

The Northwestern Lutheran

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Kenosha

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

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THE BATTLE-SONG OF THE REFORMATION

A Mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from every need
That hath us now o'ertaken.
The old evil Foe
Now means deadly woe:
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

With might of ours can naught be done,
Soon were our loss affected;
But for us fights the Valiant 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.

The Word they still shall let remain,
And not a thank have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife:
Let these all be gone,
They yet have nothing won;
The Kingdom ours remaineth.

The above is the battle-song of the Reformation.

Many a time has it resounded throughout the Christian world since first its air was chanted nearly four centuries ago. Even recently at the outbreak of the present European war this glorious and inspiring hymn has been sung by thousands upon thousands of people who have been forced into war in defence of their nation against an overwhelming force of enemies.

It is, however, not a battle-cry in a war against nations, but rather a war-song against the foes of the people of God, and it well reflects the glorious and blessed work the Lord God carried out by His humble servant Dr. Martin Luther. It is the keynote to the Restoration of the Christian Church.

Luther wrote this song in times of darkest threatenings, which, however, could in no sense become a time of despair. Though written probably as late as 1527 or 1529, yet in these tones, so bold and powerful, do we hear the accents of that man, who through the machinations of the Pope and at the request of the Emperor, Charles V., was summoned in 1521 before the great Diet of Worms, at that time the mightiest political body of the world, to meet the charges made against him by the Roman Pontiff. We know what it meant for Luther to appear before that tribunal. The whole papal world, principalities and powers, stood in battle array against him. The poor monk of Wittenberg had been anathematized by the Pope for the doctrines he had proclaimed throughout the world, attacking the corrupt usages and doctrines of the Papacy, which for centuries had so miserably vexed and martyred the consciences of Christians. But as he disregarded the papal bull and still was prosecuting his work with all the power at his command to rescue the Church from the thralldom of Popery thus setting the whole world on fire, the congress of the Empire was convoked in order to dispose of the Wittenberg monk for all times.

The Emperor had expressly declared that though

it was absolutely necessary to bring the accused before the Diet, lest it should be said that he had been condemned unheard, still he was only to be heard so far as to answer whether he would or would not recant the errors he had published. Thus it was plain, the sole object of summoning Luther before that assembly was not to give him an unbiased hearing but to dispose of him by any means possible.

Luther knew of this satanic plan. In a letter from Wittenberg addressed to Spalatin he writes: "I shall not scruple to answer the Emperor, that if I am called merely for the sake of recanting I shall not come; since precisely the same thing may be done without this journey to and fro. Certainly, if recantation be all that is wanted, I may recant here. Now if in consequence of this answer his majesty should denounce me as an enemy of the empire, and should cite me to appear for the purpose of taking away my life, I shall obey the summons. For, if Christ Jesus do but favor me, I am determined never to flee, or desert the Word of God by leaving the field of battle." And Luther obeyed the summons. He said: "I will enter Worms though all the gates of hell and all the powers of darkness oppose, I mean to terrify and to despise the prince of darkness."

Luther's friends trembled at his resolution of appearing before the Diet at Worms for fear of his life. They solicited him in the most vehement manner not to enter Worms. But in answer to their warning he spoke these ever-memorable words: "That, though he should be obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, this would not deter him from his fixed purpose of appearing there: that these fears of his friends could only arise from the suggestions of Satan, who apprehended the approaching ruin of his kingdom, by the confession of the truth before such a grand assembly as the Diet of the empire."

Luther went to Worms, believing that he was going to his death. He arrived at the imperial city on the 16th of April, 1521, and as he stepped from his open vehicle, he uttered these words in the presence of a prodigious concourse of people, "God will be on my side." Next day he was brought before the Diet. When the hour approached he fell on his knees, and uttered in great agony a prayer such as can be offered only by a man filled with the Spirit of Him who prayed in Gethsemane. When at length, after waiting for two hours, Luther was admitted to the Diet, John Eck, the papal official of the Archbishop of Treves, put to him in the name of the Emperor simply two questions, whether he acknowledged the books (pointing to them on a bench beside him) to be his own, and next, whether he would retract what was written in them. Luther acknowledged his writings, and requested that as the matter written concerned the highest of all subjects, the Word of God and the salvation of souls, he

might have time for consideration before he answered the second question. His request was granted, and he retired. Luther's resolution had been taken before he appeared at the Diet; he only desired to convince friends as well as foes that he did not act with precipitation at so decisive a moment. The next day he spent in prayer and meditation, making a solemn vow upon a volume of Scripture to remain faithful to the Gospel, should he have to seal his confession with his blood. When he was again brought before the Diet, he answered at great length dividing his writings into three kinds: First, those in which he set forth simple evangelical truths, professed alike by friend and foe. These he could on no account retract. In others he had condemned the papacy and popish doings, which had ruined Christendom body and soul: to retract these would be mean and wicked, and he would not. In the third class of his books he had written against individuals, who endeavored to shield papal tyranny, and to subvert Godly doctrines. Against these he freely confessed that he had been more violent than was befitting. Yet even these last writings it was impossible for him to retract, without lending a hand to tyranny and godlessness. Addressing that august assembly, after a two hours' argument, Luther said in conclusion: "I entreat Your Majesty, and the members of this illustrious assembly, to produce evidence against me; and, however high, or however low, be the rank of the person who shall be able from the sacred Scriptures to convict me of error, I will instantly retract, and be the first to throw the books into the fire. Permit me to suggest for the consideration of us, that, as Almighty God is wonderful and terrible in counsel, surely it behooves this august assembly to examine with special care, whether the object which my enemies so ardently long to compass does not in fact amount to a condemnation of the Divine Word; and whether such a measure, adopted by the first German Diet of the new Emperor, might not lead to a dreadful deluge of evils. Under the protection of God, there is reason to augur well of this excellent young prince; but take care that you do not render the prospect of this government unfavorable and inauspicious." . . . "The ruling principle should be, **The Fear of God.** He it is who 'taketh the wise in their craftiness, and removeth the mountains, and they know not, and overturneth them in his anger.' In saying these things, I mean not to insinuate that the great personages who condescend to hear me stand in need of my instructions or admonitions: no, but there was a debt which I owed to my native country, and it was my duty to discharge it. The reasons which I have now alleged will, I trust, be approved by your serene majesty and the princes; and I humbly beg that you will disappoint my enemies in their unjust attempts to render me odious and suspected. I have done."

We can well imagine that the audience was in a state of general excitement and agitation. John Eck, the Emperor's speaker, having lost all patience, before Luther had well concluded, cried out, that he had not answered to the point; that he was not called upon to give an account of his doctrines; that these had already been condemned in former councils, whose decisions were not now to be questioned; and that, consequently, all he was asked was to say simply and solely whether he retracted or not.

Luther then resumed as follows: "My answer shall be direct and plain. I cannot think myself bound to believe either the Pope or his councils; for it is very clear, not only that they have often erred, but they have often contradicted themselves. Therefore, unless I am convinced by Holy Writ, or by clear reasons, my belief is so confirmed by Scriptural passages I have produced, and my conscience so determined to abide by the Word of God, that I neither can nor will retract anything; for it is neither safe nor innocent to act against a man's conscience. Here I stand. I cannot do otherwise. May God help me! Amen."

The Emperor reluctantly broke up the Diet, at about eight o'clock in the evening. Darkness had meanwhile come on; the hall was lighted with torches, and the audience was in a state of commotion. Luther was led out; pursued by many of his enemies with hisses and shouts of scorn. On reaching his lodging, however, Luther stretched out his hands to his friends, and with a joyful countenance exclaimed, "I am through! I am through!"

On the following day the Emperor, after having summoned the electors and states, issued the imperial ban against Luther and his adherents, declaring that Luther must be looked on as excommunicated, and as a notorious heretic, and forbidding all persons, under the penalty of high-treason, to receive, maintain, or protect him. He ordered that, after the twenty-one days allowed him had elapsed, he should be proceeded against in whatever place he might be; or at least that he should be seized and kept prisoner, till the pleasure of his imperial majesty was known. He directs the same punishments to be inflicted on all his adherents, and that all their goods shall be confiscated, unless they can prove that they have left his party and received absolution.

By this rigorous edict of Worms the court of Rome and their advocates hoped, to crush out at once the infant Reformation. But the very reverse was the result. The Gospel Light and Truth, which had been displayed through the instrumentality of Luther, had, by the blessing of God, brought about great and blessed changes in all Europe, producing the most surprising and happy results among all classes of people. Notwithstanding the edict of Worms, there was not a city, or town, or monastery, or university, or even a house or family, in which there was not some of

Luther's followers. The Spirit of God was at work with many hearts; and to those pious souls who amid the thick clouds of superstition and ignorance, were sincerely seeking the Truth, the Light of the Gospel must have been an unspeakable consolation.

When we consider, therefore, what mighty enemies and powers Luther had to encounter, and that all popes, cardinals, emperors, and devils could not crush out the work of the Reformation, to which he, a poor Augustinian monk, was called of God, we can well understand Luther expressing his trust in God in the words of his battle-song, "A Mighty Fortress is our God," etc.

And this is still the battle-song of his followers, the Lutheran Church, against all invasions of popery, of sectarianism in its various forms, of infidelity and worldliness. The Word of God, the Gospel of Jesus Christ, is our shield and weapon, and trusting in that Word we need not fear but may as the Psalmist of old exclaim, "God is our refuge and strength, a very present help in trouble!" Ps. 46. J. J.

THE FIRST PROTESTANTS

The names by which men, or groups of men, or even whole nations and races, are known in history are seldom the result of choice; often they are the result of chance, and still more often they are contemptuous designations thrust upon the bearers by their enemies. Religious bodies such as the Quakers, Methodists and many others were named in one of these ways or the other. Our own name "Lutheran" was fastened upon us by the Romanists, who thought that by that name they might make us known as blind followers of a mere misguided man like the heretical sects of the Arians, the Pelagians and others. But they defeated their own ends for we are proud to be known in history by the name of the greatest man of God in modern times. The name by which all the churches that arose out of the Reformation are known collectively is "Protestantism." It is a chance product, but the birth of the word is connected with an event of which Lutherans in particular should be proud. However loosely and inaccurately the word is now employed, it is of noble ancestry, and no chapter of the history of the Reformation is more inspiring than the one that records the first use of the word "protest" in its affairs.

In 1517 Luther startled the world with his 95 theses; then he was carried away by the Truth which he had rediscovered and rose rapidly into a world-figure that commanded more than passing attention. Three years later the Pope considered him so dangerous that he threatened to excommunicate him unless he retracted. Luther's answer was the public burning of the papal bull and upon that the Pope carried out his threat and made him a marked man in all the em-

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pire. At Worms in 1521, attended by his personal friends but having no other support than the friendly neutrality of a few princes, he made his famous declaration and was by vote of the Diet put in the ban,—Luther was now an outlaw.

But Luther was protected by his prince, the Elector Frederic the Wise, and worked uninterruptedly for the cause, which spread more rapidly than it had before. Internal dissensions in the empire and the open sympathy of the majority of Germans with Luther and his cause prevented the edict of Worms from being enforced. In fact at the first Diet of Spires in 1526 the Romanist princes and delegates were compelled to concede to the Reformers that until a thorough reform of the Church of Rome be effected each prince and ruler was to govern his country in such manner as he might answer for before his conscience and his Emperor. This was equivalent to declaring that the work of reform might go on unchecked wherever a prince was minded to open his lands to the preaching of the Gospel. And so it worked out. Luther and his associates were everywhere called upon to organize the churches of principalities and free cities. The Emperor Charles the Fifth, hostile as he was to the cause, was powerless to stop this for he had his hands full in settling affairs in various other parts of his vast domain. At length he had rid himself of his most troublesome enemies and felt free to chastise Germany that had followed the daring Saxon monk. He convoked the second Diet of Spires for the Spring of 1529. Ferdinand, the Emperor's brother, was to act for the Emperor and he, being even more embittered against the Gospel-cause than his brother, used all his power to undo what had been done in the few years of comparative peace which the preaching of the Word had enjoyed since 1526. He demanded that the decree of 1526, which permitted each prince to use his own judgment in religious affairs, be revoked and the edict of Worms be rigorously enforced. By using political levers he managed to gain a majority of the Diet to support him. With the stroke of the pen that signed this new edict Luther and his followers were under the

ban of the church and the empire and reform and all the results of Luther's preaching seemed to be forever wiped out. The majority that supported Ferdinand in his tyrannical designs appeared to be capable of enforcing his decrees by fire and sword.

There were warlike Lutheran princes that tried valiantly to form alliances and confederations that would be able in case of war to oppose the fanatic Romanists with armed force. There was no doubt that Rome would not hesitate to use the horrors of war to exterminate the hated "heretics"; examples of such action were plentiful in Rome's history and were well remembered. But it was difficult for Philip of Hesse, the leader of the Lutheran war party, to make much progress; there were many, entirely in sympathy with the Reformation, that feared the vast power and the great resources of the Emperor and the Pope, and, what was more important, there were those who followed the counsels of Luther and were opposed to armed resistance as a matter of Christian conscience and faith. This was true of the most powerful of the Lutheran princes, the Elector of Saxony John the Steadfast. How heroic this faith of Luther was in the face of almost certain destruction, when the means of protection seemed to be at hand for a single word of acquiescence, can scarcely be imagined in these calculating times. How honestly the Lutheran princes of Germany were devoted to the Gospel is another fact in which Lutherans of all times should glory. John of Saxony alone could have gained the support of many lesser princes if he had acceded to the demands of Philip of Hesse and had pledged his armed cooperation in case the Romanists made war to enforce the hated edict of Worms. But John was a Christian prince first, and though sorely tempted, found strength in prayer to trust the welfare of God's kingdom to God.

The Elector not only refused to lend his aid to armed resistance against the empire, he even scorned the protection silence might afford him and led a number of princes of the same noble Christian spirit to make open confession of their faith and to condemn openly the dastardly course of the satellites of Rome. In words of fire, breathing a spirit of manliness more effectually than the display of armed force, he and five other princes, as well as the representatives of 14 free cities, signed the "Protest" against the action of the Diet of Spires. Henceforth friend and foe gave to these men and their followers the name born in this fateful hour. These are the closing words of the "protest":

"If you do not yield to our request, we PROTEST by these presents, before God our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed de-

cree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires."

Could but the Protestants of our day know the same spirit and the steadfastness that make this declaration memorable! To-day the world that glories in the name "Protestant" has only too often nothing but the name and the shell, the bare husks,—but the heart, the glorious throbbing heart of faith in God and His Word is sadly missing. Men who only know the values of sordid material wisdom do not hesitate to condemn the course of the Lutheran rulers at Spires as foolhardy and impractical: the Emperor is drawing the sword to slay them and they pray and "protest" in the name of God and conscience! But there is a higher wisdom, the wisdom of faith. Luther had that and implanted it into the hearts of his friends by the Word, and his wisdom proved the better: the raised arm of the Emperor was lowered, he never struck the blow, for God saved His people and gave the empire other enemies so that His people might be protected.

H. K. M.

THE WARFARE AGAINST ROME

Rome has not changed, nor will she ever change. The Reformation is, therefore, not to be regarded as a closed event, it must go on. If our heritage is to be preserved and handed down to posterity, a continuous warfare must be waged, and thus a heavy responsibility rests upon us who are now gratefully acknowledging the blessings we have received through the work of Luther. But if we would fight intelligently and successfully, we must understand clearly the nature of our warfare and the right method of carrying it on. It is not directed against the person of the adherents of the Catholic Church. We are not to preach hatred against them. Nor is it, on the other hand, political. An organized opposition to Rome is making itself felt in our days. These opponents, according to their declarations, would merely combat Rome's political activity and defend our liberties without attacking her doctrines. Now we also believe it to be the sacred duty of every American citizen to resist any and every attempt on our liberties, but, even if this were done in the right way (we do not here want to take up the discussion of the campaign against Rome by a number of papers and societies) it would not be the warfare which the church is to carry on. We cannot separate from each other Rome's preaching and her practise, for the latter is but the logical result of the former. Every telling blow at Popery must be directed against papistic doctrine. If Rome had been merely a political organization, she would have disappeared from sight long ago. Her power over men lies in her teachings. The Reformation was not a political movement, though it has, indeed, not been without a strong and

wholesome influence in this and other respects also. Luther was not urged forward on his course by personal ambition, he was not swayed by reasons of state. His was a soul hungry for spiritual comfort, which he had not been able to find in the Roman church. God's grace placed the Bible into his hands and opened his eyes to see the way to salvation by grace, through faith, without the deeds of the law. His fight was for the open Bible and for free access to the mercy seat. His weapon was the Sword of the Spirit. Only he that follows Luther in this can truly be said to be an heir of the Reformation. He alone has that freedom which Luther fought for. And he will fight in the same spirit and with the same weapon. This warfare strikes telling blows at Rome, saves men from her power, and hinders her progress in the world. Let us not waste time nor energy in any other campaign. The Bible is our weapon and God is our strength. He will give us victory upon victory.

J. B.

LUTHER AND HIS FRIENDS

An Extract from the Preface of "The Letters of Martin Luther" by Margaret A. Currie

Melanchthon ranks first among Luther's friends. Emil Frommel writes: "Even as our Saviour sent out His disciples two and two, so has He ever done in later ages. The son of the miner and that of the smith stand close together in God's kingdom. The one fetches the iron and coal out of the earth, the other polishes the weapons for warfare. Melanchthon was the great linguist of the Reformation. Luther glories in the ancient languages being the sheath in which the Word of God was hidden."

No one rejoiced in his great success as a lecturer more than Luther. "Perhaps I am Philip's forerunner," he writes, "the Elias to prepare the way for a greater, who will throw the servants of Israel and Ahab into confusion." Melanchthon said: "I would rather die than separate from Luther." When almost dead at Weimar in 1540 it was Luther's prayers that raised him up. On February 19, 1546 Melanchthon, bathed in tears, announced Luther's death to the students: "And now," he cried, "we are like the forsaken orphans of a beloved father."

Spalatin may perhaps rank next in the portrait gallery of Luther's friends. They were of the same age, and studied in Erfurt together. Spalatin was Court chaplain to Frederick the Wise, and eventually preacher in Altenburg. Of the 2,324 letters in De Wette [a collection of Luther's letters], 415 were to Spalatin. More letters were therefore written to him than to any other, for Luther told him everything. Spalatin, though gifted with greater natural talents and a more finished education, had less insight and self-reliance than Luther, and was therefore glad to follow his

guidance. As he sat in the Council of Princes between Frederick and Luther, and understood both men, it is difficult to overestimate his services to the Reformation. Spalatin died in 1545. Justus Jonas may be placed next. He was born in 1493. He took his doctor's degree in Erfurt, then studied law in Wittenberg, and was professor and provost there. Jonas translated and defended Luther's Ninety-five Theses. This was his first service to the Reformation. Jonas was an eloquent preacher, and on Sabbaths and Fastdays preached in the Stiff's and Schloss churches. "What learning Wittenberg contains, Erfurt is frosty in comparison," he wrote to Eoban Hesse. Jonas was at the head of the second Visitation; and in 1533 presided over the creation of the first Evangelical doctors, Bugenhagen, Cruciger, etc., at which the Elector John Frederick, with his wife Sibylla, Anne of Cleve's sister, were present. Later Jonas became superintendent in Halle. It was in Jonas's church (in whose arms Luther may be said to have died) that Luther's body lay over the Sabbath on the way from Eisleben. When announcing his death to the Elector, Jonas begged him to write a letter of consolation to Bugenhagen, for a great love bound all of them together. Melancthon said: "Bugenhagen is a grammatiker, I am a dialectician, Jonas is an orator, only Luther surpasses us all." After Luther's death Jonas was exiled, and died at Eisleben, 1555.

Bugenhagen comes next. Born 1485, he studied in Greifswald, and was won to the truth by Luther's "Babylonian Captivity," and came to Wittenberg in 1521 to be near his master. He became pastor of the Stadt Kirche, where Luther often preached for him when he was absent on the Visitations. Bugenhagen had the gift of church organization, and introduced the Reformation into Hamburg, Luebeck, Pomerania, and Denmark, where in 1537 he crowned King Christian IV. and his Queen, like a true bishop, as Luther wrote.

Next in order is the good pastor of Joachimsthal, Johann Matthesius, who was born in 1504, and boarded for years with Luther, where he was received into the circle of his dearest friends. In 1526 he became acquainted with Luther's pamphlet on Good Works, "from which," he says, "I learned the elements of Christianity." Matthesius wrote the first complete and reliable life of Luther, a series of Sabbath evening lectures to his Bible class in 1562-64, one of the most charming books of Reformation times. In Lecture VII. Matthesius gives an interesting account of his first sojourn in Wittenberg, which was cut short in 1529 by the Marburg Conference. Although placed in a remote parish he knew all that was going on; for he had friends in the great Reformation centers, Nuernberg, Strassburg, Regensburg, and even in Vienna. Melancthon often wrote asking him for news, for letters were then the newspapers. One may gather that

Matthesius was a person of note; for, over a hundred portraits of him still exist. Matthesius died on October 8, 1565.

Friedrich Myconius, the beloved Mecum of Luther's letters, eventually first Evangelical superintendent in Gotha, was born in 1491 at Lichtenfels. His spiritual experience as a monk closely resembled Luther's in Erfurt. In 1546 he related, as fresh as if it had happened the day before, how the way of salvation had been so far revealed to him in the now famous dream of July 14, 1510, on his first night in the Franciscan cloister in Annaberg, which he entered solely to serve God perfectly. But 1517 dawned before peace visited his soul. Little did the pious monk know, while groping after the light all these years, that another youth had already found the pearl of great price in the Augustinian cloister at Erfurt, which was to be the means of imparting it to multitudes. In 1518 the news that Luther was to sleep in the Barefoot cloister penetrated to Myconius cell in Weimar, but although under the same roof with him the poor priest was not to see him. Could he only have known how often he was to stand by Luther in the days to come it might have stilled his aching heart. Myconius was at the Reformer's bedside, along with his Elector, when Luther lay at death's door in Schmalkalden, and, with Bugenhagen and Spalatin, accompanied him to Tambach, his "Peniel."

In 1539 Myconius was in London arranging religious matters by invitation of Henry VIII., who received the deputation warmly. But as months passed, the King's courtiers warned the Embassy of the King's duplicity, so negotiations were broken off. It was Luther's beautiful letter of consolation to Myconius, when he was at the gates of death, that was the means of raising him up. He survived Luther by a few months.

Von Amsdorf, professor in Wittenberg, and later bishop of Naumburg, one of Luther's most intimate friends, was the same age as Luther. He, with Caspar Cruciger, was the richest of the Reformers, the latter having a large house in Wittenberg and iron-works in Joachimsthal. Jonas once said at Luther's table: "God be praised that pious theologians can also become rich!" "Ah!" cried Luther, "we would all be rich enough in the riches of Christ, but, alas, we prize an earthly treasure more." Cruciger was professor in Wittenberg and preacher in the Schloss Kirche, and stood very close to Luther. He was the stenograph of the Reformation, writing many of Luther's sermons. Often when Luther was ill and the others away on the Visitations and at Diets, Cruciger was the only theologian in the town. In 1533 he was rector of the University for six months. Luther loved him for his learning, piety, and modesty. Cruciger was also the most versatile of the Reformers. He was always delicate, and died after an illness of three months in 1548.

The day before he died Cruciger finished Luther's "Last Words of David." Cruciger's daughter married Luther's son Johannes.

Two of Luther's lifelong friends were Link, with whom he was at school in Magdeburg, and John Lange, Luther's fellow-student in Erfurt. In Lange's church in Erfurt, still standing, the first Evangelical sermon was preached.

THE LUTHERAN CHURCH IN AMERICA

(Continued)

III.—Period of Revival 1820-1866

Evangelism, as it is called in England, "Wiedererweckung," as it is termed in Germany, or "the Second Awakening" as we style it in America, began here in 1802 in Kentucky. In outward appearance it often took on the forms of Methodism, because in England and America this movement was foremost among those which had begun vigorously to oppose the inroads of rationalism in the 18th century. Even before the War of Independence it had entered the German-American ranks of the Lutherans and the Reformed denominations and had helped to deaden the sense for the "Unterscheidungslehren," by laying all stress on emotional life, overlooking the necessity for spiritual nurture of faith through clear conceptions of things spiritual as they are delivered to us in God's Word. This pre-eminently Methodistic movement was represented among the German-Americans principally by the "Evangelische Gemeinschaft" or the "Albrechtsbrueder" who separated themselves as a German body from the "Methodist Episcopal Church," which was decidedly English. Credit is due these pietistic "Sec-tarians," for, whatever they else may have been, they battled against infidelity and rekindled faith and spiritual thought in a time when the old strong denominations of the Reformation existed only in name or were represented by but a few scattered individuals.

A correction of prevailing historical ideas must be made at this point. We have noticed in the former period that the so-called Pietistic movement helped unbelief break down the barriers of faith. Here, it seems, the same movement is fighting against unbelief and rekindling faith. But in fact it is not the same movement. In the 17th and 18th century Pietism was a retrograde movement caused by a lack of Christian vigor. It was a movement of spiritual weakness. In the nineteenth century we see the re-awakening of faith taking on the same outward form of that older pietism, namely a lack of doctrinal precision and prominence of emotionalism. That was natural because the doctrinal differences had been effaced in the minds of Protestants in the foregoing century. Here however it is not a movement of deterioration marked for its weakness, but takes issue with unbelief and marches on to a clearer understanding of the teach-

ings of the Reformation until the whole ground which had been lost in the eighteenth century is regained in the nineteenth.

When these Christians, who sought their salvation in Christ, were called upon to establish the truth of the Gospel out of Scripture, they very soon found that there are certain clear-cut facts of Scriptural teaching which must be upheld if the idea of salvation should stand or if the preachment should engender faith and trust in the hearer. By and by they found that this was the old Gospel as it was proclaimed by Luther and the apostles.

This was the case all over Europe in the beginning of the 19th century. It was in a more pronounced way the case in America, because here this movement was not hampered by the connection of state and church or by long-cherished institutions.

The celebration of the Reformation-jubilee in 1817 was the starting point of this movement toward better doctrinal understanding in Germany. Many different causes led to the same in America. After the war with England in 1812 the intercourse between our country and Europe became more lively especially because factional strife led people from the fatherland to this country where they expected not only greater possibilities for temporal welfare, but also greater spiritual freedom. Parallel with this German immigration goes the settlement of the Middle States, which is effected by these very German newcomers. Even before this the study of our confessional books began in the American Lutheran bodies. It was natural that especially the German part of the Lutheran clergy in the Ministerium of Pennsylvania and the Synod of North Carolina (founded 1803), stood foremost in this work, because the Symbolical books were written in their language. When in 1817 the Reformation jubilee was celebrated there arose within the Ministerium of Pennsylvania the idea of a closer union of Lutheran bodies in order to establish a barrier against the obliterating influences of rationalism as well as of unionism with the Reformed bodies. Negotiations with New York and North Carolina ensued, but before any result was accomplished the Ohio conference of the Ministerium of Pennsylvania had separated in 1818 from the mother-synod as an independent body, the Synod of Ohio, consisting of German congregations with a marked Lutheran expression. In 1820 the Virginia Conference became a separate synod together with the congregations of Maryland as the Synod of Maryland and Virginia. In the same year the North Carolina synod was diminished by the withdrawal of ministers and congregations which formed the Synod of Tennessee. When in 1821, as a result of the above-mentioned negotiations, the General Synod convened, after its constitution had been adopted at a preliminary meeting of delegates the year before, the different synods there represented were: the synods of

Pennsylvania, Maryland and Virginia, and North Carolina. Ohio and New York were not represented. Ohio kept aloof because of its tendency toward a more positive Lutheranism; New York was kept out by its radical disposition. In 1823 the Ministerium of Pennsylvania withdrew and as a result of this step Ohio never joined the General Synod. So in 1823 the General Synod comprised the three small synods of North Carolina, Maryland-and-Virginia, and that of West Pennsylvania, the latter having separated from its mother body in that year. In the same year the Hartwick Synod, a child of the Ministerium of New York, entered and four years later the South Carolina Synod. In 1837 the New York Ministerium returned.

It is difficult to describe the character of this "unification" in a few words. We must say that it originally stood for the independent existence of the Lutheran Church in America over against the union with Reformed bodies which existed between single congregations in the synods of Pennsylvania and North Carolina. Again it stood as a protest against the rationalistic tendency obtaining in New York. At the same time it is clear that the bolt of Pennsylvania and the keeping aloof of Ohio weakened its confessional precision, as it failed to specifically determine its confessional standpoint.

Nevertheless there was no actual antagonism between the General Synod and the other bodies. They interchanged delegates and were in touch with each other in many ways. There was a strong conservative element in the General Synod and there was much unionistic indifference in Pennsylvania. The conservative force was mostly with the Germans. That gave the Pennsylvania and Ohio Synods the ascendancy on the way to Lutheran clearness as they took another forward step in the foundation of the General Council, in 1866.

This came about in the following manner. New life was spread by the fore-described beginnings of Lutheran development. Seminaries and schools of higher education were established. Sides were taken in the controversies for and against that onward Lutheran development. Separations took place, new synods were formed as can be gleaned from the above given table of synods. In this short review we can mention only a few things, namely those which mark the chief stages of development. The first is the establishment of a theological seminary at Gettysburg by the General Synod in 1826. Although this school was placed by its founders upon the right basis of subscription to the Augsburg Confession, its main teacher Dr. Sam. S. Schmucker deviated from the lines of sound Scriptural teaching. He protested not only against the distinctive Lutheran doctrines concerning the Sacraments but also against those of original sin and the Person of Christ. In 1855 he expurgated and changed the doctrinal articles of the Augsburg Con-

fession in the so-called "Definite Synodical Platform" which he had prepared for discussion at the synod. His colleague Dr. Benjamin Kurtz, since 1833 the editor of the "Lutheran Observer" undermined confessional Lutheranism by advocating "New Measures" revival meetings, etc., and opposing liturgical worship. At Wittenberg Theological Seminary, Springfield, O., established 1845, Dr. Sam. Sprecher followed his teacher Dr. Schmucker in advocating his modified or "American Lutheranism." The conservatives in the old synods were comparatively helpless until the establishment of the "Evangelical Review" at Gettysburg in 1849 under the editorship of Dr. W. M. Reynolds and then of Dr. C. P. Krauth, Sr., as their organ.

The congregations rapidly passed from German to English. The ministry then entirely cut off from Lutheran literature because they could not read the German depended upon aids in the study of theology that came from other churches. So the General Synod by becoming more and more English also drifted still further away from its trend toward a sounder Lutheranism.

Before the development of the General Synod had taken on this decided aspect, other factors stepped in which helped to determine the destinies of our church in America.

J. P. H. K.

(To be continued)

ITEMS OF INTEREST

Northwestern College

Another school year was begun at our college September 1. Up to date we have an enrollment of 219 students, coming from far and wide, Michigan, Ohio, Minnesota, Dakota, Texas, Guatemala and Canada being the states and countries having representation. This number is distributed among the different departments as follows: Preparatory 100, Collegiate 79, Commercial 21, and Special students 19. — Though our Sexta is smaller than in former days (25 members), such a condition is not altogether abnormal, yea must be expected because of the arrangement made by the General Synod, giving Saginaw and New Ulm a four years' course corresponding to work done here. What is lost to us in the lower classes by this arrangement is compensated for by the gain in the upper grades. The Sophomore class was the largest gainer this year, nine new members, taking the classical course, being added, five from Michigan and four from Minnesota. — Of the number above 136 are resident students, giving us an increase of about 10 over the highest number last year.

Mormons in Norway

In Bergen, Norway, the Mormons have been carrying on an aggressive propaganda for several years. To further this work they contracted for a suitable property in a prominent part of the city. But the law of the country forbids foreigners owning real estate. Finding that they could not secure a good title, they appealed to the government for concessions, but were refused.—Luth. Herald.