

# The Northwestern Lutheran

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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. 1 Kings 8: 57.

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## AN EVENING PRAYER

Hear my prayer, O heavenly Father,  
Ere I lay me down to sleep;  
Bid Thine angels, pure and holy,  
Round my bed their vigil keep.

Great my sins are, but Thy mercy  
Far outweighs them every one;  
Down before the cross I cast them,  
Trusting in Thy help alone.

Keep me, through this night of peril,  
Underneath its boundless shade;  
Take me to Thy rest, I pray Thee,  
When my pilgrimage is made.

None shall measure out Thy patience  
By the span of human thought;  
None shall bound the tender mercies  
Which Thy holy Son hath wrought.

Pardon all my past transgressions,  
Give me strength for days to come;  
Guide and guard me with Thy blessing  
Till Thine angels bid me home.

Harriet Parr.

## COMMENTS

**The Dignity of Labor** This is a favorite theme of popular speakers, who tell the working man that he is the producer of the wealth of the world and the chief factor in its progress, in order to imbue him with a sense of his importance to the end that he may insistently claim a just share in what he produces. And this is called the dignity of labor, a dignity guarded very jealously by some. True, the work of any man has a market value, but so has that of any piece of machinery. A man may have taken an important part in the erection of a large building, but so have the horse and the donkey engine. The fact that it is necessary or that it has a financial value does not dignify labor. True dignity does not come from without but from within. The task does not dignify the man, the very opposite is true, the man dignifies the task. And this holds good whether it refers to the work of brawn or to that of brain. A man may prostitute the highest position the world can offer and dignify the lowliest one. That all depends on the man himself and on the spirit in which he does his work. A man may be a miserable slave while swaying the scepter over nations and a free man while wearing the bonds of slavery. St. Paul speaks of this, Eph.

6: "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men." The real dignity of labor is that which the Lord confers on it, that he accepts it graciously as a service rendered Him, if it is performed out of faith in Christ and love toward Him. This places a spiritual value on the lowliest task, it makes our earthly labors heavenly. As long as a man approaches his daily work with an earthly mind and in the spirit of selfishness, it remains menial drudgery, no matter what may be said about it. But let him consider it service under God, and he is free. He is not driven to his task by the wants of the body, "For your heavenly Father knoweth that ye have need of all these things." He is not kept in check or spurred on by the supervision of the employer, he is moved to a faithful performance of his duties by his love of Christ. He is no cringing men-pleaser, he fears God alone. He is not dependent on the favor of his superior, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord." As fruits of a living faith in Christ his labors on earth have an eternal value: "Blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labors; and their works do follow them."

J. B.

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**The Gary Public Schools** Gary, Ind., one of those mushroom cities called into being by the powerful word of the gigantic steel company that established its shops at that place when it was nothing more than a cheerless sand dune, by virtue of its incredibly rapid growth offered unhampered opportunities for the trying out of many new departments in civic management. There were no old customs and institutions to consider when new things were planned and the heads of the community were unusually interested in its development. The public schools enjoyed the particular care of leading spirits and as a result Gary has in many respects become the exemplar of the American public school at its best,—or at least at its very latest. One of their recent innovations is of interest to us in that it may be brought to us as another solution of a vexing problem. It concerns the old question of religious instruction in public schools. Superintendent Wirt did better than many others who considered the question solved when they provided

for the reading of a daily Bible lesson; he induced the authorities to set aside a certain portion of each school day for the use of local pastors who were permitted to choose the time best suited to them and were to take the children of their parish in hand for instruction in whatever religious subjects they saw fit to teach. The pastor, or teacher, chosen to take charge by any congregation, would then be asked to offer credits for the pupils under his charge and these credits would be accepted by the school authorities and entered on the regular reports. This plan is now in operation and strikes us as the very best substitute for a parochial school that has yet been offered in practice, but after all it is only a substitute: far from supplying thorough Christian training, it does not even safeguard the child against the dangerous instruction which the text books on some subjects taught in the public schools make almost unavoidable. One denomination represented in Gary by three churches, the Disciples, have combined their interest and have secured the services of a teacher whose exclusive duty it is to attend to this part of the parish work.

H. K. M.

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**A Crowded Sunday** The first Sunday in September found many Chicago pastors hard pressed to make a decision as to which of three "important" themes they were to take up in their services. Miss Gordon, an official of the Woman's Christian Temperance Union, had issued a call for special prayer services for international peace. We know nothing about Miss Gordon, but we feel reasonably sure that she must be an unusual woman. Then there was a call from an official of the federal council of the Churches of Christ for a labor Sunday. And finally, the Chicago pastors themselves in an excessive spirit of hospitality felt called upon to take "recognition" of fraternity, the fraternal order of the Knights of Pythias holding their golden jubilee in that city. We have forgotten much of the old heathen Greek lore, but we are quite sure that the patron of our fraternal friends is the hero of an old heathen tale. Feeble as it is, our memory must be brilliant compared with the memory of the "Christian" pastors of Chicago, who have managed to forget their Christianity enough to make their service a glorification of heathen worship. Fraternity is a splendid theme on which to preach, but fraternity and fraternalism are as far removed from each other as the poles.—The "recognition of labor," the idea that inspired the second call for special worship on this crowded Sunday, has been much delayed, if this call is to be taken seriously. One of the first Bible stories a Christian child should learn tells about laboring "in the sweat of the brow," and from there onward there is no lack of instruction. This matter of opening a church to a special group for a certain

occasion is fundamentally wrong for it cannot help implying by that act that it habitually closes its doors against it. This method of dealing with men that seem to be estranged from the church only emphasizes the estrangement and strikes them justly as a clumsy attempt to coddle them into good humor. Men lured into the church by the promise of praise and honeyed words will never be more than good-humored skeptics under such treatment,—and they cease being good-humored when the petting stops.—It would be ungalant to ignore Miss Gordon after having given valuable space to the other "special interests." Where has Miss Gordon been? It must have been at some very distant place; it could not have been Turkey, for there the Mohammedan is even praying loudly and insistent-ly all over the land for peace of a certain sort; perhaps she was in her office getting out this call for a general prayer for international peace. Of course, in that case she is not likely to have noticed that every Christian in every land has prayed for peace since this terrible war began. Perhaps she has the "trust" idea about prayers, that just as a dozen stores combined under one management have greater advantages than a dozen separate stores, so the universal and interdenominational exercise of prayer is more efficacious. But we may wrong her; she may never have thought of these matters at all. We will venture to get nearer the truth by voicing the suspicion we entertain of Miss Gordon's enterprise and of others of similar character. These prayers on a large scale are really not intended to rise up unto heaven, they may be addressed to God but the eyes of the organizers and directors of the campaign were not raised to the Throne on High; these prayers are intended to travel in a horizontal direction. They are not to be heard in heaven but rather on earth, they are to be a demonstration to all that can be made to hear that Miss Gordon disapproves of this war and is bringing her whole influence to bear that it may be stopped. Incidentally, if great numbers can be induced to obey "the call" of Miss Gordon, then Miss Gordon has given evidence to all the world that she is of very superior moral fibre. When peace shall have been concluded we shall perhaps hear from Miss Gordon again; she will then tell us to give thanks that her prayer was heard. Shall we beg the busy lady's pardon that we did not wait for her call but started praying on our own accord as soon as our hearts were made heavy by the news of conflict? And shall we remind Miss Gordon of what our Lord says of this matter? "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

H. K. M.

## THE FIRST GOSPEL

Man had sinned and had brought death and destruction upon himself by his transgression. The sun had scarcely set on this first sin when the Lord God extended to the first sinner the fullest promise of help and salvation. That the book of Genesis dares tell us of such almost incredible love shows that it tells the story of divine truth without fear of human critics. None but the one true God could have such immeasurable love; man, or the gods of his creation, would have cursed in sullen wrath and would have wreaked their vengeance on the guilty transgressor. The First Gospel! Looking back over the whole vista of the story of salvation as it expands before our eyes in the fulfillment of the New Testament, we can hardly realize the grandeur of words of life-giving promise given to a guilty race at a time when it had forever forfeited the love of its Creator. The First Gospel! A proof of God's love and grace too great for words; but more than that,—it is indisputable evidence that God has planned our salvation and given it to us so surely that only willful refusal can keep us from it.

We read this First Gospel in Genesis 3: 15: "And the Lord God said, I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The seed of woman shall crush the head of the serpent; a son of woman shall avenge the great wrong, he shall wrest the spoils from the gloating author of evil. That is the good news, the Gospel, that God gives to conscience-stricken Adam and Eve. That is **the Gospel**, because the seed of woman is none other than our Lord and Savior Jesus Christ. So did Paul in Galatians interpret this word—"and to thy seed, which is Christ." It is surely a direct reference to this First Gospel which we read in 1 John, "For this purpose the son of man was manifested, that he might destroy the works of the devil." It is too weak to say that this Gospel was an amnesty declared to a guilty and defeated people, it was rather the announcement of victory and full reparation to a race that was crushed and doomed to perish.

There have been unending attacks against this plain and unvarnished conception of this wonderfully consoling and cheering passage. The enemies of Christ must necessarily destroy every prophecy that promises Him as man's only Savior. The enemies of the Word must of equal necessity try to eradicate from it every reference of such unmistakably divine character as this prophecy is. And finally, the proud and stubborn glorifiers of man's excellence, who would never admit that he needs salvation from sin because they say he is able to fight sin with his own weapons and redeem himself, find it in their interest to deny that a savior is here promised. But in spite of all of these opposing

and contradicting forces the simple truth of the First Gospel is its own best defence. It remains unassailable that in the first book of the Bible, written by the first writer of inspired truth, we have this prophecy recorded in the same chapter that tells us of the first sin of man. There it is; its meaning is plain. All the attacks of all the unbelievers and perverters of the truth can not take this Magna Charta of our freedom from the established record. On the contrary, by the vehemence of the attack the true Christian must perceive how precious a jewel he possesses in this prophecy, a jewel so precious that the enemy is untiring in his fruitless efforts to wrest it from the faithful.

This one verse containing the First Gospel in no more than a score and a half words is a vast field of surprising richness awaiting our exploration. "I will put enmity between thee (the serpent, Satan) and the woman," says the Lord. This does not mean that man will rise from the fall and struggle against the forces of evil; it was the horrible condition of man to be hopelessly beyond the possibility of enmity against Satan. Man had sinned, he was in the bondage of sin, Satan had subjugated him apparently for all time. Man might feel the horror and terror of sin, he might be disgusted with himself for his utter surrender to sin and Satan that could only end in destruction, but as for hating sin and really being an enemy of sin, that was out of the question. It was the curse of sin that he loved it against all reason and at the loss of his temporal and eternal welfare; man loved sin better than God and everything that is good. Like the victim of drunkenness, he might despise himself for his baseness and for yielding to the tempting voice of destruction, but he loved his vice so well that he must yield and would never have the power of will to resist. Though he loathed sin for its terrible results, yet would he embrace it at every occasion. But here the Lord said, "I will put enmity between you"! God is unbeaten by the victory of Satan over man whom He had created good and for a life of goodness. There is all the gospel of hope in this divine "I will" with which the Lord enters the lists against the Enemy. God himself will not permit the Destroyer to enjoy his sorry triumph undisturbed; He will equip man with weapons to take up the fight even against odds. God will make man's cause, His cause. He does not merely announce an alliance with man (that would help man but little), He announces Himself as the champion who will fight man's battles for him. From the beginning God always was the enemy of Satan and evil, but now in the hour of man's threatened extinction by the powers of darkness, He declares with His almighty "I will" that He will establish the counterattack for man. In this "I will" there is the promise of heavenly help and all it implies. The crushed spirits of that first human

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pair rose up in joyous exultation when the import of that word reached their understanding.

That first "I will" was general in its meaning and man could hardly conjecture what the course of God would be in this defence against Satan, even remotely. But the First Gospel does not stop there. The Lord goes on, "I will put enmity between thy seed (the seed of Satan) and her seed (the seed of woman)." If there was any doubt in the minds of the hearers who was meant in this declaration of war made by God, it was removed when the Lord pointed to the seed of the serpent. That plainly meant all the evil that was to come, and that again could only mean all the work of the Evil One; it meant Satan himself. The fight of man against Satan was not to be a temporary and passing attack; it was not to be ended when Adam lay down to die. To the whole race, to the whole chain of unborn generations, was on that day pledged the protecting arm of Almighty God. Mankind, however far removed by time or space from that first scene of disaster, was not only to inherit the fatal curse of sin, but wherever man might be in the space of succeeding centuries, the Lord's "I will" was over him as a token that he was not irrevocably lost.

And yet again, if this seemed indefinite, if this divine assurance seemed to be leading to no issue and implied that the warfare at best might only be a drawn battle, which in the case of man against Satan meant horrible defeat, the Lord in His goodness leaves no doubt that this His first announcement of grace and mercy is sufficient unto glorious victory. He said, the seed of woman "shall bruise thy (Satan's) head and thou (the seed of Satan) shalt bruise his heel." Victory, decisive and final victory, is promised. The seed of woman, that is, a man born of woman, is to accomplish the conclusive overthrow of Satan; he shall be filled with the power of the divine "I will" to bring about the successful issue. There we have all the essentials of the Gospel even as we know it in these days of fulfillment. A hero of the race of man wielding the power of God is to be the champion of man and

He is to be the Savior. The serpent's head is to be "bruised," or, as we may more expressively translate the Hebrew word, is to be "crushed"; his poison fangs are to be made harmless; then man shall be secure from his attacks. There is even an intimation of the price to be paid by the victor,—“and thou shalt bruise his heel.” The victorious Savior in setting His heel upon the doomed head of Satan will feel the viciousness and evil power of the Destroyer, but though Satan will inflict pain and suffering, it is his death struggle and will not curtail the victory. “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

There is one other phase of this momentous prophecy that commands our attention. The salvation offered is without a single condition! There is no service exacted of man upon which the granting of the great gift should hinge. The enmity against Satan even unto his final overthrow shall prevail, even if man be indifferent to his own salvation. More than that, even mankind's blind hostility to its Savior cannot swerve Him from the plan of love and mercy that God has conceived for the redemption of man. “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel,” is pure Gospel; free as the air we breathe, generous as the sun that warms us, the Gospel wealth is poured out into our laps without a limitation of any kind. It is not hedged about by any demands for fitness in those who are to be redeemed. It is pure Gospel offering life in Christ to lost sinners without the shadow of a condition.

There have been attempts to explain away the prophecy and promise as it applies to the personal Savior Jesus Christ, the seed of woman. It is said that in later days, after Christ's coming, men put that construction upon the words, but that the first hearers could not possibly have had that understanding of the promise. But how will such critics explain away the faith of Eve, who plainly understood this prophecy in all essentials just as we understand it to-day in the light of the New Testament? When her first son was born to her she jubilantly exclaimed: “I have gotten a man from the Lord.” She saw in her first-born, Cain, the promised Savior. How could she have hailed her son as coming from the Lord, and how could she be joyous over the entrance into the world of another being doomed to suffer from sin, if she had not hoped that he was the promised hero, the promised seed of woman who was to destroy the works of the devil? When her third son Seth was born, the disappointment over sinful Cain and over the death of Abel vanished and Eve's faith in the First Gospel asserted itself: “God hath appointed me another seed instead of

Abel." Her faith was right, but she was too humanly impatient in awaiting its fulfillment.

There can be little doubt that this First Gospel, related to them by Adam and Eve in the family circle, was the text from which Seth and his people preached when they "began to call upon the name of the Lord." The "righteousness" that preserved Noah could have had no other source than faith in this glorious promise. Abraham was given his promise in words that echoed the spirit of the First Gospel: "In thy seed shall all the nations of the earth be blessed."—The chain remains unbroken; from the beginning the First Gospel stands as the ground from which grew saving faith, and the faith that is accounted righteousness was, and has always been unto this day, the faith of Abraham: that by grace and love of God, the Savior (the seed of woman) would triumph over sin, that man might live. How peculiarly the spirit of the First Gospel enters into the vigorous faith of Christians of all times can be seen in the battle-cry of the Reformation, Luther's ode of victory, "A Mighty Fortress is our God":

With might of ours can naught be done,  
 Soon were our loss effected;  
 But for us fights the Valient One,  
 Whom God himself elected.  
 Ask ye, Who is this?  
 Jesus Christ it is,  
 Of Sabaoth Lord,  
 And there's none other God,  
 He holds the field forever.

Though devils all the world should fill,  
 All eager to devour us,  
 We tremble not, we fear no ill,  
 They shall not overpower us.  
 This world's prince may still,  
 Scowl fierce as he will,  
 He can harm us none,  
 He's judged; the deed is done;  
 One little word can fell him.

H. K. M.

**THE LUTHERAN CHURCH IN AMERICA**

According to the Lutherische Kalender of the General Council of 1914 there were in 1912 64 Lutheran synods in North America. From 1906 to 1908 there were 67. Of these synods 51 are grouped in 4 larger bodies, while the rest remain single. These larger bodies are the General Synod, founded 1820, the General Council, founded 1867, the Synodical Conference, founded 1872, and the United Synod of the South, founded 1886. A table is given here in which the individual synods are arranged according to their affiliation with others in the larger bodies together with the number of districts, pastors and congregations and

the date of their founding as it was published in the above named publication of the General Council.

While this table contains some incongruities arising from the different modes of numeration employed in the different synods, the table may still serve to give general information concerning the division of Lutheranism in this country.

General Synod 1820.	Date of Foundation	Districts	Pastors	Congregations
Maryland . . . . .	1820	4	105	125
West Pennsylvania . . . . .	1825	3	94	154
East Ohio . . . . .	1836	2	50	71
Allegheny . . . . .	1842	2	71	156
East Pennsylvania . . . . .	1842	4	140	146
Miami . . . . .	1844	2	40	55
Pittsburgh . . . . .	1845	3	91	126
Wittenberg . . . . .	1847	2	47	75
Olive Branch . . . . .	1848	3	31	48
Northern Illinois . . . . .	1850	3	52	56
Central Pennsylvania . . . . .	1853	2	40	92
Iowa . . . . .	1855	2	29	31
Northern Indiana . . . . .	1855	2	41	74
Central Illinois . . . . .	1867	...	24	30
Susquehanna . . . . .	1867	2	57	80
Kansas . . . . .	1868	2	41	43
Nebraska . . . . .	1873	2	44	51
Wartburg . . . . .	1876	2	40	47
California . . . . .	1891	2	45	26
Rocky Mountain . . . . .	1891	...	21	16
Nebraska, German . . . . .	1891	3	82	105
Southern Illinois . . . . .	1901	...	11	17
New York . . . . .	1908	5	140	134
West Virginia . . . . .	1912	...	7	32
			1344	1790

General Council 1867	Date of Foundation	Districts	Pastors	Congregations	Schools	Teachers	Pupils
Ministerium of Pennsylvania . . . . .	1748	10	407	582	13	22	2120
Ministerium of New York . . . . .	1773	3	150	154	77	41	3295
Pittsburgh . . . . .	1843	7	149	191	....	....	....
District of Ohio . . . . .	1857	3	49	86	....	....	....
Augustana (Swedish) . . . . .	1860	13	657	1167	446	598	18927
Canada . . . . .	1861	3	43	75	37	22	810
Chicago . . . . .	1871	3	39	68	....	....	....
English Syn. of the Northwest . . . . .	1891	2	35	38	....	....	....
Manitoba . . . . .	1897	..	34	51	16	....	728
Pacific . . . . .	1901	2	19	20	3	....	118
New York and New England . . . . .	1902	2	62	61	1	7	69
Nova Scotia . . . . .	1903	2	8	27	....	....	....
Central Canada . . . . .	1909	2	13	15	....	....	....
			1665	2535	593	690	26067

Synodical Conference	Date of Foundation	Districts	Pastors	Congregations	Schools	Teachers	Pupils
Missouri . . . . .	1847	22	2467	4061	2216	2487	94167
Wisconsin . . . . .	1850	..	315	365	300	118	35875
Minnesota . . . . .	1860	..	100	138	154	26	16121
Michigan . . . . .	1895	..	42	75	75	9	3021
Nebraska . . . . .	1904	..	23	30	30	5	1085
Slovak . . . . .	1902	..	18	48	25	2	1821
			2965	4722	2800	2648	152090

United Synod of the South, 1886	Date of Foundation	Districts	Pastors	Congregations	Schools	Teachers	Pupils
North Carolina . . . . .	1803	2	52	73	....	....	....
Tennessee . . . . .	1820	3	52	142	....	....	....
South Carolina . . . . .	1824	2	51	84	....	....	....
Virginia . . . . .	1829	2	31	58	....	....	....
S. W. Virginia . . . . .	1842	2	34	70	....	....	....
Mississippi . . . . .	1855	..	4	12	1	2	119
Georgia . . . . .	1860	2	18	21	....	....	....
Holston . . . . .	1861	2	7	25	....	....	....
			249	485	1	2	119

Independent Synods	Date of Foundation	Districts	Pastors	Congregations	Schools	Teachers	Pupils
General Syn. of Ohio.	1818	12	627	1028	285	122	9708
Buffalo . . . . .	1845	..	30	42	20	7	....
Eielsons . . . . .	1846	..	6	26	6	4	....
Hauge's (Norwegian)	1846	10	169	364	185	....	6000
Texas . . . . .	1851	..	21	32	12	12	250
Norwegian . . . . .	1853	5	410	1048	....	527	....
German Iowa . . . . .	1854	9	548	985	500	37	11448
Danish Luth. Church.	1871	9	65	107	84	52	2498
Icelandic . . . . .	1885	..	15	43	....	....	....
Immanuel . . . . .	1886	2	35	38	11	11	702
Suomi (Finnish) . . . . .	1890	..	32	132	49	53	36500
United Norweg. Luth. Church . . . . .	1890	48	589	1570	....	941	36500
United Danish Luth. Church . . . . .	1896	8	126	217	89	....	....
Norwegian Luth. Free Church . . . . .	1897	14	172	371	185	220	9700
Single Congregations and Pastors . . . . .	....	..	90	205	....	....	....
			2935	6208	1426	1986	78981

While all these synods seem united under the name of Luther to the uninitiated observer, yet they are separated from each other for various reasons.

One reason is the language. There are 11 languages represented in the Lutheran church of North America: the German, English, Swedish, Norwegian, Danish, Icelandic, Finnish, Slovak, Polish, Hungarian,

French. Though the Gospel is preached in the three last named languages those using them have as yet formed no separate synods, while the opposite is true of the other languages mentioned.

Arranging the various synods as nearly as possible according to language we find that the United Synod of the South is wholly and the General Synod together with the General Council mostly English. The Synodical Conference and the Synods of Ohio, Buffalo, Iowa, Texas are mostly German. The other languages separate the rest of the independent Synods while they are also used in the first named General bodies.

The main issue of separation however is, in general, doctrine, while in some instances polity as it results from the general doctrinal conditions is in the foreground.

To understand this it is necessary to make a short survey of the history of the Lutheran Church in this country. This history may be divided into four periods: The planting 1623-1748, the organization 1748-1820, the revival 1820-1866, the reconstruction and consolidation 1866 to the present time.

#### I—Period of Planting 1623-1748

The Lutheran church was represented in this country as early as 1623 when the Dutch, among whom were Lutherans, landed here. In 1657 they had two congregations, one at New York another at Albany. But the Dutch authorities did not allow them full liberty of worship. This was granted them by the English in 1664 when they took possession of New York.

In the meantime the Lutheran faith had since 1638 been established in the Delaware colony by the Swedes and when this colony was captured by the Dutch in 1664 the Lutheran worship was not disturbed; in 1682 the colony passed into the hands of the English. The first Germans came to this country in 1682, at the instance of Penn. Greater bodies came in the first half of the 18th century, the Palatines and the Salzburgians, who settled in New York, Pennsylvania, and Georgia. They were not all Lutherans, the Palatines being mostly Reformed. The Lutherans were mostly of the Pietist type, which had prevailed in Europe since about 1725. This type of piety arose in Germany about 1680, after having been developed in England and Holland some 50 years before. It was Spener who introduced it into the German Lutheran church. Adhering to Lutheran orthodoxy it nevertheless was opposed to doctrinal strife because these were conducive to ungodliness by engendering enmity between christians. A onesided cultivation of this view however created a lack of sense for doctrinal clearness and the cultivation of a piety which was often mixed with self-indulgence. After a fight between the orthodox party and the followers of the new piety, which

lasted from 1680 to 1725, the extremes of both views were worn away and a milder type of Lutheranism remained, in which a certain weakness over against wrong doctrinal views was a prominent feature. Especially in western Germany, whence immigrants for America mostly came, this piety prevailed and it was now called upon to plant the Lutheran church in America. In consequence of this state of things together with the material conditions of frontier life in America no attempt was made to organize the Lutherans on a clear basis over against the other denominations. This may be accounted for by two facts. The Lutherans, before the arrival of the Salzburgians in 1734, did not come to America as fugitives from religious persecution. The Lutherans according to their doctrinal conceptions do not lay so much stress on outward things as laws, regulations, constitutions. That is also a German trait and it is in keeping with the Lutheran evangelism over against the Calvinistic and English-Dutch legalism. The religious fervor of these Palatine newcomers was not so strong as that of the few Salzburgians owing to the unionistic influences in the Palatinate and the results of the Thirty Years' War in general. While, therefore, the English Puritans in New England and Maryland, the Quakers and Baptists in Rhode Island, the Episcopalians in Virginia, the Dutch Reformed in New York, and the Presbyterians in New York, New Jersey, and in the South hold their own each against the other by organizing and by developing their church polity according to the new conditions of the new land, we find the German Lutherans mingling with the Reformed and later on with the Moravians in a sort of union that was satisfied with any sort of worship, if it wasn't Roman, as opportunity presented it without any attempt at further organization beyond that of local congregations. This situation was cleared up in the next period.

(Continued in our next number.) J. PH. K.

### MEDITATION

**"As the church is subject unto Christ, so let the wives be subject unto their own husbands in everything."** Eph. 5: 24.

This is not a "modern" text. On the contrary, it is "a hard saying" to many a woman of to-day. The word "obey" is even frequently omitted by request from the English marriage ritual.

Nevertheless, it is a word of God, and He never requires anything harmful or unreasonable. It must therefore be fraught with some great blessing. It must be one of the foundation stones of true marital bliss. And experience proves the truth of it. The happy wife is not the "independent" wife. The really happy wife is and has always been—strange as it may seem—the dependent wife.

But whom is she supposed to "obey?" The husband who "loves his wife, even as Christ also loved the church, and gave Himself for it." Thus, she is to "be subject," not merely to the head of a household, not to the whim or the imperious will of a liege lord, but to the Christian man whose wish is the expression of Christian love and whose words are the wisdom of a higher truth. The wife of such a man therefore obeys not a master, but the Christ of her husband. Hence the exhortation: "Wives, submit yourselves unto your own husbands, **as unto the Lord.**" Nor will such a husband require anything except what is right and salutary. He will not abuse the sacred privilege, but will use it in the interest of his wife, their children, and the entire household. In fact, it is the chiefest delight of such a husband, having such a wife, to make her the happiest being on earth.

A womanly woman cannot respect and love "an obedient husband," nor can a manly man respect and love a self-sufficient wife. In both cases the result is disappointment, unhappiness, and a separation of hearts. Such a doctrine as this may be termed "old-fashioned" and "out of date"; but it is no older than God, who instituted marriage and created man and woman "equal but different." Neither can be half man and half woman. "Male and female created He them." And a Christian marriage union of one of each kind is like the perfect music to the perfect words of a beautiful song.

Marriage derives its sanctity, not from a church ceremony, nor even from a divine command, but from its deep correspondence and relation to the union of Christ and his Church. It is the symbol and the expression of the spiritual relation existing between that heavenly Bridegroom and his chosen Bride. Marriage derives its sacredness from this source, and this is the secret of its happiness. When hearts are divorced from Christ and separated from His Church, marriage is and must be a failure. This is the real cause, back of all intermediate causes, of all marital infelicity. This is also, in its last analysis, the real divorce problem. And the only cure of present ills is the despised or forgotten "old-fashioned" Word of God.—The Lutheran Companion.

### LUTHER COMFORTING A DYING SERVANT GIRL

Luther had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left it without giving the family any notice. She subsequently forsook the religion of the Gospel, and fell into habits of worldliness. Later she became dangerously ill, and in her sickness she requested a visit from Luther. On taking his seat at her bedside, he said, "Well, Elizabeth, what is the matter?" "I have given away

my soul to Satan," said she. "Why," rejoined Luther, "that's of no great consequence. What else?" "I have," continued she, "done many wicked things; but this is what most oppresses me that I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?" "Elizabeth, listen to me," rejoined the man of God. "Suppose, while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful and binding?" "Oh, no," said the deeply humbled girl, "for I had no right to do that." "Very well, you had still less right to give your soul to the arch-enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; He made it, and when lost, also redeemed it; it is His with all its powers and faculties, and you can't give away and sell what is not yours; if you have attempted it, the whole transaction was unlawful, and is entirely void. Now do what I tell you: Go to the Lord, confess your guilt with a broken heart and a contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own. And as for the sin of attempting to alienate His rightful property, throw that back upon the devil, for that alone is his." The girl obeyed, found rest and peace in her Savior, and died full of hope.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Is. 1, 18. "Behold the Lamb of God, which taketh away the sin of the world," John 1: 29. —Lutheran Witness.

### ZIONIST PLANS

The Jews of our country are taking an active part in the movement which aims to win Palestine back for their people. This end is to be accomplished, as they plan, not by hostility and bloody strife, but rather by methods of peace, by colonization. The Federation of American Zionists is the organization that is working toward this goal in our country. At a recent convention of this body a letter written by Dr. J. Ruppin of Jaffa, a member of the Zion executive committee in Palestine, was read, suggesting the creation of a million dollar fund to help Jews of the poorer class back to the land of their fore-fathers. New Jewish townships are to be established there for them, and for that purpose land has even now been purchased in Haiffa, Jerusalem, and Tiberias. Tel Aviv is at present the center of the new Jewish community in Palestine. Dr. Ruppin reports that the number of Jewish immigrants is constantly increasing and hundreds of them have found steady employment in the land of their fathers.

G.

### BRIEF ITEMS

#### Baptist Resolutions on Rome

At the annual convention of the Southern Baptists strong resolutions on the attitude of the Roman Church toward American institutions were adopted. The points on which they call the Roman Church to account were (1) Their effort to control the government and fasten their faith and fallacies upon the conscience of a free and sovereign people. (2) The presence of a papal legate at Washington for the purpose of influencing legislation. (3) The presence of our national representatives at ecclesiastical functions and the tendency to show deference to church dignitaries. (4) The sentencing of any person to serve in a religious institution. (5) They finally pledge their property and their lives to defend religious and civil liberty as insured to every citizen in this country. —The Lutheran.

#### Lutheran Missionaries Persecuted

In Peru the Lutheran missionaries are made to feel the unholy wrath of the Romish bishops, says the Lutheran Church Visitor. The bishop of Cuzco tried to have their chapels and schools closed by the authorities, but failed in this. Then he issued a pastoral letter accusing the Protestants of spreading "the false, erroneous, immoral doctrines of the apostate Luther," and warned the Christians of the dangers which "the sons of lies and false reform" are teaching to cause them to fall into heresy and vices to the danger of eternal perdition. He commanded them to bring their Protestant Bibles and other books and leaflets to the priests immediately.

#### Missions Among the Arabs

Hundreds of Scripture portions are annually distributed among the pilgrims to Mecca. These Scriptures are in Arabic, Persian, Gujerati, and Hindi.—Last year a missionary visited the Bedouin Arabs in the region of Mount Sinai, a region hitherto untouched by Christian missionary work. He found the people very poor, but open to the Gospel. He hopes to pay these poor people another visit in the course of this year.—Lutheran Pioneer.

#### Catholic Schools Cheap

The average cost a year of educating children in Catholic institutions ranges from \$12 to \$17, as against \$25 to \$45 in the public schools, according to a report of the executive committee of the American Catholic Educational association, which met recently in annual convention. The report shows that in 1,742 Catholic institutions, including parochial schools, 1,700,000 children are enrolled.

#### Vow of Poverty.

Some time ago we reported that the Eighth United States Circuit Court of Appeals decided that the vows of poverty taken by some Roman Catholic orders were against public policy and therefore void. The Supreme Court in reviewing this decision reversed it. This victory of the Catholic church allows matters to remain as they were before; if a monk or nun has property at death this property goes to the order to which they belonged.