

The Northwestern Lutheran

Rev C Buenger Jan 18
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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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THE IMPORTUNATE WIDOW

Luke 17: 1—7.

Our Lord, who knows full well
The heart of every saint,
Invites us by a parable,
To pray and never faint.

He bows His gracious ear,
We never plead in vain;
Yet we must wait till He appear,
And pray, and pray again.

Though unbelief suggest,
Why should we longer wait?
He bids us never give Him rest,
But be importunate.

'Twas thus a widow poor,
Without support or friend,
Beset the unjust judge's door
And gained, at last, her end.

For her he little cared,
As little for the laws;
Nor God nor man did he regard,
Yet he espoused her cause.

She urged him day and night,
Would no denial take;
At length he said, "I'll do her right,
For my own quiet's sake."

And shall not Jesus hear
His chosen when they cry?
Yes, though He may awhile forbear,
He'll help them from on high.

His nature, truth, and love
Engage Him on their side;
Their every grief His heart must move,
And can they be denied?

Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause His care.

—John Newton, 1779.

COMMENTS

The Salary Question One of the committees of the Southeastern District in its report touched on the salary question, recommending that the salaries of pastors and teachers be raised at least to equal the amount fixed as the minimum for our home missionaries. Those present were amazed to hear that some men who have spent years in the service of the Church still draw a salary of from \$450

to \$600, no account being taken of the expenses they incur in their work. And this at a time when prices are soaring higher and higher! We know of a number of teachers who have accepted employment after school hours or during their vacations in order to eke out an existence for themselves and their families. Our institutions again and again report a growing disinclination on the part of parents to send their boys to college, and of the boys to offer themselves for service in the ministry or in the parochial school. Is there not some connection between these two facts?

True, he who would preach the Gospel to old or young must not do it for filthy lucre, the privilege of serving God as a teacher or a pastor is worth infinitely more than all the treasures of the earth; still, the men in the service must live and support their families.

Congregations expect their pastors and teachers to be honest, to pay their bills regularly and to present a good appearance. It would be a trying thing for a minister to face an audience composed to a great part of his creditors or to attempt to gain for the church a man whom he owes money. But how shall a man pay if his salary is not sufficient to support him and his own?

Nor is a bare living sufficient. No one can expect good work from a man who is compelled to turn every penny a few times before he spends it; who puts in hours in figuring out whether Fred's or Elsie's shoes can be made to last to the end of the month; who has to scheme and plan long ahead if his wife needs a new dress; who has to stint himself for weeks in order to be able to finance his trip to the meeting of his synod or conference; and who cannot afford to buy a necessary book now and then.

If he should attempt to earn money on the side, his work will suffer. The welfare of the church demands a living salary for the men in its service. Such conditions should not obtain, when it would be so easy a matter to remedy them. The remedy lies in the hands of the congregation, not of the synod.

Have you, dear reader, ever given this matter any thought as far as it applies to your pastor or teacher? If not, do so at once. It is truly not a sign of a deep appreciation of the Gospel that we neglect the men who preach it to us.

Remember what the Lord says:

"Eat and drink such things as they give: for the laborer is worthy of his hire." Luke 10: 7.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9: 14.

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 6. 7. J. B.

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Speech of Carranza "Gentlemen and fellow-citizens: The constitutionalists have been accused of being opposed to religion. We have been held up to scorn in the foreign press because of alleged abuses committed against the Church and clergy. It has been said that we have viciously driven the priests out of the country, confiscated their property, violated nuns, destroyed holy edifices and issued drastic decrees forbidding the return of exiled priests and prelates.

"It seems to me that the time has come for us to define our attitude. These accusations are false. We are not opposed to religion. We are no less Catholic now than we were before the revolution. But, let it be known and understood by all, that what we are opposed to and what we will fight against and even shed our blood if necessary to prevent, is that the Roman Catholic Church should return to Mexico as a Political Power."

These are significant words, and not only for Mexico.—The Lutheran.

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Come Over and Help Us In Paul's vision "there stood a man of Macedonia, and prayed him, saying come over into Macedonia, and help us". We do not wait for the cry to reach us before we pursue our missionary efforts, for outside of inspired visions the men of Macedonia that need help most are the last to realize it. Sometimes the men of Macedonia set up a loud cry that they are not Macedonians. Witness the following, it is an open letter of a man who confesses that he is a stranger to the church: "We, the unchurched, do not consider ourselves irreligious. On the contrary, we are open to all good ideals. But we do lack intelligent, fearless leadership. The ostrich attitude, assumed by our would-be leaders in the face of difficulty, does not attract our allegiance. Let the younger ministers make a note of this." It is a dare to the Christian Church to try to interest them. That impossible attitude is exactly what one might expect in any unregenerated man; it is the hallmark of unbelief. Equally characteristic is the assertion that they are not irreligious. They would have us understand that the best religion today is to be found without the "regular" church. They insinuate that the organized church and its ordained minister are impractical and lack sympathy for the choice spirits of the age—and

they modestly admit that they are the very choicest of the choice. The sorry theatricals and pompous poses of these "unchurched" should not confuse the confessing Christian. They are without an essential difference the identical people who have always opposed Christ—and from whom Christ has recruited the members of His Church. Their occasional outbursts and insinuations, also their kindly admonitions "to the younger ministers", should be to us a signal to continue in the preaching of the eternal Gospel. For they are precisely the people that are in need of it. If they were different they would gratefully confess their Savior instead of bleating about "being open to all good ideals". — But a warning is in place to very many of our own brethren and sisters who have heard so much of this we-are-better-than-the-church-people talk that they mechanically repeat much of it and not infrequently assume the pose of the unbeliever who dares the Christian preacher to interest them. It sounds so superior and so emancipated to speak of Gospel preaching as something which we have long ago outgrown. The ostrich of our letter-writing friend is undeniably stupid, — but he'll never be caught by the superior person who carries his head so high that he falls on his back. After all, the proud assertion of independence by the unchurched is a cry from Macedonia. And we hear it and shall continue to try to come and help.

H. K. M.

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Light from the East At the present time when our own country, through materialism, forgets to educate and merely trains its youth, and thereby rapidly dechristianizes it, the following note will be of interest. In "The Chinese Empire, a General and Missionary Survey", 1907, the Reverend Arnold Foster in an article on the province of Hupeh has this to say regarding the christianizing work in the city of Wu-Chang: "Now a new class of opportunity is presenting itself to us in connection with the movement in the direction of Western education. Two mission high schools for boys and young men situated in different parts of the city, accommodating together about two hundred and fifty students, are offering an education on entirely Christian lines, so much superior both in point of educational efficiency and moral influence to that offered in the government schools that well-to-do Chinese parents will gladly pay what must seem to them a high fee to get their sons into the Christian school rather than send them to the non-Christian free school." And the Reverend Arnold Foster is neither a Roman Catholic nor a Lutheran.

A. C. B.

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The Stranger A renowned professor of one of our largest universities recently made an interesting experiment with the children of a public school in a large American city. As far as we know

he was interested only as a psychologist, not at all as a Christian. He took with him a good copy of the famous painting by Leonardo da Vinci representing the Last Supper. Every Christian of ours is familiar with it; for the experiment in question it was perhaps the very best means that might have been employed, for Our Savior is represented in this picture in a manner that has definitely established the type to which all conventional portrayals of Jesus conform. The person who would not recognize the figure that was intended to represent Christ in this immortal picture would surely fail to recognize any other attempt at depicting him. The professor showed the picture to large groups of children in the school to ascertain how much they knew and recognized of the persons and actions there represented. The result is heart-rending. If any American can read of it without a shudder he is surely shock-proof. NOT ONE child recognized the Savior; NOT ONE knew what was going on in the scene which the artist portrayed! NOT ONE knew anything about any of the characters or recognized any one of them!

Christ was to them an utter stranger. The stories of the New Testament were to them so foreign that they could not even guess — and children are such expert guessers — that there was a sacred intent in the serious moment so compellingly suggested by the great master's art. The professor asked questions. They were unredeemably disappointing. The children were plainly very intelligent and tried their best to make something of what they saw, but their efforts were hopeless. They had absolutely no knowledge that enabled them to get at the meaning even from afar. The central figure was George Washington, said one. "It must be a party," said another.

And every one of these children knew Charlie Chaplin and Mary Pickford.

And Jesus Christ, the Savior of Man, is the one Stranger.

It is not a sin to know who Charlie Chaplin and Mary Pickford are. Parents are nowadays inclined to be very indulgent with their children, saying, the movies are wholesome amusements and give the child food for its imagination. There is no danger of starving a child's imagination; it will take a formless rag doll and endow it with a thousand shapes and actions even if it never saw a movie. But it is soul starvation to deprive the child of those essential facts of Bible history on which its spiritual fancy must dwell with loving knowledge. The child must learn and absorb so that the man may possess. But the child of the public school evidently does not learn enough of Jesus to recognize Him by an easy guess in a picture that almost cries His identity aloud. And this spiritual poverty exists in spite of the fact that many of the children examined were regular attendants at some Sunday School. The public school is foreign to

Christian education and the Sunday School is inadequate and inefficient.

Christ a stranger! And this is called a Christian country? If it is, how long will it so remain? The truth of the matter is that our country is only deserving of the name Christian in so far that it recognizes Jesus as the more or less mythical founder of a religion that was adopted under various and widely conflicting forms by the most progressive nations of recent times. Neither our nation, nor any other, is Christian in the sense that it is a faithful believer in the grace of God. To allow your child to grow up without tuition in this most vital of all truths can result at best in nothing but that mockery of Christianity to which Jesus Christ remains a stranger and His holy name but a vehicle for foul oaths.

H. K. M.

PERSEVERANCE

Perseverance counts much with God as well as with man. If Elijah had ceased at his first petition the heavens would have scarcely yielded their rain to his feeble praying. If Jacob had quit praying at decent bedtime he would not have received the blessing. If the Syrophenician woman had allowed her faith to faint by silence, humiliation, repulse, or stop midway its struggles, her grief-stricken home would never have been brightened by the healing of her daughter.—Selected.

MEETING OF THE WEST-WISCONSIN DISTRICT

Acting on the invitation of the President of the West Wisconsin District we convened at Tomah on the 26th of June for our first synodical session, 84 pastors and professors, 12 teachers, and 41 delegates answering the roll call. Though previous to this meeting many had entertained misgivings as to the practicability of this innovation, we all felt that the days spent in Tomah were days of profit and of inspiration for our future work. All who were present will tell you that intensive work from morning until night was the order of the day.

The West Wisconsin District surely had reasons to congratulate itself on the timely, instructive, and highly interesting doctrinal papers which were read. The first, by Prof. H. Meyer of our Seminary, dwelt on the question: "When do we adhere to true doctrine?" The other, by Prof. W. Henkel of Northwestern College, was an exposition on "Higher Education". Both papers will be incorporated in the district report. Because the work on "Higher Education" takes cognizance of an especially crying need of our time and handles the subject in such a convincing manner, it was decided to have it also appear in pamphlet form. Every member in the District and every

pastor of the Joint Synod is to receive a copy. A special Sunday collection, to defray the cost of printing and distribution, is urged on all congregations of the District. Nobody can afford to put these papers aside unread. A careful perusal of both cannot but bring bountiful blessing.

In our business sessions the usual reports were heard and discussed, to-wit: Report of the President, Mission, College, etc.

To carry on the work in our Home Missions, approximately \$4,500 will be necessary for the next year. The recommendation of the Board of Trustees to give to every minister in our mission fields not less than \$720 per annum received the warm approbation of the Synod.

In this connection we might mention the work done along these lines among our boys in the Army and Navy. With 37 pastors giving their whole time to the service in our camps, 75 others dividing their time and strength between camp and congregational work, and with the need of buildings, where services may be held and where the boys may spend their leisure hours in a profitable way, we are not surprised at the sum asked for to carry on this work. Four hundred thousand Dollars (\$400,000), we are told will be needed to carry on the work. Of this sum one-fifth, or \$80,000, is the share which the Joint Synod is asked to contribute. Rev. J. Bergholz of La Crosse is championing the cause of the Army and Navy Board in our section and will keep us informed on the work and its needs.

Our Representative of Missions and Institutions has had a busy time since the meeting of the Joint Synod at St. Paul, preaching, attending board sessions, etc., and above all collecting. Five thousand three hundred dollars were added to the Jubilee Fund through his efforts and about \$10,000 more were turned into the treasury of the Synod toward defraying the debt occasioned by the new building at New Ulm. Another year like the past and the whole debt will be wiped out. Such were the prospects held out to us.

The officers of the Synod for the next two years are:

President—Rev. J. G. Glaeser.

First Vice-president—Rev. Aug. Vollbrecht.

Second Vice-president—Rev. H. W. Schmeling.

Secretary for the Doctrinal Sessions—Prof. Theo. Schlueter.

Treasurer—Mr. F. W. Gamm.

Mission Board—Rev. J. Bergholz, Rev. G. M. Thuro, Rev. J. Schwartz, and Messrs. Alb. Christen and Hugo Protz.

Auditing Committee—Mr. Fred Siegler, Mr. William Gorder, Dr. J. H. Ott.

Probably the most momentous question that came up for discussion was the one dealing with our schools. Our parochial school is facing severe trials and opposition. In order to safeguard the rights which our Constitution gives to us, the President will appoint a committee, whose duty it shall be to get in touch with the proper authorities and to labor to the end that our cherished privileges of the past are not abridged. This committee will act jointly with a similar body appointed by the Missouri Synod in our state.

As was meet and proper a goodly portion of our time was taken up with the discussion of our higher institutions, particularly Northwestern College of Wauertown. We heard with grief-torn hearts that two of our ablest forces had been forced to drop their work temporarily. Dr. Ernst had to submit to an operation which we hope will enable him to take up his work in fall. Prof. Frank, because of failing health, has been granted a two years' leave of absence, which we also hope will restore him to health, so that he can again be with us.

Another thing of a depressing nature in connection with our college is the steadily declining number of enrollment. If a change for the better is not forthcoming soon our Church will go begging for ministers in the near future. Last year only 193! Of course, the war cut in on our attendance. Boys, who would have come to us, were kept at home to fill the places vacated by their brothers, who had joined the colors. But, that is not all. No doubt, many can not be won, because the financial status of most ministers is such as to deter our youths at the outset. This was emphasized by more than one speaker. With less toil and study lucrative positions await our youths in other lines, while the ministry holds out to them the specter of mere subsistence and at times of actual want. So many congregations have allowed their servants to trudge along with the same allowance which they received 10 to 20 years ago. In every other occupation or profession an increase in wages, commensurate to the times, has been granted, but the servants of the Church in many cases have been overlooked. Such conditions hamper the work of inducing boys to prepare for the ministry. In justice to others, though, we must say, that they have recognized the changed state of affairs and have given their servants substantial increases of salary. May the others follow their good example.

With a vote of thanks to the congregation at Tomah and its pastor for having so generously provided for its guests and with hearts gladdened and strengthened for our future work, we adjourned Monday noon, July 1st, bearing with us the conviction, that as regards work done and enthusiasm created our first session gave great promises for the future.

O. KUHLOW, Secretary.

AN INTERESTING ANNIVERSARY.

Two hundred and seventy-five years since the Swedish Lutherans began mission work among the American Indians.

The approaching meeting of the Augustana Synod, which will be held in the Emanuel Swedish Lutheran Church of Minneapolis, June 5—11, calls to mind the fact that it is just two hundred and seventy-five years ago since the Swedish colonists on the Delaware, where Wilmington, Del., now stands, began preaching the Gospel to the Indians. This colony had been founded in 1638, but did not prosper until the arrival of John Printz as governor, in 1643.

Among the colonists who came with him was a clergyman named John Campanius, who was the first Lutheran pastor to do systematic mission work among the Indians:

Certain new regulations were sent to America by the Swedish prime minister, Axel Oxenstierna, at the time of Governor Printz' coming. Among these were the following: "The wild natives, bordering upon all other sides, the Governor shall understand how to treat with all humanity and respect, that no violence or wrong be done to them by Her Royal Majesty (Queen Christina) or her subjects aforesaid; but that he shall rather, at every opportunity, exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion, and in other ways brought to civilization and good government, and, in this manner, properly guided. Especially shall he seek to gain their confidence, and impress upon their minds that neither he, the Governor, nor his people and subordinates, have come to those parts to do them any wrong or injury, but much more for the purpose of furnishing them with such things as they may need for the ordinary wants of life."

"Above all things, shall the Governor consider and see to it that a true and due worship, becoming honor, laud and praise be paid the Most High God in all things, and, to that end, all proper care shall be taken that divine service be zealously performed according to the Unaltered Augsburg Confession, the Council of Uppsala, and the ceremonies of the Swedish Church, and all persons, but especially the young, shall be duly instructed in the articles of their Christian faith; and all good church discipline shall in like manner be duly exercised and received. But so far as relates to the Holland colonies, who live and settle under the government of her Royal Majesty and the Swedish Crown, the Governor shall not disturb them in the indulgence granted them as to the exercise of the Reformed religion according to the aforesaid Royal Charter."

The Rev. John Campanius, a native of Stockholm, forty-two years old at the time of his arrival in America, and called "a man most highly to be praised on account of his unwearied zeal in always propagating

the love of God," at once undertook to bring the Gospel to the Delaware tribe of Indians then inhabiting that region. His work did very much to prepare the way for the signing of the peace treaty of William Penn.

From an account published by the grandson of John Campanius in 1702 we learn that the Indians were won by the kindness of the missionary, that they attended the services held at the settlement and visited the missionary frequently in his home.

In order to give them proper religious instruction he translated Luther's small catechism into the Delaware tongue, and this was the first religious book ever translated into an Indian tongue. This translation (though not its actual printing) antedates Elliot's Indian Bible by fifteen years.

Of Campanius' mission work, his grandson says: "He succeeded so far that many of those barbarians were converted to the Christian faith, or at least, acquired so much knowledge of it that they were ready to exclaim, as Capt. John Smith relates of the Virginia Indians, that so far as the cannon and guns of the Christian exceeded the bows and arrows of the Indians in shooting, so far was their God superior to that of the Indians."—The Lutheran Companion.

ARMY AND NAVY BOARD.

Since our boys under the Flag are shifted very rapidly from camp to camp, so that at times they remain at the various camps for a short period only, the Lutheran Church Board for Army and Navy must needs change their plans of operations in order to provide efficiently for the spiritual needs of our own boys. Until now we had requested the parents and pastors to send names and addresses, and change of addresses of the recruits to the Lutheran Church Board for Army and Navy, by whom they were then forwarded to the Military Pastors. This, however, was found to be inefficient at the present time of rapid shifting, therefore the Lutheran Church Board for Army and Navy has passed on the following resolutions, to facilitate the possibility for the boys to meet the Military Pastors and receive from them the necessary spiritual care:

1. To acquaint all pastors and parents with the names and addresses of the Lutheran Military pastors. A list of all camps and camp pastors should be published bi-monthly, thus enabling them to know the names and addresses of such pastors, to whom they may entrust their boys in the various camps. The Lutheraner, Gemeinde-Blatt, Northwestern Lutheran, and the Lutheran Witness should be requested to publish this list alternatively, thus appearing monthly in the German and monthly in the English periodicals of the Synodical Conference.

2. That parents and pastors should hereby be earnestly requested to send the names and addresses of their boys under the Flag and all changes of addresses

- a) to the pastor of their respective camp, and
- b) to send a copy of said names and addresses to the headquarters of the Lutheran Church Board for Army and Navy, 809 City Hall Square Bldg., Chicago, Ill.

3. That all pastors and parents urge their boys under the Flag to look up the Lutheran pastor at their camp, whose name and address as well as place and time of his next service is usually posted in the Y. M. C. A. Buildings of the Camps.

Lutheran Church Board for Army and Navy, U.S.A.,
W. C. KOHN, President.

OUTLINES OF ANCIENT HISTORY

Part I.—THE GENESIS.

- A. In the Beginning
God Created the Heaven and the Earth.
- B. Adam and Eve and the Fall.
- C. The Protevangel.

Part II.—PRIMEVAL MAN.

- A. The Degeneration.
 1. CAINITES AND SETHITES.
 2. TRIUMPH OF CAINITISM.
- B. The Deluge.
 1. THE JUDGMENT. 2. NOAH AND THE ARK.

Part III.—THE SEMITIC AGE.

- A. The Promise and the New Race.
 1. NOAH'S PROPHECY.
 2. THE GENERATIONS AND THE DISPERSION.

(See previous issue.)

N. B.—The dates given below, unless otherwise indicated, are all B. C.

B. Ancient Egypt.

This, the Mizraim of Scriptures and hence Hamitic in origin, at first apparently a dual kingdom (Lower and Upper Egypt; note dual form and double crown in royal effigies), established an early civilization in the valley of the Nile, the granary of the ancient world (cf. Abraham's and Joseph's history). Egypt's first notable Pharaohs, Menes and *Khufu*, the builders of Memphis and of the Great Pyramid at Gizeh, respectively, then the Theban kings of the XIIth dynasty (Golden Age) pursued the works of peace (Lake Moeris in the Fayum). A shadow spread over

the land with the invasion and rule between 2000 and 1500 of the Semitic Hyksos ('—and Canaan shall be thy servant'), to whose period the sojourn of Israel in Egypt is assigned. After liberation from the bondage of the alien oppressor the Nile kingdom was brought to its zenith of power by the great kings of the XVIIIth and XIXth dynasties. Aahmes, the liberator, and *Thothmes III*, the 'Alexander of Egyptian history', are the inaugurators of the policy of foreign expansion. The latter's invasion of Asia and conquest of the Hittite lands on the Euphrates made of Egypt a rival of the Old Babylonian Empire which had already extended its power to the Mediterranean (Sargon I), and whose language and script (cuneiform) even became the medium of communication between the governors of these Asiatic provinces of Egypt and their home government (Tell-el-Amarna letters); such a deep hold on the surrounding countries had Semitic civilization even then acquired.

The very next dynasty witnessed the withdrawal of Egypt from the 'river' before the rising Hittite power. Seti I and *Rameses II* of the XIXth dynasty (the latter considered the greatest of the Pharaohs and Israel's oppressor) had to wage innumerable campaigns to maintain their authority in the provinces, and *Rameses* finally acknowledged Hittite independence. The subsequent conquest of the Hittites by Tiglathpileser I of rising young Assyria definitely stifled the aspirations of Egypt in the East for centuries to come. The quick decline of Egypt at home is evidenced by the exodus of Israel, supposed to have taken place under Menephtha, and even though Sheshonk, the friend of Jeroboam, made a raid into Judah, the Nile power, after a passing eclipse by Ethiopia (Zerah), was defeated under Shabaka (So, the fellow-conspirator of Hoshea of Israel) by Sargon the Great of Assyria and finally conquered by Esarhaddon (671). To be sure, *Psammetichus* soon (663) freed his country from the Assyrian yoke, and his son *Necho* revived the claims of Egypt to the Euphrates lands, when Assyria crumbled before the combined onslaught of Chaldea and Media, but he was ousted within a few years from the coveted territory (Carchemish 605) by Nebuchadnezzar, the founder of the New Babylonian Empire, who disposed alike of the later aggressions of Hophra, the ally of Zebekiah of Judah. Seemingly Nebuchadnezzar afterward, in the reign of Amasis, also conquered Egypt herself. 'Canaan' must bow to 'Shem'.

C. Babylonia—Assyria.

The seat of Semitic civilization, the first to conquer the world, was the valley of the Euphrates and Tigris, the northern division of which has been known of old as Mesopotamia. The mother of this civilization was Babylonia in the lower delta region, whose fertility, like that of the Nile valley, was also the wonder of the ancient world. Babylonia's early rise to

power under Sargon I has been alluded to above. The intimate relationship of her history to the Promise is demonstrated by her early power, by the remarkable code of laws of *Hammurabi* (2100), the founder of the OLD BABYLONIAN EMPIRE and probable contemporary (Amraphel) of Abraham, and by the reminiscences, though distorted, of the great events of the previous age in the Epic of Creation and the Epic of Gilgamesh (Deluge).

In the north country of the rivers, however, on the banks of the Tigris, Babylonian emigrants at an early date founded another nation, whose highland hardihood destined her to eclipse her sister of the south and then to become the first military conqueror of the world: ASSYRIA. Mention has been made of her initial expansion to the west beyond the Euphrates under Tiglath-pileser I. Then the striking arm of the young nation seems to have been paralyzed for upward of two centuries; David advanced the frontier of his dominions to the Euphrates, and the splendor of Solomon's empire (1000) riveted the eyes of the world on Palestine; during this period of Assyria's inaction, too, the Chaldean immigration into Babylonia set in, destined to become in the end the nemesis of the conquerors of the North. A unique event towards the close of the period was the mission of Jonah to Nineveh.

About the year 875 (Asshur-nasir-pal) and in the century following, then especially under *Tiglath-pileser IV* (735) Assyria recovered her offensive power. The latter king assumed the throne of Babylonia, conquered Syria, raided the northern kingdom of Israel, swept down with his admirable military machine to the frontier of Egypt, and cemented this new empire, extending from the Persian Gulf to the Mediterranean, by deportations, colonizations, and provincial organization. His successors Shalmaneser V and *Sargon the Great* (Samaria 722) continued the work of Tiglath-pileser, as did also the renowned *Sennacherib*. The latter's terrorism and presumption, however, met with a signal defeat at the hands of Jehovah before Jerusalem; likewise, the disturbing factor of the Chaldean settlement of Babylonia first took definite shape under him in the insurrection of *Merodach-baladan*.

Sennacherib's ruthless devastation of the southern country, to quell the uprising, may be taken as the germ of the events that now fast crowded upon each other and hastened the downfall of Assyria. To be sure, Esarhaddon pacified outraged Babylonia and rounded out his world-dominion by the subjugation of Egypt (671), and the reign of *Asshur-bani-pal* brought on the golden age of Assyria (library at Nineveh). The latter, indeed, vanquished the most formidable coalition that had yet confronted the lords of the Tigris. The whole cordon of surrounding vassal nations rose in revolt, but the sword of Assyria prevailed on all her fronts excepting Egypt (Psammetichus 663).

Still, it was Assyria's last burst of power; after Sardanapalus' death the constant inroads of the Scythians sapped her strength, Babylonia shook off the yoke of the hated overlord, and finally in 606 the allied Chaldeans (Nabopolassar) and Medes (Cyaxares) dealt the tottering giant the death-blow and wreaked on proud Nineveh the accumulated wrath of a century of oppression.

Nebuchadnezzar, the son of Nabopolassar, is the new, but also the last commanding figure in the Semitic world at large. Under him, the founder of the NEW BABYLONIAN or CHALDEAN EMPIRE, Semitic power once more burst into full splendor, then faded. A wonderful vista into the ancient world of the period is disclosed by the story of the distinguished position at the court of Nebuchadnezzar and the regency, during the world-monarch's madness, of *Daniel* the Jew. The short-lived empire (Nabonidus and Belshazzar) fell before the Persians in 538. Semitism in the world at large, as with God's own people, had run its course; 'Japheth' must now come into his inheritance.

D. The Buffer States.

Strictly speaking, the buffer states embrace all the territory lying between the rival world-powers of Egypt and the East, the states that there came into being from time to time, to-wit: the Hittite (Chatti) nation, Phoenicia, Israel, Syria; not mentioning the minor tribes. However, the path of the rival conquerors lay, coming from the south, along the flat Mediterranean coast through Philistia as far as the barrier of the Carmel range, thence into the Plain of Esdraelon, seemingly the favorite battleground of the nations (Jezreel; Megiddo, Armageddon?), and from here directly northeast through Syria to the Euphrates; the Arabian desert precluded the air-line route from the Nile to the Euphrates, and the mountainous character of Palestine left but the choice of the highway traced.

Off this beaten track, to the northwest, lay PHOENICIA, whose interests lay toward the west in maritime trade, whereby she at the same time fulfilled her destiny of disseminating Semitic and Egyptian civilization throughout the West (Pheidonian System in Argos); moreover, Tyre (Hiram) on her island-seat was well-nigh impregnable (Nebuchadnezzar's siege). SYRIA (Damascus; Benhadad I, Bhd II, Hazael, Bhd III, Rezin) was the real camping-ground of the warring powers (Hittite wars; Carchemish) and absorbed the shock of the collisions between the conquerors. ISRAEL, who might have remained secure and unmolested in her mountain hold, became their prey only, as, in the providence of God, she invited the conquerors (Ahaz) or directly courted danger and disaster (Josiah and his successors), of which more in the next chapter.

(To be continued.)

JUDGING ONE'S SELF

These are times of judgment throughout the world. The serious conditions obtaining have made many serious-minded. This being true of the individual it easily becomes so of whole groups and bodies. An instance is given us in the Presbyterian Church. We print the following from the Presbyterian:

"No body seemingly so regarding itself can be attractive. After the Presbyterian Church is through with her present efforts at organic union, it might be wise to wait for propositions rather than to make them. The fine balance has been marred. There has been a tendency to minimize faith and conviction of the truth, and to put in its place mere emotion and activity. There is now a tendency to magnify the physical interests of men over the intellectual and spiritual life. There has also been an increase of the formal over the simple in our mode of worship, and in some cases it has become cold and mechanical. Our position of marked influence is still maintained. In certain parts and congregations of the Church, catholicity has gone to seed, and been carried to the extreme, and they are fellowshipping with those who deny the Bible, and the Deity, and Divine work and teachings of our Lord. We have very greatly weakened our emphasis and value of Christian education. We still have a number of Christian colleges, but they are poorly supported, and our people are inclined to send their youth to State or non-evangelical institutions, with the result that they return unbelievers, and are lost to the Church. Our family life has been very greatly reduced and neglected, causing a decrease of the growth of the Church from within itself. We are still the leading evangelistic Church, but some methods have been introduced which weaken reverence and the fear of God, and as a result the new communicants go out of the back door nearly as fast as they come in at the front door. Moreover, large emphasis on massmeetings has chilled our enthusiasm and activity in personal work. Our greatest defection is in the seminaries. We have some thoroughly loyal seminaries, but the Church has never given the full acknowledgment due them, but has subjected them to the same investigations as the less faithful ones. Some of our seminaries give out German poison-gas, and the Church has not restrained them. The Church is still outspoken in her loyalty to the Bible, but some of these seminaries seek its destruction and the Church acquiesces in silence. Some seminaries send their men out without proper homiletic training, and they fail to bring the truth within the reach of the people. As a result, they weaken their own service. Until these defections are corrected, the Church can not reach her full vigor."

What this church is doing in judging itself is wholesome and an example for all other churches. A clear knowledge of one's defects is necessary if they are

intelligently to be put aside. While we others may not find identical conditions to be deplored, yet we all must confess there is much room for improvement. Let us judge ourselves—and by the only true standard, the Master's Word. G.

FIRST SESSION OF THE NORTH-WISCONSIN DISTRICT

The North-Wisconsin District of the Joint Synod will hold its sessions, D. v., Aug. 14-20, a. c. at New London, Wis., in the congregation of the Praeses Rev. Ad. Spiering. The sessions will be opened with divine services at 10 A. M., Aug. 14th. Requests for quarters are to be sent to the local pastor before July 15th. The delegates of the congregations are kindly asked to hand their credentials to the secretary immediately after the opening services. These credentials must bear the signature of the presiding officer and the secretary of their congregation. Whoso intends to come with an automobile, will please mention it.

Special petitions should be sent to the President, the Rev. Ad. Spiering, prior to July 15th.

Hortonville, Wis., June 18, 1918.

G. E. BOETTCHER, Secretary.

"SHE LOVED MUCH"

She sat and wept beside His feet. The weight
Of sin oppressed her heart: for all the blame,
And the poor malice of the worldly shame,
To her was past, extinct, and out of date;
Only the sin remained, — the leprous state.
She would be melted by the heat of love,
By fires far fiercer than are blown to prove
And purge the silver ore adulterate.
She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch;
And He wiped off the soiling of despair
From her sweet soul, because she loved so much.
I am a sinner, full of doubts and fears:
Make me a humble thing of love and tears.

—Hartley Coleridge.

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