

The Northwestern Lutheran

Rev. C. Buenger, Jan. 24
65 N. Ridge

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 LORD'S SUPPER

O Love, Whose boundless ocean
No mortal strength can sound,
To Thee in pure devotion
Thy ransomed own are bound!
Invited by Thy grace divine,
We come, O Friend of sinners,
At Thy blest Board to dine!

Thou givest us, dear Savior,
Thy Body and Thy Blood!
How glorious is Thy favor!
How heavenly this food!
O Bread of Life! O Living Vine!
We merit not the mercy
That bids Thee own us Thine!

Thy sweet compassion sought us,
Who strayed from Thy dear fold!
The love that found us, bought us
With ransom-price untold!
O spotless Lamb of Calvary,
Thy precious Blood redeemed us!
Forever Thine are we!

The Law that we have broken
Condemns us evermore!
Its wrathful curse is spoken!
Its thunders o'er us roar!
But Thou hast borne our sin's great load,
And cleansed us from transgression,
Most Holy Son of God!

Thy mercy, so appealing,
Hath called us to this Feast!
Before Thine altar kneeling,
Redeemer, Savior, Priest,
We take Thy Body and Thy Blood,
And praise Thy loving kindness,
Thou Giver of all Good!

Blest pledge of sins forgiven,
Sweet balm for troubled hearts!
A foretaste of Thy Heaven,
Dear Lord, this Feast imparts!
O grant us grace to reach that shore,
And be, with saints perfected,
Thy guests forevermore!

Anna Hoppe.

THE EIGHTH BEATITUDE

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Matt. 5, 10.

We have here the last in the series of the Beatitudes. To human nature this Beatitude sounds as a stark contradiction when compared with the preceding ones. It must have shattered many a rosy dream among the listeners hearing what reception by the world God's blessed people would experience —

'blessed are they which are persecuted.' Why should God permit them to be persecuted? Why should they suffer in this world, being His favorites, blessed by all the grace and help at His disposal? And what blessedness, what happiness is there in being persecuted, and in suffering? Ought it not to be expected of the loved ones of the heavenly Father living under His mighty protection that they would be free from persecution on the part of the world, and ever enjoy unalloyed happiness?

Yet here is the statement of Jesus: the persecuted are blessed. He is not summoning men to dominion, honor, and victory, but to persecution and suffering. Antagonism is inevitable between the true Christian and the world. Whom Christ blesses, the world curses. The favorites and heirs of heaven have never been the darlings of this world, since the old enmity was put between the seed of the woman and of the serpent. The world hates the followers of Christ, because they do not belong to it. "If ye were of the world," says Christ to His disciples, "the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

We need not marvel at this. The reason why Christ's disciples, the Christian believers, are not of the world, is not because they have of their own wisdom and virtue distinguished themselves from the world. There are those who would consider Christians a haughty people thinking that their own personal knowledge and wisdom and virtues are of greater excellence than those of others. Yet nothing could be farther from the truth than this. True believers in Christ have but a lowly opinion of themselves, be it of their virtues or be it of their personal knowledge and wisdom. They know that others, even men of this world often are by far their superiors on this score. But what distinguishes them from the world is because Christ has chosen them out of it, set them apart for Himself as "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should shew forth the praises of him who hath called them out of darkness into his marvellous light," and this is the reason why the world hates them.

It is the divergence of principles followed by each of the contending parties which causes a deep gulf between the two. The principles are different, the practices are different. Bear in mind that the Lord here states, that His followers "are persecuted for

righteousness' sake." With the Christian everything revolves on righteousness, that is the righteousness of Christ, and we know what that implies. It is his firm belief that man is righteous in the sight of God by no merit of his own, but by a foreign righteousness imputed, embracing the merits of Christ the Redeemer by faith. By this belief the Christian has become a newly born creature, converted, regenerated, quickened unto spiritual life, living the principles of Jesus and confessing Christ before men. Such belief is not a product of his own, not attained by the speculations and searchings of his mind; no, it is a free gift of God's grace; it is a matter of revelation, and hence the whole religion of the Christian is a revealed religion.

The world, on the other hand, repudiates such righteousness of the Christian; it will have none other than its own in order to stand in the sight of God. Hence it not only glories in its own merits, glorifying natural man, his righteousness, his virtues, his moral force and its capability of producing everything good in this world, but it rejects in toto the Gospel of Jesus Christ as a necessary means of true happiness and final salvation. The world would establish a religion of its own. It has no belief in a revealed religion, its religion is man-made ever proclaiming the universal Fatherhood of God and the universal brotherhood of man. It acknowledges no authority save science and the experiences of man. Whatever does not go along with that, must be set aside. And the principles of the world being diametrically opposed to those of Christianity it is no wonder that the practices of each are irreconcilable. Conducting a life according to the principles of Christ, professing His name, will not make a man popular. Indolence, self-complacency, conceited conservatism and independence join forces in resenting the presence of such people whose whole life and conduct is a standing rebuke to the practices of the world. Darkness hateth light; and thus persecution on the part of the world becomes a reality.

The phases of such persecution vary according to circumstances. It may appear at times that no more are there such severe and gross kinds of persecutions to be looked for as in the early days of Christianity, although in late years reports on bloody persecutions of faithful confessors of the Gospel in foreign countries have startled us in the extreme. But whether the tendency of the age is to visit no man with penalties for his belief, but to allow the utmost freedom of thought, the antagonism remains at bottom the same.

Let a Christian earnestly live by the principles of the Gospel, let him rebuke the anti-Christian practices of the world, and he will find that out. Let him seek to proclaim and enforce the truths of Christianity wherever they have a bearing upon questions involving morals and religion and the individual conscience, and

see, what comes of it, in business, say, or in social life. "All that will live godly will suffer persecution." "Ye shall be hated of all men for my name's sake."

Of course, there will be no persecutions, where the witness to Christ has become mute, and Christian men are running neck and neck with unbelievers, and no one can tell which is which. And that is the reason why professing Christians now know so little about persecution. The world with its unwholesome principles has leavened a large portion of the Christian community. The dividing line has been obliterated in no small degree, and many a Christian of our day would rather conform to the world and its ways, than suffer persecution for the sake of Christ's cause. Now we should not seek persecution, but let us be sure that we never flinch from the standard of the Gospel to buy the good will of the world.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." How significant! With these words the Lord links together the first and last of the Beatitudes, for in both the promises are the same, thus intimating that even as in the poverty of spirit lies the kingdom of heaven, the beginning and completion of all blessings and salvation, so such kingdom of heaven shall not be laid waste by sufferings of any kind here on earth. No persecution, however formidable, no fury of hell shall divest us of the glory of heaven. "Who is he that will harm you," says St. Peter, "if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." No power, however inimical and strong, can destroy us, if God is for us. Not even Satan has independent power to distress us, except as the Lord permits, for the trial of our faith, and for the purification of our souls, and, therefore, for ultimate good.

Moreover, what sweet blessedness in the life of a Christian who is persecuted for Christ's sake, even here on earth! Experiencing such trials Christians may exclaim with Paul: "Being reviled, we bless; being persecuted, we suffer it. Being defamed, we entreat. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." Though our bodies may be killed, yet our soul, our faith, our love to the Savior, our faithfulness unto death cannot be killed. Indeed there is nothing to be killed save our misfortune and distress.

Again, enlarging on this Beatitude Christ says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Another consolation! By all ignominy heaped on the character of the Christian by the world, he has and may have the consciousness of being innocent. He knows that he has not incurred

the blame of such persecution and that his own heart does not condemn him. What sweet, blessed comfort is this, a comfort which we enjoy in no other sufferings in such a marked degree, inasmuch as they all are more or less because of sin, while the sufferings for the Lord's sake in reality are a cross which comes from Him, and is borne for His sake. And if it is sweet and wholesome to do good for the sake of good, how much sweeter and more wholesome to be permitted to suffer for something good because it is good. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Enlarging still more upon this, the last of the Beatitudes, our Lord finally points to the future recompense, saying, "Rejoice, and be exceeding glad: for great is your reward in heaven." Indeed, persecution brightens and solidifies hope, and this may become infinitely sweet and blessed. How often it has been given to the martyr, as it was given to Stephen, to see heaven opened and Jesus standing at the right hand of God, as if risen to his feet to uphold as well as to receive His servant. No wonder that martyrs of early Christianity have gone into death for Christ's sake as unto a marriage-feast, and were lying in flames of fire as among roses. And we, in our far smaller trials for Christ's sake, may receive the same reward in heaven, and hear the voice saying, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them." J. J.

COMMENTS

"The First Fundamental Requisite"

What is the first fundamental requisite for the true freedom of man and for his higher development? This question is raised by the proclamation in which the Executive Council of the American Federation of Labor asks the churches of our land to observe Labor Sunday, for it declares:

The labor movement of America demands for the wage earners and for all who serve usefully in any capacity, a sound and just economic basis for life and freedom in the fullest meaning of those terms.

The labor movement of America has ever had high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

The labor movement of our country, recognizing the fact that all freedom and all higher development of life, rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical and spiritual implications.

A writer in *The Forum* expresses the same thought:

Nevertheless there is a profound and important connection between the church and the labor movement. The church looks at the world and declares it is evil. We of the labor organizations look at the world and declare it is evil. The church says that the world needs love, brotherhood, faith. We look at the world and say, "Yea, the world needs faith, love and brotherhood, but you cannot have these things without some specific improvements in our economic affairs."

We hope we will not be misunderstood as being opposed to the rightful efforts of those who are trying to improve the economic condition of the worker. When the writer in *The Forum* says, "We feel that the church is now largely controlled by business men," he is wrong as far as our Lutheran Church is concerned, for it is a church composed chiefly of workers. And if it were not, we hope we would be faithful enough to our Lord to stand for truth and justice without fear. We are aware that there is much injustice, with consequent suffering, that every Christian should condemn and oppose as far as is within his power. But our intention is not to offer a solution for the difficulties obtaining between the employer and the employee. The church has no call to do this, nor is it in a position to do it.

For the sake of those, however, who honestly desire to hear the church let us discuss the principle enunciated in the proclamation in question. The first fundamental requisite for the freedom of man and his higher development is the improvement of his economic condition. In plain words, a man cannot be free and happy and aspire to higher things unless he lives in comfortable circumstances. That is materialism pure and simple, the enslavement of the soul to the things material. It offers poor comfort to the many who will never see better circumstances, for we dare not hope that ideal conditions will ever prevail on earth. Man's selfishness will prevent this. Man is selfish. Labor knows that it itself does not always deal gently even with the worker who for reasons of his own refuses to join a labor organization, to say nothing of how it often treats the employer. Selfishness will never be fully banished from the bosom of mankind. On that account there will always be some that are oppressed and kept poor.

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Then we must not forget that after all our income depends not on what men are willing to concede to us but on what he wants to give us in whose hands are all the treasures of the earth. Man's sin compelled God to say: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." While sin remains on earth this curse will rest on it. Yes, even the Christian, though at peace with God, will feel its burden as long as he sojourns here. Paul says, Romans eight: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

If physical ease and earthly plenty were the conditions for man's freedom, happiness and higher development, we would have every reason to despair.

Let us assume that this is not the case, that it is possible to make every man on earth comfortable and to provide him with the good things of life — would this indeed make him happy and fill him with a desire for higher and nobler things? The experience of our race emphatically says, No. The very men against whom Labor is contending are sufficient proof of this. If money had made them content and inspired them with high ideals, they certainly would no more give cause for such bitter complaints. Or, has wealth unfortunately fallen into the hands of the most unworthy? Our day can well answer this question. The average man in our country is undoubtedly better off today than he has ever been before our times. The worker today enjoys luxuries and advantages that even the man of means denied himself a generation ago. What has been the effect, — contentment, love for the neighbor, fear of God, serious thought and endeavor, a better and nobler life? No, indeed, discontent, envying, striving, frivolous love of pleasure, riotous living and dissipation. Freed from the op-

pressing burden of daily cares, man permits himself to become enslaved by his own passions. God is forgotten and his precious gifts are abused. No, if anything, man seems to be better able to endure poverty than to bear prosperity. But the truth is, natural man is and remains a slave of either the one or the other. His economic condition masters him, while he ought to master it.

But can any man so master life? Yes, Paul says of himself, Phil. 4:11-13: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." To the slaves of his day he writes: "Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord being a servant, is the Lord's free-man: likewise also he that is called being free, is Christ's servant."

Here we have freedom, the fullness of life and joy that cannot be dimmed. Here is a man whom earthly conditions cannot enslave, who rises up above his environments, who masters life. Not by his own effort, indeed; nor as a product of conditions; he is a creature of God: "I can do all things through Christ which strengtheneth me." By God's grace Paul has found Christ his Savior and through Christ the Heavenly Father. He tastes of the life that is in God. Money cannot enrich him, want cannot make him poor — he is rich in God. Bind him hand and foot, cast him into prison — his soul remains free. Deride him, spit on him, heap indignities upon him — he stands before us a royal priest of God.

The cares of this life cannot overcome him — the Father in Heaven will provide, protect and guide. "All things must work together for good to those that love God." The higher life? "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection," he tells us. He is making an honest fight on sin within his bosom and against temptations from without. He is following in the footsteps of Jesus and striving to grow up in him. His life is a life of loving service of his Lord and, for his Lord's sake, a life in the service of his fellow man.

Paul is not an exception. What he says of himself applies even to the Christian slaves of his day according to the measure of their faith in Jesus Christ. We have these saints of God in our time. The believers in the Savior of the World are the truly free. They are enjoying the full and happy life that can be found only in God; they are growing more perfect from day to day; they serve in love and are by the Spirit of God able to love even their enemies. The spirit that lives in them is that spirit in which a man can really work

for the betterment of economic conditions unselfishly and without bitterness and hatred.

To this freedom the church desires to lead all men. That is its mission. As Paul says to the slave, "If thou mayest be made free, use it rather," the church tells men today, If you can improve your economic condition in a right manner, do so and use your greater opportunities and abilities as true servants of the Lord: but above all seek the true freedom, joy and power that are in Christ Jesus.

Do men generally want to hear the church and be helped by it? We fear that most of them do not. They simply ask the churches to support them in their undertakings. Mr. Paul Blanshard, who writes in the Forum, frankly states:

What has the church to do with those evils? Simply this. Labor believes that the church must fight those evils or be untrue to its trust. We want certain things because we consider them the most vital things in life. We will regard the church as a friend if it helps us get them; we will regard the church as an enemy if it opposes us in the struggle, or if it tries to maintain a neutral attitude. Our attitude toward the church depends upon the church's attitude toward the great problems which we face.

J. B.

I HAVE PLANTED, APOLLOS WATERED, BUT GOD GAVE THE INCREASE (1 Cor. 3, 6)

When Paul wrote these words his purpose was not to make invidious comparisons between planting and watering and to belittle the work of Apollos. None who has seen the farmer tramp over the fields with the water and mud up to his knees or (if he happens to step into a gopher hole) up to his hips, or who has seen the farmer come home tired and worn and haggard after an all night's run of irrigation water, will belittle the labor involved in watering or irrigating. Neither will one who has lived in arid regions and seen the dry desert turned into a garden spot by the magic touch of irrigation belittle the importance and value of watering. Paul's gifts and call ran more in the direction of planting, but even he did not neglect watering as his many epistles bear witness and also the fact that he often retraced his steps to confirm the churches and appointed elders to water the seed which he had planted (Acts 14, 21-23). No, Paul's purpose was not to belittle watering but to counteract the party spirit in the Corinthian congregation, his purpose was to point out the impropriety of claiming superior credit for this or that favorite leader in the work of soul-saving when God alone could give the increase. Both the man who plants and the man who irrigates is doing an important work. In fact, the work of the one without the work of the other is wasted. But after all the credit for the harvest of souls belongs alone to God who lets the sun of His grace shine on the spiritual harvest fields and the rain of His mercy fill the reservoir from which the net-work of canals and ditches draw their life-giving water. Another thought implied in Paul's statement to the Corinthians is this that the

important thing is not that this or that person be won for this or that clique or even congregation but that the sinner be saved from the curse and grip of sin and from eternal perdition.

Paul's figure of planting and watering seems peculiarly suggestive to us in Arizona who have witnessed the marvelous results of irrigation, who have seen thousand upon thousands of acres, once covered with cactus, greasewood, sagebrush and other worthless desert growth, converted into beautiful orange groves, alfalfa fields, cotton fields, etc. We can see in this a striking illustration of the results accomplished by the gospel, especially as it applies to our work among the white people of Arizona. Owing to the transient population, the continual coming and going, we plant much that others will water, and we water much that others have planted. Some of the plants which are transplanted to our soil are full of spiritual life and vigor, indicating that they have sprung from good seed and that they have been carefully cultivated and watered in home, church and school. Other plants we find with drooping heads and wilted leaves — sorry spectacles indeed — suffering from lack of the water of life. Some respond to treatment, others do not, and we often wish that we had been advised of their transplantation so that we might have brought to them the water which is doubly needed when they are transplanted from their native soil. So often we stumble upon them by accident, months or years too late, and one often speculates what the results might have been if a penny had been invested in a post card at the time of transplanting. Sometimes the farmer finds that the crop which he has planted will not come up in spite of all watering, and so he must go to the trouble of planting once more. That is also exemplified in our Arizona gospel work.

Here in an old, dilapidated adobe shack there is an old man moaning and groaning on a bed of pain. With him is his wife, a Mexican woman seemingly eighty or ninety years old. Dirt and stark poverty all around. Inquiry elicits the information that as a boy he had attended a Lutheran school and had been confirmed but that he had drifted to Arizona with the early pioneers. After fifty years of prospecting in the mountains and devotion to other earthly interests, all interest in Christ and His kingdom has been lost. But now, having thrown him upon a bed of suffering, the Lord called him again. While candles wafted their smoky incense to his Mexican wife's favorite saint, he heard of Him who came to seek and to save that which was lost, and a few weeks later he quietly fell asleep in the arms of Jesus. Here there was replanting and watering, and God gave the increase.

Nearby lived an old bachelor who had nearly attained the rare goal of four score years. Though by no means impecunious, he lived in the Mexican section, and in unspeakable filth. Later it was disclosed that his body swarmed with maggots. But not only his house, not only the glass in which he offered his visitor grape-

juice, not only his body needed cleaning, but also his soul needed the purifying touch of the blood of the Lamb. As a boy he had been under influence of a rationalistic teacher and pastor. Though he read the Bible occasionally and whatever religious literature happened to fall his way, he was wont to say, "According to my teacher the book of Job was nothing but a play like those acted on the stage today, and Jesus was the Son of God only in the sense in which anybody can be the son of God." In the course of years, however, the gospel gradually began to bear visible fruit, and when the growing weakness of old age foreshadowed the end, he learned to say calmly, quietly, yes, even longingly, with Simeon, "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." Here there was much grubbing out of desert growth, much planting and watering, but God gave the increase.

One day a Christian family brought along to God's house a young man who had come to the land of perpetual sunshine in search of health. His heart was touched by the searching inquiry of the Savior, "Why stand ye here all the day idle?," and he desired to be "idle" no longer. Though he had grown up in one of the large cities of the Pacific coast, yet he had never heard the gospel. He had not the slightest idea who Abraham, David or other prominent characters of the Bible were. In a few weeks he had coughed away his lungs, but though he never did get acquainted intimately with such men as Abraham and David, he did get to know Jesus and to rejoice in the glorious news, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Here was a virgin field. It was planted and watered, and God gave the increase.

Sometimes we go for the purpose of watering and are watered ourselves. Recently we, in accordance with our custom, visited the government sanatorium in which Uncle Sam cares for sick Indians, to plant and also to water what our Indian missionaries have planted. Among the latter group is an Indian of middle age who has been a bed patient for several years and who has had to be without the comforting presence of his wife and children. Yet he said: "I am glad that I am here. If I were still well, I would still be serving the devil as I did before. I am just glad." Like the apostle Paul he rejoiced in tribulation. Must not that make us ashamed of our littleness of faith and the discontent which so often gnaws at our hearts? In him the water has not only sprung up into everlasting life, but it is bubbling over and refreshing others.

But this is a song of many verses which can be chanted in every parish and mission field. None of those mentioned above became formal members of a local congregation and did nothing to swell the funds of a congregational treasury, but, after all, outward organizations are not an end in themselves but a means to an end: the salvation of immortal souls. We plant, we

water, but God giveth the increase. "Lift up your eyes and look on the fields, for they are white already to the harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." (Joh. 5, 35, 36.)
Im. P. Frey.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

Part III

THE PRIESTLY NATION

CHAPTER XV

IN THE HOUSE OF BONDAGE

II. ISRAEL UNDER MOSES:

A. Bondage in Egypt and Exodus.

Read Exod. 1-5.

Israel's Burdens ch. 1. The increase vv. 1-7. A new king (Rameses II?) who knew not Joseph, his fear and oppression: the store cities of Pithom and Raamses, service in mortar and brick vv. 8-14. The Hebrew midwives Shiphrah and Puah disobey the command to cast all men-children into the Nile vv. 15-22.

Moses' Birth and Preparation ch. 2. Son of Amram and Jochebed of house of Levi (6:20); saved by the ark of bulrushes, Miriam his sister, and Pharaoh's daughter; (instructed in all the wisdom of the Egyptians, Acts 7:22); slaying of an Egyptian taskmaster and flight to Midian vv. 11-15.

Marriage to Zipporah, daughter of the priest Reuel (Jethro 3, 1=His Excellency? Raguel, Num. 10:29); their son Gershom vv. 16-22. — God hears the cry of the children of Israel vv. 23-25.

Jehovah and the Burning Bush ch. 3 and 4. The angel of the Lord appears to Moses near Mt. Horeb and commands him to bring Israel forth out of Egypt 3:1-12; with the message: I AM, Jehovah, the God of Abraham, Isaac, and Jacob hath sent me to bring you up out of the affliction of Egypt unto the land of the Canaanite, a land flowing with milk and honey vv. 13-22. The three signs 4:1-9; Moses in vain offers his slow tongue as a final excuse vv. 10-17.

Moses' Return from Midian to Egypt. The Lord's prophecy of Pharaoh's hardening of heart and the slaughter of the first-born vv. 18-23. Moses at the point of death because of failure to circumcise his son vv. 24-26. Met by Aaron, his elder brother, according to God's promise, and their joint appearance before the people of Israel vv. 27-31.

Note.—(Moses=drawn out (Hebrew etymology) 2:10; frequent in Egyptian names: Ahmose, Thutmosis, Amasis, etc. — Rameses II and Menepthah of the XIXth dynasty are generally

regarded as the pharaohs of the oppression and the exodus, respectively, ca. 1300 B. C.; Joseph's pharaoh is supposed to have been one of the Semitic shepherd kings (Hyksos), who ruled over Egypt about 1800 — 1600 B. C. (cf. however, Gen. 43:32). Strange to say, but quite in keeping with the practice of the Eastern monarchs of that day, there is no reference in the Egyptian records to Israel's sojourn in Egypt; modern researches have yielded only two mentions, in the records of other pharaohs, of conquered peoples named Apriu and Ysraili, which are interpreted as meaning the Hebrews and the Israelites; the recent discovery of the tomb of Tutankhamen may shed new light on Israel's history too, and the student will do well to follow up the promised news on this. — Pithom 1:11 has been discovered at Tell Maskutor.

Read Exod. 5-11.

Pharaoh's Hardness of Heart ch. 5-7. First audience of Moses and Aaron with the king (Menephtah?) and his refusal to let Israel go to hold a feast unto Jehovah in the wilderness 5:1-5. The increase of Israel's burdens vv. 6-14. Dissatisfaction of officers of Israel with Moses and of Moses with God vv. 15-23.

God's renewal of his promise of deliverance by his name Jehovah 6:1-8, but the people and Moses still not comforted vv. 9-13, 30. Genealogy of Reuben, Simeon vv. 14, 15, and of Levi, of whom came Aaron and Moses vv. 16-27.

Second audience with the king, he heeds not the sign of the rod 7:1-13.

The Egyptian Plagues 7:14-11(12). 1. Nile turned into blood 7:14-25; magicians do likewise; Pharaoh's heart hardened. 2. **Frogs** 8:1-16; magicians do likewise; Pharaoh wavers. 3. **Lice** vv. 16-19; magicians fail, but Pharaoh's heart hardened. 4. **Flies** vv. 20-32; Pharaoh wavers. 5. The **murrain** of beasts 9:1-7; Pharaoh stubborn. 6. **Boils** with blains vv. 8-12; Jehovah hardens the heart of Pharaoh. 7. **Hail** on everything in the field vv. 13-35; Pharaoh wavers. 8. **Locusts** brought by an east wind 10:1-20; Pharaoh wavers. 9. **Darkness** three days vv. 21-29; Pharaoh's heart hardened. 10. **Death of the first-born** threatened 11:1-10; Jehovah hardens Pharaoh's heart.

Note.—Abomination to the Egyptians 8:26 because of the different animals and the manner of sacrifice. — Israel's prestige in the sight of Pharaoh's servants and people after nine plagues 11:3. — In regard to Pharaoh's hardening of heart cf. Rom. 9:14-18.

CHAPTER XVI

THE PASSOVER AND EXODUS

Read Exod. 12-14.

The Passover ch. 12 and 13. Beginning of the (sacred) year changed (first month: Abib=March/April). The passover memorial and feast of unleavened bread from the 14th to the 20th day of the month instituted 12:1-27. The lamb without blemish v. 5 and the virtue of its blood: the Lord will 'pass over,' vv. 21-23. (Compare the New Testament passover and paschal lamb and Jh 19:33-36 with v. 46 here.)

The smiting of the first-born in Egypt; the children of Israel sent out of the land in haste by Pharaoh and the Egyptians with the spoils of gold, silver, and raiment according to God's promise vv. 29-36. They journey 600,000 strong, not counting the women and children and the mixed multitude (Luther's: Krethi und Plethi), from Rameses to Succoth vv. 37-42, after 430 years' sojourn in Egypt.

The passover ordinance repeated vv. 43-51, with sanctification of first-born 13:1-16.

The Exodus 13:17-14, 31. Led by God, not through the way of the land of the Philistines, but through the wilderness of the Red Sea. The bones of Joseph; from Succoth to Etham; the pillar of a cloud and of fire 13:17-22. The camp at Pihahiroth and Pharaoh's pursuit 14:1-9. The people's crying and Moses' assurance: The Lord shall fight for you, vv. 10-14. The miraculous passage of the Red Sea and destruction of Pharaoh's host vv. 15-31.

Note.—Etham 13:20=wall (?), probably a place near the great wall extending across the isthmus. —The natural phenomenon of the wind's action 14:15-23 does not detract from the miracle of God's intervention.

Read Exod. 15-18.

Moses' Song of the Sea 15:1-19: 'I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea', v. 1. Note allusion to effect on Palestine, Edom, Moab, and Canaan vv. 14, 15. Miriam's dance and song vv. 20-21.

Through Shur to Marah and Elim vv. 22-27. No water in the wilderness of Shur, the 'bitter' waters of Marah made sweet by a tree, Elim an oasis. Murmuring of the people.

Through Sin to Rephidim ch. 16 and 17. Longing for the flesh-pots of Egypt in the wilderness of Sin, quails and manna from heaven ch. 16. The thirsting for water at Rephidim and the rock in Horeb smitten to give forth water (cf. 1 Cor. 10:4), the place called Massah and Meribah because of the striving of the people 17:1-9.

Battle with Amalek under Joshua's captaincy, Aaron and Hur holding up Moses' hands vv. 10-16.

Jethro comes to Moses with Zipporah and their sons Gershom and Eliezer and offers sacrifices to Jehovah at the mount of God 18:1-12; Moses at his behest ordains elders to judge the people under him vv. 13-27.

Note. Itinerary in Num. 33 makes mention of several stations not accounted for in Exodus 16-18. Elim 15:27 identified by some scholars with Ayun Musa. — First mention of the glory of God 16:10, the so-called shechinah of the targums.

The Song of the Sea strikes the keynote of the preceding story. Not only to Israel, His chosen people, but to proud Egypt, the Hamitic power just passing the zenith of its power and glory, and to the whole ancient world of that day, did I AM, the great Jehovah, reveal His awful presence by mighty deeds of wrath and chastisement, culminating in the catastrophe

of the Red Sea, an event that stands out in ancient history like the fall of Babylon centuries later.

And too, there is revealed in the measured beat of that song, the first psalm of the Scriptures, the powerful personality of the great leader God had prepared for His people, Moses, the man of God, who, as in the Ninetieth Psalm, marched with eternity here.

(In the next issue: *Exod. 19-29* and a *Digest of the Law*)

WHAT OTHERS SAY

Nothing Here Will Hold Water

A Romanist correspondent condemns *The Continent* for misrepresenting (as he asserts) the claim of the pope to "temporal power." The explanation of this informant on this matter runs thus:

"The bishop of Rome (or pope) does claim the right to rule a small strip of land in and about Rome, but nothing more.... However, since the pope is but a spiritual guide or head of the church, why insist upon even these territorial rights? The answer is that he may have a neutral ground on which to do his work.... Neutrality — not to be allied to any one nation but on equal terms with all. Independence — not forced to obey the mandate of any one political ruler and thus to compromise the interests in the universal church. Liberty — in communicating with his Catholic spiritual children of all nations, especially in time of war. Being spiritual father to all, he must treat all alike."

About this account of the pope's aspirations the most interesting fact is that it can't possibly be a true report of papal purposes and reasoning in these premises. Our correspondent, in the first place, would be hard put to it to show authoritative quotation that the pope "claims" no more than "a small strip of land." It has been frequently intimated that the pope might content himself with something like this, but no pope ever personally abridged his pretensions to limits so small. The official papal complaint still is that the Italian people "robbed" the papacy of the "states of the church." And as for the alleged reasons why the pope needs a "neutral ground," there is nothing factual in any one of them. Relative to independence and liberty the pope has the utmost of both now. The Italian nation never has "forced him to obey the mandate of any political ruler" and never will — it is solemnly pledged not to. All through the late war the pope had perfect facilities accorded him for "communicating with his spiritual children of all nations." Even more pointless is the talk of not being allied to any one nation; nobody but an Italian has the slightest chance to be pope — the Italian cardinals look out for that. And that Italian domination in the Church — not from the state at all — would be exactly what it is now if the Vatican were made "neutral ground." In fact, nothing that the king or premier of Italy are responsible for prevents the pope's being a neutral now.

It's only the papal curia which hangs fixedly to its Italian traditions.

Since there is manifestly nothing but vanity and emptiness in what is avowedly pleaded in behalf of the pope's aspirations to temporal rulership, a Protestant naturally wonders what the real reasons are.

— *The Continent*.

Avoided Individual Responsibility

This is an age of avoided individual responsibility. The criminal and shiftless classes are not alluded to, but our church members and "good citizens." Organizations now attend to so many things that the burden of religious and civic duties seems largely to have been lifted from individual shoulders. In many cases the board, bureau or committee is seldom rigidly checked up as to its performance of duty, so that, to a great extent it becomes a law unto itself. Both the Church and the state suffer. We wail about corrupt politicians year in and year out, and yet there is probably not a political boss in the country who would not be dethroned or brought to his knees if the substantial citizens did their duty by the state in availing themselves of all the means provided for putting decent men in office, securing only sound laws, and having them enforced.

It is so in all things. Every one is so busy in his own affairs that he hopes to get out of his obligation, as a social being, to serve in any public capacity. The *Saturday Evening Post*, in a vigorous editorial on this point, makes these remarks, that might well be repeated in sermons upon our social duties:

"This is an age of high standards in which much is demanded by many people, few of whom are willing to give up anything in return. The delegation of work and inconvenience to others is becoming a social disease. Men wonder what is the matter with the church, the real trouble being that they take such a light dose of religion or church attendance that it doesn't count. Their idea of religion, of church, is to be ministered to, not to minister to others. Religion, the church, is something for the clergyman to attend to, or perhaps a few societies and guilds. Anyway, it is something for the other fellow to keep going...."

"It was a long time ago that the Apostle Paul said that the body is not one member, but many, and all subsequent efforts to delegate to others the functions of the members have proved futile. Size and complexity of organization have obscured this truth, but nothing can disprove it."

— *Biblical Review*.

Orthodox East Has Revised Its Kalendar

The conservatism of the Orthodox East concerning its kalendar, which varies thirteen days from that of Western nations, has been broken. The correction in the kalendar, which Western nations made between the sixteenth and the eighteenth centuries, is to be made this year in Eastern countries, when thirteen days will be

dropped from the kalendar. October will begin with the 14th day of the month, the first thirteen days being eliminated. From that date the whole of the Christian world will have a uniform kalendar.

A correspondent of the London Times has sent to that periodical the English text of the resolutions of the Pan-Orthodox Council held in Constantinople last May, effecting the reform, which, it is stated, have not previously been printed in English language papers. They are as follows:

“Ecumenical Patriarchate, Office of the Pan-Orthodox Synod. Resolution adopted: His Holiness proposes the following resolution for the vote of the Synod:

“(1) The removal of the difference between the ecclesiastical and civil kalendar throughout the Churches of the Orthodox Powers is recognized as an inevitable necessity, in view of prevailing custom.

“(2) It is confidently affirmed that from the point of view of canonical ordinances there is no obstacle to the rectification of the ecclesiastical kalendar in use in accordance with the data of astronomical science.

“(3) The Julian kalendar is rectified by the removal from it of thirteen days, which make up the error in calculation as to the scientific solar year from the time of the first Ecumenical Synod to the present day.

“(4) On account of the removal of the thirteen days it is determined that October 1, 1923, be counted as October 14, and that we keep the feasts of the omitted days all at once on October 14, and thereafter as the chief authority of the province may determine.

“(5) The ordinances of the sacred canons relating to the feast of Easter are observed without change, but the determining of the feast is hereafter to be on the basis of the data of astronomical science.

“(6) The fundamental principles of the canonical ordinances which are to be observed without breach are these: (a) We keep the feast on the Lord's Day; (b) after the spring equinox; (c) after the first full moon. All these fundamental principles are reckoned according to the time of the Holy City, Jerusalem, and for greater accuracy according to the time of the meridian which passes through the Church of the Crucifixion on Golgotha.

“(7) It is referred to the observatories of the Orthodox Powers of Greece, Serbia, Rumania, and Russia that on the basis of the canonical data stated above they shall prepare a table of the feasts of Easter for the years 1924 to 2000, and communicate it to the Ecumenical Patriarchate by November 1, 1923, for communication to all Orthodox Churches.

“(8) The present readjustment of the Julian kalendar and of the ordinary Paschal system is not opposed to the design for the preparation of a universal kalendar, which shall be more perfect, practically and scientifically. On the contrary, it is in the hope of discovering general

agreement for a kalendar more perfect both than the Gregorian and the Julian that it describes the present readjustment as opportune.” —The Living Church.

Bonds That Crumble

Across the street from our window, workmen are swinging on a scaffold high above the ground against the western wall of a building. They are engaged in renewing the mortar between the bricks. The wall looks sound and imposing. Undoubtedly the bricks are as solid as when they first were laid, but the cement that bound them together has weakened, and the rainstorms beat through the wall, damaging the rooms within, making the inner house a place of mold and disfiguration, rather than a perfect shelter from the storms.

How like that wall are congregations composed of men and women of high moral character, or even individually strong in the faith, but linked together by some lesser cementing motive than obedient faith in Christ and the common purpose of devoting every resource to winning souls to Him!

From without — the worldly viewpoint — such a congregation may seem a success and be admired and honored, but, little by little, the forces of worldliness are crumbling away their makeshift bonds of fellowship. Like all that is human, time and circumstances will overthrow them.

Brethren, is your building of God? The wise builder examines the foundation, tests the mortar, and even the brick, that it remains true and solid and resistant to stress or storm that the beauty and usefulness of the inner house may not be marred. Christians striving to build churches of Christ after the New Testament ideal need periodical self-examinations. Are you building on Christ? Are you held together, not by human alloy, but by your love for Him which finds expression in love for even the least of His little ones? Are you yourselves saved to save and growing in grace and the knowledge of our Lord Jesus Christ? — Christian Standard.

A Miracle in Modern History

In 1832 Chas. Darwin, the advocate of evolution and opposer of Biblical creation, went around the world hunting for “The Missing Link” in humanity which would justify his doctrine of evolution. At Terra Del Fuego he came across a heathen savage nation, so ignorant and vicious that he never entered their land. He was sure that he had found the link between the animal and human. But God had other plans in mind.

In Bristol, England, an abandoned baby was found. It was taken to a children's home and raised on the bounty of charity. He was found on St. Thomas' Day. Hence, they named him Thomas. That street was connected by two bridges, so they named the foundling Thomas Bridges. When the child grew to

be a young man he became an earnest Christian and longed to be a missionary. The church accepted him and sent him to Terra Del Fuego to save its natives. Thomas Bridges was fearless and true. He succeeded in living among them, translated the Word into their native language and taught them about Jesus. God used him. In 1870 Charles Darwin wrote about the wonderful transformation of the natives and said that it was most marvelous. How true that "out of the mouth of babes and sucklings God hath ordained strength." A study of history in the application of the gospel will reveal other phenomenal changes wrought by insignificant instrumentalities, to humble lovers and believers in the divine supernatural kingdom of our Lord Jesus. —The Christian Witness.

Modern Sadducees

Concerning Dr. Fosdick, Hibben of Princeton, Merrill of Hartford Seminary, and other Sadduceans of our day, the Presbyterian recently said: "No Midianite ever more ferociously devastated Israel; no Philistine Goliath more boastfully defied the God of Israel; no Greek ever more haughtily scorned the resurrection; no modern rationalist ever more bluntly denied revealed Christianity, than have these teachers and teachings and their colleagues sought to devastate, defy, scorn, and deny the Christ of the New Testament and His divine salvation from sin and death. The Midianites, the Philistines, Greeks, and the modern rationalists, like Strauss, Rousseau, Voltaire, Renan, Diderot, Paine, and Ingersoll, belonged to camps outside the Church, but these teachings are insinuated from within the Christian camp. This is a serious situation. We have passed beyond the mere personal and non-essential and casual errors. We have come to the time when God, His Son, and His Word are defied. No sincere believer can longer remain indifferent, retiring, or compromising." —The Lutheran Witness.

Prison Statistics and Church Schools

Opponents of church schools like to claim that the inmates of prisons and penitentiaries are predominately graduates of private and church schools. During the Michigan school campaign in 1920 the Public School Defense League distributed literature in which it claimed that the Census Bureau in Washington had gathered figures which show that more than sixty-eight per cent of prison inmates came from church schools. That lie was nailed by wiring to Washington.

Now comes the chaplain of the Illinois State penitentiary in Joliet and declares that he has found only four penal institutions in this country that keep a record of the schooling of their wards. These, however, show that only 3.89 per cent of the prisoners attended private school. 75.14 per cent, however, attended public school. 8.67 per cent attended both pri-

vate and public schools. And 12.80 per cent had no schooling whatever.

We suggest that our readers file these facts and figures for future reference. —The Correspondent.

LIBERAL THEOLOGY IN SWEDEN

The appointment of Prof. Wetter to the chair of New Testament exegesis at the University of Uppsala, Sweden, could not but cast gloom upon religious circles within the church and call forth numerous protests. There are still in Sweden many pastors and members of the congregations who firmly believe in the genuineness of the Old and New Testament, and especially the latter. That these should be grieved when a man is appointed to the chair of New Testament exegesis who denies its authenticity is but natural.

The following statement by Pastor L. M. Engström of Bolstad, taken from "Brefdufvan," the parish paper of the Gustavus Adolphus church, New York City, gives briefly the theological position of Prof. Wetter. Rev. Engström writes:

"Professor Wetter's theology is revealed to us in his lecture in entering upon his professorship, which must be looked upon as his theological self-confession.

According to this statement the New Testament, viewed as a whole, is a conscious — although, perhaps, a pious — fraud, the result of the auto-suggestion of the first Christian church:

The New Testament Christ, the Christ of the Gospels as well as of the apostolic epistles — is not historic, i. e., not true. The real Christ is far from having been, and spoken and done all that is said of him there.

The New Testament does not contain holy writings inspired by the Holy Spirit. There can be no thought of this. It does not even contain ordinary historic truth.

Who knows what there might remain of actual history if the thick covering were removed?

By this theology the New Testament is transformed into a quagmire. No one knows to a certainty what is true in it.

If the undersigned believed what Prof. W. claims himself to believe, I could no longer be a minister, no longer baptize, no longer instruct the young, no longer preach or administer the sacrament of the altar, no longer visit the sick and the dying. Whither would I direct men? What would I have to bring them?

If I believed what Prof. W. believes, I would immediately resign my office. My plain duty and sense of right would irresistibly demand it.

If Prof. Wetter's theology is true, then the calling of the preacher is a farce, an empty mockery to the preachers, a mere play with the souls. But if Prof. Wetter's theory is not true, how can he continue, without censure, to train pastors?"

When we think of men of the type of Wetter and Fosdick and others occupying chairs in Protestant theo-

logical seminaries and filling Protestant pulpits, will it surprise us, if Protestantism, including Lutheranism, after running its course, would finally disappear as a spiritual force and factor in the shaping of the destinies of the human race, and the old Roman Church, that with all its claptrap and nonsense still has stood firm for divine revelation as given us in the Word of God, should once more become the welcome haven for all true seekers after God? Religious indifference among Protestants is growing, immorality is increasing, and the discontent of the producers of wealth of nations is becoming louder. In the face of all this, men whose duty it is to educate our spiritual advisors openly claim that the Bible is not true, the Jesus of the Gospels is not the historic Jesus, and that the New Testament writers were merely a bunch of falsifiers, sincere, perhaps, but nevertheless ignorant and mistaken. And these twentieth century theologians and churchmen would unite Protestant Christendom in the bond of love without faith in the Christ who died and is living, the Son of God, as the active cause of Christian love! Verily the church needs to look to its foundations.

— The Lutheran Companion.

SELF-TORTURE

There is a certain class of people among the heathen in India who torture their bodies that they may please their gods and obtain forgiveness of sin. These poor heathen know not the true God nor the way to heaven. They, therefore, torture themselves in many ways, in order to suffer for their sins and gain the favor of their gods.

The cruel custom of driving an iron hook into the back and then swinging on the hook was formerly practiced by many Hindoos. Recently this cruel custom was again witnessed at different places. When the English officers told the victims of this horrible superstition not to do so, one of them said he had lost three of his children and a goddess had come to him in the night and ordered him to swing himself on the iron hook in order to appease the wrath of god and to save his other two children from death.

Some years ago an aged Hindoo, with heavy chains fastened to his body, came to a railroad station to take the train. His chains were so heavy that the conductor would not take him as a passenger but only as freight. By the burning sun the iron chains had been so heated that the old man had to be sprinkled with water, in order to save him from dying at the station.

Missionaries in India have related many stories of self-torture practiced in that heathen country. A young man left his home to visit a famous idol temple. It was hundreds of miles from where he lived. He did not ride or walk, nor did he ever rise upon his feet; but he measured his way by his own body. He rested on his knees, then he stretched his hands forward along the ground, and so drew his body onward. Every time he moved a length he beat his forehead three times

against the ground. A missionary saw him and called on him to stop; he did not notice what was said, but continued on his way. The missionary then stood in his path and stopped him. He looked up, his lips moving in prayer to his god in a low, grumbling tone of voice. He seemed to be about twenty-one years of age, and was worn out with his efforts to move along.

He was asked how far he had come in that manner.

"Seven hundred and fifty miles!" he replied.

"How long have you been on the way?"

"About eight months."

"Where are you going?"

"To Juggernaut's temple."

"What do you expect from all the pain and exertion which you endure?"

"Almost everything; particularly that hereby my sins shall all be forgiven."

The missionary told him of Jesus Christ, and said that He died to take away our sins, and that if he would believe in Him, he would at once find the blessings he wanted. He looked up with surprise, when a number of wicked priests came around and urged him to proceed; and on he went, dragging himself along beneath a burning sun.

Another missionary writes of a boy, ten years of age, who began torturing himself by lying on thorns and pebbles. After this he shut himself in a cell for twelve years, where the vermin gnawed his flesh; then he lay on a bed of spikes, on which he was drawn around the country thousands of miles; for thirty-five years. Everywhere the people honored him as a god. Sometimes, in the cold season, he caused water to be poured on his head, night and day; and in hot weather logs of wood were kept burning around him to make his sufferings the greater.

Another man held his arms over his head till they withered away, and the blood no longer flowed in them. Others have sat with their legs crossed under them till their limbs became useless; or have hung themselves by their legs from the trees; or have lived a long time in a river with the water up to their shoulders; or have placed themselves to be scorched by small fires, or thrust knives through their hands; or practiced many other cruel modes of self-torture on their bodies.

Poor deluded people! Satan indeed leads them captive at his will; and Satan is a murderer from the beginning. How thankful ought we to be that God has made known to us the Gospel of Jesus, in Whom we have redemption through His blood, namely, the forgiveness of sins! And how zealous ought we to be to bring this Gospel to those that are still sitting in heathen darkness and misery and know not the Savior, who came into this world "that through death He might destroy him that hath the power of death, that

is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

—Exchange.

LUTHERAN GAIN

So much has been said in papers and speeches about the loss to the Lutheran Church in America, that it is discouraging to friends and encouraging to sectarians who use those very statistics when they beg the Reformed churches for money to do mission work among Lutherans.

Personally we believe that these statistics are too onesided. We know that the statisticians are Christian gentlemen, who love the Lutheran Church and mourn for souls that are lost. And their statistics are a clarion call to duty. But there is a brighter side, which should be brought out.

The Lutheran Church has lost about 15,000,000 people in America, say the statisticians. To a mathematical and outward view of it, that may be true. Those writers know more about that than the present one. But to a spiritual and therefore more valuable view of it, it is false. Absolutely.

If those statistics would always make it understood that "nominal Lutherans" are meant, there no doubt is a lot of truth in it. But that should be said and understood — always and every time and everywhere — for as to real Lutherans it is not true. We have gained Lutherans. Not lost.

Those who came as Lutherans from Europe have found their Lutheran Church here. And many who were not consciously Lutherans in Europe have become so here under the more directly Lutheran preaching of the American Lutheran Church. Those that came here as unbelievers have ignored the Church here.

If we say that our Church has failed in reaching all those who came to our shores from Lutheran lands, there is truth in it. But it is an untruth that 15,000,000 came to America as Lutherans but were lost to the Lutheran Church here, through shortcomings of the American Lutheran Church work.

On the other hand: Thousands, who came to America without any interest in church, Lutheranism, or Christianity have been won through the efforts of the Lutheran Church of America. Thus — spiritually speaking — we have gained and not lost. Many with the writer so testify from experience.

This is not written to belittle those exhortations to self-examination, which it is the intention to call forth in our heart and Church by the fact that many from so-called Lutheran lands have not been won by the Lutheran Church of America. We must not rest till all whom we can reach are reached.

But it is safe to say (for instance from Norway, which country is best known among us) very few

have come with the Lutheran faith in their hearts and have lost it here. But thousands who never cared before have been won over here. There are more Lutherans here, and they are more Lutheran.

Those that come here as Lutherans don't need to be won. They are won. Those that come here without any true Lutheranism in their hearts we must try to win. Only they are not lost for Lutheranism or Christianity here. They were lost over there. And we must try to win them for God.

—B. E. Bergesen in Lutheran Church Herald.

FROM OUR CHURCH CIRCLES

Fox River Valley Conference

Pastors, teachers and lay delegates of the Fox River Valley Conference will meet October 23rd and 24th in Mt. Olive Church at Appleton, Wis., sessions beginning at 9 o'clock Tuesday morning.

Papers: The necessity for parochial schools, P. Oehlert; The Visitation of the Sick, F. C. Uetzmann; Exegetical analysis of a Reformation Day text, L. Kaspar; Doctrine of the Last Things, E. Sterz; Sermon: R. Lederer (P. Oehlert).

Kindly announce your coming to the pastor, Rev. R. Ziesemer, in due time and state the number of lay delegates from your parish. E. F. Sterz, Sec'y.

Pastoral Conference of Michigan District

The Pastoral Conference of the Michigan District meets at Frankenmuth, Mich. (Rev. Cares), October 9th to 11th.

Papers to be delivered: Die Lehre von Kirche und Amt, Prof. Pieper; Exegesis, John 6: 32-71, Binhammer; Die Freiheit von Gesetz, A. Westendorf; Our attitude toward the "Brethren", Frey; Sermon, Lederer, Leyrer; "Should we have our schools accredited?" Affirmative: Dr. Wentz, Negative: Prof. O. Hoenecke. Confession address, Richter, Peters. Announce!

Hugo H. Hoenecke, Sec'y.

Western Dakota-Montana District

The Western Dakota-Montana District will, D. v., convene from the 9th to the 11th of October in Akaska, South Dakota (Rev. A. Fuerstenau).

Papers are to be read by: Scherf, Baer, Sprengler; Sermon, Hinz, Strasen; Confessional, Wittfaut, Meier.

Kindly notify local pastor when and how you are coming — by train or car. C. A. Hinz, Sec'y.

Southern Conference

The Southern Conference will meet October 15th to 17th, 1923, at Elkhorn, Wis., with the Rev. W. Reinemann. Meetings will begin Monday, 2:30 p. m.

Confessional address: Otto Nommensen, alternate W. Reinemann. Sermon: O. Brohm, Luke 23: 39-53, alternate, H. J. Diehl, Luke 24: 36-49.

Announcements are to be made to the home pastor.
Robert F. F. Wolff, Sec'y.

Mississippi Delegate and Pastoral Conference

The Mississippi Delegate and Pastoral Conference will convene in Pastor J. Gamm's congregation, La Crosse, October 9th and 10th. Delegate conference October 9th. Services in the evening of October 9th. Papers will be read by the pastors: A. Vollbrecht, C. Auerswald, and K. Plocher. Sermon: Brackebusch (Froehlke); Confessional address: Sauer (Plocher). Quarters will be provided for those only that announce their coming at an early date. Kindly register with Pastor Gamm at your earliest convenience!

Rud. P. Korn, Sec'y.

Sheboygan and Manitowoc County Mixed Conference

The Sheboygan and Manitowoc County Mixed Conference meets at Batavia, October 22nd to 24th, Rev. R. Heschke, R. R. 1, Adell, Wis. The following are to present papers: Rev. H. Koch: Phil. 1: 3-6 (Exeg); Rev. Ed. Krause: Hebr. 6: 4-10; Rev. Ed. Schmidt: The pastor's position in gathering funds for Synodical purposes; Rev. Theo. Gieschen, Is Sanctification Law or Gospel? Sermon: W. Haase (E. L. Ave-Lallemant). Confessional address: Ed Krause (Theo. Gieschen). Timely announcement with local pastor requested.

K. F. Toepel, Sec'y.

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. Hochschulerziehung erhoehte 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.

Delegate Conference of the Nebraska District

From the 23rd to the 27th of August the Delegate Conference of the Nebraska District convened for sessions in the Lutheran Church at Hoskins, Nebr. On the morning of the 23rd the sessions of the convention were opened by services, President Witt delivering the sermon.

Thursday afternoon the regular sessions began. President Witt read his report. The Rev. W. Wietzke was appointed chaplain for the devotional services preceding each session of the convention. The remaining time of this session, as all afternoon sessions, was devoted mostly to hearing the report of the delegates, who had attended the convention of the Joint Synod at Milwaukee. In the last session two new trustees were elected.

All morning sessions were devoted to the reading of a paper by Prof. W. Henkel from our Seminary. As a topic for his paper he had chosen: The Conscience. Three points were emphasized: The essence of the conscience, the importance of the conscience, and the care of the conscience.

The convention closed with services on the evening of the 27th, Rev. W. Schaefer, delivering the closing sermon.

Theological Seminary

On September 12th, with divine worship at 10:00 a. m., the work of the new year was taken up at our theological seminary.

Sixteen new students had applied for admission, twelve of them coming from Northwestern College at Watertown. Another applicant had devoted the last year to teaching in Mankato, after spending a year at the State University in Madison. The expected entry of a further Watertown graduate has been postponed, since he has decided to devote a year to teaching in a parochial school. Another of the entrants comes to us from Concordia College, Milwaukee. Of three prospective guest entrants, who had asked the privilege of taking part in our work, but two presented themselves for acceptance and one of these has postponed his entrance for a year, in order in the meantime to become more proficient in German. In addition to the above, two young men from our circles who, however, have received their preparatory training in St. Paul, Minn., at the college of the Ohio Synod, have enrolled. Another, who last fall was compelled by severe illness to abandon his studies, has newly entered this year. With another guest student who last year did preparatory work with us and now has presented himself for enrollment, the list of new entrants is completed.

Each of our classes now numbers eighteen students, — making a total of fifty-four prospective pastors. Comparing our supply with the great harvest needs of our day, we conclude with the Savior's words: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." G.

Northwestern College

The new school year at Northwestern College has begun under most promising circumstances. So far 103 new students have enrolled, bringing the total enrollment up to 281, the largest number that ever attended the college at one time. Of these 198 live in the dormitory. One hundred and eighty students had till this fall always been considered the maximum capacity of the dormitory. Eighteen more than that number have been admitted, with the result that there were not enough beds, mattresses, desks, chairs, and lights to go around. The cooking kettles and the stoves in the college kitchen are also being taxed to their very utmost. Still the dormitory has proved to be very elastic, and we have always been able to find room for one more. Study rooms, bedrooms, and dining hall are filled about to capacity, and some classrooms, especially those used by the four lower classes, are filled well beyond their capacity. Classes of fifty are being packed into rooms barely large enough for forty. A re-arrangement of rooms has relieved the congestion of the first few days in the largest bedrooms, and the barracks that will be erected before the end of this month will provide two classrooms, large enough for the largest class.

In view of this fine enrollment, it is especially gratifying that Professor Schlueter has been enabled to return to the classroom after an enforced leave of absence for a year because of ill health. He has borne the strain of the first few weeks very well and feels confident that he will be able to carry his work through the year. K.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, was begun September 5th in the usual manner. Some friends of the institution and quite a number of pastors of our district were present at the opening exercises. The Director addressed the assembly. The new tutor, Rev. Otto Eckert, assumed his duties with the beginning of the new school year.

Contrary to our expectations we have again enrolled a greater number of students than last year. Today we have 55 scholars, while the total enrollment last year was 54. The greater number of newcomers this year comes from places outside of Saginaw. Consequently we have more boys in the dormitory than last year.

The plans for the dwelling for Prof. Schaller are nearly completed. We expect to begin with the building during the early part of October and hope to have it under roof before the snow flies.

The refectory, for which the Joint Synod at its last meeting voted us a budget allowance of \$30,000 will not be begun this fall. The Board of Trustees of our school decided not to begin with it before next spring. In the meantime the sketches that had been prepared are to be gone over carefully by the local committee.

Rev. K. Rutzen and Mr. F. Trier were chosen members of the committee that is to relieve the President of the Synod of a part of his burden.

O. J. R. Hoenecke.

A Golden Jubilee

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Anniversary days where such is the burden of our song are days of signal blessing for heart and mind. Those are the days where we, as it were, pause for a moment in our pilgrimage for a backward look of appreciation and an upward look of heartfelt thanks. This is true of the individual; it is true of those united by family ties; it is especially true of that larger family — the Christian congregation.

It was a great festival gathering which, mindful of the admonition, "O give thanks unto the Lord, for He is good," thronged the church home of the First Evangelical Lutheran congregation at Manitowoc, Wis., on the 16th of September. From far and near they had come — guests who came by invitation and such as felt they needed none, since neither time nor distance had been able to sever the tie which held them to the mother church of their childhood days. Busy hands had been employed to heighten the outward beauty of the occasion and as a result not only the church but also the school called forth the admiration of the visitor by the taste and profusion of its floral decoration.

A whole day had been set apart for praise and thanksgiving; the day was certainly worthy of observance: the Golden Jubilee of Church Dedication. What the Lord God said, Ex. 20:24, still holds good in this later day: "In all places where I record my name I will come unto thee, and I will bless thee."

Three times the large church was filled with worshippers. In the morning the venerable Dr. Franz Pieper of Concordia Seminary, St. Louis, Mo., who, in 1876, was pastor of this church, preached the sermon. In the afternoon Prof. Dir. J. Ph. Koehler of our Theological Seminary occupied the pulpit. The preacher for the evening service was the Rev. J. Brenner of Milwaukee. In addition to the grand chorals of praise sung by the congregation, special music by orchestra and choirs bore witness of the festival character of the day.

The intervals between services were employed by the home congregation in hospitably serving to the bodily needs of their guests. The festival spread, set forth in the school, cared for one hundred and sixty-five at a time; close to twelve hundred were served in the noon interval and nearly the same number in the late afternoon and early evening hours.

For some of those who took part in the jubilee celebration the day had a special significance, bringing to mind many events which are intimately connected with their own life's history; they are those who fifty years ago were members of the church on dedication day. To the number of twenty-seven they were present as special guests who could bear witness to the goodness and mercy of God, bestowed without merit throughout so long a period of time.

In expression of its high appreciation of the Gospel of Christ crucified, through which God has wrought all good in their midst these fifty years and more, the congregation had decided to stress the cause of the Gospel on their Jubilee Day by combining their anniversary celebration with that of the annual Mission Festival. The offerings gathered in the three festival services are therefore to be devoted to missions.

O God, our Help in ages past,
Our Hope for years to come,
Be Thou our Guard while troubles last,
And our eternal Home. G.

Laying of Corner-Stone

The corner-stone of the new parish school of Trinity Ev. Luth. Church, Kaukauna, Wis., was laid with due ceremony on the twelfth Sunday after Trinity, August 19th.

The Rev. E. Benjamin Schlueter, Oshkosh, Wis., delivered both the German and the English sermon.

"Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

Paul Th. Oehlert.

Ordinations and Installations

Authorized by the President of the Dakota-Montana District, the Rev. W. F. Sauer, the undersigned ordained and installed E. W. Penk in Ismay, Montana on the 16th Sunday after Trinity. May the Lord of the Harvest abundantly bless the young laborer.

Address: Rev. E. W. Penk, Ismay, Montana.

A. W. Fuerstenau.

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Pursuant to a request from the President of the West Wisconsin District, pastor M. A. Zimmermann, called by Christ congregation of Burr Oak, was duly installed by the undersigned on the 15th Sunday after Trinity. "Be strong in the grace that is in Christ Jesus." 2 Tim. 2:1.

Address: Rev. M. A. Zimmermann, Mindoro, R. 2, Wis. H. R. Zimmermann.

Authorized by the President of the Michigan District, the Rev. A. Zuberbier, called to the mission in Muskegon Heights, was duly installed by the undersigned on the 17th Sunday after Trinity. May his labors be fruitful to the salvation of many souls.

Address: Rev. A. Zuberbier, 1307 Baker St., Muskegon Heights, Mich. Oscar J. Peters.

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On the 16th Sunday after Trinity Rev. Walter Gieschen was installed as assistant pastor of St. Markus Congregation of Milwaukee, Wis.

E. Ph. Dornfeld.

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At the request of President Im. Albrecht, the Rev. M. Wehausen was installed as pastor of the Ev. Luth. Trinity Congregation at Johnson, Minn., the 14th Sunday after Trinity with the assistance of the Rev. J. C. Siegler by H. A. Hopp.

Address: Rev. M. Wehausen, Johnson, Minn.

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Rev. K. Timmel having been called by the parish New London and Sugar Bush, Wis., as assistant pastor, was installed the 12th Sunday after Trinity by the undersigned, assisted by the Revs. L. Voss, Theo. Brenner, E. Sterz, F. Brandt, G. Boettcher and F. Weyland.

Address: Rev. K. Timmel, 720 Lawrence St., New London, Wis. Ad. Spiering.

MISSION FESTIVALS

Dalton, Wis., Grace Church, W. E. Pankow, pastor. Speakers: A. Dasler, H. Pankow (English). Offering: \$138.00.

Town Wellington, Wilton, Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: Aug. Bergmann, Jul. Bergholz, H. Pankow. Offering: \$235.00.

Thirteenth Sunday after Trinity

Wonewoc, Wis., St. Paul's Church, J. Mittlestaedt, pastor. Speakers: Prof. H. Parisius, C. Thusius, G. Pieper. Offering: \$314.30.

Fourteenth Sunday after Trinity

West Mequon, Wis., C. Bast, pastor. Speakers: J. H. Paustian, W. Hoenecke, P. Burkholz, Jr. Offering: \$223.00.

North Mankato, Minn., St. Paul's Church, Roy Gose, pastor. Speakers: G. Fritzsche, Wm. Lehmann. Offering: \$61.20.

New London, Wis., Emmanuel Church, A. Spiering, pastor. Speakers: K. Timmel, J. Pohley, R. Ziesemer, Ad. Spiering. Offering: \$302.80.

Arcadia, Wis., St. John's Church, Rud. Korn, pastor. Speakers: Eickmann, Petzke. Offering: \$68.75.

Fifteenth Sunday after Trinity

Cream, Wis., Zion's Church, Rud. Korn, pastor. Speaker: W. Baumann. Offering: \$130.00.

Scio, Mich., Salem's Church, W. Bodamer, pastor. Speakers: D. Mezger, E. Wenk, C. Strassen. Offering: \$703.12.

Tawas City, Mich., Emmanuel Church, A. Kehrberg, pastor. Speakers: A. Westendorf, O. Frey. Offering: \$135.75.

Wilton, Wis., St. Paul's Church, J. H. Abelmann, pastor. Speakers: W. Fischer (German), M. Glaeser and G. Pieper (English). Offering: \$271.17.

Town Knapp, Warrens, Wis., St. Luke's Church, E. Abelmann, pastor. Speakers: P. Monhardt (German), L. R. Banganz (English). Offering: \$30.17.

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speakers: F. Zarling, K. Plocher. Offering: \$155.00.

Waterloo, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: H. Gieschen, Sr., J. Schwartz, Ph. Koehler. Offering: \$540.82.

Lake Benton, Minn., St. John's Church, Paul W. Spaude, pastor. Speakers: Henry Bruns, A. H. Birner. Offering: \$114.52.

Mukwonago, Wis., Mt. Olive Church, L. F. Karrer, pastor. Speakers: John Karrer, H. J. Diehl. Offering: \$50.16.

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. Speakers: P. Lorenz, Wm. Lochner. Offering: \$141.34.

Cochrane, Wis., Christ's Congregation. Speakers: M. Taras, Paul Froehlke. Offering: \$138.21.

Sixteenth Sunday after Trinity

Alma and Nelson, Wis. Speaker: Paul Lorenz. Offering: Alma, \$20.38; Nelson, \$9.30.

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: F. Loeper, Theo. Thurow, H. Fleischer, E. Reim. Offering: \$700.00.

Willow Lake, South Dakota, K. G. Sievert, pastor. Speakers: E. E. Kolander, W. F. Sauer. Offering: \$52.00.

Sawyer — Nasewaupee — Sevastopol, Wis., F. Schumann, pastor. Speakers: Theo. Uetzmann, H. Eggert. Offering: \$140.00.

Olivia, Minn., Zion's Church, J. C. Siegler, pastor. Speakers: W. Schwentger and R. Polzin, German; E. Bertram and M. J. Wehausen, English. Offering: \$120.00.

Toledo, Ohio, Zion's Church, G. N. Luethe, pastor. Speakers: Ad. Lederer, Theo. Horst. Offering: \$220.18.

Sugar Bush, Wis., Kurt A. Timmel, pastor. Speakers: Ad. Spiering, R. Lederer, K. Timmel. Offering: \$94.14.

Ellston, South Dakota, Trinity Church, Wm. Lindloff, pastor. Speakers: M. Keturakat, F. Kolander, E. R. Blake-well. Offering: \$142.00.

Ford River, Mich., W. Gutzke, pastor. Speaker: W. Roepeke (German and English). Offering: \$28.00.

A Correction

Under Mission Festivals of last number read: Town Grant, Washington Co., Minn., Offering: \$108.00; Star Prairie, Wis., offering: \$60.00.

SEMINARY BUILDING FUND

Contributions from Rev. Greve's Congregation in Kewaskum
Second Installment

Albert Prost, Gust. Konitz, Mrs. Val. Dreher, Mrs. Griep, Bertha Habeck, Mrs. Blum, each \$2.00; Bertha Buss, Wm. Endlich, Mrs. Aug. Wesenberg, each \$3.00; Fr. Bartelt, Lizzie Werner, each \$4.00; Mrs. H. Marquardt, Rob. Bartelt, Wenz. Holzmann, Aug. Voeks, Sr., Aug. Voeks, Jr., Mrs. F. Dorn, Hildeg. Gilbert, Celesta Martin, Mrs. K. Endlich, Rob. Voeks, Arth. Voeks, Edw. Bassel, Aug. B. Ramthun, Edw. Mueller, Clara Seefeld, Bernh. Schmidt, F. Martin, C. Dahlke, Adela Dahlke, Raym. Quandt, Aug. Seefeldt Jr., Louis Backhaus, Jr., Alb. Buss, Joh. Etta, each \$5.00; J. P. Klein, \$6.00; Wm. Wendorf, Mrs. H. Knueppel, Wm. Giese, each \$7.00; Oscar Kirchner, \$7.50; Alb. Ramthun, \$8.50; J. Koepke, Arth. Butzlaff, Louis Habeck, Georg Falk, Wm. Seefeld, Fr. Klein, Aug. Mueller, Aug. Backhaus, Franz Giese, Ferd. Raether, Herm. Gilbert, Wm. Reetz, Heinr. Backhaus, Franz Quandt, Jac. Remmel, Fred. Groth, Mrs. Edw. Heise, Otto Habeck, Aug. Bilgow, Sr., Wm. Schultz, Wm. C. Backhaus, each \$10.00; Fr. Belger, Jr., Paul Belger, Aug. Koepke, Otto Dorn, each \$15.00; Bernh. Backhaus, L. Klein, Christ. Backhaus, Geo. Schlerf, Gust. Zumach, each \$20.00; Wm. Quandt, Rev. F. Greve, each \$25.00; Louis Backhaus, Sr., \$13.00; Conrad Bier, Sr., \$5.00; Conrad Bier, Jr., \$10.00; Emma Belger, \$2.00; Aug. Ramthun, \$15.00; Rob. Yoost, \$5.00; Arno. Greve, \$10.00; Florence Greve, \$5.00; Paul Backhaus, \$15.00.

BOOK REVIEW

Great Leaders and Great Events by L. Buchheimer. Concordia Publishing House, St. Louis, Mo. \$1.75. Postpaid.

This fine collection of scholarly essays penned by selected pastors and professors, takes the reader through the field of Church History. Commencing at the dawn of the Christian era, the epoch-making events in the career of the Church of Christ are narrated in a clear, concise, and edifying manner. Copious illustrations make the volume all the more interesting. The thrilling narratives of persecution and martyrdom suffered by confessors of the faith once for all delivered to the saints in the early years of Christendom, cannot help but kindle anew the fire of zeal for the cause of Christ, as well as the bold testimony of the Reformers in defense of that faith, over against papal tyranny and oppression.

In this Laodicean era of indifference, we cannot too often be reminded of what it has cost our forefathers in tears and blood to hand down to us the priceless heritage of God's Holy Word and Luther's doctrine pure, and the privilege of assembling to worship God according to the dictates of conscience without the interference of Pope or State.

The closing essay contains a short biography of Paul Gerhardt, the preacher-poet and hymn writer, together with a selection of translations from his works. May the "Singing Church" continue to sing the praises of Him Who called her out of papal darkness into the marvellous light of His blessed Gospel, and abide in that Gospel!

While primarily intended for Young People's Societies within the church, the reviewer expresses the wish that this addition to Lutheran literature will find a place in every layman's library by the side of Fox's Book of Martyrs, as it truly merits it.

A. H.