

The Northwestern Lutheran

Rev. C. Buenger, Jan. 15
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 18: 57.

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No. 14

SEEING NOT, YET BELIEVING

We saw Thee not, when Thou didst tread,
O Savior, this our sinful earth;
Nor heard Thy voice restore the dead,
And waken them to second birth:
Yet we believe that Thou didst come,
And quit for us Thy glorious home.

We were not with the faithful few
Who stood Thy bitter cross around;
Nor heard Thy prayer for those who slew;
Nor felt the earthquake rock the ground;
We saw no spear-wound pierce Thy side:
But we believe that Thou hast died.

No angel's message met our ear,
On that first glorious Easter-day:
The Lord is risen, He is not here:
Come, see the place where Jesus lay:
But we believe that Thou didst quell
The banded powers of Death and Hell.

We saw Thee not return on high:
And now, our longing sight to bless,
No ray of glory from the sky
Shines down upon our Wilderness:
But we believe that Thou art there,
And seek Thee, Lord, in praise and prayer.

COMMENTS

The Assassination in Saraveyo Once again the ill-fated house of Hapsburg is in deep mourning.

The reign of 66 years of the aged monarch Francis Joseph has been marked by tragic events to such an extent that in misfortunes no other reigning house of modern times can be compared with that of Austria. Much grief and sorrow and very little glory has been the lot of the imperial court of Vienna. This most recent horror, the assassination of the heir apparent Archduke Francis Ferdinand and his wife, the Princess Hohenberg, was the work of young Serbians who were incited to this fruitless and bloody undertaking by perverted patriotism. Nothing has ever come of such means to accomplish patriotic ends. Nevertheless the change brought about by this outrage is not without interest to the observer of religious history. Austria just now is the country that is causing the Roman Catholic authorities more thought and worry than any other. In the many differing elements of population that make up this conglomerate monarchy the one thing most of them have in common is the Catholic faith. This might indicate

that there is a union of interests after all; but actually, things did not work out that way. The church, always high in the councils of the Hapsburgs, exercised all its influence to weld the ungainly and antagonistic racial elements of the empire into a formidable Catholic stronghold. But these activities did not prove to have the desired effect; on the contrary, because of them the church has lost the support of the very best people of many racial and nationalistic divisions. It is political rather than religious opposition, but it has put the Catholic church on the defensive effectually. The murdered Archduke Francis Ferdinand, who would soon have been the successor to the throne of his aged and feeble uncle, was known to be a champion of the church. Being of typical Hapsburg obstinacy, and having often shown his unqualified endorsement of all clerical plans, his loss means much to Rome. It may mean that the last court of Europe that was pronouncedly in league with the Vatican is preparing to shut its doors to the councils that come from the Tiber; for the new heir apparent, the Archduke Charles Francis, is thought to be quite democratic and liberal. That the conspirators considered this contingency does not seem probable. H. K. M.

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The Crusade of the Crescent There was a time when thousands left their homes to follow the cross against the Mohammedan crescent.

Now there is to be a campaign, which may also be called a crusade, but a crusade against the cross not for the cross. Islam missionaries are invading London announcing their intention of converting London to Mohammed. The first guns in this campaign have been fired and the first converts—yes, there are actually converts—have been produced before dumb-founded audiences. The first of these was a young Englishwoman, who refused to allow her name to be published. We can't, for the life of us, see why she should be squeamish on a little matter like that, if she was able to accept the Mohammedan faith with its rather strange doctrines concerning woman. It is strange enough to report that a convert with much prompting stumbled through the Mohammedan creed before a London audience, but stranger still when one considers that this convert is a woman! In these days of woman's rights! A harem in England where the Pankhursts are preaching! Perhaps the mystery and

oriental glamor that surround the Mohammedan and his institutions account for this perversity. That such converts are a loss to Christianity is a base slander; they were never of Christ. That the religion which only knew the sword as missionary should adopt such modern means of spreading the faith, warns us not to underestimate the versatility and formidableness of the foe that must be overcome on nearly all of our missionary fields in foreign lands. That London, the commercial heart of modern civilization, should be chosen as a suitable field for the enterprise may be accounted for by the fact that in England's vast colonial domain there are 95,000,000 Mohammedans. There was a time in ancient Rome when all the world lay captive at the feet of the Caesars; it was then that the fashionable Romans turned to every mystic oriental cult that offered itself. They were sated, overfed on all things their fancy could delight in, and then they sought the unknown and became the prey of every cunning dealer in mysteries that took the pains to offer them his wares. When adversity had chastened them and reduced them to humility, they were glad to accept the Christ they had spurned. Their conduct is not as open to condemnation as that of the modern world-conquerors that fall prey to the charlatan, for they were heathen. The Christian that observes the awful decay that permits such conduct, trembles; he knows that God will, in his own time, bring them back by the means that have never failed yet; the proud must be brought low before they can be saved, the Christian knows with trembling; but he knows too, the hand that will smite, and he knows he alone is safe before the just wrath that must consume the faithless.

H. K. M.

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A "Corner" in Theology The Congregational Chicago Theological Seminary is now a part of the University of Chicago. It was for many years the largest Congregational school of its kind in the West. A group of buildings will be erected near the Midway, the site of the university. This is the result of a plan pursued for some time by the University of Chicago and "is regarded as the largest single step in the movement for interdenominational training." One of the seminaries of the Disciples, Ryder House (a Universalist institution), and the Norwegian Baptist Divinity House are already a part of this large theological "trust." The mere fact that the Universalists can be party to the scheme, shows of what stripe the theology will be that will obtain. The remarkable thing is that this union was accomplished by the trustees of the Congregational school without a dissenting voice. We are reminded of the ordination and installation of a young Congregational clergyman, son of one of the men high in the councils of the church; Dr. Ozora Davis, the president of the Chicago

Seminary was present, and he and the aged father of the young pastor were almost tearful in impressing the young minister with the sacredness of the trust he was assuming and in begging him to adhere to the proven and true doctrine of the Bible. We wonder how Dr. Davis can reconcile such counsel with the instruction his young theologians will receive at the Midway. Does he think that the one or two conservative teachers will be allowed to remain there very long? The old Baptist seminary that was taken over when the University of Chicago was founded had a few staunch men on its faculty—but not long; they were pensioned or were given courses on Christian art and other subjects where their ideas of the faith would be effectually hidden. The big university wants to make a standard religion, based on interdenominational instruction, that means, it wants to make a religion for all theological students, and through them for their future congregations, in which all distinguishing lines are carefully erased. Such religion is no religion, it is a travesty on religion. Our heartfelt pity goes out to those young men that must depend on Chicago for their training for the ministry, and as for the congregations they try to serve—why, the most harmless things such congregations ever hear is a sermon on "fly swatting," as a friend puts it who has reason to know. Idolatrous admiration for mere size and bigness may see in this move of the Chicago Seminary a gain, but we feel safe in saying that Congregationalism in the West never met with a more serious disaster than this absorption by the hungry octopus of soft-spoken but destructive modern theology.

H. K. M.

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Another Testimony We do not hesitate to write again on a subject which has been discussed in our paper very often during its brief existence, for, in the first place, we are full of it, while many of our people are not, and, then, it is brought before the public so frequently by others in these days. Teaching school being suspended for a time, everybody is talking school. This the National Education Association has been doing at St. Paul in the beginning of this month. We are interested in the reports of these meetings, for they undoubtedly have great influence on our public schools and on the mind of the general public. When reading such reports we almost unconsciously look for statements like those made by the president of the Association, Joseph Swain of Swarthmore college, for they have been very frequently made in the last few years.

"Given a cultivated, trained teacher of sound mind and body, who goes to work at peace with God and man, the school will be the best place in the world for the growth of the child in practical righteousness and American citizenship."

"Not much instruction either secular or religious can be given without a well equipped teacher whose personality, learning, moral and religious life, appeal to those under her care. The teacher cannot teach what she does not know, and cannot give others the religious life which she does not possess."

Though we rejoice that our educators are beginning to see what we have seen and preached since the days of Luther, we cannot, on the other hand, read their words without serious apprehensions. When they speak of religion in the school, they certainly mean the public school. It would then appear that, as a teacher is almost, if not entirely, disqualified for teaching, if he has not a well-balanced religious character, we must either declare it impossible for the state to conduct schools, or must apply a religious test to those who would fill the position of a public school teacher. Then what of our Constitution, what of separation of State and Church, what of our American freedom? Many believe that the Roman Catholic Church is carrying on an aggressive campaign against our schools and would guard them against its encroachments, but how about such friends of our schools who would destroy their character as public schools by introducing religious teaching and training? Under existing conditions we cannot well get along without public schools—then let us guard them jealously against all who would pervert them from their legitimate use, while we thank God for our parochial schools, in which our children receive a Christian training from teachers who are well equipped for this important work.

J. B.

SATAN AND HIS HOST

"And God saw every thing that he had made, and, behold, it was very good." The beauty of perfection was upon His great work, creation. This beauty was soon marred: sin came into the world, sin, as ugly and hateful in itself, as it was foreign to the handiwork of God. An angel, one of God's own creatures, misused his God-given gift of free-will and fell from God. On account of the position this angel took over against God the name Satan, or the adversary, was given him. The Bible does not tell us the exact time when this defection from God took place, yet it is obvious that it could not have been before the beginning of creation and it was an accomplished fact at the time of the fall of man. Neither are we told in so many words wherein Satan's first act of disobedience consisted; it is however, generally assumed that he fell by pride and this assumption seems to be borne out by Scripture. 2 Thess. 2: 4 he is described as one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." And in the

temptation in the wilderness he says to the Savior, Matt. 4: 9: "All these things will I give thee, if thou wilt fall down and worship me."

Satan was not long alone in his opposition to God; he prevailed on many of his fellow-angels to follow his example. That the authorship of sin belongs to Satan is made evident by the words of the apostle, 1 John 3: 8: "He that committeth sin is of the devil; for the devil sinneth from the beginning." Yet, on the other hand, the angels that constituted Satan's following in secession from God were moved thereto by no manner of coercion, but fell with Satan in the full exercise of their free-will, as Jude 6 shows by representing them to us as angels "which kept not their first estate, but left their own habitation."

For Satan and his host the immediate results of their fall from God were dire enough, but their eternal lot is still more dreadful to contemplate. Falling from their first estate their purity and blessedness were lost; they could no longer participate in the supreme joy of serving God "in holiness and righteousness before him"; cast forth from God's gracious presence they are, by their own choice, steeped in deepest misery, and their position permits of no hope for even the most distant betterment, for their rejection at the hand of God is final. Jude 6: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Rev. 12: 8: "Neither was their place found any more in heaven."

However, though Satan and his host have been cast forth from heaven, though God in His holiness has fixed their punishment for all eternity, yet the final execution of sentence has been left for the great day of judgment. Until then the arch-fiend has, with God's permission, made the earth his place of abode. Rev. 12: 9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." His new place of abode is now his kingdom, where within the restrictions that God has placed upon him, he has organized his forces and rules with craftiness, cruelty and power. This is clearly taught in the words of our Savior when He asks: "If Satan also be divided against himself, how shall his kingdom stand?" Again, referring to the organized power of Satan, He says: "When a strong man armed keepeth his palace, his goods are in peace." Luke 11: 18, 21. Warning us not to under-estimate the strength of our enemy, the apostle says, Eph. 6: 12: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And finally, rejoicing in Him who "was manifested, that he might destroy the works of the devil," he says of the Lord Jesus, Col. 2:

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15: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

Scripture exposes Satan's activity, his power, his methods, and arms us against him with an unflinching defense. Much is revealed to us in the different names applied to the enemy. Thus in Matt. 13: 19 the Savior calls him "the evil one." The term originally means "causing labor, pain"; used to describe a tendency, a continued activity, it signifies "evil-disposed, malignant, malevolent"; and when the definite article is placed before it and the whole is applied to Satan, we are to note that he is primarily **The Evil One**: the fountain-head, the center, the worker of all evil and wickedness. The Word impresses on us that the whole world, believing not "on the name of the Son of God," "lieth in wickedness," that is, under the sway of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Only those, therefore, who are through faith in Christ Jesus are delivered out of the hands of Satan; for the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." God permitting, the enemy may still assail the saints of God, he may direct his wiles toward the old nature which is yet within us, but if we are "strong in the Lord, and in the power of his might," if we "put on the whole armor of God," we will ever "be able to stand against the wiles of the devil."

Being the source of all evil, the arch-fiend is naturally opposed to all that is good, both in God and His children, therefore does he bear the name Satan, the Adversary. As such he often strives to give his opposition the fair appearance of right and justice. To carry his opposition to a successful end is his prime motive, thus he is a terrible adversary. Distortion of the truth and the lie are of his very own, for "he abode not in the truth, because there is no truth in him. When he speaketh the lie, he speaketh of his own: for he is a liar, and a father of it." The Bible holds up Adam and Eve, Cain, Judas, Ananias and Sapphira, among many others, as warning proofs of his successful practice.

Another name by which the enemy is designated in the Bible is "the devil." This name signifies "slanderer, accuser," and refers to the spirit in which Satan stands over against and opposes all that is good. In his capacity as accuser he can claim the whole world that "lieth in wickedness." But that is not enough: on the grounds law and justice he even essays to stand before God and lodge complaint against His children. All his efforts in this direction are, however, in vain, for, Rev. 12: 10, we read: "The accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony." But in Christ alone is there safety against the dread adversary, for "there is therefore now no condemnation to them which are in Christ Jesus." Rom. 8: 1.

The wiles of Satan are many and he varies his mode of attack as well as his form of dominion to suit time and occasion. We cannot here give an exhaustive account of his manifold activity; we will simply mention a few of the most prominent features of his soul-destroying work. He strives to hold his subjects to idol-worship, 1 Cor. 10: 20. He hinders acceptance of the Word of God, Luke 8: 12; 1 Thess. 2: 18. He sows the seed of heresy, Matt. 13: 27. He makes hypocrites, Acts 5. He promotes discord in the state, 1 Kings 22: 21. He gives evil counsel, 1 Chron. 21: 1.

Satan lost his power over man in the death of our Savior on the cross. Death came into the world by sin; death is the very power by which Satan held the sinner in bondage; and through His death the Prince of Life destroyed "him that had the power of death, that is, the devil." Heb. 2: 14.

Though there is now freedom from the dominion of the arch-fiend, still there are many who elect to remain under Satan's rule and power. Beside the great through which the enemy holds in indifference to Christ and in fancied security, there is to-day no lack of such as profess to be God's children and, in the face of the plainest Bible testimony, deny the existence of Satan. For us they are a sad proof of the enemy's power and give added weight to the warning: "Be sober and vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." 1 Pet. 5: 8, 9.

G.

WHY THE STUDY OF ANCIENT LANGUAGES IN OUR LUTHERAN COLLEGES?

The question is not unfrequently raised: Why should our boys entering a Lutheran college spend so many years on the study of Latin and Greek? What is the use of these ancient languages for the practical purposes of life?

On the face of this inquiry, the classics are not needed for direct application to some practical want of society. No one is required to write or to speak in these languages; their merits, whatever they may be, are expended on the general development of the student's mind, not on supplying him with knowledge demanded by any calling in life. Men look for a practical education, especially in these days of utilitarianism, when man's sole object in life is to amass wealth and when consequently the worth of everything, even of education is judged according to its fitness as a means to that end.

Is the course of education then, as adopted in our Lutheran colleges, requiring from four to six years of hard study in Latin and Greek, capable of being defended? Do the results obtained compensate for so much time, labor and expense consumed in pursuance of such a study?

We think the subject is important enough and needs no apology for being discussed in the columns of a Lutheran church paper.

First as to the educational value of such study. The education of the boys in our higher schools—we use the term education here in its ordinary sense—is necessarily composed of two parts,—general training and special, the general development of the boy's faculties, of the whole of his nature, and the knowledge that is needed to enable him to perform certain specific functions in life. Of these two departments of education, the general, in our opinion, far transcends in importance the special. We believe in the old way of thinking that education is not so much to store the mind with a vast and miscellaneous collection of facts from the various branches of learning, as to give a general training to all the mental faculties. Its aim is to prepare the faculties, by proper exercise, to acquire knowledge subsequently.

Now it is universally acknowledged by educators of importance that language study, that is, the systematic study of language, together with the training afforded by mathematics, has more potency in developing the reasoning power than any other study. It would follow then that the more perfect and logical a language is, the richer it is in words, in gradations of meaning and in ideas, the more aesthetic it is, the wider range of literature it calls its own, the better it should be as a medium of mental training. And since Latin and Greek are conceded to be the two most perfect languages available as educational factors, they are without doubt the most efficient instruments which can be applied for the carrying out of such education.

We hold that, outside of religious study, the mental training acquired by the proper study of the classics is superior to that gained in any other way, so that even if one should forget the knowledge of Latin and

Greek a few years after graduation from school, the effect of the training would still show itself in all subsequent intellectual work. It is a most excellent instrument for disciplining the mind. In studying the classical writers the student is compelled to dwell on every utterance, to examine minutely every expression, to master its intrinsic meaning, to reflect whether the suggested translation will meet the requirements of the general purport of the context, of the aim and thought of the writer. Thus a boy passing through such mental training is highly benefited for any special study: new ideas, new perceptions are awakened in him, and that means increase in knowledge and fitness for life and its labors.

Again the study of the ancient languages lays the foundation for complete success in mastering one's own language, the German or English. The study of Latin grammar enables the student to parse and analyze, as far as it may be done, any modern language, while by means of Greek one learns to distinguish a thousand gradations of meaning, which our modern languages will not allow us to accentuate. So that for the acquisition of one's own language, the thorough and scientific knowledge of it, the ease and skill in using it, the study of the dead languages has no equal.

In urging these claims we do, of course, not wish to intimate, that when a young man has received a classical education he knows everything. Far from it; he is just beginning to perceive that he knows but little as yet. But we claim that the classical graduate has a liberal education that will fit him to begin some special study, and that such a system aims at giving a rounded training to the young mind.

So much for the educational value of the study of Latin and Greek. But there is an argument of still greater importance in favor of classical learning for the boys in the higher institutions of our Synod.

Our Lutheran colleges are designed as church schools in the strictest sense; they are nurseries of the Church in which her public servants are reared. They have grown out of the deepest and most immediate necessities of the Christian community and ever were its only solution to the problem of providing the vineyard of the Lord with capable laborers. Hence the chief aim of our colleges is to prepare young men for the ministry of the Gospel.

Now it is admitted by all that it is well-nigh impossible to prosecute theological studies without previous classical training. While Latin is the language in which the most important doctrinal works in the Lutheran Church are written, Greek is the language of the sacred writings of the New Testament. When in the fulness of time the New Testament was added to the Old, which is written in Hebrew, the language of the new Canon was not to be that of the Jewish people, but that language which was then more than any other

the language of the civilized world, not only spoken and read everywhere, but also being the language which admitted of saying everything, and saying it in Greek. Thus Greek being the inspired language of the New Testament it necessarily becomes incumbent upon those who would interpret the Word of God accurately to acquire a thorough knowledge of and familiarity with that language.

The study of the German or English version of the Bible, however accurate such version may be, will not meet the requirements needed for determining the intrinsic meaning of the inspired Word. "A comparison, for instance, of the best English versions of the New Testament with the original, strikingly shows the inadequacy of the happiest translations. Even in the Revised Version, upon which an enormous amount of labor was expended by the best scholars in England and America, many niceties of expression which mark the original fail to appear. Owing to the poverty of the English tongue compared with the Greek, the translators have been compelled to use the same English word for different Greek ones, and thus obliterate many fine distinctions which are essential to the meaning." (Mathews, Words; Their Use and Abuse, p. 32.) Again in many instances it is well-nigh impossible to transfuse the precious meaning of the original into our modern languages without either deficiency or excess, and every translation, however faithfully and judiciously executed, is liable to positive error. In so serious a matter, therefore, as the Word of God, a conscientious man, who is intended for the sacred ministration of the same, and whose duty it is to examine extensively the history, the doctrines, and precepts of revelation, can never feel satisfied, unless he is able to form his own opinion of them by an acquaintance with the language in which they are conveyed.

Not that the knowledge of Greek will enable a man to interpret Scriptures. Such linguistic preparation does not constitute a man a theologian qualified for the interpretation of Scripture. To interpret Holy Writ for the sake of edifying men unto spiritual life one must be enlightened by the Holy Spirit, as Luther justly says: "As to the internal clearness, no man sees one iota in Scriptures, unless he have the Spirit of God . . . the Spirit is required in order to understand all Scripture and any part thereof." Yet, true as this is, it cannot be denied that a skillful knowledge of ancient literature renders valuable service in the interpretation of the sacred volume which contains the truths of revelation.

On the other hand, if the study of ancient languages be neglected by those who purpose to enter the ministry, or if ever it should be dropped from the curriculum of studies in our Lutheran colleges whose chief aim is, as already stated, to prepare young men for

the service of the Gospel, it is undoubtedly not saying too much, that with such a loss our Church would subsequently incur the danger also of losing the unadulterated Word of God. In support of this statement we would only refer to Luther's famous "Letter to the mayors and aldermen of all the cities of Germany in behalf of Christian schools," in which, among other things, he earnestly pleads for the preservation of the classical languages, saying, "as dear as the Gospel is to us, let us maintain the languages," i. e., in which the Word of God is written. "Let it be said unto us, that without the languages we will not possibly retain the Gospel, etc."

From the foregoing observations it appears sufficiently obvious that the study of the ancient languages, the labor and length of time spent on it, has a just claim in our Lutheran colleges.

One thing, however, must never be forgotten. However well the coming ministers of our Church are trained, however thorough their education may be, they shall never become men thinking above that which is written (1. Cor. 4: 6), men who place their learning above the plain truths of the Bible, surrendering the infallible Word of God to human science and wisdom. On the contrary by the grace of God the young men in our Lutheran colleges preparing for the ministry shall become faithful stewards of the precious treasures entrusted to them in God's revealed Word.

J. J.

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

The International Sunday School Association meets every three years and its name explains its purposes and aims. The fundamental difference between Lutheran protestanism and the protestantism of the Calvinistic, or Reformed, type is very plain at these gatherings. The promiscuous membership that characterizes these associations is a good indication of the futility of their undertakings. Granted that they have specific aims, how are these different elements among the members going to attain them? In the parade at Chicago at the conclusion of this year's convention there were banners that read "Jesus shall reign," "The World for Christ," and others of similar character; in the same parade there also marched a Universalist delegation, which recognizes Christ only to deny Him.

That an organization of this kind should aim to make a public demonstration by a parade carrying banners with mottoes that were at times startlingly sensational, also betrays a conception of missionary work that is repugnant to the Lutheran Christian, who recognizes only one missionary force, the power of the Holy Spirit through the Word of God.

"The World for Christ" is a prayer of every Chris-

tian heart, but noting the various expressions of the association's plans as voiced by the placards carried in the parade, Christ and the child of the Sunday school are both often lost sight of in the maze of reforms that enthusiastic delegates have foisted on the association. Nothing seems to be too foreign to be attempted in the name of Christ. Not content with working quietly and effectively with the children of the Sunday school, the Sunday school is more often used as a recruiting station to get large numbers that may impress the observer when employed in some fatuous and very often not even typically Christian reform. The children and many teachers, both very young, are merely led to repeat the slogans the leading spirits drum into them, they are not capable of entering into most of these side issues, which become main issues, with intelligence and conviction. That the Sunday school is failing to hold its pupils when they grow up and should be active members of the church, is not a very great surprise in the face of this. That the large membership announced by some such schools is due to the many questionable devices used to lure the child to the school may be easily verified by the investigator. When these special "entertainment features" no longer attract the child, because it has outgrown them, its connection with the church becomes nominal. All the demonstrations and displays in the world will not remove this weakness of the Sunday school as we know it in our country.

Some of the placards carried in this year's parade need but be mentioned to allow you to form your own conclusions. The Wisconsin delegation bore the following "Sunday school platform": "Mr. Sunday School, 'booze undertaker'; "We will bury booze in Wisconsin"; "The bier that will make Milwaukee famous,"—this latter inspiring sentiment was hoisted over a dummy representing a corpse. A selection of other inscriptions taken at random might include: "We are for men"; "Physically strong, mentally awake, morally straight"; "The saloon must go"; "Train up a child in the way it should go and go that way yourself," (this is surely putting the cart before the horse); "The Christian life is the manly life"; "Ohio, we're from the state where presidents grow"; from Nebraska, "The Land of Corn and Bryan"; from Kansas, "Twenty-five years of prohibition, empty jails, 66% of taxes spent for education."

If there is to be a Sunday school, let it be guided by the church to which it belongs, and keep it free from all entangling alliances with forces that may be widespread but that will only dissipate its strength and will not add one iota to its effectiveness. The Sunday school can not take over the management of larger missionary enterprises, it has more to do at home than it has ever yet accomplished. The Sunday school at best is a poor substitute for the parish school

and demonstrations and large enrollments will not remove the disability. Spectacular and sensational campaigning are weapons that soon lose their edge and are never employed but at the cost of the one agency of instruction the Sunday school should know, the Word of God.

These cautions are not entirely unnecessary; with the example of others forcibly brought to our notice, there is great temptation to follow them in their practices. It is well to remember that noise and display is not a safe guide to success; it is also well to remember that our parish school is head and shoulders above the Sunday school in effectiveness, and that we do not need the blare of trumpets to announce the fact to the world.

H. K. M.

FROM CHRISTIANIA AND LEIPZIG.

Norway is this year commemorating the 100th anniversary of its independence from Danish rule with a jubilee exposition at Christiania and the fires of Norwegian patriotism are burning brightly. Thousands of Norwegian Americans have already come or are planning to visit their beloved Norge; among others there is a large delegation of students from the Lutheran college at Decorah, Iowa, led by Professors Stub and Preuss. I was very much interested in the exhibit of the Lutheran State Church of Norway. In a spacious building erected for that purpose, in which, I was told, services are also held, the history, past and present, of the Lutheran church in Norway is shown. There are special booths for the different missions such as the inner, foreign, seamen's, Jewish, missions and booths for Sunday school and deaconess work. Models of historical and well-known churches and a collection of old and modern religious literature comprise the main part of this exceedingly interesting exhibit. I was filled with joy when I beheld what a strong foothold and wide sphere of influences the Evangelical Lutheran church seemed to have retained in this northern country. My enthusiasm was considerably chilled, however, when I heard of the state of affairs within the Norwegian church. In recent years the teachings of Harnack and other destructive modernists have like an insidious poison permeated the clergy, notably the younger preachers that had been under the influence of the theological faculty of the University of Christiania from where the seed of doubt and skepticism was spread broadcast throughout the land. This deplorable state of affairs finally caused groups of faithful and pious men to unite and establish a theological faculty of their own. But the influence of the negative party was for a long time strong enough to withhold from these positive professors and their students the right of the state examination which is necessary in order to enter the service of the state

church. The objection raised by the destructive school against the conservative faculty was that their work was unscientific. This is an interesting side-light on the vaunted spirit of toleration that is supposed to be one of the fundamental principles of the modern theologian. Quite recently, however, the repeated requests of the positive group were granted by the government and now the new faculty has the right to examine its own students and can recommend them for service in the church.

In the week following Pentecost the annual meeting of the Leipzig Society for Jewish Mission was held in that city. For many years I have watched their work from a distance. The society was founded by Franz Delitzsch. It has been for years a powerful instrument in the service of God by means of which many a lost child of Israel was shown the way to the true Messiah, Jesus Christ. I need mention only Delitzsch's translation of the New Testament into Hebrew by means of which the message of Jesus the Savior has been brought to many thousands of Jews throughout the world; in many a human heart and conscience it has enkindled a flame that turned zealous Sauls into meek Nathanaels.

At this year's meeting Missionary Jakobsgoetter delivered an instructive address on "Jewish Messiah Expectations." He showed how after having rejected and crucified the true Son of God, Pseudo-Messiahs appeared at various times and succeeded in leading astray large numbers of fanatic followers. Shortly before the fall of Jerusalem Bar Chochba, "son of the stars," proclaimed himself the true Messiah; Benjamin of Tudela tells us how he and other false prophets produced such marvelous signs and miracles that the Jews firmly believed Joel 3, was being fulfilled. In Luther's day the ghettos of Europe were stirred to a high pitch of excitement by a certain Samuel Molcho who was burned at Mantua in 1530. Jewish theology teaches that the correct pronunciation of the divine name "Jehovah" was handed down by each highpriest to his successor at his death and that the ability to pronounce this name correctly carried with it the power of God. Since the death of the last highpriest, they say, the proper reading of the holy name, the "shem hamphorash," has been lost; in the synagogues the word "Jehovah" is therefore either not pronounced or "Adonaj" (My Lord) is read in its stead. In the 17th century a certain Sabbataj Zwy appeared, who styled himself "Savior of Israel" and asserted that he was the true Messiah. He dared to pronounce the divine name. In the course of his career he became a Moslem and died in 1676 as an exile in Albania. The last impostor of note was a Polish Jew known as Baron Frank. He taught a migration of souls and that the Messiah dwelt in the souls of many different persons. In 1759 he was baptized a Catholic; his sole

ambition seems to have been to gather riches. More recently Baal Shem Tob taught that every "zadik," or priest, is a Messiah. In consequence in many Jewish communities of southeastern Europe rabbis are looked upon by their followers as incarnations of the Messiah. One of these "zadiks" lies buried in a Leipzig cemetery and quite often one may see slips of paper on his grave with written prayers and requests for help addressed to his soul. Most modern Talmud (orthodox) Jews follow the teaching of the famous Rabbi Rashi who taught that the messianic prophecies of the Old Testament were fulfilled by David. Modern Reform Jews openly preach that mankind does not need a Messiah to save it but that man by his own efforts saves himself; in this they find themselves on common ground with so many of those that still bear the name Christian but deny their own right to use it by their own doctrine.

The Mission Society also felt the necessity of discussing the Zionist movement in its recent activities. This well-known Jewish undertaking exerts all its efforts towards establishing a modern Jewish state in Palestine and with the help of bountiful financial aid numerous flourishing Jewish communities have been established in the land of ancient Israel. A German university professor who spent the Easter holidays in Palestine told me the other day that he visited one of the two Jewish colleges in Jerusalem where all the various branches of modern science are taught in Hebrew; thus again does the Hebrew language, which had long been dead, become a living tongue. At present the Zionists are also planning to establish a Jewish university in Jerusalem. It is most lamentable, however, that this promising modern Zionist movement is bitterly opposed to Christianity. No Zionist congress so far has declared itself openly and plainly as the last one against Jesus Christ and the Christian church, so after all the Zion they establish will merely be a transitory material home, they will be as far from the true Zion as ever.

Written for the Northwestern Lutheran by
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BRIEF ITEMS OF INTEREST

Laying of Corner-stone

On June 28 the Lutheran congregation of Winneconne, Wis., Pastor O. Hoyer, laid the corner-stone of their new church.

On the same day a like ceremony took place at Watertown, Wis., where the St. Marks congregation, Pastor J. Klingmann, is erecting a new school-house.

The Bible in Peru

A missionary in Callao, Peru, writes that "the circulation of the Scriptures in my field in Peru, Bolivia, Ecuador, Colombia, and Venezuela reached the splendid total of 82,018 copies of God's Word during 1912, principally in Spanish."