

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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WHEN HE COMES

Christ, my Savior, bids me meet Him
When He comes,
And with holy rapture greet Him
When He comes.

He, my ris'n, ascended King
Everlasting bliss shall bring,
In pure ecstasy I'll sing
When He comes.

I shall join the saints in glory
When He comes,
And proclaim redemption's story
When He comes.
He, the Lamb on Calv'ry slain,
Cleansed me from sin's crimson stain.
Saved by grace, life's crown I'll gain
When He comes.

All my earthborn fears he'll banish
When He comes,
And my sorrows all shall vanish
When He comes.
Nevermore shall cares annoy.
Salem's pure, celestial joy
Shall be mine without alloy
When He comes.

I shall hail Him Lord and Savior
When He comes,
In His Father's House forever,
When He comes.
All my yearnings shall be stilled,
All my fondest hopes fulfilled,
And my soul with rapture thrilled,
When He comes.

His believers shall adore Him
When He comes,
And all glorious stand before Him
When He comes.
All who died in faith shall rise
To soar upward to the skies,
Endless life shall be their prize
When He comes.

He has promised me His Spirit
Till He comes,
I shall trust His blood-bought merit
Till He comes.
His blest robe of righteousness
Is my spotless, glorious dress.
His sure Word I shall confess
Till He comes.

Hope shall fill me with elation
Till He comes,
And in holy expectation
Till He comes.
Faith's bright burning lamp I'll trim,
That its lustrous beams might gleam,
Shining radiantly for Him
Till He comes.

ANNA HOPPE.

THE FIRST PSALM

The Righteous and the Wicked Contrasted in Character and Destiny

The words of this Psalm may well stand at the beginning of the Psalter. They serve as a preface set before the whole Book, which records the manifold experiences of the children of God. For they affirm the truth to which the godly cling, in spite of all appearances to the contrary, in spite of the sufferings of the righteous and the triumphs of the wicked, namely the truth, that the only safe and lasting happiness for man is to be found in fellowship with God.

What a solemn, but what a joyful opening for the Book of Praise! It is, as it were, a solemn call to the reader of the Book, as he begins, to examine himself and see how he stands before God. There are two figures, two characters, drawn in clear lines, not to be mistaken. He who would learn what is the great division between men in the sight of God, may find it here.

What is that division? It is not the distinction so often made between rich and poor, between capitalists and laborers. It is not between master and slave, between superiors and subjects, between the strong and the weak, between the educated and the ignorant. It is not even between the happy and the miserable. How people grudgingly make much ado about such distinctions among men! As if that were the line of cleavage which supersedes all others, and as if to have such cleavage eliminated more and more were man's highest aim on earth — as if in such elimination consists true happiness for all men!

But no! What our Psalm sets forth in clear, unmistakable lines, is the division between sin and godliness: between the Sinner and the Servant of God. Whatever be their outward differences, in appearance and position, God sets down here the eternal truth, that to be on God's side is Blessedness, to be opposed to Him is Ruin in the end. This is the keynote of the Psalm.

We now follow the description of each of the two characters given here, both as to their conduct and destiny. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." How clearly, how simply, how definitely, the character of the righteous man is drawn — negatively, positively, and in contrast.

There are three things he will not do. First, he will not take counsel with the ungodly.

Naturally we ask, who are the ungodly. They are not necessarily open and wilful sinners — men whose lives are scandalous, who break the laws of man, the laws of the State. Neither are they necessarily men who deny God's existence, who neglect the outward forms of religion, who scoff at everything that is sacred, and make a jest of things at which angels tremble. While such men are justly ranked under the character of the ungodly, they are not aimed at by the term "ungodly." Another class of men are intended under the term. And who are they? The word "ungodly" is the most general term in the Old Testament for the wicked in contrast to the righteous. It well expresses the disharmony which sin has brought into human nature, affecting man's relation to God, to man, and to self. Hence the ungodly are those who have departed from the One true God, and are following Gods of their own. Relying upon their own righteousness they have cast off the fear of the Lord, living in this world as if there were no God. They may attend the outward ceremonies of religion; they will not counsel against religion at large. Religion is a good thing to have, say they, as the Church is a necessary institution, to uphold the morals of the people. But they do counsel against the true religion, the revealed religion, the religion of the Gospel, and that Church which preaches Christ as the only Savior of mankind.

With such the righteous man takes no counsel. And who is the righteous man? Not he who is righteous by virtue of his own merits, but who trusts in the mercy and righteousness of God, who is clothed with the garments of salvation, and covered with the robe of righteousness furnished by the Savior — a true servant of the living God, the Christian believer. He will not walk in the counsel of the Ungodly, that is, he will not adopt their principles as a rule of life. Knowing that these are contrary to the Word of God, he cannot abide by them, but must resent them. Not walking in the counsel of the Ungodly! What a contrast in principles between the Righteous and the Ungodly is presented here! While the Unbelievers are governed by a spirit totally alien to the true service of God, the godly man is guided by the spirit of the Gospel. In the New Testament version it means: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? — Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6, 14, 15, 17.

The second thing the godly man will not do, is: he will not stand in the way of sinners. The way of

iniquity is down hill. Having cast off the fear of God, men become sinners, departing from the path of right, engaging in the service of sin and Satan — habitual and notorious offenders against God. With these the Child of God will not associate, nor chose them for his companions. He avoids as much as possible being where they are; he does not stand in their way, to be picked up by them, but keeps as far from them as from a place or person infected with a plague, for fear of contagion. Would Christians visit the notorious places of doubtful amusements — the ball-room and dance-halls, the immoral plays at theaters or the scandalous shows at the movies, or clubs and societies of nefarious character? Not if they bear the character the Psalmist describes.

And a third thing the Righteous will not do, is: he will not sit in the seat of the scornful. The bad grow still worse. Yielding unscrupulously to the ways of the wicked their hearts are so hardened, that, at length, they come to be scorers, openly defying all that is sacred, scoffing at religion, breaking out into open rebellion against God, and sitting in judgment on the generation of the righteous. To associate deliberately with such would mean to have gone clear over to the enemy. But this the godly man does not do. Could Christians hold fellowship with scorers? Could they sit in close cabal with them, finding out ways and means, to impede the blessed work of the Christian Church in curtailing her sacred rights, the education of her youth in Christian Day Schools, say, or the free and unmolested preaching of the eternal truths of the Gospel?

But there is also a positive side to the righteous man's life, and although we cannot dwell on it so extensively for lack of space, yet it is most beautiful. The godly man delights in the Law of the Lord. God's Law in the Old Testament often has a much wider range of meaning than a body of laws as the Mosaic law or Ten Commandments. It is the Word of God and includes all Divine revelation both as to His holy will and grace toward fallen mankind. So here. The Word of God with its holy and sweet revelations is the delight of the Righteous, the Christian. It is no irksome restriction of his liberty but the object of his love and study. True happiness is to be found not in ways of man's own devising, but in the revealed will of God. Hence he will meditate in God's Word day and night, discoursing with himself concerning the great things contained in it, with a close application of mind, a fixedness of thought, till he be suitably affected with those things, and experience the favor and power of them in his heart. Upon every occasion that occurs, whether night or day, he has a constant habitual regard for the Divine Word as the rule of his actions and the spring of his comforts. It is indeed the source of the righteous man's

life without which life would be intolerable, but with which it is joy to him.

Should we not take a lesson here? Do we love the Word of God? Do we delight in reading it? Do we meditate upon it day and night? Meditation is well-nigh a lost art. We do not take time to think, to ponder great thoughts. We would rather read newspapers than meditate in silence on God's words and deeds. It would be a good thing for us to be alone a season every day, without a book or newspaper in our hands, quietly pondering some word of God. This is the kind of Bible study that blesses the life. Human life becomes filled, saturated with the Word of God, when one loves it and meditates upon it continually.

And which is the destiny of the godly man? "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." How beautifully the consequent prosperity of the Righteous is here described! As a tree being nourished by constant supplies of water becomes firmly rooted and grows to a mighty trunk able to resist the storms of the season, with branches and evergreen foliage bearing wholesome fruit, so the life of the Christian, being maintained by the supplies of grace drawn from constant communion with God through His revelation, becomes established and grows to usefulness. It is true, as the root of the tree is unseen, hidden away in the ground, and is not admired, so there is hidden, an unseen part of the Christian life. The world does not see when you bow in prayer, when you meditate in secret. It does not see your inner heart-life of faith and love. Yet as the root is essential to the tree, so is this unseen life essential to the Christian. Out of it grows forth the visible part of the Christian life — the character, the conduct, the acts, and here is where the signal beauty lies.

"Like a tree — that bringeth forth his fruit in his season," is the Christian believer. He brings forth fruit, that fruit which St. Paul describes: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," fruits which are the very test of true Christian life, and which make it a blessing to others, and whereby the godly man becomes the salt of the earth and the light of the world.

Success will not be wanting. "Whatsoever he doeth shall prosper." Not always in the earthly sense, for oftentimes the best men fail in their worldly plans and efforts. But there is a prosperity that goes on even in worldly failure. A righteous man's health may fail, his business may be wrecked, his property may be ruined, and he himself may come out unharmed, made holier and better, and stronger in faith by the misfortune, even as the righteous Job of old. Behold the blessedness of the Righteous!

Place in contrast to all this the character and destiny of the wicked. "The ungodly are not so: but are like chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Would you value the character of the ungodly? Would you weigh them? They are like chaff, of no worth at all in God's account, how highly soever they may value themselves. Would you know their final doom? Since they are worthless and unstable, destitute of that righteousness with which man alone can stand in the sight of God, the wicked will not hold their ground in the judgment. They shall be found guilty, shall hang down their head with shame and confusion, and all their pleas and excuses will be overruled as frivolous. Nor shall they have part with the Congregation of the Righteous. Having despised and ridiculed, even persecuted the true Christian Church, the communion of saints, during their life on earth, they shall for ever be shut out and separated from the society of the blessed.

What a completeness about the whole statement concerning the Righteous and the Wicked contrasted in character and destiny, though made in only six verses of the first Psalm! And He who has given this Psalm by inspiration knows this contrast, knows the two ways, the way which few find, and the way on which many walk. "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." The one of the Righteous is under His care and guidance, the one of the Ungodly under His abandonment and judgment. Which of the two is yours?

J. J.

COMMENTS

Christians Help Dedicate Jewish Temple Christian preachers of Milwaukee recently helped dedicate a Jewish temple. According to the Sentinel, the following churches were represented in the "fellowship service": Congregational, Methodist Episcopal, Unitarian, Christian and Presbyterian. Archbishop Messmer by letter expressed his grief at the persecution at the present time in this country "against Jews as well as Catholics."

Rabbi Samuel Hirshberg greatly appreciated that nearly every denomination in the city had accepted his invitation to attend. He said: "All share the same ethical ideals, all have the same God, no matter what conception each has of that God." One preacher expressed his gratification at the possibility of such a gathering which in former days would not have been possible. No, this would not have been possible in former days. But before we congratulate ourselves on this change, let us ask, what has brought it about; in what manner has the former division been healed? What caused the division we know; it is the figure of

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the crucified Savior. He had come into his own, but Israel would not receive him. He had wooed his people, but they rejected him. There was no room in the synagogue for one who confessed Jesus the Son of God and the Savior of the world by his suffering and death upon the cross. Those who worshiped him as God and Savior could not fellowship with those who rejected him; there could be no common prayer. "He that is not with me is against me," Jesus had said.

And now a fellowship service of this kind has become possible. Was Temple Emanu-El dedicated to the service of Jesus Christ; have the worshipers turned there their hearts to him who is the Savior of his people? No. Then in what manner has the divisive figure of Christ been removed to permit those who bear his name to worship with those who still reject him? There is only one alternative, these preachers left Christ at home when they went to take part in this service. To recite the second article of the creed on that occasion would have been a blow to the host. The silence of those who profess to be his ministers was a blow to the heart of the Lord. One of the speakers is quoted as follows: "The stones of this building will some day fall, but that which it stands for will never pass away. . . . That which is fundamental and abiding is the spiritual, that is, the invisible from which comes forth the visible." "It will serve a holy purpose," said another, "in a day when men forget the spiritual in the rush for the material." Would that these preachers had before offering these remarks carefully studied the epistle to the Romans and that to the Galatians to learn what really is spiritual and what is carnal. Romans eight the apostle says: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." To the Galatians tempted away from the Gospel by the Judaizers he addresses this question: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Do these preachers actually believe that a man can be saved without Christ? If they do, why do they

still profess to preach him? If they do not, how can they in this manner confirm the blind children of Israel in their blindness. A Peter loved his people, a Paul was willing, if it had been possible, to offer his soul for theirs. That was more than neighborliness, it was true love. But their very love for the Jews impelled them to preach Christ to them: "Be it known unto you all, and to all the people of Israel," Peter says to the rulers, and elders, and scribes, "that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

These men may feel elated over this fellowship service — but the Church of Jesus Christ mourns.

J. B.

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A Common Enterprise? "It tends to break down racial, religious and personal prejudices by working in a common enterprise" — the Community Fund plan does this, so a folder asserts. To our mind this is a rather unfortunate argument, especially when we consider that not a few of the organizations listed are of a religious character, even if they claim to be "undenominational." A common enterprise? We gladly admit that some of these organizations are of a more general nature and confine themselves to the work of relieving physical distress. Though they cannot truly be said to be public, as they are by no means under the control of the public, they may be employed by the citizen to reach cases that cannot well be reached by private charity. But as to those who stand for any religious idea at all, they have in common with the others only this that they go to the public for the support of their institutions and activities. If it is to be a common enterprise, the public that furnishes the money should also determine the character of the activity and control the expenditures in every detail. Would the Catholic institutions listed, for instance, be willing to surrender their character as Catholic institutions in order to justify their appeal to the general public? We hardly think so. The public contributes, and the institutions remain under Catholic control and Catholic in character. We are very willing to help a Catholic neighbor, but not a Catholic institution; we may take a personal interest in the infidel neighbor's boy next door, but not in the organization of the Boy Scouts: is this the religious prejudice that ought to be broken down? Is it not broken down so long as the donor is permitted to designate his contribution for a special purpose, and it should not be broken down. A certain religious prejudice we would even like to see

strengthened, namely this, that every organization standing for certain religious principles be strongly prejudiced against asking contributions from any one who does not share its principles. That would be a very sound and beneficent prejudice, and a Scriptural one at that.

Our Lutheran Church does not ask to have its charities listed with the Community Fund. Why not?

The first responsibility for the care of the poor and suffering rests on the immediate family and on the nearer or more distant relatives. 1 Tim. 5:16: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged." 1 Tim. 5:8: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Where there are no relatives or where the relatives are unable to extend the necessary help, the church steps in. 1 Cor. 12:26: "Whether one member suffer, all the members suffer with it." James 1:27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Rom. 12:13: "Distributing to the necessity of the saints; given to hospitality." 2 Cor. 8:14: "That now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want." 1 Thess. 4:11-12: "That ye study to be quiet and to do your own business, and to work with your own hands, as we command you: that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Gal. 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." When the Lord has laid a Lazarus at our door, it will not do for us to place him before the door of our neighbor, or even half-way between the two doors. Every church should take care of its own suffering ones. A Christian brother should not be permitted to become a public charge. We must not delegate our duty to others.

A common enterprise? In a way, yes. All aim to extend aid to unfortunates. Yet there is a great difference between humanitarian giving and Christian giving. The Lord himself sets this forth when he says: "I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Christian's charity is worship and service of Christ. Our appeal is not merely human sympathy but to the love for Christ; and this is not an appeal that can honestly be directed to the general public.

A common enterprise? Some few agencies may be satisfied with extending physical help, but most of them have ulterior objects in view, the moral betterment of the individual and the molding of human society according to their ideals. Our church wants to preach Christ. To the poor it assists it wants to bring the spiritual riches of Christ. The sick it nurses it wants to point to the Great Physician. In our "Kinderheim" the orphans are to learn to know their Heavenly Father, and children are placed for adoption or for temporary care into none but good Lutheran families. Our Bethesda aims prayerfully to bring Christ into the lives of these poorest among the poor, the epileptics and the feeble-minded, and our greatest joy is to hear again and again how the Lord works wonders through his Word. Through our homes for the aged God our Savior fulfills to those who spend their declining years there his gracious promise: "And even to your old age I am he: and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."

Our charity work is the preaching of the Gospel; and that is not a public enterprise. We can ask no one to preach with us who does not confess with us.

A common enterprise? When men differ in their aims and in their diagnosis of a situation, they will hardly be found to agree on the question of methods and means. We have no quarrel with the public agencies that study their cases from their standpoint, explore their history and keep it on file. They are in self-defense against impostors compelled to adopt such measures. And we gladly admit that these agencies are in many respects more efficient than a church charity ever can hope to be. A Church, though it should not go at its charity work entirely blindly, must take men on faith. He who would preach Christ dare not appear in the role of an investigator. Other agencies have to at times invoke the aid of the authorities when people prove entirely refractory. A church cannot do this without losing its opportunity to preach Christ to the person involved.

It is a common enterprise only in so far that the people taken care of by the churches will not fall a burden to the public agencies. Every church or religious organization should do its charity work according to its own principles and should raise the necessary funds among its own members.

Should such "religious prejudice" be broken down? The church that surrenders it despiritualizes its work and loses the blessings with which the Lord has promised to crown faithful Christian service. If it ever were broken down, the entire community would be the loser, for the sturdy character and the life of a Christian who holds and lives these principles is a most valuable asset to any community. Responding for the Lord's sake to the call of our own, we will surely not be deaf to the call of others.

J. B.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

GENERAL HISTORY NOTE

THE DAY OF EGYPT'S POWER

The promise to Abraham had been fulfilled: he had become a great nation; and it is not by chance that his people, the chosen people of God, was brought up in the land of the Nile, and there at the time, when Egypt had achieved her civilization, a civilization in many ways superior to that of Babylonia. Moreover, it was that period of the Semitic Age, when Hamitic Egypt for once eclipsed the Semitic nations of the Tigris and Euphrates valley in point of political power and prestige.

Babylonia — Assyria.

The Old Babylonian Empire, founded by Hammurabi, had crumbled after several centuries under the onslaughts of the Cassites, a people of uncertain descent which came from the northeast. Hailing from that quarter, they naturally first overran Assyria, the sister-country of Babylonia on the upper Tigris, peopled by immigration from the south (cf. Gen. 10: 11).

The eclipse of the Semitic powers lasted until the decline of Egypt's power, again several centuries later, but it should be borne in mind that, nevertheless, Babylonian civilization, as it led captive the Cassite invaders, also continued its hold on the entire East; the evidence is in that the diplomatic correspondence of Egypt herself, during the most brilliant period of her history, was conducted in cuneiform writing, as disclosed by the great find at Tell-el-Amarna in Egypt.

The Empire of Egypt and Syria.

With the expulsion of the Hyksos, her Semitic conquerors, Egypt embarked upon a career of conquest which carried her quite to the Euphrates. The Hyksos had introduced the horse into Egypt; that signalled the addition of the war chariot, as a chief arm, to the military machine of the new pharaohs of the XVIIIth and XIXth dynasties. At that, the New Kingdom inaugurated by them was a military monarchy, as distinguished from the bureaucratic government of the Old Kingdom and the feudal state of the Middle Kingdom; and whereas the previous expansion into Nubia at the south, for the purpose of protecting her frontier, and her penetration of the Sinaitic peninsula for the purpose of opening up the mines there, had been in the day of natural growth, the monarchs of the New Kingdom were possessed by the lust of power and imperial expansion. The pursuit of the Hyksos had carried them to Palestine and there they purposed to stay and there to extend Egyptian power to Syria and beyond.

The most noteworthy of these conquerors were Thothmes I and, after the reign of his energetic daughter Hatshepsut, her husband Thothmes III. The latter vanquished the Hittites, a powerful people of Asia Minor that had spread down to Syria and Mesopotamia. The pharaoh, after his successes up there, even crossed the Euphrates into Mesopotamia, and he it is who lists the Apriu among his captives. Of his third successor, Amenhotep III, though not noted for great conquests himself, it may be properly be said that during his reign Egypt enjoyed the most splendid period of her history; with all the rulers of the civilized world, the kings of Cyprus, of the Hittites, of the Mitani, of Assyria and Babylonia, paying their respects to the pharaoh, by letter and by tribute, we can well

visualize the power and prestige of Egypt in the world of that day.

A remarkable episode was the attempt at religious reformation and the introduction of monotheism by Amenhotep IV, called the 'heretic king'. Apropos the recent discoveries, a French scholar has ventured the opinion that this reformation may have been an attempt to introduce the worship of Jehovah, Israel's God. The reformation was short-lived; the successor of Ikhnoton, as he called himself after his god Aton, had again to 'follow the call of Ammon'. Here it is where Tutankhamen (note the 'Ammon' in the name) belongs.

These domestic troubles of Egypt had offered opportunity for uprisings in the northern provinces coupled with Hittite aggressions; the decadence of Egypt's power now sets in. Seti I and his great son Rameses II, the chief pharaoh of the XIXth dynasty, had to wage innumerable campaigns against various foes, but chiefly against the Hittites. Rameses succeeded in partially restoring the empire, but his headlong attack on the Hittite kingdom itself miscarried, notwithstanding his memorable victory at Kadesh, celebrated by the poet Pentaur in an epic; Rameses was finally forced to negotiate for peace and in the treaty of the silver tablet to recognize Khetasar, the Hittite ruler, as his peer; the treaty was cemented by Rameses' marriage to Khetasar's daughter. Rameses II has been surnamed 'the Great', figuring of old in history as the greatest of Egypt's pharaohs; his long reign of sixty-six years has been best known owing to the many monuments he left. But there is no gainsaying that Egypt's empire was already crumbling. Rameses being considered the oppressor of Israel, the exodus of God's people is assigned to the reign of his successor Menephthah, which, too, is a token of the weakening of Egypt, with due regard to the factor of divine intervention. The next dynasty of the Ramessides witnessed the permanent passing of her power.

Militarism and imperialism are not conducive to the free development of art; the art of the New Kingdom, with all the splendor and gorgeousness of the magnificent monuments at Thebes of the Hundred Gates, at Karnak and Luxor, in the necropolis of the capital and in the province of Nubia, all this art is conventional and does not measure up in true worth to the erstwhile achievements in Egypt's earlier periods.

The above account offers the background for Israel's history during its growth to a nation and under the leadership of Moses. It discloses the deep significance that attaches to Stephen's statement that Moses was 'learned in all the wisdom of the Egyptians' (Acts 7: 22) and to the fact of Israel's exodus.

Part IV

IN THE PROMISED LAND

III. ISRAEL IN CANAAN:

A. Under Joshua.

CHAPTER XXIII

WE WILL SERVE THE LORD

Read Josh. 1-6.

Joshua's Accession ch. 1. The Lord and the people bid him be of good courage.

Rahab of Jericho ch. 2. The spies sent by Joshua from Shittim into Canaan to spy out Jericho are saved by a harlot. Note Rahab's reference to Israel's wonderful career, under Jehovah's guidance, from the Red Sea to the Jordan vv. 10, 11.

The Miraculous Crossing of the Jordan ch. 3. Under the lead of the Ark of the Covenant.

The Memorial Piles ch. 4. Twelve stones in the midst of Jordan, a similar pile at Gilgal, the first camp in Canaan.

The Preparatory to Possession ch. 5. Renewal of circumcision; the Passover kept at Gilgal; the Angel of the Lord appears to Joshua. Note the ceasing of manna vv. 11, 12.

Jericho is Taken ch. 6. The walls are levelled by six days' circuit of the city by the host of Israel with the Ark in its midst and seven priests blowing trumpets, and the circuit of the city seven times on the seventh day, the blowing of the trumpets in the seventh circuit being accompanied by the shouting of the people. Everything utterly destroyed with the edge of the sword save Rahab and her kindred (v. 25); the silver and gold devoted to the treasury of the Lord (note v. 18).

Note. Rahab mother of Boaz and thus ancestress of David and of Jesus, compare Ruth 4:21 with Mt. 1:5. Cf. also Hebr. 11:31; James 2:25.

Read Josh. 7-10.

Achan's Trespass ch. 7. His theft of a Babylonish garment and other valuables from the "accursed thing" (cf. 6:18) brings on the defeat of the expedition to Ai; Achan discovered as the evildoer by lot and destroyed with his whole house and goods by stoning and fire; the memorial in the valley of Achor. — Achan's theft the one glaring misdeed in Israel during Joshua's time (cf. 22:20). Note the gesture of putting dust upon the head 7:6.

Ai now captured by ambush, the king taken alive and hanged, the cattle and spoil assigned to Israel for a prey; another memorial of stones 8:1-29.

On Gerizim and Ebal 8:30-35. Joshua's altar in Mt. Ebal with the Law inscribed on the stones, and the blessings and cursings read to the people in accordance with Deut. 7 (11:29, 30).

The Battle of Gibeon and Beth-horon, where the Sun Stood Still ch. 9 and 10. The Gibeonites by craft obtain a treaty with Israel, their ambassadors representing themselves as coming from a far country because of the fame of Jehovah, and Israel neglecting to ask counsel at the mouth of the Lord (the Urim and Thummim?) 9:1-15; upon discovery of their identity the oath is kept, but they are condemned to perpetual service as hewers of wood and drawers of water for the house of God vv. 16-27.

The five Amorite kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon make joint war upon the Gibeonites because of their defection. The Amorites are routed by Joshua and the Lord's hailstones, and this is the occasion to which the poem in the 'Book of Jasher' refers: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon' 10:1-14.

The Conquest of Southern Palestine vv. 15-43.

The five kings, entrapped in a cave at Makedah, are hanged — another memorial pile at the mouth of the cave — and all their cities are taken by Joshua, sweeping through southern Palestine before returning to Gilgal.

Note. Location of Gilgal, Israel's headquarters, near Jericho.

Page Josh. 11-21.

The Conquest of Northern Palestine ch. 11. Another swift march and victory over Jabin of Hazor and his allies at Lake Merom in the north; capture of their cities. Israel now supreme from Mt. Seir to Mt. Hermon vv. 16, 17, 23. Anakims left only in Philistia (Gaza, Gath, Ashdod) v. 22.

The Catalog of Conquests ch. 12. Two kings east of the Jordan, thirty-one west.

The Portions of Five Tribes ch. 13-17. Reuben, Gad, and Half-Manasseh east of the Jordan (their promise Num. 32 fulfilled Josh. 1); the Lord and His sacrifices Levi's portion ch. 13. Caleb by special privilege obtains Hebron; Judah in the south, west of the Dead Sea ch. 14 and 15 (the Jebusites not driven out of Jerusalem v. 63). Ephraim and the other half of Manasseh in the north, west of the Jordan ch. 16 and 17 (note the inheritance of the daughters of Zelophehad 17:3, 4; cf. Num. 26 and 36); the demands of the children of Joseph 17:14-18.

The Tabernacle at Shiloh ch. 18. After the sanctuary is set up at Shiloh (in Ephraim), Joshua sends out men to map the country, in order to apportion the rest of the country to the remaining tribes by lot vv. 1-9.

The Seven Lesser Portions, Benjamin, between Judah and Ephraim on the Jordan side vv. 11-28. Simeon, within Judah (south) 19:1-9. Zebulun, west of the Sea of Chinnereth vv. 10-16. Issachar, toward Jezreel vv. 17-23. Asher, north of Carmel to Zidon vv. 24-31. Naphtali, north of Zebulun and Issachar to Mt. Hermon vv. 33-39. Dan, west of Benjamin to the coast vv. 40-48 (their conquest in the north v. 47 takes place in the time of the Judges). Timnath-serah in Ephraim given to Joshua v. 50.

The Six Cities of Refuge ch. 20. Kadesh (Naphtali), Shechem (Ephraim), Hebron (Judah), Bezer, (Reuben), Ramoth (Gilead), Golan (Bashan). Included in the Levite cities.

The Forty-Eight Levite Cities ch. 21. For the Kohathites, Gershonites, Merarites.

Note. Hebron being a Levite city, Caleb's inheritance (ch. 14) pertains to the fields and suburbs.

Read Josh. 22-24.

Reuben, Gad, and Half-Manasseh Sent Home ch. 22. To their tents, wives, children, and cattle in Bashan and Gilead (cf. 1:14). At the Jordan they build an altar, news of which causes the other tribes to prepare for war upon them; Phinehas and his embassy, however, learn from the trans-Jordan tribes that the altar is not for sacrifice but for a witness, and are pleased with all the children of Israel. The altar called Ed.

Joshua's Farewell Exhortation ch. 23. A long time after, Joshua, stricken in age, reviews before all the officers of Israel the Lord's benefits and warns them to beware of the gods of their idolatrous neighbors and of intermarriage with them.

The Assembly at Shechem ch. 24. All the tribes gathered there. Joshua's last address, reviewing Israel's history from the time of Abraham and exhorting the people to put away all false gods: 'As for me and my house, we will serve the Lord.'

The people's response: 'We will serve the Lord'. Joshua thereupon renews the covenant between the people and their God, writes it in the book of the law of God, and sets up a great stone as a witness under an oak that was by the sanctuary of the Lord, and the people depart into their inheritance vv. 1-28.

Joshua's and Eleazar's Death vv. 29, 30, 33. Joshua buried in Timnath-serah. The bones of Joseph, brought from Egypt buried in Shechem, in the burial ground bought by Jacob (Gen. 33: 19).

And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel v. 32.

It is restful reading this, the story of Israel's entry into and possession of the Promised Land, because for once the Chosen People carried on loyal to the motto: 'We will serve the Lord'. Nor need the reader's rest be disturbed by the ruthless work of sword and fire accompanying the conquest. It was an old score that cried for settlement even in the days of Abraham, and carries us back in memory to the curse of Noah; the measure of God's wrath had been filled by the abominations of the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and the Jebusites.

YOUNG MEN AND THEIR FAITH

At last we seem to have in this Church, and from "high places," a growing demand for sympathy for, evidently for ordination of, those of our young men who have been rendered unable, intellectually, to accept such verities of the Faith as the Virgin Birth of our Blessed Lord.

It is therefore, not out of place to call attention to the fact that our young men are not so troubled until their faith is educated out of them in the seminaries. Our young men do not come naturally by this unbelief. To the contrary, we have the word of our seminaries for it: that it takes nearly two years' labor to persuade each class of young men to unlearn that faith from which they received their call. And those of us who have any contact with these young men during that process of unlearning, know only too well the sadness of heart that is theirs.

But the seminaries claim to give them something infinitely better? Something better? the fruit such unbelief! But there is a greater difficulty the Church has never faced: Why can not a priesthood that, by graduation, has received that "something better" from the seminaries ever succeed in sending into the seminaries a new class of young men that should prove satisfactory to the seminaries?

Is there not a strange blindness here on the part of the seminary authorities? Each year they receive a new class of young men who have been inspired Godward by a practical experience of the Church's worship and the teaching of the Christian year; and immediately they pro-

nounce that faith, so inspired, ignorance; and set themselves to work to destroy it; that they may build in its place this scholarship which is causing so much intellectual difficulty, that the apology for it must appear.

But each year the seminaries graduate a class that they have made over to their hearts' content — and this, year after year — and I ask again, why those graduates do not succeed in returning classes so far satisfactory, that the seminaries might give the lads three years of constructive work?

Is it that graduates dare not teach the faith, or the unfaith, they have been taught?

Or is it that their graduates "come back," "grow out of all that foolishness"? Most of them.

Or is it that the Church, with her own system of teaching, is mightier even than the seminaries or our will not to believe?

Sometimes I wonder if the Council of Deans, if they still meet, would care to face that dilemma. It would be invaluable to those of us who are in the field to know why we cannot give a satisfactory faith to the young men we inspire. Or, failing that, we have a right to be told the grounds on which the seminaries dare so to proselyte our young men away from us into this scholarship of intellectual difficulty. Those of us who are fathers have a double right to know.

— J. V. Cooper in the Living Church.

"EXCEPT JOE WHITBREAD"

A lady went to the home of a sick man, whose name was Joe Whitbread. She found him very ill.

After speaking with him for a few minutes concerning his health, she turned the conversation to his state before God. He unhesitatingly declared that in this respect he was all right, as he had never injured any one in his life, and was not afraid to die, altogether showing his state to be one of stubborn selfrighteousness.

Having heard all that he had to say without making much answer, the lady proposed to read to him a little from the Bible. He made no objection, and she accordingly opened her Bible at Rom. 3, 9, reading it as follows, very slowly:

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin — except Joe Whitbread."

"As it is written, There is none righteous, no, not one — except Joe Whitbread."

"There is none that understandeth, there is none that seeketh after God' — except Joe Whitbread."

"They are gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one' — except Joe Whitbread."

"Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God' — except Joe Whitbread."

"Therefore by the deeds of the law; there shall no flesh be justified in his sight' — except Joe Whitbread."

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference' — except Joe Whitbread."

"For all have sinned, and come short of the glory of God' — except Joe Whitbread."

When the lady came to the last of these verses, Joe cried out in distress, "Oh, stop, stop, ma'am!"

She, affecting surprise, asked what was the matter, remarking, "I am only putting together what God says and what you say. God says 'all have sinned;' and you say you have not; so that must be 'except Joe Whitbread.'"

Only a few more words passed, and the lady left.

The next time she saw him, his face lighted up with joy as he expressed his longing to see her, that he might tell her how the word she read to him opened his eyes to see his condition as a sinner in the sight of God, and to accept Jesus as his only Saviour from sin.

"Joy and peace," said he, "have filled my heart since the hour I trusted in Jesus."

A few days afterward he fell asleep, praising the name of Him who is the friend of sinners, and who said, "I came not to call the righteous but sinners to repentance."

— The Australian Lutheran.

A PITTSBURGH YOUTH AND THE ORDER OF DE MOLAY

A Pittsburgh youth, who contemplates identifying himself with the masonic order, and, as a preliminary step thereto, with the order of De Molay, a lodge for boys established under the auspices of the Knights Templar, wants to hear the editor's opinion. We are glad to give it; but hope to God that our Pittsburgh inquirer does not belong to the class of people who ask advice after their mind has been made up.

For your soul's sake, don't! — is our advice.

The reasons are these: The obvious fact in connection with the order of De Molay is that it has been founded as a preliminary school for masonry itself. The boy of sixteen is received as a member of the Order of De Molay, so that, as a man of twenty-one, he may become a full-fledged mason.

Why should a Christian be a mason? Can that order teach him anything concerning God and his duty toward God which the Church can not and does not teach him? Has the masonic order any means of grace or power necessary to godliness and wholesome power over men which the Christian Church does not possess? Ay, can the masonic order or any other lodge arrest the rush of the human race toward destruction if the Church of Jesus Christ should become enfeebled through the gradual absorption of her membership by the world? The Church of Jesus Christ,

founded by the divine Master himself, has all the power of God himself to save and sanctify men, and to empower them for the service of their fellow men. If the member of the Church does his duty by his spiritual mother and endeavors to pass on her truths to the lost; above all if he exemplifies her teachings by a consistent and holy conversation, he is busy every day and all day till the cows come home; neither does he need the activity called for by the masonic lodge to make himself useful.

However, masonry is not an innocent society, such as a purely literary, or social organization would be. Both in its religious and moral aspects the masonic lodge comes decidedly short of that which the Bible requires in regard to evangelical and moral truth. Christianity knows no way of salvation save Christ, who bore our sins on Calvary's cross. Masonry, and the juvenile order of De Molay likewise, is open to the Jew quite as well as to the Christian. The same hope of eternal life that the masonic chaplain, when reading the masonic burial service, proclaims at the grave of the Christian member, he proclaims at the grave of the Jewish member. This is in contradiction to the Gospel — to Christ himself, who says, "No one cometh to the Father but by me." No lawful meeting can be held by a masonic lodge which does not open with prayer; but no prayer said at the opening of a masonic lodge is lawful unless Christ is left out. How, otherwise, were it possible for virtually every prominent Hebrew of our cities being found in connection with the one or the other masonic lodge? In the application to be filled out by a candidate for membership in the order of De Molay space is designated for the Jew as well as for the Protestant and the Catholic. Our Pittsburgh youth may be assured that, even now, among the two thousand members of the Order of De Molay in that city, there are many young Hebrews. Were the order merely social or literary, this would be unobjectionable; but, to save the Jew's feelings, Christ is left out of the confession of faith in God. For a Christian to consent to that, is to deny Christ. Let no one make the mistake of putting the modern Jew upon the same level with the Old Testament Israelite. The latter hoped for the Messiah whom the former shamelessly spurns. To engage, in terms acceptable to him, in worship with him, is as offensive to God as was the act of the apostate Israelites of old in making common cause with the people of Canaan at their heathen altars. There is no other covenant God than he whom the Christian finds in Christ. Nor will it do to have in mind at the masonic altar your Christian God and let the brother mason who is not a Christian have the privilege of forming such conception of God as suits him. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ

with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, said the Lord Almighty." II Cor. 6, 14, etc.

What has been stated here concerning the Christless worship and burial service of the masonic lodge does not seem to apply to the Knights Templar, the degree which sponsors the De Molay order for boys. This "Christian" degree of the masonic lodge, however, is an exception only in appearance. If the apostolic creed were consistently confessed by the Knights Templar, they could not agree to the Christless worship of the Blue Lodge — the first three degrees; nor would they fellowship the masons of other degrees at their Christless altars. Notwithstanding, thousands of Knights Templar, after passing through the thirty-second degree, become members of the Mystic Shrine, which borrows its symbols of worship and regalia from the infidel Mohammedans. The form of a confession of Christ is nothing without its essence. The Knights Templar have the form of a Christian confession, in that they confess the Apostolic Creed at their meetings; but as they pass into other degrees, that saving name drops out of the ritual again. A live, alert, growing Christian can not accommodate himself to the suppression of the name that is above every name.

While it is true that individual masons are sincere believers in Christian morality, just as they are, personally, sincere believers in the Christian plan of salvation, the difference between Christian morality and masonic morality is quite as great as that between Christian worship and masonic worship. When one becomes a master mason he must swear that he will not, knowingly, have carnal intercourse with a woman married to a fellow master mason or connected with such an one through blood relationship. God permits no such distinction. One woman's virtue is as precious to him as that of another; and one adulterer is as contemptible in his sight as another. He who has said, "The whoremongers and adulterers God shall judge," has the same hell for the masonic whoremonger, even though he select his victim with due regard to his masonic obligation, which he has for the ordinary lecher. The writer knows whereof he affirms. He had, in the city of San Antonio, a lady in his congregation, against whom the tongue of slander had never been raised — a faithful, virtuous, loyal wife. Yet her husband, a prominent lawyer, left her and ran away with the divorced wife of the then postmaster. No ground for masonic discipline; for neither woman was

masonically connected. On the contrary, when the offending brother returned not so long afterward to his old home, his lodge gave him a banquet, unmindful of the adulterer's lawful wife, who lay, paralyzed from the shock of her discovery, upon her bed.

A similar case occurred not long ago in a little town north of Columbus. While the masonic brethren were duly shocked, they replied to the inquiries made of them that the case was not covered by the regulations of masonry. They spoke the truth; but few know of that partial-purity oath of the masonic fraternity.

Moreover, the oaths taken in degree after degree, viz., to help a brother mason out of any difficulty, he may be right or wrong, lend themselves to a most unrighteous, un-American, and un-Christian interference with justice; though it is true that there are masons who, in practice, are above them. The disciple of Christ is bound to obey the Sermon on the Mount in regard to the oath, as well as in regard to every other matter. Here is the rule for Christians: "Again, ye have heard that it has been said by them of old time, Thou shalt not forswear thyself, but shalt perform to the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth; for it is his footstool . . . neither shalt thou swear by the head, because thou canst not make one hair white or black. But let your communication be, Yea, yea, nay, nay; for whatsoever is more than these cometh of evil." It follows that the masonic oaths are of evil; for they are a lot less innocent than these mild ones quoted for condemnation by the Savior. A few years ago the following case came to our knowledge: A poor chap had stolen auto tires and sold them to merchants dealing in this commodity, one of whom was living in another city. When he was caught, his attorney was indiscreet enough to tell him that nothing could be done against the two receivers of stolen goods, since they were masons. The outcome was that the two chief rascals — the thief was an inconspicuous fellow — escaped indictment through the combined efforts of the thief's lawyer, the chief of police, and, if our memory serves us rightly, the prosecuting attorney. To quiet the thief's tongue, he was given a light sentence. We do not doubt that in some cases action in harmony with such oaths is inhibited by the assertion of higher principles; but, if so, they have a higher origin than the masonic order. The men who secured a light sentence for that thief and immunity for the receivers of the stolen goods acted upon their oath, which, to them, stood higher than their oath of office. If loyalty to Christ requires such an oath to be broken — and what Christian could doubt it? — the taking of such an oath is wrong in the first place. Never yield your lips to it, Pittsburgh youth!

Our young friend probably will say, "All this I am not prepared to deny; but I do not intend to identify myself with the order on account of any moral or spiritual quickening to be received. What I have in mind is the association, which will be of help to me socially, perhaps politically; in any event, in my business. Here is where sin is done at the very beginning. What does my friend have to affirm in his very application? Here is the affirmation: "The subscriber respectfully represents that he hereby freely and voluntarily offers himself as a candidate for the degrees in Temple Charter and that he is prompted to make this application from a favorable opinion entertained of the organization." Any person who joins the masonic order for the ulterior purpose of receiving social, or political, or economic benefits through his masonic affiliation, is a liar; for in his application he affirms the very opposite.

What is innocent in masonry the Christian does not need; for he has the Church and her Gospel. What is not innocent in masonry, on the other hand — the oaths, the Christless worship and fellowship, the advantage over others through the power of a secret, oath-bound society — tends to rob him of his inner hold upon Christ and the Gospel. No one can serve two masters. We know that what we have here written will be made the occasion of bitter, bitter criticism of the writer; but his love of the souls of men and his obedience to the blood-bought Gospel compels him to solemnly affirm: If I, C. B. Gohdes, a minister of the Gospel of our Savior Jesus Christ and lover of America's blood-bought youth, — if I should connect myself with masonry, in the light of what I know of Christ and masonry, I should, with my application for masonic membership, sign the death warrant of my soul; for what I plead for others as long as charity compels it and devotion to truth permits it — that intellectual confusion is to blame for the masonic affiliation, not wilful disloyalty to Christ: this plea I can not make for myself. I know whereof I speak.

We advise our Pittsburgh lad to send for the book written by Dr. Finney, president of Oberlin College, and for the tracts written by B. M. Holt, Fargo, N. D. The former can be obtained through the Christian Cynosure, Chicago, Ill. Both these men have left the masonic order for conscience sake. Rev. Linhart's also is to the point.—C. B. Gohdes in Lutheran Youth.

ON FILLING EMPTY SEATS

The preacher can fill all you Empty Seats by stirring up some thrilling excitement. Just let him get up a big fight, and man being "a fighting animal," he will run to a fight, if it be only a dog fight! Just listen to this happening that my own father told me about. An editor of a daily paper in a small city wanted a month in the woods, and he hired a bright young fellow to edit his paper during August. But within a week the new

editor had gotten into a terrible newspaper row with the competing daily of the town. The fight grew fiercer and fiercer; there were published threats of personal violence; the editor of the other paper actually challenged our young editor to fight a duel. The brave youth responded by announcing that he had armed himself with automatic revolvers and would shoot the other editor on sight, whether on the street, at the post office, or in the theater.

Meanwhile the excitement in the community grew more and more tense; both papers were bought by the thousands so soon as the newsboys appeared on the streets; and the fever reached white heat. Our editor in the woods, thoroughly alarmed, broke camp and rushed home to prevent bloodshed . . . and found that the editor of the competing paper had himself gone away August 1st on a yachting cruise, and had by chance engaged this same young man to edit his paper. Two papers, one editor, one big fight; circulation of both papers boomed to five times normal; and only a sham battle after all!

Now, Empty Seats, of course a clergyman cannot work just that same scheme; but he can "work" human nature just as effectively. More than one minister I know has stirred up excitement and filled his pews to the full, by fighting something or somebody eminent. Our New York City neighbor attacked the faith of his own Church, dared his Bishop to bring him to trial for heresy, attained to the heaven of newspaper publicity, and had "standing room only" at his church. . . .

What? "Why don't I try some such plan?" Listen to me, Empty Seats: I'd rather preach to you, empty as you are, all my earthly days than to attack the Bible I love, deny the deity of my Lord and Saviour Jesus Christ, whom I adore, cause a schism in the Church which is the Body of Christ, and draw attention to myself by unchrist-like sensationalism, and convert my pulpit into a theater or a circus! Besides, nothing of that kind fills seats permanently. When the excitement dies down both church and preacher are deader than before. . . .

—Rev. Crawford Farnsworth, D.D., in The Expositor.

PROCEEDINGS OF NORTHWESTERN COLLEGE BOARD

The annual meeting of the Northwestern Board was called for October 10th. The old officers and committees were reelected. Several reports were read, among them one which reported that the Kaercher inheritance matter was progressing favorably in the Michigan courts at Ann Arbor and that the College fund may expect as its share of the final settlement approximately \$5,000.

Synod had authorized the erection of barracks at Watertown to relieve the congestion. The barracks are now finished and were constructed according to plan. An additional expenditure of \$800 was found

unavoidable because of the increased cost of seats for the class rooms and because of rearrangement of the heating plans which became necessary when the defective heating system of Dr. Peters dwelling had to be rebuilt. This expense was charged to the barracks, though it does not entirely come under that head.

President Bergemann was requested to call a meeting of the Presidents of the four synodical educational institutions on occasion of the next meeting of the Synod Committee. They are to meet with the representatives of the four educational boards.

To forestall any epidemic in the dormitory, steps were taken to examine all students. The local health officer called attention to conditions in Watertown and the surrounding country and promised to give his services to the college.

Reports appearing in the Northwestern Lutheran will have apprised readers of the congested condition which prevails in all departments at Watertown. Never before has our institution been taxed as it is now.

Acting upon a memorial submitted by the faculty, the school year at Northwestern was cut by one week. The cut comes at the end, in June. This was deemed advisable because many students find profitable employment for the summer if they are at liberty early enough to secure places in the canning factories.

An agreement was reached and put on record by resolution which defined the manner in which degrees, regular and honorary, were to be conferred at Northwestern in the future.

H. K. Moussa, Sec'y.

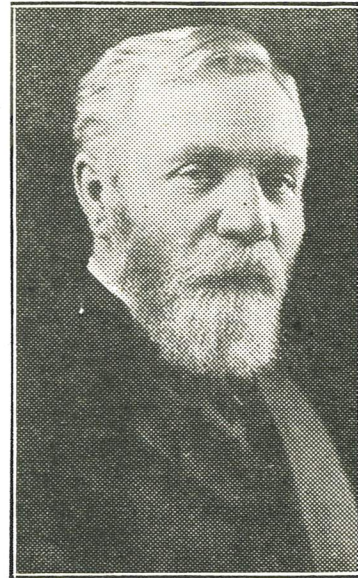
† REV. HENRY BERGMANN †

On Monday, November 5, 1923, Rev. Henry Bergmann, the first and hitherto only resident pastor of Christ Evangelical Lutheran Church of Milwaukee, Wis., passed peaceably to rest in the sixty-fifth year of his age.

He had been suffering for several years, and at the last spring season he was compelled to rest from his strenuous pastoral labors for the sake of recovery, without, however, regaining his health.

Henry Bergmann, son of William Bergmann and Catherine, nee Dagefoerder, was born on the 26th day of January, 1859, near Hannover, Germany, in the so-called Lueneburger Heide. His youth was spent under the loving guidance of pious parents, attending the village school, and having been instructed in the Lutheran faith and confirmed by the famous Pastor Ludwig Harms. At the age of fourteen he entered a preparatory school at Hermansburg, remaining there until 1874, when his parents emigrated to our country settling in La Crosse Co., Wisconsin. Soon after, following the advice of Prof. A. F. Ernst with whom he had entertained a life long friendship ever since, our friend entered the Northwestern College at Water-

town, Wisconsin, from which school he was graduated with honors in 1880. He then devoted his time to theological studies, graduating from the Lutheran Theological Seminary, then at Milwaukee, now at Wauwatosa, in 1883.



Rev. Henry Bergmann

His first pastoral charge was at Whitewater, Wis., where he remained but one year, when, in 1884, he was called to the pastorate of the then newly organized Christ Congregation at Milwaukee, which he has served for nearly forty years.

In the death of Rev. Bergmann his family has lost a kind and gentle father, his congregation an able and faithful pastor, and our Synod a loyal member and successful worker.

He was a man of affable bearing, of mental vigor, and sound judgment; and was actively allied with the interests of our Synod, having served as vice-president of the South East Wisconsin District, as well as managing editor of the "Gemeindeblatt," and in other important positions.

He is survived by his wife, Mrs. Anna Bergmann nee Rhode, with whom he entered the marriage estate in 1883, two sons, one of whom is pastor of a Lutheran congregation at Milwaukee, four daughters, one son-in-law, two daughters-in-law, four grandchildren, one sister and other relatives.

Amid many tokens of regard and in the presence of many sorrowing friends, the precious dust was laid away on Thursday, November 8. The funeral services were conducted by Rev. C. Gausewitz, who spoke most comforting words based on 1 Cor. 15, 10: "By the grace of God I am what I am," and by Rev. E. Schulz addressing the audience in English, while Rev. C. Buenger, President of the South East Wisconsin District, spoke words of condolence in behalf of Synod. With the members of the board of trustees of

Christ congregation as honorary pall-bearers, and the Revs. A. C. Bendler, A. Baebenroth, W. Hoenecke, J. Karrer, O. Hagedorn and J. Jenny as active pall-bearers, the remains were interred at Pilgrim's Rest, Rev. H. Knuth, officiating.

J. J.

OBITUARY

On the night of August 1st it pleased God in His unsearchable wisdom to call another of his faithful servants home to His eternal rest, namely, Theo. G. Hahn of Salem Lutheran Church of Owosso, Mich. Rev. Hahn had spent the afternoon and evening in making pastoral calls and his end came suddenly and without warning at about 11:30 p. m. Scarcely an hour before that time he had stopped at the store of one of his members to rest before completing his homeward journey. Here he complained of not feeling well, but thought he would be able to reach home safely. He had barely gone a distance of two blocks when he was forced to hail a passing motorist who took him home. A physician was called at once who diagnosed his ailment as a case of over-exertion and ordered him to bed for a few days' rest. It was not thought that his condition was alarming, but before the doctor had left the house he breathed his last.

The news of his death spread rapidly and seemed unbelievable to his many friends. Most of them had known him as a robust looking man and a picture of health. But few, outside of his immediate family and a number of intimate friends, knew that he had been ailing for a number of years. Neither was it his wish that his condition should become universally known.

Theo. Hahn was born in Valonia, Indiana, June 11, 1876. His mother died when he was a small boy and he spent his boyhood days in Indiana and later on in Milwaukee. After finishing parochial school he entered our Northwestern College at Watertown, graduating here in June, 1898. Three years later he finished his theological training at Wauwatosa and entered the ministry.

His first charge was Ludington, Mich., where he was ordained in August, 1901. Two years later, on July 1, 1903, he was united in marriage to Miss Lucy Wuestenberg of Milwaukee. He remained in Ludington until 1904, when he accepted a call to Salem Church at Owosso. Here he labored for eighteen and one-half years until his death.

Rev. Hahn was an earnest, sincere worker and his congregation made a large visible growth during his pastorate. He was especially interested in the growth of the parochial school, for he realized from the very beginning that the future of his church depended upon the development of the school. For a time he found it necessary to teach alone. Later on, seeing that there was too much work for one man, he taught the

lower grades until the congregation was financially able to procure a second teacher. Not until the past two years was he able to devote his entire time and strength to his church work outside of the school.

The funeral was held Saturday, August 5th. The remains lay in state in the church from 11 to 1 p. m., where they were viewed by many friends of the deceased. Many were unable to get into the church for the services. The Rev. F. Krauss of Lansing preached the German, and the Rev. K. Rutzen of Bay City the English sermon. The altar services, as well as those at the grave were conducted by the Rev. John Roekle of Chesaning, an intimate friend of the deceased. Prof. Otto Hoenecke also spoke a few words of comfort in behalf of the Board of our Saginaw Lutheran Seminary of which Rev. Hahn was a member. Six members of the church board carried the mortal remains of their beloved pastor to his last resting place on Oak Hill cemetery where he awaits the great resurrection morn, when he shall again be reunited with those whom he loved so dearly.

As stated above, Rev. Hahn was a member of the Board of Saginaw Lutheran Seminary. He was also a member of the Michigan School Committee, and had formerly been vice-president of our district synod.

Rev. Hahn died in the prime of life at the early age of 47 years, 1 month and 20 days. He leaves to mourn his loss a devoted wife, two daughters, Elinor and Leona, one son Edward, a sister, numerous other relatives besides a sorrowing congregation and numberless friends.

God's ways are not our ways and His thoughts are not our thoughts. May He therefore Himself comfort all those that mourn.

H. Schneider.

† MRS. CHRISTINE BENDER †

Mrs. Christine Bender nee Diekhudt, wife of the former Pastor Christian Bender of St. John's Ev. Luth. Church of Red Wing, Minn., died October 5th. She was born at Quincy, Ill., March 7, 1850. In 1854 the parents moved to St. Paul, Minn. In 1868 she entered the bonds of holy matrimony with Pastor Christian Bender. Their union was blessed with six children. For more than thirty-three years she was a true helpmeet to her faithful husband in his arduous work in the vineyard of the Lord. Being the First Lady of the parish she set a splendid example of true womanhood and was a faithful mother to her children. The ties of peaceful wedlock were severed February, 1901, when her loving husband was taken from her side. Cheerfully she yielded her position to another and spent the years of her solitude with the family circle. Her sojourn here has been 73 years, 6 months, 28 days. Her remains were committed to the ground on October 9th. "Blessed are the dead that die in the Lord."

J. R. Baumann.

FROM OUR CHURCH CIRCLES

Eightieth Anniversary

By the grace of God the oldest congregation of our dear Wisconsin Synod has come to celebrate its 80th anniversary.

The 7th day of October was the great day of thanks and rejoicing. From far and near guests and friends of the congregation came to help praise the Lord who has done such great things.

The morning service, in which the church was filled to its capacity, opened the great day. Rev. J. B. Bernthal preached the sermon. His text was Ps. 17: 1, 12, 13. In the afternoon President C. Gausewitz occupied the pulpit and to the great multitude which thronged the house of God to the utmost he spoke on the words 1 Kings 8: 57. The preacher for the evening service was Rev. H. Ebert. His text was Ps. 126: 3.

In the morning service the mixed choir of Racine and in the afternoon the male choir of the Grace congregation at Milwaukee sang appropriate hymns of praise. At the evening service a shortly organized choir of the celebrating congregation sang "Glorious things of thee are spoken."

Congratulations from Racine and Town of Raymond were read. Representing the Southeast Wisconsin District, President C. Buenger and, of the Missouri Synod, Vice-President John Boerger spoke words of congratulations.

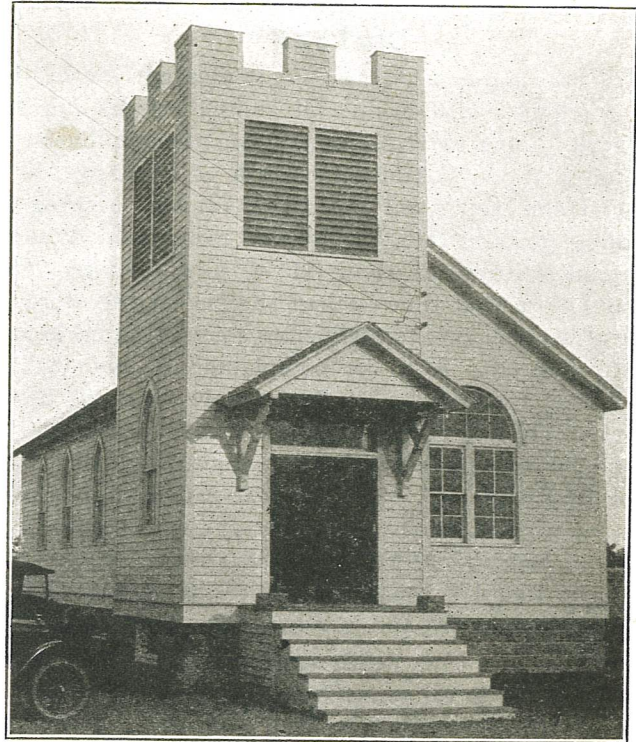
Bibles, Agende and collection baskets were donated by individuals. The whole congregation under the leadership of the Ladies' Aid cared for the bodily needs of their guests and served dinner and supper to more than 800. Ps. 103:1-2. M. F. Plass.

Church Dedication in Aurora, South Dakota

"The Lord hath done great things for us, whereof we are glad," these words of the Psalmist are an expression of the feelings which moved the hearts of the pastor and members of the First English Lutheran Church in Aurora, South Dakota, on the 23rd of September. For weeks and months the pastor and his little flock had looked forward to the day when they could dedicate their new church to the service of the Triune God and it was a disappointment every time that for some reason or other it had to be postponed. But at last the day came and it was a day of rejoicing for old and young. Indeed a day of rejoicing, and justly so, because it was only a few months ago that work by our church had been begun in the vicinity of Aurora and the good Lord had blessed our work so abundantly that we could already dedicate a fine church to His service.

Upon request of the pastor in Elkton, South Dakota, the Rev. J. Engel, and the pastor in White, South

Dakota, the Rev. H. Sprenger, the mission board of the Dakota - Montana District commenced mission work in the vicinity of Brookings, South Dakota, in August, 1922. The Rev. E. R. Blakewell, a graduate of our seminary in Wauwatosa, Wisconsin, in the



First English Lutheran Church at Aurora, South Dakota

spring of 1922, was the pastor called to serve this new field. Rev. Sprenger and Mr. E. L. Prahl, member of the mission board, had already canvassed the territory near Bruce, but in Brookings no work had been done. Pastor Blakewell made his residence in Brookings. He faithfully canvassed the whole city several times. He found some former Lutherans there, but could not find a place to conduct services. The mission board as well as the missionary were somewhat discouraged, but the good Lord wanted us in this vicinity and shortly after our failures to find a place to conduct services in Brookings he opened a wide door for us in Aurora. The first service was conducted in a public school house three miles out of Aurora on December 17, 1923, with nineteen attending. In February the attendance grew to such numbers that the school house could not hold them all, so we had to look for new quarters. On March 22 the congregation was organized with nine members. It was decided at this meeting to rent a public hall in Aurora. In April the little congregation of nine members decided to build a church. \$1700.00 were raised by voluntary subscription. In June the corner stone was laid. And September 23 was the day of dedication. Two services were conducted wherein Rev. W. F. Sauer and A. W. Fuerstenau preached the

Word, Rev. E. R. Blakewell read the dedication service, and the choir from White rendered several musical selections. Four congregations were represented in large numbers at this service. The ladies from the Aurora congregation served a sumptuous dinner to all of the guests.

The church is a frame building 26x50 feet with a 12x12 tower. It has a full basement, is electric lighted, and is completely furnished. The furniture was bought from Northwestern Publishing House and W. & E. Schmidt. The interior and the furnishings are finished in antique oak. The property consists of three full lots. The cost of the building is \$5,700.00. The congregation built this church without any help from the Church Extension Fund. The congregation has now grown to nineteen voting members. Many of these were at one time in the clutches of the lodge, but after due instruction cancelled their membership in the godless organization and are now working heart and soul for Christ's Kingdom. The Sunday School has an enrollment of fifty-three children. Does mission work in the Dakota-Montana District pay? I shall answer with the words of the Master: "Come and see."

A. W. Fuerstenau.

Notice

A. F. Winter, Mankato, Minnesota, has resigned from the ministry, October 30, 1923.

Im. F. Albrecht, Pres. Minn. Dist.

Notice

Rev. Paul Dowidat has been appointed Railroad Secretary.

G. E. Bergemann.

Rededication of Church

October 7, 1923, was a day of thanksgiving and rejoicing for our St. Paul's Lutheran congregation of Livonia Center, Wayne Co., Mich., for on that day it was able to rededicate its renovated and remodeled church edifice. It has been placed on a basement containing furnace, Sunday School room, and kitchen. A tower has been added and a bell hung in it. The interior was partly replastered, entirely redecorated, new carpets laid, and new coverings purchased to grace pulpit and altar. The altar was rebuilt to receive statues, and a new baptismal font and hymn tablet added to the interior furnishings.

Two divine services were held. The Rev. Gauss of Jenera, Ohio, delivered the morning's address on Ps. 26:6-8; and the Rev. H. Heyn the afternoon address on Exodus 20:24. The ladies of the church served dinner to all present, including guests from the neighboring churches of Wayne, Detroit and Plymouth.

Our church now invites more friendly than ever to come and behold the services of the Lord to partake

of His grace and blessing, to accept His Savior for our soul's salvation. May God grant that many souls may here be nurtured unto eternal life. O. J. Peters.

Celebration of Golden Wedding

Fifty years ago on the 7th of October Warner and Caroline Raschke, members of our St. John's congregation of Wausau, Wis., were united in holy matrimony. Special services were conducted in commemoration of the event. A large circle of friends and acquaintances of the aged bridal couple joined with them and the members of St. John's returning thanks to God for His gracious and merciful guidance. May God sustain them in faith unto the Wedding Feast of the Lamb.

O. J. Peters.

Installations

On the 21st Sunday after Trinity Pastor Elmer Kiessling was inducted into office as pastor of St. John's Ev. Luth. Church at Libertyville, Ill, by the undersigned. May God's blessing attend his work.

Address: Rev. Elmer Kiessling, Libertyville, Ill.

R. O. Buerger.

* * * * *

Authorized by the Rev. John Witt, President of the Nebraska District, the undersigned, assisted by the Rev. Chr. Germeroth, installed the Rev. Walter Baumann as pastor of Zion's Church near Garrison, Nebr., the 21st Sunday after Trinity.

May the Lord bless the services of His steward!

Address: Rev. W. Baumann, Garrison, Nebr., R. F. D.

A. B. Korn.

Ordination

By order of President Buenger, Elmer C. Kiessling, candidate for the ministry, was duly ordained before St. John's congregation at Jefferson, his home church, on October 14th. The undersigned was assisted in the holy offices by the Rev. J. Jungkuntz.

H. Koller Moussa.

MISSION FESTIVALS

Iron Creek — Rusk — Poplar Creek, Wis., Wm. A. Baumann, pastor. Festival days, 3rd, 12th, 17th Sunday after Trinity, respectively. Speakers: F. Kersten, W. Gieschen, O. Netze, W. Beltz, G. Vater. Offering: \$564.54.

Milwaukee, Wis., St. Mark's Church, E. Ph. Dornfield, pastor. Speakers: Chr. Sieker, W. Hoenecke, Prof. E. Wendland. Offering: \$891.78.

Wabeno, Wis., Wm. R. Huth, pastor. Speaker: Ph. Froehlke. Offering: \$74.50.

Burt, South Dakota, Zion's Church, W. F. Sprengeler, pastor. Speakers: E. Gamm, M. Cowalsky. Offering: \$32.25.

Regent, South Dakota, W. F. Sprengeler, pastor. Speaker: P. Schlemmer. Offering: \$15.38.

Eighth Sunday after Trinity

Red Wing, Minn., St. John's Church, J. R. Baumann, pastor. Speakers: A. Eickmann, W. F. Rolf. Offering: \$250.00.

Fifteenth Sunday after Trinity

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: A. Rohn, A. Maas (English). Offering: \$116.20.

Sixteenth Sunday after Trinity

Plymouth, Nebraska, St. Paul's Church, W. Lehninger, pastor. Speakers: W. Mahler, W. J. Schaefer, M. Lehninger. Offering: \$252.00.

Seventeenth Sunday after Trinity

Town of Baytown, Minnesota, St. John's Church, Wm. Franzmann, pastor. Speakers: G. Hinnenthal, J. Plocher. Offering: \$300.00.

Eighteenth Sunday after Trinity

Fort Atkinson, Wis., St. Paul's Church, A. F. Nicolaus, pastor. Speakers: Henry Koch, F. Marohn, Gerh. Pieper. Offering: \$354.16; \$70.00 from Ladies' Society.

Chesaning, Mich., Zion's Church, J. J. Roekle, pastor. Speakers: F. Cares (German), B. Westendorf (English). Offering: \$66.56.

Ward, South Dakota, Immanuel's Church, Wm. Lindloff, pastor. Speakers: Edw. Kolander (German), H. Lau (English). Offering: \$100.00.

Nineteenth Sunday after Trinity

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: L. Krug, R. Fenske. Offering: \$93.88.

Lansing, Mich., Emmanuel Church, F. M. and K. F. Kraus, pastors. Speakers: W. Bodamer, L. Mielke (English). Offering: \$719.06.

Twentieth Sunday after Trinity

Parish Savanna, Ill., St. Peter's Church, G. W. Fischer, pastor. Offering: \$92.56. Sunday School, \$10.26. St. Matthew's: Offering: \$42.17.

Kenosha, Wis., Friedens Church, C. Buenger, pastor. Speakers: V. Brohm, E. W. Hillmer. Offering: \$463.55.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: L. C. Krug. Offering: \$27.30.

North La Crosse, Wis., Immanuel's Church, Julius Bergholz, pastor. Speakers: P. Bretscher, W. Bodamer. Offering: \$273.65.

Twenty-first Sunday after Trinity

Plum City, Wis., Immanuel's Church, M. F. Stern, pastor. Speakers: O. K. Netzke, Theo. Albrecht. Offering: \$200.00.

Mansfield — Withrow, Wash., St. John's Church, Arthur Matzke, pastor. Speaker: Arthur Sydow. Offering: \$50.01.

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: C. C. Henning, K. R. Geyer, Walter Gutzke. Offering: \$74.57.

Brady, Mich., Christus Church, J. J. Roekle, pastor. Speakers: P. Naumann (German), F. Bickel (English). Offering: \$91.03.

Tolstoy, South Dakota, St. James' Church, A. W. Fuerstenau, pastor. Speakers: A. W. Fuerstenau, K. G. Sievert. Offering: \$67.28.

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: H. Hartwig, H. Anger. Offering: \$166.10.

Twenty-second Sunday after Trinity

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speakers: L. Kaspar, R. Lederer. Offering: \$267.57.

Milwaukee, Wis., St. James' Church, Arthur Voss, pastor. Speakers: Paul Brockmann, A. Voss. Offering: \$83.20.

West Allis, Wis., Nain Church, W. Keibel, pastor. Speakers: Prof. S. Probst, Paul Gieschen. Offering: \$105.33.

Twenty-third Sunday after Trinity

Hancock, Minn., St. John's Church, H. Hopp, pastor. Second celebration for this year. Speakers: M. Carter, H. Hopp. Offering: \$96.27.

ITEMS OF INTEREST

Lutherans In Twin Cities

The Twin Cities are very strong in Lutheran congregations, listing in their number many churches for the foreign population. Norwegians have 34 churches in Minneapolis and 7 in St. Paul, total, 41; Germans, 10 in Minneapolis, 15 in St. Paul, total 25; Swedes have 15 in Minneapolis, 10 in St. Paul, total 25; English N. W., 8 in Minneapolis, 4 in St. Paul, total, 12; Danish, 2 in Minneapolis, 1 in St. Paul, total, 3; Finnish, 1 in Minneapolis, also Slovak, 1 in Minneapolis, a total of 71 in Minneapolis and 37 in St. Paul, a grand total of 108 churches in the two cities. The foreign-born population of the Twin Cities is: Swedish, 37,812; Norwegian, 20,464; German, 22,675.

—Lutheran Herald.

Enriched By Giving

In Connecticut there lived a lady who had a beautiful flower-garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it. Most unselfish in her love for her flowers, she gave away enormous quantities. Two large baskets were fastened by the side of her gate, and these were filled every morning with cut flowers, to which passers-by were invited to help themselves. School children, business men, tramps, alike blessed the good lady's kindness. "You cut such quantities," one said to her. "Aren't you afraid you will rob yourself?"

"The more I cut, the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming?"

The beauty goes out of the Christian life that is not full of good works and alms deeds. The soul loses its fragrance when the hand is restrained from giving. —Selected.

BOOK REVIEW

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