So it is never to be preached vindictively nor with set teeth but always with aching heart and loving tone. No spiritual physician wants to hurt his patient, but he would rather hurt his patient than have him die, or even have him go crippled and halting when he might walk free and whole.

—The Continent.

WITH THE INDIAN SCOUTS AT FORT HUACHUCA, AND A PENTECOST

Fort Huachuca is situated almost on the air-line from Tucson to Bisbee, Arizona, twenty miles from the Mexican boundary. It is the garrison of the Tenth United States Cavalry Regiment which consists of colored troops under white officers.

A detachment of the regiment was for some time stationed at Fort Apache. Connected with this post was a body of Apache Indian Scouts. They were regularly visited by our missionary at Whiteriver and thus ministered to with the Gospel.

When, early in May, 1922, Fort Apache was abandoned as a military post, the Indian Scouts with that troop of the Tenth Cavalry transferred to Fort Huachuca.

At Pentecost, this year, their missionary, accompanied by his wife and two children and an Apache friend who served as interpreter at Whiteriver, went to visit the Apache Scouts at Fort Huachuca, taking with him from Rice the writer of this account.

It was Saturday evening when we arrived at the Fort. The Indian Scouts have their camp at a little distance from the barracks of the regular troops, nestled against a northern slope of the Huachuca Mountains. As soon as we had arrived there, there was a great stir which alone would amply have paid the travelers for the suffering of heat and dust and

other inconveniences on the long auto trip. One often hear that the Indian is very reticent and seldom gives vent to his feelings. But here we, too, who have some first-hand knowledge of Indian character were surprised by a sudden bursting forth of warmest feelings.

The camp at first sight appeared almost deserted: the families were at the other sides of the tepees, for the evening meal. The arrival of our auto seemed not to have been noticed. John Bourke, our Indian companion, jumped out of the car with a shout: a Scout, sitting beside the nearest tepee, jumped up, responding with a similar shout. The two large Indians rushed at each other and locked in an embrace as tender-hearted brothers may do after a separation of a number of years. And now they came from all sides, men, women, children. The missionary's wife was embraced by women, her two little children were taken up in women's and girls' arms, out of arms and into other arms. Men, women, boys, girls, shook their home missionary by the hand, or by the shoulder, also the other missionary though they did not know him so well. Questions upon questions were asked as to relatives and friends in Apacheland, and again and again — some girls starting it — was heard, "Thank you, thank you, thank you, for coming and visiting us!"

Yes, they were glad to see friends from their beautiful homeland, three hundred miles from the place. But these friends had at home ministered to them with the Word of God. The Scouts and their families now had been without such ministration: much of what, by such service, had entered their hearts, and may have been slumbering in them, was roused so that it broke down Indian reticence and customary considerations.

How long we would stay? — When we would be at the camp again? Next morning, Sunday morning, for preaching and worship! "Nzho!" — "Good!"

At the Fort we saw represented the four chief parts of the earth into which the Gospel was sent out: We came from the camp of the original Americans. Sons of Asia, Chinamen, served our supper. The soldiers of Ethiopian descent made an orderly, good impression. The white officers with whom we came in contact treated us in very pleasing, gentlemanly ways. The Lieutenant Colonel provided quarters for us in an officer's house that was vacant. The Commanding Colonel inquired, when he met us, whether we were well acquainted, and he spoke a word of appreciation of our visiting the Scouts of the regiment.

Sunday morning, at worship time, the Scout families gathered around the missionaries and their companions. The wind blew across the mountains; and there were other disturbances. But men, women, children, standing or squatting around, listened to the one speaker and to the other. They sang and bowed

their heads in prayer. They heard of the One Thing Needful; they heard that All Is Now Ready. They heard that the Kingdom of God is at hand, because Jesus brought it, opened the way into it: — —have your hearts opened, repent and believe the Gospel!

It was a Pentecost: Men and women stepped forward; they now wanted to be baptized, mothers with their babies, fathers — a few, elderly men already — with their children, brothers with their sisters, altogether twenty-nine (of the seventy-six Apache souls at the Fort, others already having been baptized). In groups, formed by relationship, they knelt before a cloth-covered stand with the water. Thus they confessed their need of the washing away of sin, confessed faith, and received the seal of the grace that does it.

Those previously baptized were with the newly baptized assured of their fellowship with the Father, the Son and the Holy Spirit, and of a new fellowship with one another. It was not only in song and prayer that thanks were expressed. There was, in word and bearing, expression of being strengthened against the lures of error and sin.

Twice, again, the people assembled around their visitors. A farewell meeting was held Monday in the noon hour, before the bugle called the Scouts again to duty. And it was a touching farewell: a brotherly exhortation to keep to the Way of Truth; expressions of determination to do so; thanks, again and again, to the missionary people for their visit; communication of greetings and handing of letters and presents to relatives and friends in the Apache homeland; repressed emotion, and bursting forth of tears, yes — not only out of the eyes of girls and women.

On the home-way, there were heard in the missionary car not a few variations of the theme "Now thank we all our God."

A week or two after this visit at Fort Huachuca there came there another visitor, with companions, who spoke to our Indian fellow-Christians on saints and their invocation, and had a large number of rosaries to distribute. It has been reported, however, that none there accepted the invitation to be "transferred" to other procurers or carriers of grace than the One of the Gospel whose grace is sufficient.

We look up to our God "Who from our mother's arms has blessed us on our way with countless gifts of love and still is ours to-day." We ask our fellow followers of the One Gospel to join us in praying to Him, with reference especially to our work and particularly to our Apache Christians abroad and in their homeland:

"O may this bounteous God
Through all this life be near us,
With ever joyful hearts
And blessed peace to cheer us;

And **keep** us in His grace
 And **guide** us when perplexed,
 And **free** us from all ill
 In this world and the next."

F. U.

FROM OUR CHURCH CIRCLES

Dedication at Jenera, Ohio

After having, since August, 1923, conducted divine services successively in a neighboring grove, the town hall and the basement of the unfinished structure, Trinity Evangelical Lutheran Church at Jenera, Ohio, on July 6th dedicated its new house of worship to the

the services. Trinity choir and the choir of Zion Church in Toledo, Ohio, assisted in rendering praise to the Head of the Church for this day of joy he had prepared for Trinity. It was a joyous, grateful people, the members of Trinity and visitors from near and far, that filled the new edifice to overflowing three times on the day of the dedication. Meals were served in the basement of the church in order that the guests would be able to remain all day.

The new edifice, in which the able architect, Mr. F. Spier, Detroit, Mich., has skillfully incorporated the main part of the former building, is of the Tudor-



Trinity Evangelical Lutheran Church at Jenera, Ohio

service of the Triune God. The dedicatory service was read by Trinity's pastor, Rev. John Gauss. Rev. Wm. Bodamer, Ann Arbor, Mich., preached the first sermon. He was followed by Rev. E. Wenk, Toledo, Ohio. In the afternoon the pastors J. Brenner, Milwaukee, Wis., and G. N. Luetke, Toledo, Ohio, spoke. In the evening service sermons were given by Rev. H. Heyn, Detroit, Mich., and Rev. H. H. Hoenecke, Detroit, Mich. Mr. S. Wilch, the organist of the congregation, and Mr. J. Gehm, teacher in Toledo, Ohio, officiated at the organ. Trinity band accompanied the singing in the open and entertained the guests between

Gothic style, 100 feet in length and 60 feet wide in the transept, with an interior height of 35 feet. It is built of brown mottled rough brick with gray sandstone trimming. The top of the steeple, 15 feet, is covered with gold leaf. The interior equipment, altar, pulpit, font, pews, etc., furnished by the Northwestern Publishing House, combine with the chaste decorations and the artistic windows, by Mr. Carl Reimann, Milwaukee, to make this place of preaching and of worship truly a place of beauty where one loves to dwell. There is also a fine new organ built by J. Schantz, Orrville, Ohio.

Heating, plumbing, lighting, ventilation, etc., are all of the best and in keeping with the character of the entire building. The basement is arranged most practically for class rooms and for other purposes. The seating capacity of the church is five hundred.

The members of Trinity subscribed liberally toward the building fund, and individuals and groups of members donated what they felt was required to complete their church, many, especially the members of the various committees, rendering valuable personal services. They see in their beautiful new church a memorial to the grace of God they have enjoyed in the past and, at the same time, a pledge on their part of faithfulness to his pure Word in the future.

It may not be amiss to quote a little of the history of Trinity from the program distributed at the dedication. The first settlers arrived in this part of the country as early as the year 1834, and by 1843 their number had grown to 36 families, all emigrants from Hessen-Darmstadt. Pastor J. G. Burger conducted the first Lutheran services here on October 22, 1843. A congregation named Zion was organized. From 1846 to 1850 the young church was without a pastor, though itinerant preachers would from time to time visit it.

In 1850 Pastor F. Schamber was called. Soon the first church, a frame structure was built. Pastor Michelis followed. During his pastorate a split in the congregation occurred. Up to the year 1884 it was served by the following pastors: Betzler, Spiess, Konietzky, S. Beach, C. A. Behrens, A. E. Jansen and J. Bechtenstein. In 1875 the dissolution of the congregation seemed imminent. Under Pastor Behrens a number of Reformed families were admitted and the name was changed to "German United Lutheran Reformed Congregation," though paragraph 3 of the constitution was permitted to stand: "Only such may be preachers whose faith agrees with the Lutheran confession." This state of affairs, however, proved unsatisfactory to both parties and a re-organization became necessary in 1883. It was then that the present name, Evangelical Lutheran Trinity Congregation was adopted.

In the year 1885 Pastor Beyer was called and under his pastorate the congregation again began to flourish. A parsonage was built on a parcel of land bought in 1883. Five years later the second church was erected on the property of the congregation in the village. This building was of solid brick construction, 35x60 feet, with altar niche and a stately steeple.

In 1894 Pastor E. K. Schmidt accepted a call to Trinity. He remained but two years. By him the congregation was directed to the Michigan Synod for a new pastor. On August 22, 1897, a call was extended to Rev. John Gauss, the present pastor. For years Trinity has been enjoying a healthy, steady growth.

God has granted it peace and harmony and has blessed it abundantly. May his blessing continue to rest on Trinity's pastor and people!

J. B.

Twenty-fifth Anniversary

On the second Sunday after Trinity St. Paul's Evangelical Lutheran Congregation of Wisconsin Rapids celebrated the twenty-fifth anniversary of its organization. Two services were held; Rev. G. Baum preached in the morning services and Rev. Wm. Nommensen in the evening in the English language. Many pastors, teachers, and lay-delegates, who were in attendance of the meeting of the West Wisconsin District of the Joint Evangelical Lutheran Synod of Wisconsin toward evening motored from Marshfield to Wisconsin Rapids, were served supper by the ladies of the congregation, and attended the evening services. The collection was given to the church extension fund of the synod.

St. Paul's Congregation was founded in 1899 by Rev. J. Bittner with 19 members who had received a peaceful dismissal from Immanuel's Congregation of the same city. They immediately procured a site and commenced building a church which was dedicated in January, 1900, and called a pastor. In 1909 the congregation erected its school building. Three pastors have served St. Paul's: Rev. G. Baum, from 1899 to 1907; Rev. Wm. Nommensen, from 1907 to 1916; and Rev. G. M. Thurow, since 1916. The congregation numbers 183 voting members and 45 contributing women. Prof. S. J. Bergemann and Miss M. Binsel form the teaching staff of the school which last year had an enrollment of 107 pupils.

Rev. G. E. Bergemann, President of the Joint Evangelical Lutheran Synod of Wisconsin sent a congratulatory message and Rev. O. Hensel expressed the best wishes of the nearest sister-congregation, Immanuel's at Marshfield.

May God continue to bless and prosper this congregation as He has done in the past. N.

Report

The following report was sent to me for publication, to wit:

Your committee finds that conditions under which the Joint Synod endorsed the Bethany College, Mankato, Minn., at New Ulm, in 1919, were not kept.

The Bethany Committee,

Wm. Nommensen, Secretary.

O. Kuhlow, Chairman

G. E. Bergemann, Pres.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin Wednesday, September 3. It is desirable that new scholars be an-

nounced as soon as possible. For application blank, catalog and any further information apply to

E. R. Bliefert, n
213 South Jefferson Street,
New Ulm, Minnesota.

Acknowledgment and Thanks

The New Ulm Brick and Tile Company furnished the cement blocks for the new band stand on the college grounds gratis. In behalf of our school I beg to express our appreciation and thanks.

E. R. Bliefert.

Our S. O. S.

You have built a new church recently. What did you do with the old furnishings you replaced? We will be grateful to hear from any congregation that wishes to dispose of its old furnishings. We need them for our new mission chapel. Candlesticks, altar cloths, pulpit antependiums, lecturn or platform pulpit, hymn tablets, — anything! Address all correspondence to

Rev. Reinhold A. Fenske,
Ellensburg, Wash.

Central Delegate Conference

Delegates, teachers, professors, and pastors of the Central Conference will convene on Tuesday and Wednesday, August 5th and 6th, in the congregation of the Rev. M. J. Raasch, at Lake Mills.

Services on Tuesday evening. Sermon: the Rev. E. Dornfeld (the Rev. Chr. Sauer). Confessional address: the Rev. A. Werr (the Rev. M. C. Schroeder).

Papers are to be read by the Reverends: G. Stern, L. Kirst, A. Paap, F. Stern. The Rev. W. P. Hass will lead in the discussion on the school-visitor's report for 1923.

In making application for quarters, state definitely please, whether or not you desire lodging.

Theodore Thurow, Sec'y.

Synodical Conference Convention

The 29th convention of the Synodical Conference will be held in the church of Pastor F. J. Lankenau of Napoleon, Ohio, beginning August 20th, 10 a. m. Napoleon is situated on the Wabash and the D. T. & I. railroads. Delegates are required to have credentials signed by the president and the secretary of their synod or district synod, and to send one copy to the president of the Synodical Conference, the Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis., another to the Rev. F. J. Lankenau, 316 West Clinton St., Napoleon, Ohio, and a third to the undersigned secretary. Kindly attend to this at once.

H. M. Zorn, Sec'y.

Delegates of the Minnesota District to the Synodical Conference

Rev. A. C. Haase (Rev. Paul Horn).
Rev. Hy. Boettcher (Rev. R. Heidmann).
Prof. H. Klatt (F. Meyer).
St. Paul's, New Ulm (Friedens, Hutchinson).
St. John's, St. Paul (St. John's, Minneapolis).
E. Sauer, Sec'y.

Announcement

The Rev. P. Scherf having been elected chairman of the mission board of the Dakota-Montana District, the Rev. E. Gamm of Mobridge, S. Dak., has been appointed to fill the vacancy as chairman of the finance committee of that district. W. F. Sauer, Pres.

Notice for West Wisconsin District

The newly elected treasurer is Mr. Fred Siegler, Watertown, Wis. The members of the auditing committee are Prof. K. F. Bolle, chairman, Mr. W. Manthey and Ernst Owen. All "blue slips" are to be sent to the chairman: Prof. K. F. Bolle, Watertown, Wis.
L. C. Kirst, Sec'y.

Nominations and Announcement

In response to the published invitation to nominate candidates for the vacant professorship at Northwestern College the Board of Trustees of the college has been offered the following names:

The Rev. John Abelmann, Wilton, Wis.
The Rev. W. K. Bodamer, Prairie du Chien, Wis.
The Rev. John Brenner, Milwaukee, Wis.
The Rev. Victor Brohm, Kenosha, Wis.
The Rev. Richard Buerger, Milwaukee, Wis.
The Rev. Herman Fleischer, Hustisford, Wis.
Mr. Waldemar Heidtke, Crivitz, Wis.
Professor William Henkel, Wauwatosa, Wis.
Professor Karl Koehler, Wauwatosa, Wis.
The Rev. William Lutz, Mauston, Wis.
Professor Hugo Meibohm, New Orleans, La.
The Rev. H. C. Nitz, Whiteriver, Ariz.
Professor Herbert W. Parisius, Globe, Wis.
The Rev. E. Reim, Fox Lake, Wis.
Professor Gerhard Ruediger, Wauwatosa, Wis.
The Rev. Walter Schumann, Markesan, Wis.
The Rev. Ewald Sterz, Shiocton, Wis.
Professor O. C. Torgerson, Mankato, Minn.
The Rev. F. Uplegger, Rice, Ariz.
The Rev. Robert F. F. Wolff, Cambridge, Wis.

The Board of Trustees of Northwestern College will meet on August 13th, at 9 a. m. in the dormitory reading room to consider these nominations; any communications affecting the nominations should be in the hands of the secretary before that time.

By order of the Board,

H. Koller Moussa, Sec'y.