

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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THE TRIUMPHANT WORD

The Word of God shall triumph!
O Church of Christ, fight on!
Though dark the night of conflict,
Soon shall the morning dawn!
The armor of the Spirit
In battle shall prevail;
Ye struggling saints, despair not,
Though gates of hell assail!

The Word of God shall triumph!
Though unbelief abounds,
Though worldly wisdom's error
O'er all the world resounds,
Though vain, deceitful pleasures
In carnal hearts hold sway,
And godless, taunting scorners
Deride the narrow way.

The Word of God shall triumph!
Though blind self-righteousness
Arises in rebellion,
Too haughty to confess
The need of a Redeemer,
Whose precious Blood alone,
Can gain divine forgiveness, —
Can for all sin atone.

The Word of God shall triumph!
Though sorrows, trials, cares,
Becloud thy path, O Christian,
Though steadfast, earnest prayers
Appear unheard, — unanswered,
Bow to His Holy Will.
His Truth abides forever;
He loves His children still.

The Word of God shall triumph!
Ye saints, do not despond!
With eyes of faith look upward
To Canaan beyond!
Built on the Rock of Ages,
Your hope doth rest secure.
In God's true love abiding,
Trust in His promise sure.

The Word of God shall triumph!
When judgment trumpets call,
Sun, moon, and stars shall vanish, —
The earth in ruins fall!
But through eternal ages
His Truth divine shall stand,
The theme of songs victorious
In Salem's Glory-land!

The Word of God shall triumph!
O blood-bought Church, rejoice!
Led by His Holy Spirit,

Lift up in song Thy voice!
Soon shall Thy vile oppressors
Be conquered, — overthrown,
And thine will be the Kingdom,
The glory, and the throne!

Anna Hoppe.

THE FORTY-SIXTH PSALM

The Battle Song of the Church

"Come, Philip, let us sing the 46th Psalm," said Dr. Martin Luther to his co-worker Melancthon in the dark days of the Reformation, and the two friends sang it in Luther's version "Ein feste Burg ist unser Gott."

Well might Luther make this psalm the battle cry of the Reformation, and we may well make it our own in these perilous times the true Church of God is living in. "The Lord of Hosts is with us; the God of Jacob is our refuge." This is the keyword of the Psalm, the refrain which is twice repeated, as if to make sure of its remembrance. And if we belong to the followers of God in the spirit of faith, we ought to bind it upon our hearts as a talisman of eternal safety.

What does it mean? The Psalm cannot merely be a general expression of confidence in the Lord God — as the protector of Zion. It plainly owes its origin to some definite historical event. The Psalmist writes as the representative of those who have passed through some terrible crisis of anxiety, who have seen with their own eyes a signal manifestation of God's power on behalf of His people, and who have recognized in the course of events the proof not only of the Lord's love for His Church, but of His universal sovereignty in its behalf.

Although no definite historical event is alluded to in the psalm; yet we find a number of remarkable correspondences between the psalm and portions of the Book of the prophet Isaiah (chapters 30, 29f; 34 and 36) relating to the great deliverance of Israel from Assyrian power under Sennacherib in the time of Hezekiah about 700 B. C. Beyond all doubts it is this miraculous event in the history of Israel which forms the historical background for the 46th Psalm.

Hezekiah, the one king who came nearest to the lofty ideal of the true ruler of Israel since the days of David, began his reign amid the corruptions which had been introduced by his predecessors. The city of Jerusalem was not only full of luxury and degrading

Rev. C. Buenger
65 N. Ridge
Jan 24

worldliness, but of heathen idolatry as well. The Temple was defiled with the abominations of pagan worship. False gods were worshipped, heathen practices were entertained, the singing of sacred psalms had ceased, the Passover had been neglected. But Hezekiah, aroused by the stern voice of the prophet Micah pronouncing the wrath of God against these evils (see Jer. 26:18-19), instituted a great reformation: he cleansed the Temple from all filthiness, overthrowing the altars of false gods and all idolatrous worship. He renewed the worship of Jehovah according to God's commandment, filling the courts of the holy places once more with the music of sacred psalms, and reviving the celebration of the Passover to be kept with a solemnity which had been unknown since the days long past. It was his sincere desire to serve God according to His Word and to win back the favor which God had once shown unto His chosen city. Nor did God refuse His service, for the Divine blessing was manifested upon the king; a new era of peace and prosperity had dawned upon Mount Zion.

Now there are three little phrases that give the key to Hezekiah's character and accomplishments, as is stated in 2 Kings 18:5, 6, 7: "He trusted in the Lord God of Israel", "he clave to the Lord and departed not from following him", "and the Lord was with him." This was amply proven by his attitude toward God in the events following his work of reformation.

In the midst of all his joy and hope, a great danger loomed upon the horizon, threatening to destroy not only the work he had done for the glory of God and the salvation of his people, but God's holy city, His elect people itself. Sennacherib, the mighty king of Assyria, marched against the city of Jerusalem with his powerful army. Roaring like the waves of the sea in the incredible swiftness of their march, overthrowing city after city, rushing forward like a flood to surround and submerge the mountain of Zion and the city of Jerusalem, this haughty king demanded the complete surrender of the kingdom of Judah. At first Hezekiah was brave and refused to submit. But following the ill advice of his counselors his courage at length gave way and he paid tribute to the conqueror hoping thereby to deliver Jerusalem out of the hands of the Assyrians. But as this was not the way God had appointed, he soon repented of his surrender, and asserted his independence against the invader.

Insolently advancing towards the walls of the city, Sennacherib sent a letter to its king, boasting of his terrible prowess and challenging the God of Israel to resist the Assyrian's mighty power, and thus taunting Hezekiah's helplessness. It was a day of trouble and rebuke and blasphemy. What should Hezekiah do? He did the only right thing to do in the case, proving thereby that "he trusted in the Lord God of Israel." With that letter he went into the house of

the Lord, and "spread it before God," appealing to Him to confuse these blasphemies, and vindicate His claim to be the living God and the sole ruler of the universe, that all the kingdoms of the earth may know that He is the Lord God, by saving His people out of the hands of the oppressor.

It was then that the prophet Isaiah came, to tell the king that his prayer against Sennacherib had been answered. "Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord."

And so it came to pass. A sudden and mysterious visitation destroyed Sennacherib's army. "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

A deliverance so marvellous, so strikingly verifying Isaiah's prophecy, and so vividly demonstrating the will and power of God to defend His people, could not fail to make a deep impression, and must have evoked the most heartfelt expressions of thanksgiving and praise. And when we mark the numerous coincidences of thought and language between the 46th Psalm and the prophecies of Isaiah, we can scarcely doubt that these thanksgivings have been preserved to us in this Psalm.

Reading our Psalm in the light of this historical event we not only find the confidence in Jehovah as the protector of Zion, His Church, expressed therein verified, but the Psalm itself to be the battle song of the true Church for all times. As then so now the Church of God may shout: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

You say that miracle of Israel's deliverance has ceased. Yes. But that by which that miracle has been affected has not ceased. The divine protection, divine deliverance, the supply of divine help and guidance are as real today as when they were mediated by signs and wonders, by an open heaven and an outstretched hand. And is not the Church of God in need of these divine realities today as it was then? The roaring of the sea and the shaking of the mountains, of which the Psalmist speaks, are in the wake in these latter days as never before. The upheaval and commotions of nations, and the flood of invasion beating against Mount Zion are threatening to overwhelm it. Great and mighty indeed are the enemies which join their forces against the people of God. There is a tremendous mustering of forces for the de-

struction of the Christian Church noticeable everywhere. The anti-Christian spirit in its multitudinous forms — materialism, false doctrine and most delusive heresies such as Christian Science, New Thought, Spiritualism, Masonry and the whole of Lodge-religion, unionism, religious indifferentism and modern liberalism — all these exercise their deadly influence breaking into the ranks of the Church and leading thousands upon thousands of souls into perdition. Satan is not dead, and his venom is not exhausted. The outlook is indeed grave. Were it not for supernatural powers we could look for to combat these powerful foes of the Church, who could face it without despair? For the Church to fall, for the cause of the truth to be overthrown, would indeed be a calamity of such a nature as to prove that God is either impotent or absent.

But now, what do we hear in our Psalm? "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." The city of God, His Zion, His Church shall not be moved, not be destroyed. Why? Because of the numerical strength of her members? No! Because of her polity? No! But because God is in her midst, and where He dwells no evil can come nigh, no inimical power, however great, can destroy His Church. God being her refuge and strength the Church is more stable than the solid mountains, more secure than the kingdoms of the earth. Why, then, should we fear? Do we not know of the streams of that river which shall make glad the city of God? Is not the Word of God the fountain of living waters, which continually rejuvenates and invigorates the Church? Is it not the powerful weapon to overcome and subdue all her enemies? Yea, "He uttered his voice, the earth melted," says our Psalm. How this does describe the power of the One Sovereign Word which quells all the wild wrath and formidable movements of the foe! A simple word — the utterance of the holy will of God conquers all opposition.

It was so at the time of the Reformation. To the man of the world the cause of the Reformation must have looked dubious. What should a monk like Luther without any political power or material forces accomplish against that powerful institution which had dominated the Christian Church for a thousand years — the Papal dominion? All earthly power had been laid claim to and usurped by the Pope. There was no human hope for the success of Luther's work in opposition to such a combination of anti-Christian forces. But Luther depended not on human or any earthly power. He appealed to the Word of God alone, trusting that the Lord Almighty would in due time arise and plead His own cause. The principle that the Divine Word, given by inspiration in

Holy Scripture, was alone authoritative in all matters of faith and religion, achieved the glorious victory of the Reformation. "The Word of God they shall let stand and not a thank have for it." In that great struggle between religious tyranny and the freedom of the Gospel truth prevailed, and God, vindicated as the sole protector of His Zion, led His hosts to victory according to His Word which endureth forever.

"The Lord of hosts is with us; the God of Jacob is our refuge." This battle song is still ours, and by it our Church, God's Zion, lives and flourishes and gains victories still.

"Did we in our own strength confide,
Our striving would be losing, —
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He,
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim, —
We tremble not for him;
His rage we can endure,
For lo! his doom is sure, —
One little word shall fell him."

J. J.

COMMENTS

The Land of the Jews When America was discovered one of the ingenious theories promulgated to account for the American Indians, who were so different from all other known races, made of them the descendants of the Ten Lost Tribes of Israel. The theory would not bear proof, it was soon found. The Indians were not Israelites. The Ten Tribes remained lost in the dilution of the human reservoir of the Mediterranean countries. All that remained of Israel was Judah and its closely allied clans of neighboring tribes. So the name Israel disappears from the tables of ethnic divisions and is replaced by the word Jew.

The Jew was never submerged. He always retained his identity. Persecuted as he often was, he always turned to the countries that would give him a momentary refuge and proceeded to fill up his depleted ranks on fresh soil. Every civilized country has its Jewish citizens. Palestine, the goal of the Zionist Jews, is today Jew-governed in fact, though under British protection. But Palestine is far from being a Jewish land. It is neither predominately inhabited by Jews, nor is any large proportion of Jews to be found within its limits.

If the home land of the Jews were to be determined by finding the country in which more Jews are living

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than in any other, the United States would be that land. According to figures published by a Jewish statistical bureau the United States now harbors more Jews than any other country; the number is given as 3,600,000.

We are dependent upon the Jews themselves for these totals, for they have succeeded in thwarting the attempts of our census officials to tabulate them as Jews in our own census. Contending that the term "Jew" is a religious rather than racial distinction, they refuse to be classified as Jews. The census lists them, when not as Americans, as Russians, Poles, Hungarians, as the case may be, according to the country from which they came to America.

Taking the Jewish figures we find that next to the United States comes Poland with 3,500,000, then Russia, with 3,130,000. Another three millions is scattered throughout the rest of the world. Next to those mentioned, North Africa has perhaps the greatest number of Jews.

By far the largest "Jewish" city in the world is New York. Its 1,643,000 Jews, living in a community of their own, would still be one of the largest cities of the world. Among cities, the next in order of Jewish population is Warsaw, the capital of Poland. It has 309,000 Jews living within its walls.

In modern times the ancient out-and-out persecution of Jews has given way to a form of antagonism known as anti-Semitism. It is pronounced in all European lands and often presents one of the most serious problems. In Russia before the war pogroms were of frequent occurrence and they have not ceased, though the new powers that be in that land are largely Jews.

Anti-Semitism in America has had its outbursts, usually quite localized. The South and our larger cities offer the most favorable ground for its spread. With the coming of the notorious Ku Kluxers the antagonism has spread to smaller places. One is not inclined to take this last manifestation of race hatred very seriously because the whole movement is too

much like a comic opera. It may be troublesome here and there, but it will defeat itself. It is too ambitious. To the Jews it has added other self-chosen enemies, the Negroes, the Roman Catholics, and all "foreigners." From such opposition the Jew has little to fear.

Our American immigration problem has always had as one of its chief ingredients the element of the Jew. He is rarely mentioned. But those who know what they are talking about always mean him. When we limit immigration from certain countries by a certain percentage, we find that the one immigrant who always gets in is the Jew. He comes as a Russian until that quota is exhausted, then he comes as a Bulgarian, and may even come as a German or a Portuguese. Published tables of recent immigration are most misleading for this reason. We have imported more Jews than others but not one shows in the tabulation. To this day no reliable method to keep this flood down has been devised. American Jews are unremittingly busy in bringing their relatives over, and oh, what great numbers of relatives the most insignificant Jew does possess.

Christian missions among Jews have never been productive of numerically great results but the zeal of some of the few proselytes has been amazing. As long as there are Christians with a sense for missions there will be attempts made to reach the Jew with the Gospel of Jesus Christ. One feels that no date can be set on which their time of grace expires and feels at the same time that every generation of Jews must hear of the coming of the Messiah. The difficulty of evangelizing the Jew must not deter us, not any more than it deterred the Apostles.

Nearly four million Jews in our country! More than there were in the four provinces of the Holy Land at the time of Christ.

H. K. M.

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"Alone Among the City's Millions" Under the heading, "Alone Among the City's Millions," Dr. Stone in the *Continent* tells of the many souls starving in loneliness in our large cities. He urges his readers to give the plight of these lonely ones their attention and to extend to them the helping hand of love, lest their very loneliness afford the evil one the opportunity to lead them astray.

How is this to be done? We are agreeably surprised that he does not immediately recommend an organization for this purpose. On the contrary, he believes that organized effort will not reach just those who need it most. "The church as an organization seldom actually reaches this condition of need. Over-aggressive measures tend to antagonize those whom it is sought to help. . . . A printed invitation, an attractive program of worship, even young people's meetings, church clubs, entertainments and an occasional church supper — these do not meet the condition. They are usually for the same old few, but do not at-

tract the very type of boy (or girl) in the neighborhood that most needs friendship. He still sighs on as the church folk gather, and they are as far apart in spirit as the stars which make up the midnight sky. Only the **personal touch** can obviate this difficulty."

The personal touch, yes, that is the very thing we are always forgetting. We do not seem to realize that a person can offer a fellow man far more than any organization can offer him. While looking for opportunities to do Christian service, we overlook the immediate opportunities offered us every day. Dr. Stone gives a few examples:

A friend of mine, a man of business influence, makes it a point to invite a young man of his acquaintance to his home every week, sometimes oftener — frequently Sunday afternoon for dinner. His wife also invites some young woman, although this is more difficult. She became interested in the young woman who sold her gloves in one of the large department stores, and found out that she came from the same town in an eastern state where she had once attended school. In due time she invited her to church and asked her to request the usher to seat her in her pew. A little later she invited her again with a request to dine with them after the service. Through this kindness and her natural manner, which was entirely free from patronage, she discovered a whole circle of young women who were without church attachment and any social life, and built up a splendid Sunday school class of which she was induced to become the teacher. Scores of young people have been reached as a result.

One morning a man was approached by a young bond salesman who courteously presented his case. My friend, after telling him he was not in the market but appreciated his calling, asked him if he attended church. No, he did not. My friend invited him to come to his church, and gave him his card asking him to come to his pew. He came. The man introduced him to me after the service. I found that I knew his father, a lawyer in a western city. We became friends.

That young man has told me since that this was the turning point in his life. He was lonely and unknown and had about decided that success belonged to others. He had held against strong temptations and was about to give it up. My friend's thought and kindness turned the tide and through this young convert led a dozen young fellows into touch with church life.

He says: "Neighborliness is easy in the small town. It is difficult in a great city, but vastly more needed. The church must be alive to her job. And she can do her job **only through the neighborly impulses of the men and women who constitute her membership.**"

Here is where the individual church member has his opportunity. Here is where the church is compelled to rely on him. Many doors are closed to the church as an organization that are open to the individual Christian. We should carry our faith into our daily life so that they who come in contact with us through us come in contact with the Lord we serve. What if every one of us lived up to his opportunities? The church would through us reach thousands in the various walks of life. That would be publicity indeed. That would mean life in the church. "Given

to hospitality" should not be an obsolete virtue among Christians. Our home should serve God in serving the stranger within our gates. Open homes mean more for him than open club rooms. Let those who need it most share the blessings of your home. They will bless you for it, and the Lord will count it hospitality extended to him. Nothing artificial will ever be able to compare with this simple, direct service. Perhaps it would be better for us to again unlearn the new things and to learn the old. J. B.

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The Rosary and Lepanto The victory of the allied Christian fleets over the Moslems at Lepanto in 1571 was a rather important turn in the affairs of Europe. In the struggle between the nations of western Europe and the Arabs, and later the Turks, there were many such crucial battles, for the question of supremacy remained an issue for about nine hundred years.

Roman Catholics link the prayer of the rosary with the victory of Lepanto and make the anniversary of the battle a day of special celebration. It seems they believe that the rosary prayers were the means of achieving the victory.

The rosary is one of the most effective bits of stage property in the Romanist storehouse of ceremonial appliances. It lends itself most effectively to any picture and its pictorial quality makes a deep impression upon all observers. It is one of Romanist practices that every protestant recognizes—and usually recognizes with quite a bit of respect, if not reverence.

We are not in the habit of ridiculing the peculiar religious practices of others but neither should we accord such manifestly pagan devices more than the scantest toleration. And the rosary is an ancient pagan device which flourished in central Asia long before it was adopted by Rome. In adopting it, Rome did nothing to rid it of its pagan character. In the Sermon on the Mount Christ spoke in words that defy misunderstanding and said, "When ye pray use not vain repetitions, as the heathen do." Yet, that is just what the rosary does in the most approved pagan manner. The injection of a copious amount of Mariolatry makes a bad matter worse. In the "great rosary" there are 150 "Hail Mary's" with ten "Our Father's" interspersed with fifteen "meditations." The meditations might be most wholesome, but it must be physically impossible to meditate after you have auto-hypnotized yourself by the mechanical reiteration of 160 prayers, checked off on a rope of beads.

The papal injunction to make October a month of special observance of rosarial practices recommends that Romanists use their beads in public. To be sure. Next to the deadening and thought-destroying uses of the rosary comes its advertising value. And that is great. We do not dispute it.

To our American minds Lepanto is a long way off. It does not mean much to those who celebrate its anniversary. But it is a convenient peg on which to hang the rosary.

H. K. M.

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Report on Eddy Temples The clerk at the annual meeting of the First Church of Christ, Scientist, reported that there were now 2,051 recognized branches of the Eddy cult in the world. Most of these are in the United States, the rest scattered throughout the whole world. Sydney, Australia, now has two societies. A new one is reported from Latvia, at Riga, and one at Bulawayo, Rhodesia. The days of mushroom growth are over; to make any sort of showing in the annual report, branches must be included that are little more than twigs.

H. K. M.

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We Have the Bible An exchange tells us that Catholics spend about \$40,000 annually for copies of the Douay version of the Bible while they invest \$250,000 annually in prayer books. Since Rome claims to have about 18,000,000 members in America, says this exchange, it is easy to see in how few Catholic homes the Bible is to be found.

It is different with us Lutherans, we have the Bible in our homes. But let us not forget that the mere possession of a Bible profits us nothing at all. The benefits come to us through the faithful and prayerful use of the Bible. And, we fear, many Lutherans are content with being members of the Church of the Open Bible without living up to this name of their church.

Through Luther God again gave to the starving souls of men the true Bread of Life, and history tells us how these men long famished hungered for it and eagerly sought the spiritual food. Now, after the grace of God has preserved it to us through generations of ingratitude, we, too, appear to show but little appreciation. In how many homes among us is the Bible really open; how many parents gather their own about the family altar? The Bible is in our schools, yet we must admit with deep sorrow that only too many Lutheran parents deny their children the opportunity of being well-grounded in the Word of God. Our colleges in which the Bible rules are set aside for others, when Lutheran parents select a school for the adolescent son or daughter.

Have we grown weary of the God-sent Manna; do our hearts go back to the flesh pots of Egypt? May this year's Reformation festival cause many of us to ask themselves this question. May we learn to see our fault and to sincerely repent of it. This is our day of grace. Let us not waste it, lest in punishment for such neglect the time come when our children will no more be able to say, We have the Bible. J. B.

President Coolidge on Religion In writing to Bishop Freeman of Washington, President Coolidge had something to say about our country's need of religion. He said nothing new nor anything startling, but what he said is being said less lucidly by so many of our prominent men that it is worth while reading and giving his statements serious consideration as a sign of the times.

"(Church) work represents the foundation of all progress, all government and all civilization. That foundation is religion.

"Our country is not lacking in material resources, and though we need more education it cannot be said to be lacking in intelligence. But, certainly, it has need of a greater practical application of religion. It is only in that direction that there is hope of solution of our economic and social problems.

"Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it, all other effort will fail. With it, there lies the only hope of success. The strength of our country is the strength of its religious convictions."

Perhaps nothing could better indicate the need of religion in our life than utterances like this one. It is dignified and honest but it accentuates our deficiency, and shows what we ought to have to fill the gap. We are not accustomed to look to our public officials for guidance in spiritual matters and do not expect it from President Coolidge, but we can well understand him when he speaks as he does though we go far beyond him in analyzing the condition of which he writes.

This is true: the great gap is at the very basis of the structure of human life and achievement, at the foundation. True religion is the foundation of true life, and happiness, and success, and that is missing in America and everywhere else.

This is also true: material resources and intelligence have but slight significance and are of no value if they are not applied with enlightened understanding, and true enlightenment is only gained in true religion.

Where we are most strikingly at odds with the President's analysis is in the "application" of the truths of religion. That is the trouble. Religion has come to mean, as the President himself seems to believe, a practical method of achieving certain immediate results which would make material and intellectual possessions more enjoyable. Baldly stated: we treat religion as another material asset. Another yardstick that will give us sixty inches to the yard instead of thirty-six. A sort of gentlemen's agreement which says, "I'll be religious (that is, strictly honest and decent) if you will also be religious." Then, when we are all honest we'll save our burglary insurance, at least.

"Solution of economic and social problems" seems to be the task set for the religion that America needs.

The inference is that if we once settle our economic and social problems there will be nothing left for us to desire. Another inference is that "spirituality" is the quality of thinking and acting correctly in matters of economics and society.

The conviction, shared by those who believe in the Gospel of Christ which redeems sinners for eternal life, that the solution of economic and other ills of this world is but an unimportant byproduct of the spiritual life that comes when faith is implanted in the human heart by the Holy Spirit, is considered in the light of treason by many of those who are most insistent in calling upon us to inaugurate a new era of religion. And if we go so far as to say that the purest spirituality may ignore economics entirely, we are regarded as dangerous anarchists.

It is not an economic problem, nor a social one, that cries for solution, it is a personal problem. The problem of the soul. A general pronouncement, a call for group action, a plea for new policies, all these have no bearing on the subject. The individual must hear what God says to him of sin, and the wages of sin, and the Redemption through Christ. Then all other "problems" are solved for that individual. That is what all Americans need, and all other individuals in Europe, Asia, and Africa.

Because that is the only solution (we are accustomed to say, the only salvation) Lutherans are preaching the Gospel, and nothing else. H. K. M.

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Aunt Jemima is Dead Aunt Jemima was Mrs. Nancy Green, of Chicago. She made super-excellent pancakes, and that is a greater distinction than adorned many men who have impressive memorials in bronze and stone for excellence, perhaps, in slaughtering the soldiers of the enemy. Aunt Jemima's wheat cakes were so good that some of her patrons spread her fame to the point where a firm of millers bought her consent to exploit her fame in the interest of their flour. She got good money for her consent and we are glad of it. For Aunt Jemima was one of the first colored missionary workers in our cities and was one of the organizers of the largest church for colored people in the world—Olivet Baptist church, of Chicago. As she prospered so did she enlarge her church activities. She fell a victim to the man-killing automobile. H. K. M.

A stone that falls on a woolpack rests there, and rebounds not to do any further mischief; such is a meek answer to an angry question. —Selected.

In many simple works of God is more seen than in wonderful works. The Pharisee at heaven's gate says, "Lord, I have done many wonderful works in Thy name," but, alas! has he ever made the Lord's name wonderful? —T. T. Lynch.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

Part III

THE PRIESTLY NATION

C. In the Wilderness.

CHAPTER XIX

WAYWARD WANDERERS

Read Num. 10-12.

From Sinai to Paran ch. 10. After a numbering of the people (ch. 1), the dedication of the sanctuary (ch. 7; mark v. 89), and the second passover (ch. 9), the cloud (cf. 9:15) was taken up from the tabernacle, on the 20th day of the 2nd month in the 2nd year, and the children of Israel took their journey out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran 10: 11, 12, Moses entertains Hobab, his brother-in-law, to act as guide vv. 29-32. The blessing of Moses at the removing and resting of the ark vv. 33-36.

Rebellion against God and Moses ch. 11, 12. The burning at Taberah 11: 1-3. The people lust for flesh and loathe the manna, Moses complains of his charge and God divides his burden unto seventy elders (Eldad and Medad); then countless quails are brought from the sea by a wind, but while the people eat, the wrath of the Lord strikes them with a great plague (Kibroth-hattaavah) vv. 4-34. Journey to Hazeroth v. 35. Seditious Miriam and Aaron because of Moses' Ethiopian wife, Miriam stricken with leprosy and shut out from the camp seven days ch. 12 (note vv. 3, 5-8). Journey to Paran v. 16.

Read Num. 13, 14, 16, 17.

A Life Sentence ch. 13, 14. God orders spies to be sent into Canaan, a ruler of each tribe 13:1-16 (Caleb of Judah v. 6, Joshua of Ephraim vv. 8, 16); they search the land from the wilderness of Zin to Hamath for forty days and bring back a monster cluster of grapes from the brook Eshcol to Israel at Kadesh in Paran vv. 17-26. Their evil report about the strength of the inhabitants (sons of Anak) vv. 27-33. The people's rebellion against Moses and Aaron and attempt to stone Caleb and Joshua who try to still them 14: 1-10.

The glory of the Lord appears, but God, again ready to destroy the people and to make of Moses a great nation, is persuaded by him to pardon their iniquity (note Moses' argument in regard to the glee of the surrounding nations, and his appeal to the 'name of the Lord') vv. 10-19. However, none of those twenty years old and upward shall see the Promised Land save Caleb and Joshua, their children shall wander in the wilderness forty years until their carcasses be wasted vv. 20-35.

The ten spies of evil counsel die by a plague, and the people who presume to go up, against the will of God, are smitten by the Amalekites and Canaanites vv. 40-45.

(Ch. 15: stoning of a man who gathered sticks on the Sabbath day vv. 32-36.)

Rebellion of Korah, Dathan, and Abiram ch. 16, 17. Korah of the tribe of Levi and his company begrudge Moses and Aaron their position; the Reubenites Dathan and Abiram conspire with them; they stir up the whole people 16: 1-19. Moses' and Aaron's intercession with the angry Lord, they separate the people from the conspirators, who are swallowed up by the earth with their houses and goods; the 250 Levite followers of Korah devoured by fire, their censers made into a covering for the altar as a memorial vv. 20-40. Murmurings of the people on the morrow, the Lord's plague stayed by Aaron with incense vv. 41-50.

Aaron's priesthood confirmed by the token of the flowering rod ch. 17.

Note.—Little is related about the long period of aimless wandering. It seems to have been spent in the great wilderness of Paran, the desert country north of the Sinaitic mountains; for at the beginning and at the end of the period we find Israel at Kadesh-barnea, the probable headquarters at the edge of Paran, of the Negeb (country south of Canaan), and of the desert of Zin.

CHAPTER XX

IN THE FORTIETH YEAR

Read Num. 20 and 21.

Miriam's Death 20: 1. After arrival at Kadesh in the desert of Zin (?) in the first month (of the 40th year, compare 33: 38 with 20: 22).

Moses' and Aaron's Unbelief at the Waters of Meribah vv. 1-13. At the murmuring of the people, Moses and Aaron upon God's command bring forth water out of a rock. Note that Moses strikes the rock twice and emphasizes the 'we' in 'Must we fetch you water out of this rock?' vv. 10, 11, and because of this failure to sanctify the Lord, he and Aaron are not to bring the people into the Promised Land v. 12.

Passage through Edom Denied vv. 14-21. Compare 'thy brother Israel' (v. 14) with Gen. 36. Note the 'king's highway' v. 17.

Aaron's Death vv. 22-29. In mount Hor; Eleazar his successor.

Victory over the Canaanites 21: 1-3. At Hormah.

The Brazen Serpent vv. 4-9. On the journey from Hor by way of the Red Sea (the right arm: Gulf of Akaba), the people murmur because of the way and are plagued by fiery serpents; they repent and God commands Moses to set up a brass serpent on a pole, looking upon which the bitten may live. Cf. Jh 3: 14.

Sundry Journeys vv. 10-20. All uncertain localities.

Defeat of Sihon and Og vv. 21-35. Possession of the land of the Amorites and of Bashan. East of the Jordan.

Note.—The 'Book of the Wars of the Lord' 21: 14; the 'Song of the Well' vv. 17, 18; the 'Song of the Fall of Heshbon' by the 'proverb poets' vv. 27-30. Mt. Hor (20: 22), the scene of Aaron's death, known locally to-day as Jebel Haroun.

The east-Jordan lands very likely reached by a detour east around Mt. Seir, the home of the Edomites, at its southern end on the Gulf of Akaba (cf. 21: 14), thence northward.

D. In the Plains of Moab.

CHAPTER XXI

THE STAR

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Num. 24: 17.

Read Num. 22-25 and 31.

In the Plains of Moab 22: 1. Israel pitches camp east of the Jordan by Jericho.

Balaam's Prophecy ch. 22-24. Balak of Moab, distressed because of Israel's great number, together with the elders of Midian sends for Balaam of Pethor (near the Euphrates) to come and curse Israel. Balaam divines the will of Jehovah (note 22: 8) and refuses to come, but visited by a second embassy of still nobler princes, he goes with the consent of God, providing that he speak the word of God vv. 8-20. God's anger because he went (meditating on how to please Balak?) v. 22. Balaam's ass and the angel of the Lord, vv. 23-35.

Balaam informs Balak of his determination to tell what Jehovah will show him vv. 36-41; 23: 3, 12, 15, 26; 24: 13. Upon being taken to the 'high places of Baal', the top of Pisgah, and the top of Peor, where Balak each time prepares seven altars, oxen, and rams for the sacrifice at his behest, Balaam surveying the camp of Israel pronounces what each time turns out to be a blessing of God's people (23: 7-10; vv. 18-24; 24: 3-9), the last time surrendering fully to the spirit of the Lord and forsaking even his enchantments.

Then, of his own accord, he advertises to the utterly dismayed Moabite king what he in his trance beholds as the near and the far distant future of Israel, this people that 'shall dwell alone and not be reckoned among the nations' (23: 19), and, even beyond that, what he beholds as the fate of the nations down to the conquest of the East by the West. That is the prophecy of the Star (24: 17-24), a dim vision of the everlasting kingdom by a heathen.

Balaam's Evil Counsel Frustrated ch. 25 and 31. The whoredom of the daughters of Moab and Midian with the Israelites and the latter's ensuing idolatry (ch. 25) instigated by Balaam (31: 16) to separate Israel from the almighty Jehovah. Moses' punitive expedition against Midian (ch. 31) under command of Phinehas, the zealous son of Eleazar (25: 6-8, 10-13); Balaam among the slain 31: 8.

Note.—Connection between Balaam's prophecy of the Star and the Three Wise Men of the East and their star in the New Testament (Mt. 2). — Fulfilment of the promise to Phinehas of everlasting priesthood (25: 13) down to New Testament times.

Page Num. 26-30, 32-36.

Second Census ch. 26. After the plague ensuing upon Israel's whoredom with the daughters of Moab (ch. 25); 601,730 + 23,000 Levites, the latter not

to receive any land; none left of those numbered at Sinai save Caleb and Joshua.

Joshua to Succeed Moses ch. 27. After regulation of the law of inheritances to provide for the daughters of Zelophehad and like cases of families without male offspring (cf. also ch. 36), Moses, apprised of his not entering the land because of his rebellion in the desert of Zin, asks God for a successor and is commanded to appoint Joshua. (Note Moses' pleading with God Deut. 3:25).

Various Offerings and Vows ch. 28-30.

The East-Jordan Lands Apportioned ch. 32. Reuben, Gad, and Half-Manasseh receive the conquered lands of the Amorites (Gilead) and Bashan as their inheritance, upon their demand and promise to help conquer Canaan, and at once build numerous cities.

The Forty-Two Journeys from Rameses to the Plains of Moab ch. 33.

The Promised Land ch. 34. From the 'river of Egypt' (the Wady el Arish, emptying into the Mediterranean near the 34th meridian east longitude) to beyond Hamath in Syria. Note 33:55, 56.

Levite Cities and Cities of Refuge ch. 35. Six of the forty-eight Levite cities to serve as refuge (in cases of unintentional manslaughter) for the slayer from the revenger of blood (Blutraeher). Definition of murder, no satisfaction therefor.

Note.—Levite cities designed very likely to act as a check upon idolatry, not centers of worship. — Compare ch. 36 with ch. 27.

CHAPTER XXII

MOSES' FAREWELL

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren; unto Him ye shall hearken. Deut. 18:15.

Page Deut. 1-30.

Moses' Farewell Speeches ch. 1-30. In the end of the fortieth year.

Ch.1-4: Review of Israel's repeated disobediences; the sparing of the Edomites, children of Esau, and of the Moabites and Ammonites, children of Lot, on the one hand, the conquest of Sihon of the Amorites and of Og of Bashan (his bed nine cubits in length 3:11), on the other hand. Note Moses' refrain that he cannot enter the good land for the people's sake 2:37; 3:23-28; 4:21, 22. Exhortation to obedience ch. 4: 'Unto thee it was shewed that thou mightest know that the Lord he is God; there is none else beside him' v. 35. — Three cities of refuge appointed on that side Jordan vv. 41-43.

Ch.5-30: Recapitulation of the Law (=Deuteronomy). Note 6:5: 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might'. Note 8:1, 2 (cf. 20:16-18); 4-6; 10:10-12; 18:15, 18, 19; 22:5; 23:7; 23:19, 20; 25:1, 2; 25:4; 25:5-10; 27:11-26. The blessings of obedience 28:1-14; the curses for disobedience, exile and scattering vv. 15-68; restoration upon repentance ch. 30; note vv. 15-20.

Read Deut. 31-34.

The Book of the Law ch. 31. Written by Moses, delivered unto the Levites, appointed to be read in the year of release (sabbatical year) vv. 9-13,

and to be preserved in the ark of the covenant vv. 25-27.

Moses and Joshua in the Tabernacle vv. 14-21, 28-30. The Lord reveals Israel's apostasy to them and gives Moses the following song as a testimony against the people.

Moses' Farewell Song 32:1-43. The defection, punishment, conversion, and restoration of Israel. — Note the rhythmic swing of the English translation. 'Jeshurun' symbolically for Israel.

The Farewell Blessing of the Tribes ch. 33. — Note omission of Simeon, whose tribe was soon absorbed in Canaan by Judah.

The Lonely Grave in Moab ch. 34. Moses is shown all the land from Nebo, the top of Pisgah, vv. 1-3 (the land may be surveyed thus to-day from that point according to Baedeker, Palestine). Dying there (age 120 years), the man of God is buried by his Lord in a valley in Moab over against Beth-peor in an unknown grave vv. 5-7. The people mourn their leader's loss for thirty days and then follow Joshua, the son of Nun vv. 8-9.

So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord. . . . And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face 34:5, 10.

The story of Israel's long wandering in the wilderness presents a dark chapter, shrouded at that for the most part in oblivion. Like a dark, distressing night, freighted with mischief and evil, these forty years roll by, and the very instances of God's grace, in their setting of Israel's disobedience and rebellion, and in the character of the narrative, are like terrible flashes of fire. Upon this wretched night breaks the light of the Star; it is as though God Himself, when in the fortieth year He sends the magician of the north upon his errand, were turning from the depressing watch over His people to revel in the glory of that other day, when Israel's destiny will be fulfilled and His kingdom will be established among the nations.

A singular episode was the prophecy of Balaam, and an event of like epic character as the passage of the Red Sea! Here we behold this peculiar people of God, its camp far flung in the plains of Moab, in the very center of the teeming life of the Semitic age and in the very midst now of the many lesser nations in close inter-communication with each other and with the great powers of the Nile and of the Euphrates; and there upon the heights, the man from Mesopotamia, a sorcerer of renown in the ancient world of his day, with several heathen nations even now hanging upon his lips. What he eventually did have to say, under the duress of God's spirit, may not be a matter of record in the loud-mouthed chronicles of the mighty of that day, as little as the Word of God is taken note of in the history writing of to-day; but it is not far-fetched to assume that his prophecy was whispered abroad by the common folk of the day and lingered in tradition until the time of the Magi.

There remains Moses, the man of God and His confidant in all of this. In his character is revealed

the true measure of greatness in leadership; on the one hand, a passion for righteousness that will not compromise with evil for political reasons; on the other hand, amid all the wretchedness of his surroundings, undying love for his people to the point of self-effacement, an unswerving allegiance to the Gospel and the power of God's grace to save, unfaltering faith in the coming of the true Prophet and of His day. In Moses' life we have the material which the modern tragic poet would dramatize: a great leader of high aim, finally involved in guilt through the outward force of circumstances, and then pursued by fate and defeated at the very threshold of achievement. And we, who are children of our day, are apt to sentimentalize about the lonely grave in Moab.

The Scriptures are not sentimental; they proclaim the majesty and holiness of God, and as the very acme of His holiness, the glory of His grace, which no man in this mortal flesh can see and live. Moses knew this before and above any man, and in this vein are his writings, with which we now have done.

(In the next issue: **The Book of Joshua**)

BISHOP SOEDERBLOM

The Rt. Rev. Nathan Soederblom is the Archbishop of Upsala, Sweden, and the Primate of the national Lutheran Church of Sweden. One has heard and read of him frequently the last few years. Much is said of his great learning and of his wonderful command of languages, and possibly even still more of his lovable personality. But one has also heard other things which are not so complimentary to him as a Lutheran churchman. One has heard that he has gone rather far astray from the simple and plain path of biblical teaching and of the Confessions of the Lutheran Church, that he has been drifting largely in the direction of liberalists and rationalists, as we find them in our country, and who have got what almost seems to be a strangle hold on the church in Sweden. If such is really the case, then his profound learning and his brilliant accomplishments, not even his pleasing personality, can never make good his defection from the full truth of God's Word.

Bishop Soederblom is at present on a visit to the United States, more particularly in the interest of the Swedish church in America. However, since he is a Lutheran Christian and a leading Lutheran in his own country, the whole Lutheran Church of America is greatly interested in his visit to our shores. If he comes as a faithful messenger of the Gospel of Christ Jesus and as a true witness to the faith of our fathers, his coming should prove a great blessing. There can well be more intercourse between the Lutheran Church of our own country and that of other countries; such intercourse should prove a source of enrichment all around. We may well seek to know each other better, and if one or the other has received special gifts from

on high it should not only be considered a privilege but even a duty to share them with one another and so to enrich the whole body of Christ. But such intercourse needs to be of the right kind; only as a guest comes with the true message of the Gospel can his presence be a blessing to us.

Thus if Bishop Soederblom, if only here and there, should promulgate the rationalism that has developed in his own country we may well wish that he had remained on the other side. It is true he would not be bringing us anything new. Rationalism and unbelief are already strongly entrenched among us. Thanks to God, however, the Lutheran Church is comparatively free of it, but so much the greater would be the calamity if a Lutheran would come from abroad and inoculate the church here with the deadly virus. We are therefore hoping that, whatever views the Bishop might possibly have contrary to sound doctrine and the saving faith, he will have the grace and the wisdom not to ventilate them over here. We should certainly not thank him for doing so. Indeed, we feel safe in saying that if he undertakes to give us some "new theology" he will meet with a warm reception on the part of the Lutheran press of this country. We want none of the rationalism that lay at the root of the late bloody war under whose brutal strokes bleeding Europe is still groaning in pain and anguish and whose hurt we of this country — as well as Sweden also — have been helping to heal.

On Sunday, September 30, a special service was held in Holy Trinity Lutheran Church, New York City, in honor of Bishop Soederblom, at which the Bishop delivered the sermon. His subject was "Vocation or Calling," but the text, if any special text was used, is not given in the report that came to our desk. We saw at once that the subject was such as would hardly give the speaker occasion to express himself on the great doctrines of our faith, as the inspiration of the Bible, the deity of Christ, the atonement, justification by faith and others; and what we expected that we found. It was a sermon along general lines, one that, so far as creed is concerned, any good preacher might have delivered.

The preacher was doubtless not told what to preach about. But supposing that he stands foursquare for true orthodoxy over against the rationalism and "new theology" of his own country and of ours as well, what an opportunity was here given the Bishop, as a world figure to whom the world stood ready to listen, right here in the metropolis of our country, the city of the Fosticks and Grants, the destroyers of our faith, to tell the world what the Bible teaches as fundamental and what the Lutheran Church of two hemispheres believes and declares. But alas! he failed to speak, and he missed his first great opportunity. He preached a beautiful sermon, it is a pleasure to read it, and it is edifying; but how one

wishes he had borne testimony to the very pillars of our faith instead of talking beautifully about some of its ornaments. He will have other opportunities, but not another so great as this, and — we say it unwillingly — his passing by the first opportunity to bear witness to the faith looks ominous.

—The Lutheran Standard.

WHAT OTHERS SAY

Not Pleased By This Flattery

A cordial article in The Saturday Evening Post about foreign missionaries was no doubt read with gratification by thousands of Americans who believe in missions and missionaries. The author manifestly had a keen appreciation for the devotion and the character of these agents of religion. But the particular thing that he chose to praise them for is quite outside the objects for which the churches maintain them abroad. The great business value of missions for the promotion of American trade was what aroused the enthusiasm of this writer. Sam Higginbottom in India, whose enterprising introduction of better farming methods has resulted in the sale of enormous quantities of American agricultural machinery to Indian purchasers, was naturally the article's outstanding illustration. And the whole tone of the discussion was highly complimentary to him and all his kind. Yet we are quite sure that The Epworth Herald is right in saying that the missionaries themselves, when they see the article, won't like it. Says Dr. Brummitt, The Herald editor:

"Missionaries do not care to be known as trade promoters. They are glad to be recognized as teachers, as preachers, as doctors, or in whatever capacities they may serve. But it is always difficult to convince the people that missionary work is unselfish work and make them understand that the missionary has no ax to grind. Strange as it may seem to us, the more thoughtful men in non-Christian lands have no great hankering that their countrymen shall fall in love with the contents of American mail order catalogues. It is a perpetual effort for the missionary to keep himself free from suspicion as a drummer for American trade. To proclaim him as an advance agent of America's export business is to pay him a doubtful compliment and subject him to a great deal of native criticism which cannot easily be refuted. It is all the more distasteful because it obscures the real work of the missionary. He is dealing with invisible and intangible values."

—The Continent.

A Layman's View

Under existing conditions, is true Christianity gaining? Has the Church more living members than formerly? Pastors say not. The Church is dying.

And, because the Church is dying, some stimulant must be resorted to. When a patient is sinking, the physician gives a hypodermic. If the patient rallies, he is watched and given another and a larger dose if another sinking spell comes on. So with the church. When interest lags, some church man will organize a movement. This will awaken interest as long as it is a novelty. But it does not last long, another dose is necessary, and a much larger one. Our Church is so organized and over-organized that there is not any branch that has been overlooked. Three branches of the Luther League, think of it. The little ones go to the Junior League, the ones not yet confirmed go to the Intermediate League, and the confirmed attend the Luther League, and the parents go to forenoon service. Here the family is divided into four parts. They meet at home for meals but see little of each other in church. We shall need several more organizations very soon. All these organizations are a sign of a dying church. The time was when the whole family went to church together, not so now.

—Lutheran Church Herald.

A Revival of Personal Religion

During the past few weeks we have been making, on behalf of our constituency, a careful estimate of our denominational situation. Pastors have been consulted. Laymen and women have analyzed the situation for us as they see it in their local churches. With great care state secretaries and other denominational leaders have gone over the present situation with us from their standpoint.

We believe, therefore, that we have the consensus of judgment and vision, as we write this article. Our real need is not primarily money, but a personal revival of religion. It is generally agreed that the meetings at Atlantic City were of unusual worth to our spirit of unity and our spiritual life. The denomination, it would seem, has found in the plans and programs of the year a new sense of responsibility and therefore a fresh opportunity for service of a worthwhile character. A leading pastor expressed himself to this effect: "The plans and program for this year are wise and envisioning and have in them what we have long needed in my church. If my people will follow them they will have a revival of religion that will put us in a state of spiritual achievement." We heard a prominent worker discuss the program with a group of state leaders and while the money needs were strongly presented, the group left the meeting with a great conviction that the program really meant a new sense of Christian love expressing itself in fraternal ministries in every local church. One of the women, as she was leaving the room, said, "If we will only reach our people in the way outlined in the program they will be brought back to a right relationship with

their Lord and Savior and because of the new life our money problems will be solved."

In our judgment our denominational leaders have a keen sense of the real situation. In spite of the fact that we have placed upon them the responsibility of bringing in more than \$12,000,000 this fiscal year, the burden of their objectives is not primarily money, but a spiritual awakening of the members in every local church. The emphasis upon the Bible in the score or more of major conferences and in the hundred or more secondary rallies, is a clear indication that they see the great need for a revival of religion which can come only as God speaks to the hearts of our people. We have been busy about many good things in these past few years, but the conviction has come that somewhere in all our activities we have lost the power of God in many a local church and our people do not love one another in such a way that they feel a burden of prayer and personal ministry for each other.

There is no easy road to a real revival of religion, but there is the same old hard road of the cross of Christ. That road always leads a disciple to an agony of prayer and personal ministry in the name of Christ. Old-fashioned, you say. Yes, old-fashioned but not outworn. As old as mother love is this fraternal love in Jesus, but it is just as fresh and wonderful today as in its beginnings in the long ago.

We need a revival of personal religion in our local churches and throughout our denominational life; we are setting ourselves to prayer in order that God may have a chance to bring it to pass in our hearts and in the hearts of every other church member. After we have prayed then we will go to work with new power, and from house to house our personal ministries will spread until every church member shall have been awakened and set to work. "By this ye may know that ye have passed from death unto life because ye love the brethren." Get the church members right with God, and money in abundance for all our needs will surely come in to meet our obligations.

—The Baptist.

Danger Signals

We are informed that Harvard students protested against a chapel as a war memorial on the ground that a chapel is not used to any extent by students of today.

It is said that all but two members of the student body of Pennsylvania University have definitely given up attending chapel exercises.

The Hibbert Journal is concerned about the future of England, expressing the opinion that unless they can sustain for their people the life of the Spirit, "sooner or later, amid some savage outbreak of defeated longings, the fate of Russia will be the fate of England. Historians will write as her epitaph that her fall issued from spiritual blindness."

The same sort of blind guides are leading the student life in America as are endangering the future of England.

—Christian Standard.

AN EXPERT IN MODERN DANCING

Young people too often think of the minister or the church that takes a definite stand against certain phases of dancing as "old-fogeyish." Surely no such attribute would be applied to one of the leaders of the day in all manner of esthetic modern dancing. This is what Irene Castle says, through the Associated Press, concerning present-day dances: "I'm horrified at the manner of dancing, not alone in New York, but in the Central West. It is simply unspeakable. It is a shame and disgrace that police have to be retained by hotels to supervise dancing, yet that is what is being done nightly in New York."

Concerning the marathon dances, a rage for which recently swept the country, she says: "What a terrible thing! Think of human beings doing such absurd things as that — like primitive creatures of Central Africa dancing and jumping until they fall exhausted."

—The Baptist.

NOTED IN PASSING

Now and then one hears a minister announce the opening hymn in some such way as this: "Let us begin our service by singing hymn number so and so." The inference is, of course, that the organ prelude was not a part of the service. But is it not? If the organist is not convinced that it is, how can he possibly put his soul into it? And if the audience is not convinced that it is, how can it be expected to be worshipful and attentive while it is being played. If the organ prelude is not a real part of the service, then what business has it there at all? The organ prelude will be what organist and minister and congregation make it, and it can be made a most useful and helpful part of divine service.

—The Baptist.

Did you ever hear of Jesus refusing anybody that wanted kindness from Him? He wouldn't always do exactly what they asked Him, because that would sometimes be of no use, and sometimes would even be wrong; but He never pushed them away from Him, never repulsed their approach to Him. For the sake of His disciples, He made the Syrophenician woman suffer a little while, but only to give her such praise afterwards and such a granting of her prayer as is just wonderful.

—G. MacDonald.

FROM OUR CHURCH CIRCLES

State Teachers' Conference

The State Teachers' Conference will meet, God willing, at Jefferson, Wis. (Rev. H. K. Moussa), on November 8th and 9th. Sessions begin at 9 a. m.

Following are the assignments:

A. Theoretical:

1. Was verstehen wir unter einer religioesen Erziehung. (Prof. A. Pieper.)

2. Warum sollten wir gerade in unserer Zeit der luth. Hochschulziehung erhöhte Aufmerksamkeit schenken. (Past. C. Buenger.)

3. Vortrag: (Past. J. Brenner.)

4. Aims and Methods of Teaching History. (Prof. H. Klatt.)

B. Practical:

1. Bibl. Geschichte: Die zehn Jungfrauen. 7th and 8th grades. (Carl Jungkuntz.)

2. Language: Correct use of verbs Lie and Lay. 5th and 6th grades. (E. Ebert.)

3. Home Geography: What is Wind? 3rd and 4th grades. (Arthur Ehlke.)

4. Arith. Development of numbers. Concept 8. 1st grade. (Miss Zaeske.)

All communications are to be made by October 20.

Address: Prof. O. Jungkuntz, Jefferson, Wis.

W. H. A. Manthey, Sec'y.

Eastern Conference

The Eastern Conference will convene on November 13th and 14th in Nain Church, West Allis, Wis.

Services will be conducted on Tuesday evening, November 13th, in the German language.

Preacher: Wm. Rader (A. Koelpin).

Papers to be read by the Pastors: Gundlach, Wojahn, Kneiske, H. Gieschen, Petermann.

Lodging will be supplied for those brethren only who notify the local pastor (Rev. W. Keibel) beforehand.

Paul Gieschen, Sec'y.

Central Conference

The Central Conference will meet November 13th and 14th in Zion's Congregation (the Rev. Wm. Nommensen), Columbus, Wis.

Papers will be read by the Revs. G. Stern, L. Kirst, W. Pankow, F. E. Stern, J. H. Schwantz, A. Paap.

Services Tuesday evening. Sermon: the Rev. H. K. Moussa (the Rev. A. F. Nicolaus, alternate). Confessional address: the Rev. O. W. Koch (the Rev. E. Reim, alternate).

Requests for quarters should be made in due time.

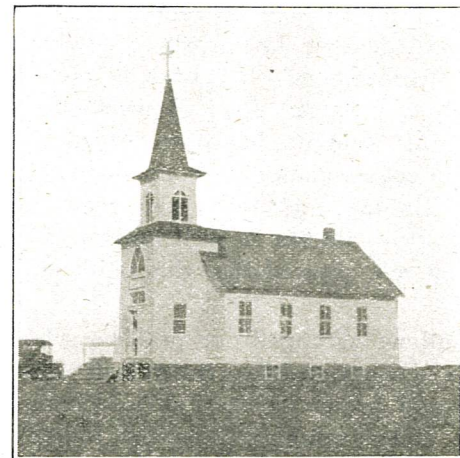
Theodore Thurow, Sec'y.

Church Dedication

On the 30th of September Zion Congregation at Burt, North Dakota, dedicated its new church to the service of God. In the morning service the Revs. A. Fuerstenau and P. Schlemmer proclaimed the Word; and in the afternoon the Revs. A. Lenz and S. Baer preached. The mixed choir of the Burt Congregation sang songs of praise in both services. During

the noon hour the ladies showed their hospitality in serving the bodily needs of the guests. About 150 were served at noon and a goodly number in the late afternoon.

The new church offers room for 150 worshippers. Altar and pulpit were built by the carpenter. The pews, ordered from Northwestern Publishing House, had not arrived for the dedication. The new structure costs \$2,500.00. The members willingly took upon themselves the burden, for the new church means much to them. Heretofore services had to be conducted in the local school house; and very often serv-



Ev. Luth. Zion's Church, Burt, N. Dakota.

ices had to be dropped, because school was in session. But now they have their own church home inviting them to come and worship at all times.

Zion Congregation is a Mission charge. It was organized in April, 1920. Its membership is small, 10 in number, but God has visibly blessed them and made them willing to sacrifice for His kingdom. May He bless, protect, and prosper them in the future and fulfill His Word, "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

W. F. Sprengeler.

Dr. Martin Luther College

On September 5th work for the school year 1923-24 was begun in Dr. Martin Luther College. Thus far 66 new scholars enrolled, bringing our total to 188. A few are still to be expected within the next few weeks. Of this total of 188 scholars, 102 boys are quartered in the boys' dormitory, 30 girls in the girls' dormitory, 19 girls are placed with private families. We were fortunate to secure the entire upper story of a spacious house in the immediate vicinity of the college. Here we placed eight girls. They are under the supervision of an assistant matron and are under the dormitory regulations. These 8 girls take their meals in the college dining hall.

In the Board session that was held during the Synod session Mr. Albert Stindt of Lewiston, Minn., was chosen to take charge partly of the work in our practice school and to assist in college classes also. Prof. A. Stindt has accepted and will begin his work in our midst about the middle of October. In the same Board session Prof. Oscar Levorson, who was with us last year, was also called permanently. He also has accepted. Prof. Levorson was with us from the very beginning of this school year. His branches are English, Algebra and Latin. A part of his time is devoted to the teaching of Norse for such scholars that are from the Norwegian Synod.

Prof. F. Reuter who was granted a leave of absence in the Board meeting last April is slowly recovering from his severe illness. However, he is still incapacitated to do any work. Prof. Emil Backer, a former pupil of Prof. Reuter's, has been placed in charge of the work in organ, piano, harmony. He also conducts the class singing and leads the male and mixed choruses. Prof. Backer is well known in our synod, and we can rest assured that this work is well taken care of.

This fall we arranged our practice school according to the plan proposed to the synod. We have the entire second grade of St. Paul's School. To this there are added scholars from the fourth and fifth grades in order to have, to some extent, a mixed school represented. Next year scholars from the third will also be added. Prof. Albrecht has charge of the supervision in this practice school during the forenoon, Prof. A. Stindt will take charge of it in the afternoon. At present Prof. H. Klatt is doing the work of Prof. Stindt. Each scholar of "A" class will teach in this practice school for about three weeks. This is a marked improvement over the old system according to which our scholars only went to St. Paul's School for a half day each week to do practice teaching.

Several congregations in the vicinity of New Ulm have promised to take up a collection of eatables for our college. This is a fine help to our budget. We sincerely hope that many congregations will participate in such donations.

Let us all ask the Lord to bless our school in the coming year and let it be a blessing to our church.

E. R. B.

List of Candidates for New Ulm

The following names of candidates for the new professorship at our Seminary in New Ulm reached the undersigned before the 15th of October:

The Rev. John Abelmann, Wilton, Wis.
 The Rev. Prof. E. Berg, Saginaw, Mich.
 The Rev. Fr. Brenner, Hoskins, Nebr.
 The Rev. Paul Froehlke, Winona, Minn.
 Teacher Wm. Hellermann, Neenah, Wis.

The Rev. R. Janke, Clarkston, Wash.
 Mr. Otto Montgomery, New Ulm, Minn.
 The Rev. H. K. Moussa, Jefferson, Wis.
 The Rev. Prof. G. Ruediger, Wauwatosa, Wis.
 The Rev. Edwin Sauer, Morton, Minn.
 The Rev. Th. Schroedel, Minneapolis, Minn.
 The Rev. Walter Schumann, Markesan, Wis.
 The Rev. Prof. G. A. Westerhaus, Watertown, Wisconsin.

All correspondence in regard to this matter must be in the hands of the undersigned by the 4th of November.
 Herbert A. Sitz, Sec'y.

Acknowledgment and Thanks

For the purpose of re-wiring the Boys' Dormitory so that each boy may have his individual desk lamp the following donations have been received: From the Ladies' Aids at Sleepy Eye, \$25.00; North Mankato, \$5.00; Darfur, \$6.00; Fairfax, \$16.00; Johnson, \$15.00; St. John's, St. Paul, \$50.00; Faith, South Dakota, \$5.75; Lake Benton, \$10.00; Verdi, \$15.00; New Ulm, \$50.00; Norfolk, Nebraska, \$10.00; Arlington, \$20.00; La Crosse, \$50.00; from the Walther League at Sleepy Eye, \$10.00; New Ulm, \$16.00; Mrs. Emmel, Mankato, \$5.00.

The women of the congregation at Arlington donated a shipment of canned fruits and preserves, the women of the congregation at New Ulm 27 gallons of canned fruits and preserves.

Mr. Achenbach, Lockridge, Iowa, donated two barrels of pears; Mr. Carl Ulrich, Brighton, Minnesota, ten sacks of apples; Mr. F. H. Retzlaff a truck. The truck will be of good use to gather further donations that have been promised by congregations in the vicinity of New Ulm.

To all kind donors we beg to express our appreciation and thanks.
 E. R. Bliefernicht.

A Threefold Celebration

On the 18th Sunday after Trinity the Jehovah Congregation of Altura, Minn., was privileged to celebrate a triple festival, namely, the installation of the Rev. W. Limpert, its first full time pastor; the 25th anniversary of the organization of the congregation, and the erection of its church building; and its annual mission festival. Appropriate sermons were delivered by the Revs. Karl Brinkmann, M. Hillemann, and H. Herwig.

At the installation, authorized by the district president, the Rev. G. Thurow, the undersigned officiated, assisted by the Rev. M. Hillemann. The offering taken up amounted to \$119.00. The address of the newly installed pastor is Rev. W. Limpert, Altura, Minn.

Karl Brinkmann.

Installations

On the twentieth Sunday after Trinity, at the request of President Buenger, the undersigned installed the Rev. Richard O. Buerger as pastor of Gethsemane Church of Milwaukee. Prof. C. F. Huth, Rev. M. Buerger, Prof. E. H. Buerger, assisting.

Address: Rev R. V. Buerger, 1091 Harrison Ave., Milwaukee, Wis. Wm. Henkel.

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On October 11th, Prof. Oscar Levorson and Prof. Albert Stindt were installed as teachers at Dr. Martin Luther College, New Ulm, Minn.

Addresses: Prof. Oscar Levorson, 107 North Washington Street; Prof. Albert Stindt, 17 South Jefferson St., New Ulm, Minn. E. R. Bliefernicht.

Change of Address

Rev. R. O. Buerger, 1091 Harrison Ave., Milwaukee, Wisconsin.

Prof. A. C. Stindt, 17 So. Jefferson St., New Ulm, Minn.

MISSION FESTIVALS

Twelfth Sunday after Trinity

Libertyville, Ill., St. John's Church, R. O. Buerger, pastor. Speakers: H. Hartwig, E. W. Hillmer (English), C. Buenger. Offering: \$100.00.

Greenleaf, Wis., G. Gerth, pastor. Speakers: C. Witschonka, L. Ave-Lallemant. Offering: \$52.00.

Morton, Minn., Zion's Church, E. H. Sauer, pastor. Speakers: H. Boettcher, H. Schaller, A. Baur. Offering: \$100.00.

Fifteenth Sunday after Trinity

Waukegan, Ill., Immanuel's Church, R. O. Buerger, pastor. Speakers: O. Heidtke, H. Bartz. Offering: \$110.00.

Two Creeks, Wis., St. John's Church, H. C. Kirchner, pastor. Speakers: E. Tacke, E. Zell, Wm. Eggert. Offering: \$92.22.

Seventeenth Sunday after Trinity

Mosinee, Wis., St. John's Church, O. Kehrberg, pastor. Speakers: A. Paetz, G. Gieschen. Offering: \$110.55.

Eighteenth Sunday after Trinity

Peshtigo, Wis., Zion's Church, Kurt R. F. Geyer, pastor. Speakers: Prof. Dr. P. Peters, Wm. Roepke. Offering: \$222.75.

Onalaska, Wis., St. Paul's Church, J. W. Bergholz, pastor. Speakers: L. Baganz, R. Korn. Offering: \$146.25.

Marshall, Minn., E. A. Birkholz, pastor. Speakers: Bliefernicht, Siewert, Manteufel. Offering: \$78.73.

Nineteenth Sunday after Trinity

Gibson, Wis., St. John's Church, H. C. Kirchner, pastor. Speakers: T. Uetzmann, K. Geyer, E. Kionka. Offering: \$155.47.

Akaska, South Dakota, Zion's Church, A. W. Fuerstenau, pastor. Speakers: J. P. Scherf, F. Traub. Offering: \$99.15.

Milwaukee, Wis., Jerusalem's Church, H. Gieschen, Sr., and H. Gieschen, Jr., pastors. Speakers: A. Froehlike, M. Schroeder, A. Koelpin. Offering: \$379.61.

Clatonia, Nebr., Zion's Church, E. C. Monhardt, pastor. Speakers: Otto Moellmer, W. Seefeld, Ad. Schrein. Offering: \$344.00.

De Pere, Wis., G. Gerth, pastor. Speakers: G. Gerth and Aug. Zich. Offering: \$18.60.

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speakers: E. Wenk and G. Luedtke. Offering: \$202.00.

Stanton, Nebr., Bethlehem and St. Paul's Churches, A. F. Krueger, pastor. Speakers: J. P. Mueller, A. F. Krueger (English), F. Brenner. Offering: \$86.66.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: O. Hensel, R. Jeske, C. Siegler. Offering: \$980.94.

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: Ph. Froehlike, E. Schmidt. Offering: \$510.00.

Twentieth Sunday after Trinity

McIntosh, South Dakota, Paradise, North Dakota (Missions), C. Strasen, pastor. Speakers: W. Sauer (English), A. Fuerstenau, C. Hinz. Offering: \$80.00.

Escanaba, Mich., C. A. Doehler, pastor. Speakers: E. Zell, Paul Hensel. Offering: \$114.26.

Gladstone, Mich., C. A. Doehler, pastor. Speaker: E. Zell. Offering: \$8.68.

Rapid River, Mich., C. A. Doehler, pastor. Speaker: Paul Hensel. Offering: \$8.68.

Milwaukee, Wis., St. Peters Church, Paul Pieper, pastor. Speakers: Gerh. Pieper, R. Timmel. Offering: \$667.00.

Ipswich, South Dakota (Mission), W. T. Meier, pastor. Speaker: F. Traub. Offering: \$8.00.

Beaver Dam, Wis., St. Stephen's Church, L. Kirst, pastor. Speakers: A. Voss, O. Koch, Edm. Reim. Offering: \$467.00.

Allegan, Mich., St. Johns Church, C. Binhammer, pastor. Speakers: H. Haase, M. Haase, J. Haase. Offering: \$173.00.

REPORT ON THE FINANCES OF THE SYNOD

General Fund	\$26,721.96
General Institutions	11,884.74
Indian Mission	7,464.26
Negro Mission	3,535.70
Home Mission	13,610.63
General Support	776.76

Total Collections	\$63,994.09
Revenues	7,979.86

Total Receipts	\$71,973.95
Total Disbursed	\$91,349.43

Deficit	\$19,375.48
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THEO. H. BUUCK, Dep. Treas.

ITEMS OF INTEREST

Receives Doctor's Degree

Rev. Herman Fritschel, rector of the Lutheran Deaconess Motherhouse, Milwaukee, Wis., was honored with the degree of Doctor of Divinity by the theological faculty of the University of Rostock, Germany, in recognition of his valuable services in promoting the deaconess work in America, and for his untiring and unselfish co-operation in the relief work for Germany by his Synod.

—The Lutheran.

Catholics to get Latvia Church

The National Lutheran council, New York, recently made public a cablegram from Riga, Latvia, saying that the St. Jacobi Lutheran Church, the largest and most beautiful in Latvia, had been locked and sealed by the district chief of police with a view to turning it over to the Roman Catholic Church.

The Latvian parliament, said the message, had voted to give the edifice to the Catholics to be used as a cathedral and the seat of a proposed archbishopric of Latvia.

The Protestant citizenry of the country, the cablegram concluded, had demanded a plebiscite. —Wisconsin News.

Saxon Pastors Forced to do Extra Work

More than three hundred Saxon clergymen are today doing extra work in addition to their religious duties in order to eke out an existence.

One large Dresden bank has as many as nine ministers on its payrolls. Others have become part time clerks, factory laborers, stokers and gardeners. In some cases the pastor's wives also are working in factories or shops while a number of them swell the household budget by taking in homework. —Wisconsin News.

The K. C. and the A. F. A. M.

The Knights of Columbus held a great Fourth of July meeting here at Goshen N. Y. in the Presbyterian Church. The principal speaker was the Grand Master of Masons of New York State, who was introduced by a Catholic priest. Prominent evangelical clergymen and laymen were on the platform, and several prominent Jews were in the audience, seated in Presbyterian pews, to which they were conveyed by Catholic ushers.—New York Sun.

A nice melting-pot! The occurrence proves, among other things, that Pilate and Herod may become friends at any time when they think that common interests link them. Do not build the safety of civil and religious liberty on the fact that, apparently, they are opposing factions.

—The Lutheran Witness.

Value of Church Property

Time and location have wonderfully increased the value of Trinity parish property in the heart of New York City. One is almost staggered at the figures, for it is impossible to realize the immense amount of money they signify. The property is valued by the church itself at \$14,000,000, while the city puts a value upon all its properties of \$18,500,000. This is recognized as income producing property, which aggregated last year a million and a quarter dollars.

The membership of this parish is 9,500 in all the ten churches and chapels. The expense of maintaining these during the past year is announced as \$292,000, while \$240,000 is given to outside needy causes.

Last year the membership of this parish gave only \$11,500 to charity. However, the productive property makes Trinity one of the largest charitable institutions in that great metropolitan center. —Western Christian Advocate.

Lutherans Fifth in Canada

Recently published figures from Canada's 1921 religious census place the Lutheran Church fifth among the Protestant denominations in the Dominion. First came Presbyterians, then Methodists, Episcopalians, Baptists, and Lutherans. The figures show specifically that 287,484 persons throughout the provinces of Canada have replied "Lutheran" when asked by the census enumerators for their religious affiliation. The figure being nearly four times as great as the total baptized

membership for Canada, computed from Lutheran sources, the logical conclusion is that many communities in Canada have Lutherans but no Lutheran Churches.

—The Young Lutheran.

Church Sisters Worry the Men

British women are more forward than American women in pressing for ecclesiastical equality with men; they do not rest as easily as their American sisters on the comfortable hope that "it will all work out in time." The English Presbyterian Assembly a year ago found that it could ignore the demand that women should be considered eligible to be ordained to the ministry. A committee was appointed to explore what the church in general felt about such an innovation.

To the Assembly of 1923 the committee came back saying that it was very clear that the denomination (meaning mainly, we suppose, the male part of it) was not yet prepared to accept women ministers. But the investigators seemed to realize that this kind of report would not suppress the women's persistency, and they therefore recommended that the "general purposes committee" should "exercise vigilance" about the possibility of giving the ladies more privileges. However, one woman, Mrs. Lesley Lewis, held a seat in the Assembly as commissioner, and she spoke strongly against such postponement; she insisted on another report (and presumably a more favorable one) next May. Her reward was, however, other than what she had hoped; her persistency roused the opposition, and they carried an amendment of quite an opposite tenor, dismissing the subject for good and all. Even at that, though the Assembly felt willing to promise the women a chance to be evangelists and deaconesses. —The Continent.

BOOK REVIEW

Scholarship and Religious Belief.

Acts 1:11 and the Second Coming.

Dreams and Their Meaning. By Edgar F. Blanchard, Flagstaff, Arizona. Three pamphlets of fifteen pages each. They were handed to us for review. They cost ten cents each; don't buy them: they are dear at the price. You will find the Bible Truth handled just as reverently in the Wisconsin News without paying an extra admission fee. To bear out our contention we will just quote from the first one. Speaking of *The Divine Voice*, Mr. Blanchard says:

"We are told that God called Abraham out of the land of Ur. From historical research some scholars think that Terah, Abraham's father, was a defeated ruler or chieftain and that he fled the country with the members of his family and the few friends he could take with him, as was once the custom for defeated chieftains to do. Accordingly Abraham was a prince. As a prince he assumed the leadership of his people who regarded him their chieftain in the new land. The biblical record of the relation between Abraham and the Hebrews in the new land is in harmony with this view. According to the old style of speaking the biblical writer omitted the particulars and simply said that God called Abraham out of the land of Ur."

A flat-footed denial of the inspiration of the Scriptures works less harm than this insidious sham defense of it. G.

Vom Paradiese nach Bethlehem. From Bethlehem to Paradise. Arranged by J. Gieschen, Teacher. This is a Christmas program in catechetical form, German-English. In both parts appropriate songs are supplied within the text. We recommend this program to all who must consider both languages in the arrangement of their Christmas celebration.

Price: single copies, 6c; dozen copies, 60c; hundred copies, \$4.00. Northwestern Publishing House, 263 4th St., Milwaukee, Wis. G.