

# The Northwestern Lutheran

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

Vol. 1.

Milwaukee, Wis., June 21, 1914.

No. 12.

EZEK. 33: 11.

Sinners, turn, why will ye die?  
God, your Maker, asks you why:  
God, who did your being give,  
Made you with Himself to live:  
He the fatal cause demands,  
Asks the works of His own hands:  
Why, ye thankless creatures, why  
Will ye cross His love, and die?

Sinners, turn, why will ye die?  
God, your Savior, asks you why:  
He, who did your souls retrieve,  
Died Himself that ye might live.  
Will you let Him die in vain?  
Crucify your Lord again?  
Why, ye ransomed sinners, why  
Will ye slight His grace, and die?

Sinners, turn, why will ye die?  
God, the Spirit, asks you why:  
He, who all your lives hath strove,  
Woo'd you to embrace His love.  
Will ye not His grace receive?  
Will ye still refuse to live?  
O, ye dying sinners, why,  
Why will ye for ever die?

## COMMENTS.

**The Summer Season.** Vacation time is on again, the rush for the country has already begun. Many, even those of moderate means, have summer cottages where their family spends two or three months annually, while the automobile and the motorcycle enable others to leave the city at least for a few days at a time, to enjoy the beauties of nature. This season has its blessings, it will send many back to their daily task refreshed in body and in mind. But it is not without its serious drawbacks, especially as far as the church is concerned. Church life languishes in July and August; very little can be achieved; few strangers come in and they who come are chilled by the poor attendance they find. This is a serious matter and it is becoming more serious every year. Can we afford to slight the means of grace two or three months of the year; can we permit the work of the Lord to be neglected even for a time; is it right that we fail to render Him thanks especially in that season in which we are waiting for His bounty to provide us with what we need for the year? Shall we turn blessings into curses, by abusing His good gifts,

which are intended to draw our hearts to Him? Christian, think and act! J. B.

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**Unbelief and Superstition.** They generally travel hand in hand. In the measure in which a man lets God's Truth free him he is free; outside

of this freedom is only bondage of the worst type. In the following extract from one of Bulwer-Lytton's works the truth of this statement is brought home to the reader in a highly interesting manner. He writes:

"The human mind," said Luther is like a drunkard on horseback; prop it on one side, and it falls on the other. "So the man who is much too enlightened to believe in a peasant's religion, is always sure to set up some insane superstition of his own. Open biographical volumes wherever you please, and the man who has no faith in religion is a man who has faith in a nightmare. See that type of the elegant sceptics,—Lord Herbert of Cherbury. He is writing a book against Revelation; he asks a sign from heaven to tell him if his book is approved by his Maker, and the man who cannot believe in the miracles performed by his Savior gravely tells us of a miracle vouchsafed to himself. Take the hardest and strongest intellect which the hardest and strongest race of mankind ever schooled and accomplished. See the greatest of great men, the great Julius Caesar! Publicly he asserts in the Senate that the immortality of the soul is a vain chimera. He professes the creed which Roman voluptuaries deduced from Epicurus, and denies all Divine interference in the affairs of the earth. A great authority for the Materialists—they have none greater! They can show on their side no intellect equal to Caesar's! And yet this magnificent freethinker, rejecting a soul and a Deity, habitually entered his chariot muttering a charm; crawled on his knees up the steps of a temple to propitiate the abstraction called "Nemesis," and did not cross the Rubicon till he had consulted the omens. What does all this prove? . . . Philosophy itself, in rejecting the healthful creeds by which man finds his safeguards in sober prayer and his guide through the wilderness of visionary doubt, invents systems compared to which the mysteries of theology are simple."

"Because they received not the love of the truth, that they might be saved. And for this cause God

Rev C Buenger Jan 15  
65 N Ridge Wis  
Kenosha



shall send them strong delusions, that they should believe a lie." 2 Thess. 2: 10. 11.

G.

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**Church Union.** Much is being said and written on this subject at the present time, and many are fondly hoping to see the realization of their dream, a reunited church which presents an unbroken front to the attacks of the foe and which through conservation of forces is better able to fulfill its mission, the evangelization of the world. Nor are we entirely without those to whom the arguments presented in the matter appeal strongly. When warning against the false doctrines of other churches, a pastor often hears the reply, "We all believe in one God, so there can be no such great differences between the various church bodies and it does not matter much to which one a person belongs." Great levity in religious matters, ignorance of the teaching of one's own church and that of others, or entirely wrong views on what the Gospel really is, cause this attitude. The following article taken from *The Living Church*, Episcopalian, shows clearly at what a price alone such union could be bought.

"The literary supplement of the London Times announces a new book by a hitherto unheard-of writer, whose purpose is to prove that our Blessed Lord is an allegorical character, like 'Everyman,' invented by the early Church to be the central figure in a sort of mystery-play, and with nothing historical about Him. It is not a new idea: the German Professor Drews launched something much like it several years ago. But the really significant fact is that the author is a Congregational minister. When some excellent champions of immediate reunion of all bodies even nominally Christian, consider that Congregationalism, e.g., has absolutely no standards of faith other than those which any local group can fix or destroy, and that the whole tendency among Congregationalists to-day is away from the old Faith, they will perhaps realize that union with them would mean separation from all who hold the historic doctrine of Christendom. Does someone think I put the case too strongly? On May 4th, in Pilgrim Hall, Boston, Dr. A. W. Vernon of the Harvard Congregational church of Brookline, explicitly denied the Virgin Birth, and said that "people in Brookline" would not accept such teaching as that of the Gospels. A gallant defender of the old Faith, Dr. Conrad, declared that Dr. Vernon's address, on 'What We Believe About Jesus,' might have been made by a Buddhist or a Confucian, but it was not the Gospel that could convert the world. Quite true; yet Dr. Vernon's status in the Congregational body is as good as Dr. Conrad's, and he is responsible only to his own local organization."

J.B.

**Modern Sadducees.** Another ancient error, with hardly an apology of a new cloak for a garment to hide its ghastliness, has made its bid for recognition as a new form of Christianity. Pastor Jatho of Cologne is the resurrectionist and what he would expose to the admiration of our day is the old threadbare unbelief of the Sadducees. All he really can demand credit for is his effrontery which is truly monumental, for he would have us look upon his "find" as a new form of Christianity. He says Christianity is for this life only and denies practically all the basic doctrines of Christianity, including a personal God. All claims for recognition due were satisfied, we think, when he was deprived of his office to minister as pastor to a Protestant flock. Of course this could not be done without giving his cause a deal of harmful advertising, and so the end is not yet. Now comes one Konstantin von Zastrow and publishes a book entitled, "This Side and the Beyond" (*Diesseits und Jenseits: ein Beitrag zur Jathoreligion*). Zastrow says that Christianity has absolutely no questions to ask or to answer in regard to a life beyond the grave, but that its sole and highest function consists in adjusting the social, economic and other difficulties that the life this side the grave proposes. According to Zastrow the time when men were to seek the kingdom of God beyond the grave is passed: it is to be found solely and alone on earth. He concedes that the Bible is against him, but asserts that the Bible teachings of the immortality of the soul, of a life after death, of Christ arising from the dead, etc., are contrary to modern progressive thought. Strange to say, he is as hostile to so-called modern theology as to the orthodox, because he insists that progressive theologians have, from their premises, not been outspoken enough in their denial of the hope for a life beyond the grave. Faith and hope in eternity, he says, "is a pose of modern mythology, which our age must eliminate for the purpose of broadening and deepening Christianity." The pebble carelessly cast into a pool is, however, not content to sink quietly to the bottom and join its brethren in oblivion, it leaves its rings upon the surface and they widen till they reach the shore. Thus with Jatho's pebble, its rings are widening. The editor of the *Christliche Welt*, of Tuebingen, takes up the discussion. The editor himself, Professor Martin Rade, abhors Jatho's position and insists that to throw aside all hope of a life after death were to impoverish Christianity. He denies that Zastrow represents the views of the educated classes in Germany. He puts the matter to a test, he invites expressions of opinion from educated laymen. He publishes twenty-six responses, not from theologians, but from other professions and even trade and industry. A majority of replies, indeed, are from women.

A considerable number endorse the position of von



Zastrow in whole or in part, while some even try to go beyond him in radicalism. We give the views of one of the latter: "Zastrow is perfectly right in claiming to be the mouthpiece of the educated laity in the matter. It is blindness on the part of progressive theologians, if they do not see what the laity of the day are thinking. We are founding a new Christianity, not grounded on the basis of historical Christianity. The new Christianity differs from the old not only in form but in substance also. We of the laity stand by Jatho, and our theologians are too cowardly to be consistent." Another declares that if the elimination of the Beyond is an "impoverishment" of Christianity, it is such only for those whose limited vision does not grasp how much more our religion means for this world under these new viewpoints. The conservative theologians of Germany have now taken up the discussion and "Reformation," a periodical issued in Berlin, remarks that von Zastrow's views and the support he has received go to show what harm the liberal theology of some representatives of German universities has wrought. The word liberal as applied to any doctrine ought to be enough to cause any true Lutheran to scent heresy, for such liberality is always at the expense of some of God's truth. Regarding this particular instance of modern liberality we need but refer to our Savior's words, Matt. 16: 6: "Take heed of the leaven of the Sadducees."

G.

### THE HOLY SERVANTS OF GOD.

"Let thy holy angel be with me"—so we pray in the evening prayer of Luther's catechism. "Thy will be done on earth as it is in heaven" is one of the petition of the Lord's prayer. Just what this means to many that utter these prayers daily, or rather what little meaning many associate with these words, is a matter that might well occupy our serious attention. It is to be feared that by the scarcely noticeable, yet powerful, influence of painting, sculpture, and poetry, as well as by other influences, even the devout Christian's conception of God's angels is unduly warped and in a measure perverted. And that is a serious matter because we have God's own revelation that must ever remain inviolate.

When some men speak of angels they are likely to imagine some winged creature of childish or feminine mien, beautiful perhaps, but hardly strong; winsome like a smiling infant, but utterly unable to inspire a feeling of reliance and trust. The old human delusion of discarding all things of Revelation that cannot be grasped by the human mind was ready to accept the meaningless substitute of the painter and the poet. The great painters made the modern angel for the doubter and unbeliever. They gave them beautiful forms, but they ignored, and were utterly unable

to give them, their far more beautiful spiritual being. Angels have only too often degenerated into poetic devices for the description of ideas and ideals. Besides this insipid conception there is another, cruder and more robust, but equally wrong and equally dangerous, the Roman Catholic distortion. With the Romanist the angel, together with the saint, occupies the fictitious and unscriptural position of mediator between God and man. The artist makes a human idea out of the angel of God and the Romanist makes a God of him.

There is no ground for either departure from the revealed Truth. Scripture may not have given us a detailed account of the nature and condition and the powers of the angels, but it has revealed all the essentials that should guide us in avoiding the error on the one hand of stripping them of true existence and making mere figments of the imagination out of them, and on the other hand it has made it impossible for us to elevate them and glorify them beyond the limits set up by the Word. A wilful error in this matter, as in any other affecting the Revelation, is a damnable error; rejecting this truth, you reject Truth! A middle ground is not possible after the question once presents itself to you. If you pray and sing of angels in your devotions and read what the Bible says about angels without accepting the doctrine of the Bible you are making of your devotion a hypocritical farce.

The Old and the New Testaments both mention angels time and again; in dozens of instances we find records of the appearances of angels. Some names are mentioned. Daniel names Michael, the first prince of the angels, and he is also mentioned in Jude and in the Revelation of St. John. Gabriel's name is recorded in the story of the virgin birth of Christ. In the names Cherubim and Seraphim we have designations of groups of angels. The Cherubim are uniformly associated with the immediate presence of God, as in the Holy of Holies over the ark of the covenant where their images were erected over the mercy-seat according to the divine direction. The Seraphim are mentioned but once, by Isaiah; they are also, it seems, of superior rank and dignity and glorify God in His immediate presence with the "Holy, Holy, Holy"—in perfect adoration of His Triune Majesty. What other names of angels are in circulation are either the unobjectionable invention of poets in works such as Paradise Lost, or the misleading fictions offered as the truth by the Romanists gathered from the apocryphal writings and from other unreliable sources.

In the great mass of references to these dwellers in heaven they are merely called angels; the name in its meaning makes their service apparent, they are messengers, that is what their name implies both in the Hebrew of the Old Testament and in the Greek of the New. Their origin is nowhere particularly re-



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lated though they are described as created beings; "By him (God) were all things created that are in heaven, and that are in earth, visible and invisible," Col. 1: 16. And since we know that God "rested on the seventh day from all the work which he had made," and since the first chapter of Genesis states expressly that the creation was the "beginning," we can safely conclude that the angels were created during the six days of creation; the particular day is not revealed.

To begin to understand the place the angels take in the divine plan of creation it is necessary to bear in mind that they are beings that are now determined in a state of heavenly bliss that cannot be changed. They cannot now fall from their high estate but are permanently fixed in the enjoyment of the glory of the presence of God. After their creation all angels, the good and the evil, were equally pure and holy and excellent; in this state of grace they were given the opportunity to elect of their own free and untrammelled choice to remain the blessed servants of their creator, the Lord of Hosts. Those that failed to remain pure, Satan and his angels, were cast out, but those that remained true to the purpose of their creation were established and confirmed in their state of blessedness. The finality of this judgment may be concluded from the story of the Rich Man and Lazarus and is plainly indicated when Christ says, Matth. 18: 20, "The angels do always behold the face of my Father, which is in heaven." And as Peter tells us "that God spared not the angels that sinned but cast them down to hell," the angels that chose the service of God for their own full enjoyment and eternal satisfaction were surely granted the reward of grace that admitted them forever to the presence of the Lord. As such blessed beings they are free from sin and from the possibility of sin and are living examples of the bliss we hope to obtain.

When we speak of them in this manner we have already determined that they are personal beings and not vague, shadowy, flowing essences that may exist at times and at others may vanish into nothingness. The sin that made the evil angels, and the steadfast

devotion that elevated the good angels to their state of confirmed bliss could only have its being in persons. The personality of the angels is manifest if we note that God held them accountable for the thoughts they entertained. They are not persons like unto men; they are pure spirits. They are beings that are complete without body of any kind, beings in which the material elements of creation are in every way absent. In Hebrews 1 they are called "ministering Spirits" and in Ps. 104: 4 we read: "The Lord maketh his angels spirits."

As spirits that have no material elements they are quite different from man or from every other creature. As spirits they are invisible, they are not subject to any change in their being, they are directly immortal. According to the Lord's words in Matth. 22: 30, they "neither marry nor are given in marriage," that is, their number remains constant and unchangeable as the individual angel is unchangeable; in their perfection and immutability there is no room for any process of procreation. That they are invisible and by nature immutable does not preclude that in the service of God they may temporarily assume the appearance of material bodies; whatever it is that they assume in such cases, it remains with them only for that service, it does not combine with their natures and they strip the appearance of material things from themselves when their service is ended. Apparitions of angels were frequent in Bible times up to the time of the Apostles, but with the conclusion of the revelations God gave to man, the visible service of angels is not to be looked for.

Another necessary attribute of angels because of their spirit being is their freedom from the confining restraint of any space. An angel cannot be segregated to any particular spot, he is free and unconfined in the smallest as well as in the vastest place. This is quite different from the freedom of the spirit of God who is present everywhere at all times while the angel is a limited spirit whose person must be present at some one place and can be in no more than one place at a time. But not being bound by the limits of space and time which only affect material bodies they can move with the rapidity of thought in carrying out the orders of the Lord.

Endowed with freedom of will and with heavenly knowledge from the beginning, God has also granted them glorious intelligence which they use in His service. They "see the face of the Lord always" and His thoughts become known to them that they may carry out their office of glorifying the Author of All Good. They use this intelligence to follow the unfolding of the divine plans and to extend the sphere where this glory may be known, that is, among sinful men, as God himself directs. This intelligence and knowledge is supported by great power, as becomes beings that



are the "ministering spirits" and messengers of Almighty God. "Bless the Lord, ye his angels, that excel in strength," says David in Ps. 103. In all these qualities they are not unlimited. They have understanding and knowledge as far as God has granted them understanding; St. Peter says that they cannot look into the divine plan of salvation until it is revealed unto them as it unfolds,—“which things the angels desire to look into.”

Their number is great; "Thousands upon thousands ministered unto him, and ten thousand times ten thousand stood before him," Dan. 7: 10. There is order in their numbers as in everything which the Lord has made; Michael is a prince among them; St. Paul speaks of archangels, thrones, dominions, principalities, and powers; similarly St. Peter writes of angels and authorities and powers; we have mentioned the Cherubim and Seraphim. But all this does not enable us to determine their rank in detail.

It is clear that they are splendid and glorious beyond our power of conception and what is of more importance to us—they are instruments of God for our help and sustenance. Their ministering to Him and to His glory is done to a great part among us. "Of him and through him and to him are all things," but since He has determined in His grace to make us His children through Christ, He has put His own servants, the angels, in our service that through acceptance of His saving grace He may be further glorified in Christ Jesus. That is why we pray: "Let Thy holy angel be with me." That is why the power and glory of the angels make us devoutly thankful—to God. We would not adore the angels any more than we would adore the pastor who first led us to Christ; we adore God alone and thank Him for all good gifts; we are grateful and thank Him for His angels and pray for their help.

Christ speaks of the angels of little children that are constantly and incessantly at work for their salvation and protection. From this we dare not conclude that every person has an attendant, guardian angel, but rather that every redeemed soul has many watchful angels working to the end that it may find rest in the Lord. It is plainly God's will that we should not know the details of this work and that we should not become aware of specific services done us by the angels; the reason may not be entirely beyond our grasp: even now the consoling revelation of the existence and service of the angels is abused by many and made a source of idolatry,—would not a more detailed revelation have caused sinful man to fall still more easily into the errors of false worship? Even angels themselves when they appeared to the saints had to warn them often to avoid this destructive error of adoring the creature instead of the Creator.

It also appears to us a useless question to try to

determine who is superior, man or angel? Who is greater? Peter says "that angels are greater in power and might" than men, but it is not for us to determine or to define these powers. In holiness and perfection the angel is immeasurably the greater, but when we think of the glorious sacrifice of the Son of God, brought for man, that will make us more precious than the angels of heaven in the sight of the Father. But this is a fruitless discussion for we are different beings; the angels are pure spirits, we are beings that have body, soul, and spirit.

When the glorious time of fulfillment is reached, when the day comes for us to inherit the kingdom the love of God has prepared for us, then will we perceive in the glory of our God the glory of His servant angels, and then will we know how their protection and guidance led us according to His will. And then will we join with them in the perfection of complete understanding in the heavenly song of adoration that comes but imperfectly from our stammering mortal lips: "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory"! Here on earth, far from that perfect knowledge which will then be ours, we can only adore God humbly but gratefully that He has given us the precious consolation to know of the watchful presence of His holy angels that guard us in all our ways lest our feet stray from the paths of righteousness and lest the blood of Christ Jesus be shed for us in vain.

H. K. M.

#### A LAYMAN'S VIEWS ON DR. ELIOT.

When a few months ago Dr. Eliot, president emeritus of Harvard University, gave to the world his ideas of the Twentieth-Century religion he called forth spirited opposition from the leaders of most denominations. Perhaps the only church with whom he found favor was the Unitarian, to which, at least in spirit, he is closely allied. It is interesting to note that a layman, too, has entered the lists to break a lance for the faith of our fathers. Rear-Admiral Alfred T. Mahan, retired, attacks Dr. Eliot's position; the basis of his attack is, however, rather historical than theological. To the mind of the historian, he asserts, the orthodox churchmen have far better grounds for their views than has Dr. Eliot. The advocate of the new religion says, "Taking into consideration all the new demonstrations of science with regard to the attributes of God, no name so well describes him as Our Father among all those peoples who conceive of a father as the loving head of a family." Admiral Mahan replies, "Apart from a revelation, the existence of God cannot, as far as yet apparent, receive that demonstration to the senses which science demands for acceptance as a fact. His existence, still more his fatherhood, remain mere inferences, matters of faith, which



rest on much less solid foundation than the general Christian belief; for this advances as its basis a substantial fact, an experience of the senses, such as science requires. The witnesses to the Resurrection of Jesus Christ assure us that they knew the fact by the tests of sight, hearing, and touch, applied to his risen body." The admiral goes on to show that faith in Christ risen, as the Son of God, has ever since been a power in this history of man, ever making for human liberty and human welfare, a power which "has turned the world upside down."

The general position of the Eliot religion toward Christ and His Word receives the admiral's whole-souled condemnation. He says, "It is expressed in the formula, the Fatherhood of God, the brotherhood of man, the leadership of Jesus. This is a form of Christianity which prefers liberty to authority; sees neither deities nor demons in the forces and processes of nature; defies no human beings; is not propitiatory, sacrificial, or expiatory." In taking such a stand Dr. Eliot answers the Savior's question, "What think ye of Christ? whose son is he?" The words "deifies no human beings" are the answer, and Admiral Mahan very properly says, "This is meant to be a rejection of Christ's Divinity, the word 'deify' means 'to make a god of' that which is not God, and in this sense every Christian will assent. But while Dr. Eliot in his own sense uses the word correctly, for the Unitarian Jesus Christ is only a man and to worship such as being God is to deify, historic Christianity has not so deified Jesus. It has from the beginning recognized and affirmed that he was and is, in himself, God, manifested, in the flesh. This is the doctrine of the Incarnation: that in essential personality Jesus Christ is God from all eternity; that at a certain moment in time he took flesh and appeared as man, in order, among other reasons, that thus, expressed in terms of our manhood, in his life and in his death, we should see, and to the utmost of our capacity might comprehend, what God is in being, in character, and in act. This is not deification. It does not make a god, it recognizes a truth. As a matter of history, this conception of Christ as God has been the foundation fact in Christianity, it alone imparts significance to his life, his death, his resurrection." We do not know what the admiral has to say as to Christ's work being "propitiatory, sacrificial, expiatory." Perhaps this is what he has in mind when he says, "among other reasons." Having no surety for this we cannot say that his is exactly our position; but we agree with him entirely when, in conclusion, he says of the Bible teachings concerning Christ: "This is the flat, absolute contradiction of Unitarianism; the difference is radical—fundamental."

That merit is not always judged by the same standard is proved by the fact that Dr. Eliot has just been adjudged the "first citizen of Massachusetts." G.

## TRAVEL LETTER.

Stockholm, May, 1914.

My first Sunday away from America I spent on board a White Star liner somewhere in midocean. It was a bitter cold day and a violent storm was raging which tossed our ship rather unmercifully. Throughout the preceding night I had heard the loud prayers of excited or seasick passengers calling upon God for help. Under the circumstances but very few persons assembled on Sunday morning for the religious services which were read by the purser and the physician alternately according to the Episcopal ritual. I was rather surprised when the physician read as text the story of the flood from Genesis. The large ship's bible, which was used, had been placed on a pillow representing the British flag.

How inconsistent is the human heart! No sooner had we reached the shores of sunny France when, even on the way by train to Paris, several of those passengers whose loud prayers and shrieks had kept me awake for more than one night got ready to throw themselves into the uproar and carousing of the Paris "Mardi Gras," those wild pre-lenten orgies.

I was very glad that a friend who knew of my coming met me on my arrival. In his company, between trains, I got a glimpse of a Parisian "Mardi Gras" celebration which filled me with horror and disgust. Throughout that night, on my way to Germany, I heard and saw from the railroad innumerable examples of the sinful way in which the beginning of Lent is celebrated in that part of the world.

Several months have rolled by since then. To-day is Ascension day and I am spending it away up here in Sweden. Here in Stockholm Ascension day is being observed throughout the city as an important religious holiday. What a vast difference between the Swedes and the French! Last evening and throughout today the joyous ringing of church bells could be heard in all quarters and vast throngs of people were wending their way towards the many beautiful churches that adorn this Lutheran Venice of the North. On my way to church this morning I noticed not a few men sitting in the neighboring Humlegard park reading in their hymnbooks.

I attended services in the Johanneskyrka, an imposing Gothic structure with a lofty tower crowning one of the highest points of Stockholm. It is erected on a hill of solid granite with terraces and broad stairs leading up to its doors. A rather homelike feeling came over me when the large audience began to sing the familiar melodies "Vom Himmel hoch da komm ich her" and "Mir nach, spricht Christus" in a way that was inspiring. I noticed with delight how most of the worshipers followed the parts of the liturgy, as



read by the pastor, in their hymnbooks and sang the various hymns from memory.

Throughout Denmark, Norway, and Sweden, one finds on every hand evidences of the fact that these countries are Lutheran. The National Museum at Stockholm, for example, is pervaded by a Lutheran atmosphere; here are several very good portraits of Luther, Catherine von Bora, and Luther's parents painted by the Cranachs, besides many other Lutheran memorials. The well-used family bible was a part of every home I had occasion to visit.

Every Lutheran can understand the pride with which Swedes cherish the memory of their great king Gustavus Adolphus. Some weeks ago I visited Luetzen, near Leipzig, where on November 6, 1632, he died a hero's death in battle and where the so-called "Schwedenstein" marks the spot where his body was found. In the Royal Armory here in Stockholm are to be seen the pistols, collar, stockings, and the blood-stained shirt that were found on the dead king's body. His remains are enclosed in a sarcophagus of green marble in the local Riddarhohnskyrka. The simple inscription reads: "Gustavus Adolphus Magnus."

The libraries of Sweden contain some of the most important treasures of the Christian Church. In the Royal Library is to be seen the Codex Aureus, a Latin version of the four Gospels written by Irish monks about 600 A. D. with golden letters upon red and white parchment. Among several interesting copies of the Bible there is the German "Rymbybel," a Bible history in verse of the 13th century, and the so-called "Devil Bible," a giant of books, which derives its odd name from an unusual picture of the Devil.

But a short distance from Stockholm is the university town of Upsala, the historical center of Sweden. In the earliest days it was the stronghold of heathendom; since 1576 it is the seat of the Swedish-Lutheran Archbishop. I was especially interested in the university library, for it contains one of the greatest literary treasures in the world, the famous "Codex Argenteus." On 187 parchment leaves, written with gold and silver script on a red background and bound in silver, it contains the ancient Gothic version of the four Gospels by Bishop Ulfilas of the fourth century. Numerous letters by Luther, Gustavus Adolphus, and others are also exhibited. An evening stroll through the city cemetery brought me to the last resting place of many of the great theologians of the Lutheran church; I wondered whether it did not make it easier for human frailty to remain steadfast when it had the illustrious examples of great men and great deeds of the past to lead the way.

WILLIAM NOTZ.

The Holy Spirit testifies of Christ, and no one else; and there is no certain, permanent comfort but in this testimony which He gives.—Luther.

#### NOTICE.

The conference of the Organized Missions of the Ev. Luth. Church, (Ev. Luth. Wohltaetigkeitskonferenz) God willing, convenes July 28th to July 30th at Immanuel's Ev. Luth. Church, Milwaukee, Wis. Rev. C. F. Dietz, Pastor. Sessions begin Tuesday, July 28th at 9 a.m. All interested in organized mission work are cordially invited to attend. Representatives of the various missions will report on their work.

Papers will be read by Rev. C. Eissfeldt, Chicago, Ill.; Rev. A. Hermann, Fort Dodge, Ia.; Rev. H. Gieschen, Milwaukee, Wis.; Rev. J. F. Rubel, Milwaukee, Wis.; Rev. C. M. Craemer, College Point, N. Y.

Kindly notify the host, the Rev. C. F. Dietz, of your coming on or before July 14th. Address Rev. C. F. Dietz, 1122 Garfield Ave., Milwaukee, Wis.

J. R. BAUMANN, Secretary.

#### BRIEF ITEMS OF INTEREST.

##### The Michigan Lutheran Seminary at Saginaw, Mich.

The fourth schoolyear since the reopening of this institution in 1910 has come to its close. It brought us a comparatively fair-sized number of students, the total enrollment being 31. Our work was carried on with practically no interruption on the part of pupils and instructors. Undoubtedly the new dormitory, which was dedicated last fall and at once put to use, added its share to make the year a successful one. The condition of the boys was greatly improved in the new building, but 3 occupying each room and enjoying the advantages of good light and an improved heating system. Besides the gymnasium is close at hand, being in the same building, and suggests a way of spending unoccupied moments from which the boys can derive great benefit. In order to carry all classes through the required course of study it was necessary to combine classes in some branches, there being as yet only 3 teachers at our institution. This plan, of course, placed a greater burden of work on the shoulders of the faculty but worked no harm to the interests of the students. The rooms in the instruction building vacated last fall, when the new dormitory was taken into use, have now been devoted to other purposes; they furnished space for a reading-room, a classroom, a chemical laboratory, a library, and a sick-room. It is gratifying to see the interest taken not only in the work, but also in the equipment of the school. The Ladies' Aid of St. Paul's church of Saginaw has donated a sum of money for the purchase of book-cases for the library, the Young Ladies' Club of the same church has supplied the sick-room with blankets, pillowcases, etc. and at present friends of the school are busy installing a "Curiosity Shop" for the benefit of coming generations. The closing exercises were held in the gymnasium on the evening of June 16th, the class which has finished its course here taking a prominent part in the program. Of the 7 students leaving us 6 will continue their studies in other institutions of the Synodical Conference.

##### VACATION SCHOOL FOR LADY TEACHERS.

At the meeting of our Joint Synod in Green Bay last August attention was called to the fact that the proportion of lady teachers to male teachers employed in our parochial schools is fast changing in favor of the former. The majority



of these young ladies are not graduates of our Teachers' Seminary at New Ulm, but have received their training in some High School; thus, entering practical schoolwork, they are in most cases left to their own resources regarding some very important phases of child training, where the real normal course would have supplied the greatest help both as to theory and practice. Recognizing the benefit which our schools must derive from every factor that makes our teachers more capable and efficient, the synod decided on the opening of a vacation school for the advancement of our force of lady teachers. To carry out the project a committee was appointed, consisting of Prof. Dir. J. Schaller, Rev. C. Buenger, and Mr. R. Albrecht of the Jerusalem School at Milwaukee. The work of this committee has now progressed so far that the opening of the school in this year has been assured. It will take place on July 7th in the school building of Grace church (Broadway and Juneau Ave.) Milwaukee. The work will be conducted by Dir. J. Schaller, Mr. Eggebrecht, Mr. R. Albrecht, and others. The time fixed for school work is the forenoon, 5 days a week, for a period of 6 weeks. All applications for entry to the class are to be addressed to Mr. R. Albrecht, 87½ Chambers St., Milwaukee, Wis.

#### Missouri Delegate Synod.

According to reports on the delegate convention of the Synod of Missouri, Ohio, and other States, the "Lutheran Witness" is to be issued in future in sixteen pages, instead of eight, as heretofore, with contents similar to those of the "Lutheraner," published by the same synod.

We further learn from reports on the same delegate convention, that the plan for union of the Missouri Synod with the Wisconsin, Minnesota, Nebraska, and Michigan Synods came up for discussion. The convention endorsed the plan and empowered the president of the Synod to appoint a committee to go over the matter in detail, meet with representatives of other bodies, and give a full report at the next convention.

#### Official Text of Resolutions.

Adopted by the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States, May 16, 1914, at Chicago, Ill.

Whereas the Roman Catholic hierarchy strives to influence and control the government of our country in its own interests, in violation of the fundamental principle of the Constitution regarding the separation of Church and State, thus endangering religious and political liberty;

Whereas the religio-political power has succeeded in inducing our presidents to recognize and honor in an official capacity the Roman mass (for instance, on Thanksgiving Day);

Whereas recently, through Roman intrigues, the Congress of the United States has been petitioned to make Columbus (Discovery) Day, October 12, a national legal holiday; and since this request is the more impudent as until now not one historically important day, not even Independence Day, July 4, has been made a national legal holiday; and

Whereas every patriotic citizen feels deeply hurt by such occurrences;

Be it therefore resolved,—

1. That Synod present a protest to the President of the United States against his official participation in the Roman mass;

2. That Synod send a protest to the Congress of the

United States against making the so-called Columbus Day a national legal holiday;

3. That the President of our Synod be authorized and instructed to enter a protest in our name with the President of the United States whenever similar endeavors to mix Church and State come to light. R. BIEDERMANN.

#### THE POWER OF THE POPE.

The Outlook gives an interesting statement with regard to the meaning of a modern papal interdict, as illustrated when Galatina and Genoa, one in the south and one in the north of Italy, were recently placed under the interdict. Galatina is within the archdiocese of Otranto. The archbishop, it seems, had taken an active part in the recent elections to insure the success of an aggressively Roman Catholic candidate. But the inhabitants of the city resented the archbishop's activity, and, when he visited Galatina, mobbed him, stoned his carriage, and shouted, "Down with the politician!" To punish them for what was deemed a "sacrilegious aggression," the pope, so the dispatch says, applied an interdict against the city and suburbs—that is to say, he forbade all celebrations of public worship, the ringing of church-bells and the administration of sacraments, the only exceptions allowed being private baptisms and marriages and the last sacrament to the dying. After several weeks, however, the Holy Father, moved by the repentance of the inhabitants, revoked the interdict.

The interdict against Genoa is equally interesting, though it forbade only episcopal functions. The Italian Government, influenced by some Roman Catholics, among whom were a few priests, recently refused to confirm the appointment of a new archbishop for that archdiocese. According to Italian law, while the Holy See has not given to the Government the right to interfere with appointments, the destination of ecclesiastical property remains subject to the Government's approval. Hence the new archbishop has not lived in the archiepiscopal palace, nor entered into the exercise of his archiepiscopal functions. The Italian Government, claiming jurisdiction over the palace, will not allow him to live within its walls. LUTH. WITNESS.

#### MADAGASCAR.

The Norwegian missions in Madagascar now number more than 70,000 members in 806 congregations. Over 2,000 natives, among them 85 ordained preachers, are assisting in the work. The French government has in past years hindered the work greatly, but despite all hindrances the work is progressing. There are few mission fields that have experienced as much persecution as has the field in Madagascar. And yet Christianity has grown notwithstanding. In 1835, the Christian missionaries were driven from Madagascar, and their converts were left to meet a fierce and relentless persecution. A noble young woman, Rasalma, was the first martyr, a spear being thrust through her as she prayed. By scores, in many cruel ways, the Christians were slain. They were burned to death, stoned, killed by boiling water, and murdered by horrible tangena poison. Some were lowered over the "Rock of Hurling," a precipice of 150 feet in Antanarivo. "Will you give up praying?" each was asked; and when he answered, "No," the rope was cut and the faithful witness was dashed to pieces far below. One was heard singing as he fell. This continued for a quarter of a century; but a king came to the throne who proclaimed entire religious liberty, and when the missionaries hastened back, they found on the island four times as many Christians as they had left. LUTH. PIONEER.