

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.

Vol. 11.

Milwaukee, Wis., January 13th, 1924.

No. 1.

"PRESENT YOUR BODIES A LIVING SACRIFICE"

"Take myself, and I will be,
Ever, only, ALL for Thee!"

Frances Ridley Havergal.

Romans 12:1-6

Thou Who to me hast given
My body, soul, and mind;
Lord of the earth and Heaven,
My Father, gracious, kind;
Accept in love's surrender,
The life Thou gavest me,
Permit my heart to render
True homage unto Thee.

Thou Who for me didst suffer
The pangs of Calvary;
Thou Who Thy life didst offer
My soul from death to free;
Lord Jesus, my Salvation,
Accept my heart, I pray,
My all, in consecration,
At Thy blest feet I lay.

Thou Who in love didst win me,
Blest Comforter divine;
Abide, I pray, within me,
And make my heart Thy shrine.
O sanctify, I pray Thee,
Each thought, and word, and deed;
In love let me obey Thee,
And Thy blest counsel heed.

Grant me the blest endeavor,
Thou Triune God above,
To serve Thee with the fervor
Of warm and faithful love.
Keep Thou me pure and lowly,
My faith-born zeal inspire;
To seek Thy glory solely
Shall be my heart's desire.

Saved, justified, forgiven,
Sustained by Love Divine;
By grace an heir to Heaven,
Forever I am Thine!
All that my powers can render,
My talents, silver, gold,
In love to Thee I tender,
No gift let me withhold.

O place upon Thy altar,
My life as sacrifice.
Dear Lord, let me not falter, —
Let not the world entice

With snares of carnal pleasure
My love away from Thee.
My heart's divinest Treasure
Forever Thou shalt be!

On the Epistle Lesson for the
First Sunday after Epiphany.

Anna Hoppe.

THE ONE HUNDRED AND TWENTY-SECOND PSALM

The House of the Lord

Who shall fathom the unspeakable emotion of the boy Jesus when, at the age of twelve, He was asked by His parents at Nazareth to go with them to the Passover Feast at Jerusalem. With what beaming eyes and a happy face He must have entered on that journey for the first time. Surely, the sentiment expressed in the One Hundred and Twenty-second Psalm must have prevailed over His mind: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

Such feelings of gladness were wakened even a thousand years before the days of Jesus throughout all the subsequent centuries of the old dispensation. It was with joyful mirth the ancient Israelites went up to the Holy City to celebrate one of the three great yearly festivals. They were dispersed over a large territory, and as they were summoned to attend their annual feast days at the temple of Jehovah, the most sacred spot to their hearts in all the world, — it was an occasion of great joy to them. No wonder they went up singing, anticipating the glorious things they would hear and see in the sanctuary of the Most High.

It is with this picture that the Psalmist begins this beautiful Pilgrim song. He tells us how his heart filled with joy as they bade him come with them to the house of Jehovah. We see the procession starting; and as the caravans of pilgrims continue their journey we hear the music of gladness with which they beguile its tediousness. When at last, after a long pilgrimage, they reached the gates of the Holy City, which they loved so fervently, and which was their pride, their joy was unbounded. Impressed by her stateliness and beauty, the scenes of her earlier grandeur crowding upon their memory, the thought of all she had been as the gathering place of the tribes of Jehovah, the royal seat of David and of his house, it was an event never to be forgotten.

Rev. C. Buenger
65 N. Ridge
Jan 24

Filled with these thoughts, inspired by these memories, the Poet bursts into hearty, fervent prayer, for the welfare of that city, so glorious in her past history, and with which all hopes for the future were so intimately bound up.

But let us meditate a while on the words and lessons of this beautiful Song.

"I was glad when they said unto me, Let us go into the house of the Lord." Does not this at once call our attention to a matter which must be of importance to every Christian believer — the matter of public worship? It is not enough that we worship the Lord secretly in our families; we should seek the blessings of public worship. The liberty of public religious assemblies is of prime importance, a matter which we ought to be grateful for. There were times in the Christian Church when such liberty was not enjoyed by Christian people. Under the reign of the Roman emperors, in the early Christian era, edicts were issued forbidding all Christian meetings for public worship. Christians desiring to assemble were forced to hold their services in secluded places, such as the catacombs at Rome or in deep forests. The same was the case with the Waldenses, an Evangelical Church in the dark days of the Middle Ages, who were persecuted under the papal hierarchy. So also with Protestants of later times in different countries, who were persecuted by enemies of the Gospel. And do we not remember the assaults made upon religious assemblies of Lutheran Christians in some of our states because of their language during the late war?

Yet it is the will of God that Christian people should join together to wait upon Him in public services and to pay their homage to Him in concert. There is something elevating and inspiring in the assembling of Christians for public worship. God Himself delights in it. It is certainly not incidental that He calls into His Kingdom on earth not only individual believers; but that He gathers such individuals into one body — the Christian Church, and that such body is termed the Communion of Saints; and having established such a holy body to His glory, it follows that a joint worship on its part must be a matter highly pleasing unto God.

What if such individual would worship God in private, but would neglect to unite with others for this purpose? Would such a course tend to promote the welfare of the Church? Would it foster her unity? Would it prosper her activities, her mission work, her great calling to preach the Gospel and to extend the bounds of Christ's Kingdom? Would it serve for mutual edification, for elevating in faith, in doctrine and practice? Ah no! There is a reason for the apostle's warning "not forsaking the assembling of ourselves together, as the manner of some is." (Hebr. 10:25.) More harm to the cause of Christ and His

Church can hardly be done than really is done on the part of those who wilfully neglect to participate in public Gospel-worship, and who keep aloof from the religious assemblies of Christians.

No, let us go into the house of God together with our brethren. It should always make us glad to do so. We go to church not, it is true, by mere force of habit, or even by a notion that it is a work of merit, but because in His house God meets us with blessings — grace, strength, comfort, wisdom, light. We go to church not so much to give God something — our offerings of homage and praise, as to get something from Him, knowledge of the glorious Gospel truths, help for our daily life's journey, comfort for our sorrow, strength and power of faith to overcome the flesh, the world and the devil. We should love to go to God's house because we need the help we cannot find elsewhere.

Nor need we be in doubt as to the right place of worship. "Our feet shall stand within thy gates, O Jerusalem," says the Psalmist. Of course, under the Gospel any place, where two or three are met together in the name of Christ, is a church, and so we need not make long journeys to Jerusalem of old. "Our Jerusalem," as Luther says, "is the church, and our temple is Christ. Wheresoever Christ is preached, and the sacraments are duly administered, there we are sure God dwells; and there is our temple, our tabernacle, our cherubim, and our mercy-seat; for there God is present with us by His Word." People often ask, "where shall I go to church? There are so many of them, each extending the call of welcome to come and join with them in their services. But where shall I find the truth, the true way unto salvation? "Our feet shall stand within thy gates, O Jerusalem," and in none other. There is but one church we should go to — the church where the Gospel of free pardon in the blood of Christ is preached in its purity. Conscious of our need because of sin and transgression, aware of our unworthiness because of that same sin, our heart ought to be glad at the opportunity to stand within the gates of Jerusalem, where sinners are bidden to lay hold on Christ the Savior, and none other.

"Jerusalem is builded as a city that is compact together." It is built into a city, the houses not scattered, but contiguous; it is uniform, compact together, the buildings and fortresses strengthening and supporting one another. And thus Jerusalem is a type of the Church of Christ, which is compact together in holy love and Christian fellowship, having one faith, one hope, one baptism, one God and Father of all.

"Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Mark well, not tribes in general, but the tribes of the Lord went up to God's

house, that is God's elect people, those that believed in the promised Messiah, and they attended the great festivals, as stated here, for two reasons. One was, as a testimony, showing to the world their love for God and testifying of their own faith in the promises of God, and of their devotion; the other was, to give thanks unto the Name of the Lord, in which He has so graciously revealed Himself to them.

Both reasons hold good for our religious assemblies at all times. We go to church, we observe Sundays and the festivals of church-year to hear the Word of God and to be mindful of His great deeds for our salvation, it is true, but we also bear witness to the Lord in our public services. Constant church-going is always a good witness for God. When every Lord's day we drop our business, our worldly tasks, and instead of giving ourselves to ease and pleasure-seeking, we go to the house of God, we are honoring God before our fellowmen, thus preaching a sermon to the indifferent more eloquent and impressive than we could preach in words.

So also joyful thanksgiving should be the keynote in all our worship. If God speaks to us by His Word, revealing thereby His great and glorious Name, that through it we become His beloved people, the chosen race, we have a thousand reasons to answer Him by our thanksgivings.

There is another reason mentioned in our Psalm, why the Israelites were wont to come to Jerusalem. "For there are set thrones of judgment, the thrones of the house of David." The city of Jerusalem was not only the place for worship, but also the place to which the people came with the inequities and injustices they were suffering, their questions requiring settlement. And they were sure to receive justice for the wrongs they were suffering, for there were set the thrones of the house of David, not only the civil courts, but the courts of God, where justice is administered according to divine righteousness.

All this is applicable to the Church of Christ. That is the safe refuge for us in all wrongs we are suffering in our life's journey. If others have injured us, sinned against us, let us not grow bitter and resentful, to settle every injury for ourselves, but rather let us take all such wrongs to God's house, committing them to Him who judgeth righteously, and we may be sure that our wrongs will be righted, and that every evil shall be transmuted into good for us. This is what Christ Himself did, "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." Is not this a grand intercession for the Church

at large? The Christian who loves his Church will pray for her. Alive to the fact that enemies beset the Church round about, realizing that he is unable to protect her alone, his prayer to God ever is that neither hostile threat nor seductive temptation may cause her fall and ruin. He prays that God's Zion may ever stand with walls surrounded and so be secure against attack and devastation from without.

Nor is this all. Knowing that her constituency is made up of frail mortals, both her pastors and her laity being subject to the weakness of the flesh; knowing that there will be laxity of faith and life; that petty strife, malice and jealousy will seek to disturb the peace, schisms disrupt her unity, the Christian who has the welfare of his church at heart will not fail to include in his supplication and petition for her that she be kept in purity of doctrine, in true faith and a godly life, as well as in peace and concord with herself, He will pray God to enable him and all her members to endeavor to keep the unity of the spirit in the bond of peace and love.

But what we love and what we pray for we will also work for. "Because of the house of the Lord our God I will seek thy good." The Church is no place for idlers, nor is it a communion only of saints: It is a communion of laborers, of diligent and active workers. God calls us into His kingdom to be fellow-workers together with Him in its upbuilding, to be instrumental in the spreading of the Gospel for the salvation of souls, each and every one in his or her place, according to the grace God has given.

Ah, there are so many things that loving and willing hands will find to do, both in the home church and in the Church at large. Like as Jerusalem of old was builded as a city that is compact together, so are our churches, congregations builded as a city that is compact together in the Synod. And to keep up this city, to build it and expand it — all for the upbuilding of the kingdom of Christ on earth, requires much work, continuous and wholehearted work on the part of every individual. It requires work for the "prosperity in her palaces"; for the prosperity in her institutions of learning for the training of ministers and teachers, colleges and seminaries; for the prosperity and success in her mission-fields, for the prosperity in her benevolent institutions, etc.

"Let us go into the house of the Lord." Realizing all this with an earnest longing and desire to join with their brethren and companions in the campaign of the Gospel, Christians will gladly go into the house of God. That is the center for all such work, the spiritual work-shop, in which we, by listening to the divine teachings, not only are trained for such work, but from which we go forth reinforced by a sacred love for our Savior to carry on the blessed work of the Christian Church — the grandest and noblest work the Christian is called to.

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

COMMENTS

Mr. Boyer Appeals to Lutheran Laymen In an address delivered at Madison, Wis., at the biennial convention of the Lutheran Brotherhood of America, Mr. Chas. H. Boyer appeals to the Lutheran laymen to lend their support to two particular endeavors for the welfare of the Lutheran Church in America. One of these is the founding of an American Lutheran University. The other, which we intend to discuss briefly, is "to somehow obliterate, or make less prominent, the inexcusable and deplorable divisions in our church; divisions which have nothing whatever to do with the fundamentals of our religion but only exist because of difference of opinion as to unessentials."

To do Mr. Boyer justice, it may be best to reprint his entire argument on this point:

It is no secret that Lutheran unification will be realized only when the laymen sentiment throughout the various subdivisions of the Lutheran Church becomes so pronounced and so strong that it will force some such get-together steps on our church authorities. This is not guesswork; we all know that this is so from past experience in our own and in other denominations. Whatever has been accomplished along that line in the past, and the movements now on foot, have been and are due to the insistent demand of Christian laymen, "That all His disciples be one, that the world may know that God has sent him." And this is not said to disparage clergymen as such, because many of the most influential ministers in both the Lutheran and other evangelical Protestant churches are heartily in accord with the laymen in this movement and are doing everything in their power to advance the cause. On the other hand, it would be foolish for us to shut our eyes to the well-known fact that somehow, for some reasons that are apparent and for some that are not, there is a great deal of indifference, not to say opposition, in the ranks of ministers to all unionistic or co-operative movements between the various synods of the American Lutheran Church.

In the financial world the order of the day is consolidation of interests with centralization of power. This is not a scheme invented by Rockefeller, Carnegie, or Morgan, but something that has been brought about by the financial and industrial necessities of our times. If these gentlemen had never lived, other great organizers would have done the same work. Only in this way can we be furnished with all

that we need in a material way. Only gigantic corporations can adequately serve this gigantic and rapidly growing nation. And this is the kind of atmosphere in which our leading Lutheran laymen live; co-operation and combination is in the very air they breathe.

It does not take a prophet or the son of a prophet to predict what our Lutheran laymen will do once they realize the fearful waste that is going on in our church due to duplication of plants doing the same work and covering the same field, lack of uniformity of organization, little or no co-operation, if not actual hostility, between churches having the same creed and with peoples of the same blood; instead of concentration of efforts, a dissipation of resources in men and money. When our Lutheran laymen are once convinced of the stupendous losses which are resulting from our narrow, provincial policies, our petty jealousies and bickerings, and our selfish isolation, there can be no doubt about what they will do.

They will immediately insist that we get together in order that we may make the utmost of every man and every dollar at our disposal for the upbuilding of Christ's kingdom. Although our laymen are thoroughly loyal to the fundamental doctrines of our church and would under no circumstances allow the least impairment of essentials, they, as a rule, are not very much interested in dogmatics, and have very little patience with hair splitting theological discussions over trivialities. They give little heed to the man full of narrow prejudices who says, "I can't work with brother so and so because he follows a different order of worship, or because he does not read his prayers from a book, or because he does or does not wear a Lutheran gown in the pulpit," or for some other such picayune reasons, reasons that have nothing whatever to do with essentials.

The Lutheran layman will admonish us to forget these trifling differences and unite on the big things, on the things that are fundamental and really worth while. If he sees two stores struggling to exist in a small village which can only support one good store, he will say to the two proprietors, "forget your petty strifes and small jealousies, both of you be sensible and swallow some of your false pride. Combine, or one sell out to the other. If you don't, you will both fail, you will be cutting off your noses to spite your faces.

Lutheran laymen are, in fact, already beginning to give this kind of advice to the leaders of the various elements of the Lutheran Church in America, and that in no uncertain way; and they are in earnest, they mean business. For instance, they are tired of seeing thousands upon thousands of young people annually leaving the Lutheran fold because so many of our pastors insist that God must be worshipped in a foreign language. Nobody expects that the immigrant shall give up his mother tongue, it is for him the best language in which to worship; but when it comes to his descendants even unto the second or third generation, it is absurd and ruinous. But for this one source of waste alone I am firmly convinced that the Lutheran Church to-day would be the largest and strongest Protestant church in America instead of ranking, as she does, third.

Everybody knows that there are foreign language Lutheran pastors who, when they can no longer hold their young people because of the language question, would rather see them connect up with a church of some other denomination, or abandon church affiliation entirely, than to have them join a neighboring Lutheran Church where God is worshipped in the language of the country in which they live and which they love. No wonder that many of the best citizens of our great land look upon Lutherans with more or less suspicion. They naturally judge all of us by the words and actions of this minority among us, and by the policies that cannot be defended either before God and man. The time is sure to come

when, except in the case of immigrants, English will be the universal language of the Lutheran Church in America. Why not now?

Mr. Boyer wants to see all the Lutheran bodies in America consolidated or at least in fraternal co-operation with each other. He believes this to be necessary if the present "stupendous waste" is to be avoided and if the Lutheran Church is to meet the demands of our times in an efficient manner. Our "leading American laymen," he intimates, living, as they are, in an atmosphere of big things, feel very keenly the need of such a union.

The great enterprises to which Mr. Boyer refers may have their place in our life and may bring with them certain advantages; but there are many who do not consider them unmixed blessings. These organizations do not generally spring from some one's earnest desire to serve the public. The common citizen often feels that he pays a high price for the benefits he derives from them. They are held together by force; they rule by the power of money. The larger they grow, the more they crowd the individual into the background. Through such high centralization of power it has become possible for a handful of men to exercise an unduly strong influence on the welfare of the general public.

But even the men who live in the atmosphere of big things, do not seem to be too extreme in applying this principle of co-operation. Mr. Boyer is introduced to us as vice-president and general manager of the United States National Life and Casualty Company. If he has ever advocated merging all similar companies into one or selling his own company out to a competitor, we have not heard of it. The condition still remains that we have many insurance companies pursuing the same purpose and operating in the same territory, each having its own officers, agents, office buildings, and so forth. What a stupendous saving could be effected for the policy holder if all the unnecessary expense caused by such duplication were eliminated by consolidating all these different organizations, one might think. Still it is not impossible that some one acquainted with the insurance business would be able to show convincingly that this apparently wasted money is well spent; for to waste means nothing else that to spend more money than is necessary to accomplish a good purpose. It may after all be a good investment for the public to support many different insurance companies.

If a centralization of power is not without its disadvantages and dangers even in the industrial and financial world, we should make haste very slowly in advocating it for the work of the Church. The warning example of Rome is ever before our eyes.

When Jesus prayed "that all his disciples be one," he had no thought whatever of any external organization; he prayed for spiritual unity, for oneness in the faith. We must not forget that the sole mission of the

Church is to bring men to Christ and to perfect them in him. In the business world money controls; it works and it compels men to work for it, whether they want to or not. In the Church the Holy Ghost works in the individual and through him. Here the individual is paramount. The life of the Church is but the sum of the life of all those whom the Holy Ghost calls, enlightens, sanctifies and keeps in the faith. As they increase in faith and love, the Church grows stronger. He who has the right conception of the work of the Church will, therefore, concentrate his interest on the individual to bring to him the comforts of the Gospel and by such comforting make him fruitful in good works. This is the work that brings the Christians together in common worship and prayer, confession and labor. Whatever big things result from this work result without very much human engineering or organizing.

But even where this spiritual unity obtains it will always remain a question whether the welfare of the Church is served better by a number of smaller organizations or by one larger one. A half dozen smaller synods working in the true harmony of faith and love may render more efficient service than one large body could, as their work remains nearer to the individual Christian. Three smaller colleges may profit the Church more than one large institution, as they offer the opportunity of closer contact between the teacher and the student. Without the use of undue pressure duplication of efforts cannot be entirely avoided even within a synod. We know of cases where a minister is serving several smaller charges that could easily be united into one congregation to the saving of much time and labor. To attempt to coerce them to consolidate would, however, not be rendering the Church a service.

There would be no call for an agitation by a self-constituted body of church members for a union of all Lutheran bodies, even if these various bodies were actually in full harmony with each other. But that is not the case. There are divisions among us. Of these divisions Mr. Boyer makes light. Without defining the terms fundamentals and essentials, he declares that we are all agreed in them. The divisions, which he considers inexcusable, he attributes to our narrow, provincial policies, petty jealousies and bickerings, and hair splitting theological discussions over trivialities. He caricatures them: "I can't work with brother so and so because he follows a different order of worship, or because he does or does not read his prayers from a book, or because he does or does not wear a Lutheran gown in the pulpit." Naturally, the clergy is blamed for everything, and Mr. Boyer does not hesitate to impute to the ministers the meanest motives. Speaking of those who are opposed to certain movements in our church, he says: "They are very fearful of any changes in the outward forms,

practices, or policies in the church, not so much because of possible hurt to the church, but because they are afraid that any new rearrangement or alignment of her forces might possibly result in their losing some of their present authority, or part of their perquisites."

And now the laymen are to come to the rescue of our church, not by prayerfully studying the obtaining differences and thus working toward a true unity between Lutherans, but by ruthless brushing aside all conscientious objections and forcing a union through the power of numbers.

Mr. Boyer refers to the language situation as an instance where the laymen have spoken to the church authorities in no uncertain tone. Here we note the same onesidedness. He may know of some ministers who actually opposed the justified demand for preaching in English, we know of many, many instances where the laymen for a long time would not permit the introduction of the English language into the public services in spite of all the efforts of their ministers to show them that it is our duty to preach the Gospel in the tongue the people understand. At the present time the ministers are the very persons who are bearing the double burden of preaching in both languages in order that no individual may suffer a loss during this period of transition. Mr. Boyer asks, "Why not now?" — meaning, why not make English the universal language of the Lutheran Church in America immediately? How is this to be done, by force? Here again the ruthless spirit of big things that does not stop to consider the individual, while on the part of those who have the right conception of the work of the Church, respect for the individual and infinite patience, lest a single soul suffer harm.

When Mr. Boyer writes of our laymen "who, as a rule, are not very much interested in dogmatics and have very little patience with hair splitting theological discussions over trivialities," he means this clause to be descriptive; the truth, however, compels us to consider it restrictive. There are Lutheran laymen who dearly love their Bible and who constantly pray for and seek a clearer knowledge of God's Truth. These laymen welcome doctrinal discussions, and a doctrinal difference is to them not a triviality. Their eye is on the big things in the Bible and not on external greatness and achievements. They are not anxious to adjust themselves to the "modern mind," they simply want to continue in the Truth of God. Such Christians are the back-bone of our church: they are the ones who are quietly doing the big things in the service of the Church. To them Mr. Boyer's unionistic agitation and his plea for an American Lutheran University contains no appeal. To the big men, on the other hand, who are so superior to "petty theological discussions" that they feel cramped in our church at the present even a broader Lutheran Church would soon prove too narrow.

J. B.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

King Saul is a true exponent of his times and people in shirking of irksome principle and fickleness of heart. Once pride of office had displaced his native modesty, he sacrificed strict obedience to the law of the Lord for military and political necessity, and then, rebuked and rejected, consumed his life in fretful, frenzied, futile striving against the Lord. His whole career may be summed up in his own confession to David: 'I have played the fool'.

So, too, his people. Instead of a whole-hearted return to the Lord in their plight, and unmindful that they were to 'dwell alone and not be reckoned among the nations', they wanted organization and a king like all the nations; for protection, as they naively argued, stultifying themselves as to their real grievance: the irksomeness of the Lord's rule. No wonder then, they were blind also to the lessons of history as to the thing they sought, even though there was a Samuel to point them out. To be sure, Israel might have learned from the reign and the fiasco of its very first king the fatal mistake in changing from the theocracy to the monarchy, but such understanding rarely grows in the space of a generation; the Chosen People was to learn by long and dire experience that it too had played the fool.

Part VI

KINGDOM, POWER, AND GLORY V. THE AGE OF DAVID AND SOLOMON.

A. David.

CHAPTER XXXII

THE BELOVED OF THE LORD

Review 1 Sam. 16-20; memorize Ps. 23.

The Prognosis 1 Sam. 13: 14. 'The Lord hath sought him a man after his own heart'.

Taken from the Sheepecote ch. 16. 'Man looketh on the outward appearance, but the Lord looketh on the heart' v. 7. Preferred before Eliab, Abinadab, Shamamah, and three other brothers. Ruddy and withal of a beautiful countenance and goodly to look to.

A Sweet Psalmist vv. 14-23. David's cunning playing on the harp refreshes the troubled soul of Saul (Ps. 23).

The Valor of Faith ch. 17. Goliath holds Saul's warriors in abject fear; David, in camp on an errand from his father to his three brothers, announces, 'the Lord that delivered me out of the paw of the lion and the bear, will deliver me out of the hand of this Philistine' (v. 37), and disdaining the armor of Saul goes to meet the giant (9 ft. 4 in.) with his sling and in the faith: 'The Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands' vv. 45-47.

His Name Much Set By ch. 18. 'Saul has slain his thousands, and David his ten thousands'. Cheated as to Merab, David wins Saul's daughter Michal by slaying two hundred Philistines.

A Model Friendship. The covenant between David and Jonathan 18:1-4. Loyalty of Jonathan ch. 19 and 20, and his request of mercy to his house that David never forgot vv. 14, 15.

Review 1 Sam. 19-26.

The School of Adversity. Hunted by Saul from his own house (Ps. 59) but saved by Michal's cunning, and not safe with Samuel even at Najoth ch. 19, David, after his meeting with Jonathan ch. 20, goes into exile. At Nob he obtains food and Goliath's sword from Ahimelech on pretense of being on the king's business; seeking an asylum with Achish of Gath, he is menaced by the Philistine's servants (Ps. 56), but escapes by feigning madness (Ps. 34) ch. 21.

His next refuge is the cave Adullam, where his father's house and a band of 400 men, fugitive for various reasons, join him (cf. 2 Sam. 23:8-13). Thence he proceeds to Moab and secures safe-dwelling for his parents from the king of Moab, but returns again to the forest Hareth in Judah at the instance of the prophet Gad (Ps. 63). He is joined (at Keilah) by Abiathar, son of the priest of Nob, who informs him of Saul's massacre; David tells Abiathar of his suspicions regarding Doeg and blames himself for the harm done (Ps. 52) ch. 22.

Ascertaining from God by means of Abiathar's ephod that the inhabitants of Keilah, whom he had previously rescued from the Philistines, are about to betray him to Saul, David flees with his band, now numbering 600, to the wilderness of Ziph; there occurs his last meeting with Jonathan; the Ziphim likewise seek to betray him (Ps. 54). In the wilderness of Maon it is only the recall of Saul, to fight the Philistines, that saves David from being surrounded at the 'rock of division' ch. 23.

In Engedi David reveals his heart to Saul by sparing the life of him whom he recognizes as the Lord's anointed, his conscience even smiting him for having cut off the king's skirt ch. 24.

Nabal, the wealthy Carmelite in Maon, whose shepherds have been afforded protection by David's band, refuses to send the outlaw provisions. His wife Abigail makes amends, David thanking her for keeping him from shedding blood, and when Nabal dies after a drunken carousal, she goes to David at his call as his wife. She and Ahinoam of Jezreel take the place of Michal ch. 25.

The Ziphites again leading the pursuit of Saul, David a second time spares the life of the Lord's anointed in the camp at Hachilah, restraining Abishai from slaying the slumbering king, and afterwards reproaches Abner for not having guarded the life of his master ch. 26.

Review 1 Sam. 27-30; read 2 Sam. 1.

Permanent Exile. David now seeks permanent security by becoming a vassal of Achish of Gath, who assigns Ziklag to him at his request. Thence David raids the neighboring heathen tribes, destroying them utterly to prevent the news from reaching Achish and himself representing his operations to Achish as raids

against Judah, thus confirming the Philistine's faith in him ch. 27 (companies of his own people join him at Ziklag 1 Chr. 12:1-18). Achish even trusts David to take part in the new war against Saul 28:1, 2, but is overruled by the other Philistine lords at Aphek ch. 29.

Returning to Ziklag (reenforced by men of Manasseh and others day by day 1 Chr. 12:19-22), David's people are grieved to the point of wanting to stone him, by finding the city destroyed and their families carried off by the Amalekites. David enquires at the Lord and is encouraged to give chase to the rovers. With his band of 600, of whom 200 become faint on the way, he overtakes the Amalekites guided by an Egyptian slave left behind by them; only 400 young camel-riders escape the sword of David. He requites those who had threatened to stone him by dividing the spoil equally with them, contrary to the counsel of some of his staunch followers 'Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us'. He also sends of the spoil to the elders of Judah, to all the places where he and his men were wont to haunt ch. 30.

David's Lament over Saul and Jonathan 2 Sam. 1. He has the Amalekite, who comes to Ziklag and boasts of having slain Saul, put to death (cf. 4:10) 1:1-16. David's song of lament 'How are the mighty fallen' (in the book of Jasher) vv. 17-27.

Note. David=well-beloved.

CHAPTER XXXIII

FATHER OF THE KING OF KINGS

I will set up thy seed after thee . . . , and I will establish his kingdom. . . . And thine house and thy kingdom shall be established before thee: thy throne shall be established for ever. 2 Sam. 7:12, 16.

Read 2 Sam. 2-5.

King of Judah at Hebron. By God's direction David goes up to Hebron and is anointed king by the men of Judah 2:1-4. His overtures to the men of Jabesh-gilead meet with no response vv. 5-7; they follow Ishbosheth, set up as king at Mahanaim by Abner, vv. 8-11. The 'field of strong men' (2x12) and the battle of Gibeon, in which David's men under his nephew Joab defeat Abner, the latter, however, on his flight smites Asahel, Joab's brother, under the fifth rib vv. 12-24. The pursuit is halted by Joab at Abner's call vv. 25-32.

(David's six sons of six wives, note Absalom and Adonijah, 3:1-5). A quarrel between Ishbosheth and Abner over Saul's concubine results in Abner's revolt to David, his return of Michal to her first husband, and the stirring up of the tribes against Ishbosheth vv. 6-21, but Joab and Abishai murder their brother's slayer vv. 22-30. David's lament over Abner vv. 31-39. Ishbosheth's captains Baanah and Rechab slay their master, but bringing his head to David are punished with death ch. 4; Jonathan's son Mephibosheth v. 5. (The armies that came to David at Hebron 1 Chr. 12:23-40).

King of All Israel 5:1-5. David 30 years old. 7½ years king at Hebron.

Jerusalem the New Capital vv. 6-12. Taken from the Jebusites (Jebus+Salem=Jerusalem?); the strong-

hold Zion called the city of David; Millo. David's palace built by the craftsmen of Hiram of Tyre (Ps. 30). Cf. 1 Chr. 11 and 14.

More concubines, wives, and sons vv. 13-16. Two defeats of the Philistines in the valley of Rephaim and from Geba to Gazer vv. 17-25.

Read 2 Sam. 6-10.

The Ark of the Covenant ch. 6. David fetches the ark from Kirjath-jearim out of the house of Abinadab, but Uzzah, the latter's son, being smitten for steadying it on the cart, David leaves it in the house of Obed-edom the Gittite; the blessing experienced by Obed-edom moves David after three months to bring it to his city by the Levites with gladness and dancing; Michal despises him for his attire, is reproved by David ('it was before the Lord'), and remains without children. Cf. 1 Chr. 13 and 15.

1 Chr. 16: On that day David first delivered this psalm 'to thank the Lord' to Asaph and his brethren: vv. 8-36 (Ps. 105, 96, 106). Asaph (Ps. 50 and 73-83), Jeduthun (Ps. 39, 62, 77), and Heman (Ps. 88) appointed chief musicians.

The Promise ch. 7. Having rest from all his enemies, David plans to build the Lord a house, not content that he should dwell in a house of cedar and the ark of God within curtains. The prophet Nathan approves, but is sent to the king with God's answer that he should not (having been a man of war), but that his seed is appointed to build this house, and that his kingdom will be established forever vv. 1-17. Cf. 1 Chr. 17.

This promise of Solomon's temple looks forward to the coming of the true Seed from David's line and the establishment of His temple, the Church of God. David's understanding of this is revealed in his prayer of humbleness and thanksgiving vv. 18-29, (note 'thou hast spoken of thy servant's house for a great while to come' v. 19); in his prophetic testament 23:1-7; and in his Messianic psalms (Ps. 2, 16, 22, 45, 72, 110).

Conquests of David ch. 8. Methegammah (Gath) of the Philistines; Moab; Hadadezer of Zobah (David's chariots); Damascus; Toi of Hamath sends tribute; garrisons in Edom (Ps. 60) vv. 1-14. David's cabinet vv. 15-18, note Joab, general; Zadok and Abiathar, priests; Benaiah over the Cherethites and Pelethites. Cf. 1 Chr. 18.

The Royal Benefactor ch. 9. David's care of Mephibosheth, Jonathan's son.

Further Conquests ch. 10. Hanun of Ammon disgraces David's messengers, sent to condole with him upon the death of his father Nahash, David's benefactor. The Syrian hirelings of Ammon (32,000 chariots from Mesopotamia) are defeated by Joab, whereupon the Ammonites seek safety from Abishai behind the walls of Rabbah. Hadadezer, once more mustering all his Syrian vassal kings from beyond the 'river', is definitely defeated by David at Helam and becomes tributary to him. Cf. 1 Chr. 19.

Note. By his conquests David extended Israel's domain to the Euphrates and to the Red Sea, enlarging its area from 6,000 to 60,000 sq. m.

(In the next issue: 2 Sam. 13-1 Kgs. 11)

THE CHRISTIAN MOTHER AND THE DANCE OF HER CHILDREN

An Advent Lecture printed by Request

The Advent season has again come, it seems as though the Christians again really enjoy being Christians, services are everywhere well attended, everywhere the believers raise their happy voices to sing the powerful, the cheerful Advent hymn. The prophecy of old is again repeated in many a hymn sung: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, lowly, and having salvation." It's the season of strange expectation and hope. Children are again anxiously waiting for the one great festival of the year, the festival of the Christ-child, the festival that appeals to all that do not proudly point to their manly manliness, but who are willing to turn about that they may again become as little children. Children are again expecting gifts, strange surprises, they long to see the beautiful tree in the home and the church, they long to sing the Christmas song. They again wish to sing out their child-faith in the presence of the assembled congregation as the Christ-child spoke out his faith when a boy of twelve and visiting with the teachers in Jerusalem. Again, Advent is a season of joyful anticipation to all children of the Father, whether they children be in years or hoary with age. This is the message that rings through their souls: "The Lord is nigh; rejoice in the Lord alway." Great experiences we are yet to pass through, when the lowly Son of Man will appear on His throne in power and glory, when he will separate the sheep from the goats, when he will reveal all that now yet is covered, when the great Shepherd will publicly own all that were His in this world, though they here were unknown, slighted, despised. This Advent message of hope has a strange power in the days we have been predestined to live through. The world again seems to be growing old, signs of coming dissolution everywhere. Japan is seeking to recover from the earthquake that did immense damage and shocked the world into a good deal of uneasiness. In Europe we see instead of brotherly neighborliness satanic hatred, murder of infants and grownups, starvation and pitiful misery. In our own country unrighteousness, fraud, and hypocrisy stalk through the land of high ideals. The earth itself declares that signs of the coming end are multiplying, that the final dissolution will not be long in coming. It seems as though the war was but the beginning of sorrows; it seems as though now the real sorrows are coming upon the world, the sorrows of the children of the Father. The Message of Adventtide alone can bring real cheer and courage: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Again, the Advent Season is a solemn season. It is a season of calm reflection, of serious thought. We hear the glad Hosannas of the multitudes that greet the lowly king, again we hear the same multitudes crying till their voices grow hoarse: Crucify, crucify that king. We hear the glad songs of the children that stand in the courts of the Temple, but we also hear the rebuke of the Pharisees whose religion never stirred any soul to any great pitch: "Hearest thou what these say?" We hear the solemn warning of the Savior seeking to save to the end: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting (feasting) and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Again we hear the question of the great Baptist lying in a dark dungeon: "Art thou he that should come or do we look for another?" We see Jesus rising up before the multitudes to defend his great forerunner: He is not a reed shaken with the wind, he is not a man clothed in soft raiment, a man that cannot endure hardships for the sake of his faith, he is in spite of all the greatest prophet yet born of woman. Yes, in the Advent season we hear this very prophet crying out: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

Truly the Advent season is intended to awaken real life in the church; it is to arouse joyous faith, grand, strong hope that can well conquer all fear that shall trouble the nations as the great day draws near. Again this season is to draw forth from the deeps of the soul of man the prayer: Lord, have mercy on us. Let us stand before Thee when Thou comest to judge the world. No, the religion of Christ, the religion of our church is not dead dogma, it is not meaningless ceremonial, it is a powerful, rousing message. Our churches ought to be filled Sunday for Sunday, our members ought to pray to the Father of all mercies, especially in our day and age, that He might send His Spirit, the Spirit of Truth, the Spirit of Faith, the Spirit of Hope, the Spirit of Courage, the Spirit of all that is divine into the hearts of the pastors that they will not deliver a dull, bonedry sermon reminding a man strongly of a beautiful cemetery, but that they might arise in the power of the Spirit called down upon them and speak the truth of God with all boldness as it truly is meet and right. Yes, parents, instead of complaining about the evil days we are in, call down through fervent and incessant prayer the Spirit of the Lord upon your children that they might again receive the mind that was in Christ Jesus who when found in the Temple and hearing the rebuke of his concerned mother said: "Wist

ye not that I must be about my Father's business?" That is the need of the hour.

We all agree that the world is in a bad way. We all agree that a serious, intensely serious Advent message is much needed in the world to-day. At times we grow a little pessimistic and imagine that we are the only Elijahs remaining. We delight in flattering ourselves that so very few men see the evils of the day and that we are among the few that have eyes to see. Yet, such is not the case at all! There are serious-minded men, concerned men, well-meaning men that clearly see things that some of us might not care to see. One of this class recently in several addresses delivered in a city of Wisconsin fearlessly pointed out a few of the evils of our age. He dwelt on wrong methods of rearing children, he condemned the theory that the child is naturally good and that we need little rebuke, but very much positive training, he attacked the teachers of the present generation in no uncertain terms, he spoke of the barriers that formerly separated the sexes, but that are now fast falling away, in short he fearlessly sought to call a halt to some of the tendencies of the day. Ought we then not pause for a few moments to consider one of the questions of the day? We believe in the Man of Nazareth, the man that feasted with his friends, the man that again fasted when his friends were doing so, the Man of Sorrows, the man that wept when he in His mind saw the coming destruction that was fast coming upon the proud city of Jerusalem and all its inhabitants. He one day said: "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Surely, none of us should like to offend, mislead one of the children entrusted to us by the Father in heaven, we should rather like to lead them in the way everlasting. If that be our common wish and desire, we shall be prepared to think on an important topic of the day: The Christian Mother and the Dance of Her Children.

You all most likely have been reading some of the press dispatches giving us an insight into conditions that at present exist in Germany. You have read or heard that the German nation after the great, the terrible war developed a strange, an insane desire for dance. We all readily understand. The German nation was forced to surrender in the fall of 1918, it was forced to agree to humiliating terms of peace, it was powerless to remonstrate effectively against the inhuman demands made upon the German taxpayer, the German that had formerly trusted the German sword so implicitly had seen that his hopes were but idle dreams, he awoke to find himself a slave of a neighboring enemy. The proud German nation had been humiliated too terribly. It was all too natural that the German would now seek to forget the disgrace, would

seek to drive away his disappointment, would try to enjoy life even though it was almost unbearable. It might all have been otherwise. If the German nation had humbled itself as a nation beneath the mighty hand of the Lord, all would have been different. We know what experiences we all at times pass through. If the Lord at times chastises us, and we feel his strong hand, and we humble ourselves, we receive power from on high to bear the burden calmly, resolutely. But if we rebel and continue in that state of rebellion against the strange ways of the Lord, the devil so easily succeeds in blinding the soul so that we repeat the old, old philosophy: We live but once, there is no God of love and justice, so let's eat, drink, and be merry, for soon all will be over with. If the German nation had come to itself and had said: We all have sinned as did our fathers before us, come, let us go to the Lord, let us kneel before Him, He has visited us in this evil day, not the French, not the American, and the Lord will again heal all wounds of the war and all wounds the German nation inflicted on itself, all would have been different. Surely many individuals did as did the prophets of old. They wept for the sins of the people, they are still weeping for the sins of the German nation, but the nation as a whole rebelled against the strange ways of the Lord. The nation as a whole will not admit that the sceptre has departed from the nation that Luther made so strong, for the simple reason that the song of the nightingale of Wittenberg has grown so faint and weak. It sees merely the injustice of it all, so it is but natural that the people will say: Well, let's try to forget the past and the present and the future; let's eat and drink and dance, — like fools that wildly dance on the edge of a precipice.

But we are happy to be living at this time in free America. The war worked toward the same end in this country, though the motives of the people are in some respects a little different. After Congress declared war, we all were loyal. Any movement launched under the banner of Patriotism was bound to succeed. Woe to the man that would dare to oppose any such movement. Who would dare to express an honest doubt concerning the justice of the cause of the Allies? Who would dare to express an honest doubt concerning the motives of men that were so ardently patriotic and loyal? Here was the opportune moment all opponents of liquor had been waiting for. The boys in the trenches were in need of white bread, not so much in need of beer, would any man at home be so disloyal as to raise barley to be turned into harmful liquor while the boys were crying themselves hoarse for some substantial wheat bread? The war sentiment and war sentimentality gave us Prohibition. The reformers that had borne so much ridicule and abuse finally conquered a strong, a free nation. What was the result? A general im-

provement in morals and the general tone in public life? Try to reform a nation by fastening all sorts of unpopular laws on its backs and you will see that bad soon grows worse. Youth will in some way have its fling. Young men that formerly met their associates in some tavern now say: Well, all we can do is dance and do that right lustily. Travel through the state, travel through this country, what are the men everywhere erecting so hastily? Are those large buildings educational centers, is that uplift propaganda? It's the dance hall. Yes, the law generally does its work well. It is supposed in the minds of its authors to create life and it always kills. In the meantime, favoring conditions had developed, the war was won. America again looks upon an unsullied flag. The American soldier performed deeds of valor. A nation that was lighthearted before the war was as a whole more so after November, 1918. Some one has well remarked: "The Germans won the war of 1870, yet the Germans lost the war of 1870." We say: America won the war of 1917-1918, still we lost the same war. But though we lost, though the general tone in public life is not the tone that the Crucified Christ would delight in, yet America is more busy than ever inventing to make life pleasant and enjoyable. Cars are growing cheaper every day, rivaling concerns urge people to buy on easy terms and youths of both sexes own cheap cars. The day's work is done, the children have taken their meal with their parents, and in about one hour those children might be some thirty miles away from home to join in a dance where they are little known so that no evil rumors will reach the ears of the parents. Parents, you know best that this is the case. Some of you might be a little blind, but few are so blind that they do not see some of the evils of the day. Surely, the great earth has grown small, and temptations to-day are fast multiplying.

What is to be done? Mary, the tender-hearted mother of Jesus, depended on the sound sense of her boy, then suddenly awoke to find that her child was not in her company, then set out on a search of three long, dreadful days that ended so happily. What is the Mary of to-day to do? Mothers, in the first place, ask yourselves a question and answer that honestly. It is this: What sort of a place is the average dance pavilion of to-day? Is that a Temple of the Lord where the serious students of the law of the Lord gather, or is your child there lying in the dark and again the light streets of Jerusalem where enemies of the life your child abound? If we seek to answer this question, we need not repeat the many sad songs that have been sung on the disgusting dance that has ever led so many young people into an early grave, into the dens in which the Devil of Lust and Bestiality is worshipped, and into misery of body and heart and soul in general. We need not repeat the verdicts pas-

tors, priests, reformers, yes, even dance masters themselves have passed on the dance of the day, when the dance is in terrible harmony with the disconnected, brutal jazz music which is to express the torn soul that man has brought out of the latest war, we need merely to ask you a few simple questions that ought to induce you to start out on a search for your children knowing that you will not find them in the courts of the Temple of Jehovah, but rather in a den in which thieves delight to assemble. Trying to answer the question: What sort of a place is the average dance pavilion of to-day, we shall first ask: Where are the dances generally held? Why are the pavilions built just where they are? Why are they built some distance from the city, far removed from the public eye, from the observing eye of the police who certainly are lenient enough in this country, why are they erected in groves if that be possible, in locations that so readily call forth the hidden base imaginations of man's heart, and that make for license so easily? If the dance is so harmless, if so little evil is associated with the dance, why then not at times seek a place beneath the shadow of the city church? Why do we then not, to be consistent, rent our church halls, yes, the church itself to some organization that is staging some public dance? Do you say: What an impossible idea, that is highly improper, that savors of blasphemy? Why does it? If the average dance is such an innocent affair, such a pure delight, why then not have the young assemble in our churches that they might there dance to the greater glory of the Lord as they are to eat and to drink to the praise of His name? I ask again: Why are the dance pavilions built where they are?

A second question presents itself: If the dance hall is but rarely the scene of improper conduct on the part of those that there assemble, why are they beginning to be so carefully regulated? You have heard of some of the restrictions that are to be made on those that there gather. "The halls are to close at midnight, the young are not to remain there until two or three o'clock in the morning, no party on the floor shall be given a pass-out check permitting that party to leave and re-enter the hall during that particular dance; the possession, drinking or offering to another person of intoxicating liquors shall not be permitted, either in a public dance hall or on the premises on which it is situated; the participation in a public dance of persons under the influence of liquor or drugs shall not be permitted; idlers or loiterers shall not be permitted to remain either in a public dance hall or on the premises on which it is situated; all dances held in the night time shall be kept well and sufficiently lighted at all times. Dance inspectors for each township shall be selected. They will be required to attend all dances in their respective townships and to see that the law is observed and those in attendance conduct themselves

properly. They shall have the power to order any dance hall closed immediately and are required to file a written report of each dance with the county clerk. Violations of the ordinance will be punished by the revocation of license and by a fine of from \$25 to \$1,000 or imprisonment from thirty days in the county jail to one year in State's Prison." Does this speak as well for the dance as possibly some of the mothers might sing its praises. A county board does not make these detailed and partly severe regulations to annoy the people that reside in that county, but because pressure has been exerted on them so that they were crowded into taking this action. Read this list carefully, then ask yourself: What verdict do the members of the County Board here pass on the dance of to-day? Do you still believe that you ought not to be a little concerned about your children these days? Ought not the question to spring up in your mind: "Where is my wandering boy tonight?"

There is another question that you might profitably think on for a little while: With whom do your children associate intimately at the average public dance? What sort of a gathering is that? Your sons you wish to see clothed in the garment of purity like that of Joseph, your daughters you would like to keep unspotted from the world if that be possible, you wish to have them remain brides of the pure Bridegroom of heaven. Now ask yourself: Who are the people that congregate at the hall to which your children would like to go? Will you there expect to find all the children of the Lord that are looking for and hastening unto the coming of the Son of Man? Remember what happened to Peter. Surely, he was a disciple of Jesus of Nazareth. He had even been honored with the name Peter because he had made such a clearcut confession. But instead of joining the Savior and sharing a little of his misery, his loneliness, he sat down with the coarse, brutal Roman soldiers. A maid sees him, she knows she dare attack that lone disciple, realizing that the crowd would be on her side, and Peter, the great disciple who had seen the Lord in all His glory on the Mount, cannot even stand up before the finger of scorn of a plain Jewish maid. Surely, this little scene is not woven into the great Passion drama without a reason, it so strongly resembles similar scenes of to-day. Look on the scene the average dance presents. There are the coarse Roman soldiers in various garbs. You will in the neighborhood of those halls find men, possibly also women, that are plying the illegal liquor trade by night, they are fattening on the base desires of youth which they seek to arouse; you will see young men who do not try to conceal their delight in the suggestive dress worn on those occasions by many sisters of that coarse Jewish maid, you will see young men that freely seek to dispense to these maids a portion of the liquor they bought near the hall; you will find

maids that delight in misleading an innocent disciple who has in a weak moment sought that place of so-called amusement, maids that delight in breaking the law, that delight in priding themselves on their boldness and their recklessness. We need say no more. The picture is dark enough. And the picture is taken from real life of to-day. Do you still believe that the youth of our congregations that have pledged themselves to renounce the devil and all his works and all his ways ought to be found in such a gathering unless the Lord in some manner sends them there?

(To be continued)

PRESENT STATUS OF THE STERLING-TOWNER BILL

What is the Sterling-Towner Bill? It is a bill introduced into both Houses of Congress to establish an executive department, to be known as the Department of Education, headed by a Secretary of Education with an annual salary of \$12,000, who is to be a member of the President's Cabinet, and who is to have an Assistant Secretary of Education and other necessary office help. The Bill provides for an appropriation of \$500,000 for carrying on the work of the Department and for an appropriation of \$100,000,000 to be apportioned among the States. In order to benefit from this subsidy, the States are asked to qualify by appropriating equal amounts. This money is to be used "for the removal of illiteracy, the Americanization of immigrants, the equalization of educational opportunities, the promotion of physical education, and the preparation of teachers."

The bill is fostered and fathered by the Order of Freemasons, the National Education Association, and a number of State Teachers' Associations. Its tendency is decidedly paternalistic; it makes for further centralization of power at Washington, increases the tax burdens unnecessarily, and threatens to reduce our accustomed educational freedom and local initiative to a centrally controlled, dead uniformity. The late President Harding, in his Plymouth speech two years ago said: "We must combat the menace in the growing assumption that the State must support the people" (and he might have added that the Federal Government must support the States); "for just government is merely the guaranty to the people of the right and opportunity to support themselves. The one outstanding danger to-day is the tendency to turn to Washington for the things which are the tasks or the duties of the forty-eight commonwealths which constitute the nation. Having wrought the nation as the central power of preservation and defense, let us preserve it so."

Considerable opposition to the bill has made itself felt. Not only the Catholic Church, but also many prominent educators and statesmen of the country

decidedly oppose it. Governor Lowden said: "Bureaucracy at Washington is always alert to extend its power. Hitherto it has found the States jealous of their rights and capable of resisting this tendency, so the bureaucracies now seek by bribes what they failed to gain by other means. They seek to salve the wounded pride of the States by large Federal appropriations."

Dean William P. Burris of the College for Teachers, University of Cincinnati, said in an address recently: "A powerful secret organization with large financial resources is co-operating with the National Education Association in an endeavor to obtain control of the schools of America. It has appropriated \$80,000 a year for campaign publicity. Passage of the anti-parochial school bill in Oregon is the first fruit of the amazing program." — From Cleveland Times, October 19:

"With an imposing list of endorsements, including the Chamber of Commerce of Maysville, Ky., and the Ladies' Literary Club of Caribou, Me., (!) they keep telling you that practically everybody is in favor of their bill, except the Catholics and 'the enemies of public education.' On the contrary, the opposition outside of the Catholic Church embraces most of the thoughtful students of educational and governmental questions. It is not organized, has no swollen campaign fund, no paid lobbyists or field agents, nothing much, save the Constitution and arguments. These, let us hope, are finally to decide."

Miss Newel M. Mason, A. M., of Macon, Ga., also an experienced educator, has given much thought to the bill. She says:

"The same people who originated the Towner-Sterling Bill, that is, the university of professors, who run the National Education Association, are active opponents of orthodox religion and its teaching, not only in public schools, but in the denominational colleges. Therefore, if a typical member of the association were chosen as Secretary of Education, he would set about controlling the religious beliefs of the country or eliminating the orthodox church-schools because they perpetuate differences in religious beliefs."

Indeed, Miss Mason believes that "the university professors of our country have some idea of imitating the plot of the French Encyclopedists against orthodox religion in America." In support of this she quotes liberally from Cubberley's History of Education and adds her own testimony, that most of the reliable text-books of to-day are written by professors who are for the most part skeptics on the subjects of the divine existence and the future life. As a result, she affirms, there is scarcely a text-book in general use in science, psychology, history, or literature to-day that is not full of atheistic suggestions and assumptions, including the assumption that evolution

is a proved fact instead of an unproved and socially disastrous theory.

"All of this being true," continues Miss Mason, "all lovers of liberty in Church and State — liberty of conscience and action — must rouse themselves to immediate investigation and violent opposition to a bill that will, in its logical working out, destroy all forms of liberty, even the very government, and, as Dr. Butler, President of Columbia University, predicts, not only those who love our form of government and shudder at the thought that America might follow in the footsteps of Rome, . . . but all that love religion and the church-schools that keep it alive, must rouse themselves to action."

Federal control, which necessarily attaches to Federal subsidies, constitutes the principal objection to the Sterling-Towner Bill. Its advocates apparently are seeking a leverage on the school system or the education of the country. As one writer puts it: "Though the bill lines with velvet the Federal jurisdiction it would establish, the venture clearly would lead to an agency whereby, as was demonstrated by certain war activities, in a little while a few officials in Washington could press a figurative button and make the country think, not temporarily, but permanently, anything they might want it to think."

The Masons, who apparently are the main advocates of the Sterling-Towner Bill, have, in connection therewith, come out for a uniform, compulsory education of all children in the public schools of the country through the eighth grade at least. It is easy to imagine what would follow the establishment of a National Department of Education guided and controlled by Masonic ideas or influences.

Citizens everywhere should voice their objection to a bill that is likely to become a detriment to our educational freedom and the government itself. Write to your representatives at Washington and tell them what you think of this measure. Point out to them this further unnecessary taxation, the dangerous centralization of power at Washington, the encroachment upon our educational freedom, and the socialistic and paternalistic tendency of the whole movement. The bill should be opposed on such general principles. Remember that this is a government "of the people, by the people, and for the people," and that "eternal vigilance is the price of liberty."

—A. C. Stellhorn in The Lutheran Witness.

AFRAID OF THEIR OWN PRODUCT

Some of the men who have done most to destroy Evangelical and Evangelistic Christianity in America are expressing their fears of the outcome of the present liberalism that is on the people.

Prof. George A. Coe says: "Liberalism makes for ethical clarity and breadth, but easily fails of ethical fervor. Dogmatism seems to produce a religious in-

tensity that has power with man, whereas the liberal thinker tends to become an onlooker rather than a doer."

Professor W. A. Brown, also of Union Seminary, says, "What is to become, we are asked, of Sunday observance, church going, family worship, the habit of Bible reading and of daily prayer, if no firmer basis can be provided for their support than the generalities of the new theology? And we ourselves when we consider the easy going religion which is all about us often share this feeling and wish now and again that we could recover the unquestioning faith of an earlier age, even at the price of its intolerance and narrowness."

Dr. McIntosh, of Yale, admits "That the old Christianity was positive and vital while the message of religious liberalism has been predominantly negative."

Dr. Faunce, of Brown, says: "Under the old theology there was a spirit of reverence and obedience that now seems to be totally lacking."

There is no class of men doing more to empty the churches and destroy the old-time religion than the higher critics.

What is needed is a return to the "Old paths" and "The good way." Jer. 6:16.—Eastern Methodist.

FROM OUR CHURCH CIRCLES

Theological Seminary

The winter term sessions of the Theological Seminary have begun on January 9th. The students had left on December 21 to spend their vacation at home. During the fall term teachers as well as students had frequently been attacked by colds in spite of the mild weather. This, however, did not seriously interfere with the work of the school. We pray God will grant his blessings for our work during the present term.

Up to December 24th the seminary cellar has received the following donations: from Rev. Bast's congregation in Mequon: potatoes, 15 sacks, apples, 9 sacks, pears, 3 sacks, oats, 9 sacks, cabbage, 1 sack; from Rev. Gundlach's congregation in West Granville: potatoes, 6 sacks, oats, 6 sacks, carrots, 1 sack; from Rev. Koch's congregation in Caledonia: potatoes, 9 sacks, apples, 2 sacks, oats, 5 sacks, cabbage, 6 sacks, and \$500 cash.

We acknowledge the kindness of the donors with thanks. J. Ph. Koehler.

Winnebago Conference

The Winnebago Conference will convene, D. v., from January 21st to 23rd in Van Dyne, Wis. (Rev. John Schulz). First meeting Monday at 7:30 p. m. Papers by the Revs. W. Schumann, A. Sitz, C. Aeppler, F. Weyland. Confessional: F. Weyland (L. H. Koeninger). Sermon: E. Moebus (A. Sitz). Announcement should be made as soon as possible.

Herm. C. Klingbiel, Sec'y.

Mississippi Valley Conference

The Mississippi Valley Conference will convene in Rev. Paul Froehlke's Congregation, Winona, Minn., January 22nd and 23rd. Sessions will commence Tuesday noon at 1 o'clock. The following papers will be read and discussed: Original Sin by Rev. C. Auerswald; What is the Mission of our Church in our days by Rev. H. W. Herwig; Seeming contradictions in Holy Scriptures by Rev. J. Bergholz.

Sermon: Rev. Im. Brackebusch, alternate Rev. C. Brickmann.

Confession address: Rev. C. Plocher, alternate Rev. P. Lorenz.

Kindly register with Pastor Froehlke at your earliest convenience. Rud. P. Korn, Sec'y.

Dedication of the First Church at Picketts, Wis.

Picketts is a railroad station 14 miles west of Oshkosh and 3 miles from West Rosendale. It was started 67 years ago but until recently had no church yet. While the farmers of West Rosendale had succeeded in building a church 51 years ago, yet they could not uphold their charge without the aid of the mission board and it was quite inconvenient for the people in Picketts to attend the services there.



Grace Evangelical Lutheran Church of Picketts, Wis.

When the Rev. Martin Nommensen of Oshkosh took charge of the West Rosendale congregation 3 years ago he soon noticed that the Lutherans in Picketts needed a church of their own and he succeeded in persuading them to organize a congregation at that place and build a church. By permission of the school board the first services were held in the district school house where the organization took place, 22 signing the constitution as charter members. They immediately proceeded to plan the building of a church and to collect money for this purpose. With the aid of God they at last succeeded, after many delays, and they were exceedingly happy to dedicate

their new church to the Triune God as their place of worship on the 5th day of August, 1923. The dimensions of the church are 32x65. It is a modern structure and has a neat appearance; its cost was \$12,000.00. Five services were held at the dedication of the church. In the forenoon the undersigned preached in the German language followed by the Rev. Otto Hoyer in English. In the afternoon the Reverends Pohley (German) and Schumann (English) preached, and the closing service in the evening was conducted by the Rev. Schlueter. Since then the church has been filled every Sunday.

But the young minister had somewhat overestimated his strength in his eagerness to serve His master. He had preached 4 or 5 times every Sunday. Beginning at 8 A. M. in West Algoma, a suburb of Oshkosh, with a German sermon, then preaching German and English in Oshkosh and in the afternoon in West Rosendale or Picketts, German or English alternately. He sorely needed some rest and relief. Therefore he accepted the call of Grace Church in Picketts and turned the charge of the Oshkosh congregations over to the mission board. And Grace Congregation resolved to try to be independent of the mission board and get along without support from the synod. Thereby this mission becomes one of the most successful and least expensive missions the Synod has had for years. May God's blessing remain with them.

P. S. This splendid new building almost became a prey of flames on the evening before Thanksgiving by a defective furnace. It was only through the combined efforts of the whole village that the flames were subdued. Still there was a damage of \$750.00, but this was covered by insurance.

B. P. Nommensen.

Dedication of Parsonage

The 25th day of November, 1923, was a day of rejoicing and thanksgiving for St. Paul's Congregation of Winneconne, Wis., for on this day the newly erected parsonage was dedicated. The dedication ceremony was held in church, which also has been erected in recent years. The Rev. F. Weyland of Winchester delivered the dedicatory address in the German language on Luke 24:29, and the Rev. M. J. Nommensen of Picketts delivered the English address in the evening, basing his sermon on Genesis 19:2.

After the English service a social gathering was held in the basement of the church at which short addresses and musical numbers were rendered. Also a lunch was served by the ladies of the congregation.

The parsonage is a 9 room, two-story, 28x30 frame building with all modern equipments. It was erected at a cost of \$6,000. May the Father of our Lord Jesus Christ by His Spirit protect the new parsonage and

bless its inmates, so that they and their house may serve the Lord, to carry on His blessed work, the preaching of the Gospel. O. Hoyer.

Installation

On November 11, 1923, 24th Sunday after Trinity, Mr. Alf. Goeglein was installed as principal of St. John's Lutheran School at Sleepy Eye, Minn.

May the Lord graciously bless his work!

Address: Mr. Alf. Goeglein, 122 S. 3rd St., Sleepy Eye, Minn. Wm. C. Albrecht.

Acknowledgment and Thanks

In addition to the gifts acknowledged in a previous issue of the Northwestern Lutheran, the following donations have been received:

Essig, Minn., Rev. P. Gedicke: Potatoes: J. Gareis 1, E. Schulz 1, Mrs. Geske 1, O. Knies 1, Mrs. O. Storm 1, H. Wendland 1; Carrots: R. Schulz 1, A. Werner 1, A. Schulenberg 1, W. Milbrett 1/2 sack; Canned Fruit: A. Backer 4, H. Albrecht 4, C. Mueller 2, Mrs. P. Gedicke 2, Mrs. Marti 4 quarts; Cabbage: R. Vogel, A. Schulenberg, 1 sack.

P. Weise, Brighton, Minn., beans and vegetables.

The Ladies' Aid, Sleepy Eye, Minn., donated 74 quarts of canned fruit; Mrs. A. Schroeder, a basket of canned fruit.

The Ladies' Aid, Elmwood, Wis., \$5.00 for re-wiring of the Boys' Dormitory.

The members of St. Paul's Church, New Ulm, Minn., provided the boys and girls with a Thanksgiving dinner.

In behalf of our school I beg to thank all kind donors sincerely. E. R. Blieferticht.

Dr. Martin Luther College

On December 20 the first quarter of the school year 1923-24 came to a close. As has been the custom for many years, teachers and pupils joined in a Christmas celebration. The college chorus rendered appropriate songs, recitations and solos were on the program, a tree with all the necessary trimmings adorned the stage, and even the packages were to be found under the tree.

In spite of the fact that we could not begin our work in September with a complete faculty, classes have to the greatest extent covered their ground. This is due, in a large measure, to the fact that we were favored with an unusually bright and warm fall. The result of our fine fall was that our scholars were able to be out of doors very much. Consequently their health was excellent. The attendance record is far above other years.

We have stated before that Prof. O. Levenson began his work September 5th and Prof. A. C. Stindt October 11th. Now also the third new instructor allotted to us by the Joint Synod has been called. It is Rev. Richard Janke, Clarkston, Wash. Rev. Janke has accepted and we hope to see him here by the beginning of the second semester. His work is to be mainly Mathematics, English, and German.

May the Lord in the coming year give our teachers faithfulness and ability and our pupils diligence and painstaking energy in order that our work may be crowned with lasting success. E. R. B.

Change of Address

Rev. Erich E. La Haine, Whiteriver, Arizona.

Rev. P. J. Burkholz, 2018 Pease St., Milwaukee, Wis.

MISSION FESTIVALS

Seventh Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: J. W. F. Pieper, W. H. Lehmann. Offering: \$416.00.

NOTED IN PASSING

The entire American Church in all its ramifications is affected by the prevailing Modernistic spirit. In some denominations it is little in evidence, in others conditions are truly alarming; but the Church as a whole is facing a condition unprecedented in all its history. Nor is it confined to one country or one continent. It covers the entire world and is in evidence in the missionary fields as well as at home. In what will it all finally issue? It is well for the men who are the leaders of thought in the various Protestant denominations to pause and to answer this question before they proceed any further. —Chr. Observer.

The Bible is not a popular book in the eyes of the vatican authorities in Italy. The following words, from the official publication of the Pope, describes the recent burning of Bibles in Rome: "There were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna."

—The Ministers' Monthly.

ITEMS OF INTEREST

Buddhism in America

The extent of the present Buddhist propaganda in the United States is realized by few Christians, especially in the East, for it is naturally strongest in the western states, where the Oriental missionary is at work among his own people. But groups of Americans in various cities now are studying Buddhism and spreading it among their friends, and its influence is evident in much of the "new thought" teaching among members of all denominations. At present the Buddhist missionary movement has gained sufficient ground to warrant the organization in Kyoto, Japan, of an "Eastern Buddhist Society" which has undertaken the publication of The Eastern Buddhist, a high-class and very readable magazine in the English language. An elaborate ceremony, held in one of the Buddhist temples in Los Angeles to celebrate the birth of Buddha, was attended by over 500 people, many of them Americans. In their speeches, Americans made the following statements:

"Buddhism and Christianity had much the same origin, yet compare the narrow, dogmatic, intolerant, and even barbaric attitude of Christianity with the splendid character and profound teachings of the gentle Buddha! Look at the crime record of Christians! You never hear of such outrages among Orientals." —Miss. Review.

Zionist Growth In West Told

The middle west Zionist division of the Zionist Organization of America recently heard reports of the progress of the movement in this region.

Figures submitted to the convention showed the middle west region experienced a good year both financially and in membership.

Dr. Chaim Weizmann, head of the world Zionist organization, made a brief address praising the local officials for the 1923 record they established.

Louis Lipsky, chairman of the national executive committee, said the Zionist movement shows the same growth in all sections of the country.

"Our movement has progressed more in the last five years than even the most optimistic of us would have predicted could be accomplished in 50 years," he said.

—Milwaukee Leader.

Japanese Reverence for Dead

Reverence which the Japanese show for their departed dead is closely akin to worship. Their Feast of the Departed lasts for 72 hours, or from July 15 to July 17. The cities and larger towns are, however, outgrowing the custom of celebrating it so fully as they once did. Part of the observance has been a celebrated dance in honor of the return of the spirits of the dead. This dance is known as Bon-O-dori, still very much observed in the rural sections. It is the occasion also of many engagements of marriage.

—Ex.

College for Spiritualists

The Illinois Spiritualists' Association has decided to found a college for the purpose of training spiritualistic mediums in their art. The course of study is to occupy a period of two years and a diploma is to be granted to successful graduates who complete the course. It is hoped by the association that this college will help to "standardize" the work of mediums. The study proposes certain work in psychology and the students will be introduced into all the arts and intricacies of the trade.

—The Ministers' Monthly.

Fundamentalists at Work

That the fundamentalists mean business in quizzing the professors of the country in Christian institutions on their beliefs is now certain. The thing is actually in process. Recently the teachers in Ottawa University in Kansas received a questionnaire in which they were asked whether they believed in evolution and if so in what kind. The historicity of Adam, the visible and bodily second coming of Christ, the bodily resurrection and the literal character of heaven and hell were among the tests imposed. The president of the institution had to face the fundamentalists in the Baptist state convention recently. He made a speech in which he espoused the idea of theistic evolution against all comers.

—Chr. Century.

Find Priests' Tomb

Arab laborers excavating near the River Kidron on the outskirts of Jerusalem, unearthed a tomb containing four caskets which archaeologists declare contain the remains of Jewish priests in the Maccabee or Hasmenaic period. The Hebrew inscriptions on the caskets were deciphered as Eliezar, Joshua, Simeon and Shalom-Zion.

Officials of the National Council of Palestine Jews and of the Chief Rabbinate are arranging official reinterment of the

remains, simultaneously petitioning the government to permit the removal of the caskets to the Jewish Archaeological Museum.

—The Ministers' Monthly.

Russia Plans New Homeland for Jews

The Moscow government is planning to establish a Jewish homeland on Russian territory to replace Palestine which has not proved attractive to the Jewish masses. A special committee has been appointed to elaborate the project. It is proposed to colonize the uncultivated territory of northern Crimea under an autonomous Jewish government federated with Russia.

—Wisconsin News.

BOOK REVIEW

NORTHWESTERN BIBLE STUDY

Number One. Old Testament History. Primeval History and The Patriarchal Age. The Book of Genesis. 16 pages, 6½x9 inches. Single copy 10c, per dozen \$1.00.

Number Two. Israel under Moses. Exodus, Leviticus, Numbers, Deuteronomy. 20 pages. Single copy 15c, per dozen \$1.50.

Number Three. Israel in the Promised Land and the Establishment of the Monarchy. 16 pages. Single copy 10c, per dozen \$1.00.

Church History for the People, by Rev. Geo. Henry Trabert, D.D. Third revised edition. Illustrated. Price \$3.00. Lutheran Book Concern, Columbus, Ohio.

In the preface to this book the author says: "In preparing this work the writer has had constantly in mind the large number of Christian laymen who are interested in the history of Christianity and who desire to inform themselves concerning the progress of our Christian religion during the centuries since the birth of Christ. Nor has he lost sight of the real need, especially in the English language, of a book adapted to Bible Classes, the Luther League Reading Course, advanced Parochial Schools, and Academies."

A popular Church History in the English language from a Lutheran point of view has been a long-felt want. As far as we have noticed from its contents the present volume, in a measure, meets this want. In 58 chapters it briefly relates the history of the Christian Church from its beginning to the present time including a brief history of the various religious denominations of our day.

J. J.

In the Master's Vineyard by Rev. A. F. Augustin. Rendered in English by Rev. H. Brueckner, A. M. The book comprises 183 pages, is clearly printed on good paper and tastefully bound in full cloth. The price is \$1.25. Printed and distributed by the Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill.

The book presents "Serious and entertaining sketches from the life of a Lutheran pastor." There are six subdivisions: 1) The Beginning of my Ministry, 2) Peculiar Experiences in my Ministerial Life, 3) People whom I have met, 4) All kinds of Christians, 5) A few Reminiscences of my work as an Itinerant Minister, 6) Small talk for the Reader's Benefit. Each of these Divisions is again divided into short sketches.

The book is very instructive and at the same time entertaining. Owing to its peculiar make-up it is easily read at odd moments of leisure — a sketch at a time. The language is good and pleases by its studied simplicity. We commend it to all who serve the Master and hope it will be widely read by pastors, teachers, and laymen.

G.