

# The Northwestern Lutheran

Rev. C. Brunger  
63 N. Ridge  
Kenosha  
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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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## TO MARTIN LUTHER

The world proclaims thy fame in song and story,  
Historians have written volumes to thy praise,—  
My pen need add no luster to thy glory,  
But oh, permit a grateful heart its voice to raise!  
The world proclaims thee great as poet, writer,  
And renders homage to thee in its halls of fame;  
Art vies with art to make thy count'nance brighter,  
Paintings and monuments immortalize thy name.

Here as a hero brave I hear thee lauded,  
There as reformer, liberator, thou art hailed,  
Here as composer I hear thee applauded,  
There as an orator, whose mighty words ne'er failed  
To fill vast audiences with awe and wonder,  
And hold spellbound the great and mighty ones of earth;  
"Honor to him, who feared not Pop'ry's thunder,"  
They shout, and "Honor to the land that gave him birth."

The world proclaims thy eloquence and learning,  
Though centuries have passed since thy triumphant death,  
But let my feeble voice speak of thy yearning,  
For light, and truth, and peace,—let me speak of thy faith!  
Oh man of God, thy faith, that rock foundation  
Upheld thee through the bitter trials of thy life;  
That mighty one, whose arm sustains creation  
Was thy great Fortress, and Protector through the strife.

Safe in the Wartburg's stillness and seclusion  
Thy faith waxed strong, repulsed the enemy's dart;  
Christ's glorious Gospel, cleansed from Rome's pollution,  
Shed its rays of pristine beauty in thy heart.  
Thy wondrous faith, unwavering in afflictions,  
Firmly trusted in Jehovah's love and grace,—  
And, blessed by divine, celestial benedictions,  
Thou could'st behold thy Savior's smiling face.

Oh, for a faith like thine, so strong, victorious,  
A faith Rome's turbulent ocean failed to drown!  
Oh, for a death like thine, triumphant, glorious,  
Illumined by a bright, celestial crown!  
Lord, when from Pisgah's heights I see the crossing,  
And in the distance view the brilliant realms of bliss,  
Then let life's vessel bear the tempest's tossing,  
Oh Lord, grant me a faith,—grant me a death,—like this!

Anna Hoppe.

## COMMENTS

**A World Power** It is quite natural that the "church" that enjoys the most rapid growth to-day is not a church at all and does not wish to be known as such. The Young Men's Christian Association boasts of not having a creed in spite of its name; it goes out into all the world and takes support from all quarters; it is all things to all men: Hindoos,

Buddhists, and Mohammedans are welcomed in countries where these beliefs prevail and they remain what they were. Yet this church that is not a church and wishes to be known as a world power has a training school where leaders for its work are trained as ministers. What these leaders are expected to accomplish, the foremost of their number has indicated when he recently said: "The Y. M. C. A. has been the pioneer in breaking down denominational barriers and developing unified interdenominational effort throughout the world."—And this sort of thing "takes"! Witness the remarkable growth of the Association: there are 9,105 associations in the world. Many first are drawn toward it by the physical comforts its buildings offer, but inevitably they are contaminated by the spirit that prevails within them: that a certain degree of physical cleanliness and a little bit of worldly decency are the very best religion. What if they do ask their members to join "some" church? That is part of the worldly decency a man should have so that he may make use of it when occasion demands; he carries his membership in the church like the union laborer carries his card—for identification, not for salvation. It is said the Association works to rescue young men that go astray. After having secured ample funds to enlarge their facilities and make their home more attractive, the Association in Chicago announced that only young men "of good moral character" need apply. That means that it is going to cultivate pharisaism systematically. The Association might have done splendid work in the world, if it had avoided the diluted religion which it has exploited so successfully. If it had confined itself to the material welfare of its charges, it would have made an appeal to every thinking man, but as it is, we can only see in it another of those forces that are breaking down, or trying to break down, the kingdom of God, whether they admit it or not.—A professional humorist in commenting on the present state of religion in the land has truthfully said: "The new, or comfortable, religion has come in response to public opinion. The dissolution of hell . . . has been followed by the conviction of immunity. Health has largely come in as a substitute for doctrine. Morality has come to be regarded as a question of digestion. Outdoor sports have succeeded indoor worship." This writer may have had the Y. M. C. A. in mind.

H. K. M.

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**Boycott of Princeton** A professor of the theological school at Princeton, one of the oldest and largest universities of the land, wrote an article for a magazine in which he flagrantly displayed his unbelief in cardinal Christian doctrines. Now a Presbyterian conference threatens to boycott the school unless this article is disavowed by the authorities of the university. Their plight is pitiful. They dare ask for no more than a disavowal of the article in question; if that is granted them, which is quite unlikely, then they must still tolerate the dangerous teacher of their future pastors. The doctrines that this teacher flouted are indeed cardinal doctrines, the divinity of Christ, His resurrection, the miracles. Take that away and what remains? As it is, there are hundreds of congregations where young men and women grow up into membership without having a definite idea of what these things mean; if they should ever get a pastor who preaches such naked unbelief to them, they would accept it as a matter of course. Our Lutheran young receive adequate instruction in this, as in other matters, in their church schools and in instruction for confirmation; but the tendency of indolent parents to reduce this by refusing to give their children full use of these institutions is paving the way for great dangers which are lurking everywhere and which will overtake them unless they are firmly grounded in the faith. It is too late to threaten boycotts when the damage has been done; the only way is to preach and teach the pure doctrine over and over again, then magazine article or university instruction will not be able to harm.

H. K. M.

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**Another One** Dean Woods of the Department of Agriculture of Minnesota University has sent out to clergymen in the state a request to preach a special sermon in preparation for "Seed Corn Week." He states that he does so on the approval of the clergymen present at the Country Life Conference held at the College of Agriculture this summer. A sample sermon is sent with the letter. The text suggested for the Seed Corn sermon is: Whatsoever a man soweth, that shall he also reap. Subject: Importance of Seed Corn selection.—Lutheran Herald.

Comment would only spoil the effect.

J. B.

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**Sounds Like the Voice of Rome** In his annual presidential message to the Church of England Men's Society, which appears in the current issue of the Society's magazine, the Archbishop of York does not hesitate to attribute the origin of the war to the Germans' being possessed by the spirit of Anti-Christ. This most reverend prelate says:

"Speaking for myself, when I put together the political principles of Treitschke and Bernhardi, the ethics of Nietzsche, the words of the imperial chancellor to

our own ambassador and his speech to the Reichstag, interpreted by the invasion and devastation of Belgium and such acts as the sacking and burning of Louvain, I feel as if we were confronting a spirit of Anti-Christ which must be humiliated and crushed for the sake of the peace and liberty of the civilized world. Therefore we are called, both as Christians and citizens, to take our part in this 'great arbitrament between Right and Might'."—The Living Church.

2 Thess. 2: 3. 4. 8-11 gives us an entirely different description of the Antichrist, and, besides, where is the warrant in Scripture for attacking him with the sword? On the contrary, read: Matth. 26: 52. 53. Luke 9: 54-56. John 18: 36. Eph. 6: 10-18.

J. B.

### THE LORD REIGNETH

The terrible conflict now raging in Europe affects the whole world in more ways than one. We shudder at the thought of bloody battlefields, of thousands of wounded and slain, of devastated homes; our sympathies go out to the widows and orphans who will for years to come suffer under conditions now being created. Some of us have friends and relatives in the armies of their respective countries and are hoping against hope that these will be spared from injury and death. Business in our country has suffered, factories have shut down, and the coming winter threatens many a home with want. But in another way, too, does the war make itself felt with the Christian, he is affected even more deeply by the religious issues that have been brought forward by these trying times.

Men, otherwise so intent on business or pleasure that they gave little thought to anything else, have been roused from their lethargy and are beginning to think. This were indeed a great blessing, were it not for the fact that human thoughts will naturally run in wrong channels. And thus the statement made by some one recently appears to be partly justified, "This war is making agnostics." The Gospel is being declared a failure because it has not been able to prevent this bloody war between "Christian" nations. We hear men say, You Christians call your God the God of love and mercy, you declare that He is almighty, how can He look down on this carnage and suffering with complacency without hastening to put an end to it? Why does He not entirely prevent war and suffering? And how about your prayers? Do not all nations involved declare that they enter this conflict in His name, trusting in His divine help, and praying to Him for success in overthrowing the foe? How can He be a Father to all and answer the prayers of His children when they directly conflict with each other? We must either conclude that there is no God, or else hold Him responsible for all the horrors of this strife, in which case He would be a God whom

we cannot love and adore. Thus the honor of God is assailed and His name reviled by His enemies on account of this war. Now God is well able to guard His honor and to deal with His revilers, it were presumption on our part to attempt to defend Him, but we are weak and easily led astray, and should therefore for our own sake go to His Word for comfort and instruction. The questions involved all touch on God's providence or world-government. What does Holy Scripture teach on this subject?

It teaches that the world did not spring into existence by chance and that it does not continue to exist by any powers of its own, God is its preserver. "He upholds all things by the word of His power," Rom. 11: 36. "By him all things exist," Col. 1: 17. And this is not to be understood to say that God merely placed into nature certain forces and established certain laws and then withdrew permitting things to take their course without Him, as the Deists would have it. God at all times co-operates with all His creatures, "He is not far from every one of us, for in him we live, and move, and have our being," Acts 17: 27, 28. Nothing can be done by any creature without the concurrence of God.

He, furthermore, also governs and directs all the affairs of the world, great and small. The future fate of the world will not be decided by chance, nor does it depend on the outcome of the struggle between certain forces or principles. No, the Creator has Himself fixed the purpose and end of creation, and nothing can take place that would conflict with His plans and hinder their execution. "The Lord shall reign forever," Exod. 15: 18. "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," Acts. 17: 26. And this holds good to the minutest detail, Matt. 10: 29, 30: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." But, we are asked, what of the evil acts committed, does God then work evil also? By no means, the fact that God concurs with every act, good or evil, does not make that act His own. He endowed His creatures with a relative independence, a certain amount of freedom of action, Gen. 1: 22, 28, 29. This applies especially to man, who is a personal being having a will of his own, which governs his actions and is free even to oppose itself to the will of the Creator. Matt. 23; 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and **ye would not.**" Neither is this relative independence of man destroyed by God's government of the world. True, He fore-knows all things from eternity and has fixed His plans for the world, but this

does not imply that this compels men to certain acts and determines for them the course they are to take, making them mere tools in His hands without responsibility for what they are and do. No, man and other personal creatures, e. g., the devil and his angels, retain a certain freedom of decision and action. God knew before the fall of Satan and that of Adam and had His plans laid accordingly, but He did not want the fall, nor did He cause it.

Thus the world and life in the world, as we see it, is not purely a revelation of God, or, as the pantheist would have it, His expression. In all things two factors come into consideration, God's will and that of His personal creatures, man and Satan and his angels. God governs the world as it lies before Him under His curse on account of sin, Gen. 3: 16-19, inhabited by sinful men who delight in transgressing His holy laws, and ruled by Satan, the implacable foe of God. God could not take from His creature their freedom to sin by force without destroying their personality, and the time has not yet come to overwhelm them by His might, not to change their being, but to sweep them away into everlasting punishment. God still preserves the world as the scene of His work of grace, by which he would save men from this world to everlasting life. And thus he rules according to His goodness and wisdom taking into consideration the depravity of man and the work of Satan. He permits men to sin, Acts 14: 16. Rom. 1: 24: 28, though He threatens them with His wrath and punishment. Again, He curbs them in their designs, frustrates their wicked plans, limits their power, and saves His children from their foes. (Pharaoh. Num. 22.—Balaam. 2. Kings 6: 17, 18.) He influences the will of the godless (Cyrus—Laban), prospers whatever is good, and frequently makes the evil actions of men serve His good purposes. (Acts. 4: 28.—Gen. 50: 20.) He punishes in His wrath, chastises His children, and delivers them, according to His justice, wisdom, and mercy. Thus, notwithstanding the opposition of Satan and the wicked, all the affairs of the whole world and of the individual are shaped and directed by God toward the fulfillment of His good and gracious will. Applied to the present war—though it could not be waged without God's concurrence and against His plans, He did not cause it, He is not responsible for its horrors, the responsibility rests on sinful man and all his sufferings are of his own making. Yet God reigns, directs, curbs and restrains, crushes and delivers, He alone will decide the struggle. The war is an instrument in His hand for the punishment of the wicked and the chastisement of His children for their good. He will make it serve His eternal and good plan for the world. This is a powerful comfort for the Christian who humbly submits to the chastening of God, and trusts in His mercy knowing that God reigns, and that "all things work together for good to them that love God," Rom. 8: 28. In this

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spirit he also comes before His Father in prayer. He does not speculate on how the answering of prayer is possible when God has already planned all things. Many a person uses the telephone without knowing its workings, sufficient that it works, thus the promise of God to hear the prayers of His own is sufficient to the believer. Nor do the prayers of Christians conflict with each other. When Christians in the different countries involved in this war pray for victory for their respective country, they do so in compliance with the will of God, Jer. 29: 7, but they would not prescribe to God what He is to do. Their spirit is, though in great weakness, the spirit of Christ. And He prayed in faith, "Not my will, but thine, be done." In their prayers they seek God and not chiefly the benefits He might afford them. And having God, their soul is content. If He would visit them with defeat, they will bow their heads in patient submission and proclaim the mercy and wisdom of God their Heavenly Father. "The Lord reigneth," their soul is at rest in Him.

This attitude of the Christian toward God and His government of the world will, indeed, ever remain incomprehensible to the unbeliever, and he will continue in his blasphemies. This Christian view of the affairs of the world can only be gained from Calvary—therefore back to the Cross, whoever has been disturbed in his faith in God by the ranting of His foes. J. B.

## THE REAL ISSUE OF THE REFORMATION

There can be no doubt, that the real issue of the Reformation is embodied in the words of Holy Writ, "The just shall live by faith." The day on which Luther for the first time in his life fully understood these words is the birthday of the Reformation. When this truth, that the just shall live by faith, dawned upon Luther's mind, nothing could restrain the Reformation of the Church. As this truth gives him light, the mind of Luther is emerging out of the chaotic darkness of the darkest ages in the history of the Christian Church. It lays the corner-stone of the Reformation in the great corner-stone of the Gospel—

justification by faith through the righteousness of Christ accounted of God to the believer.

The doctrine of justification by faith is the only basis, upon which the work of the Reformation has been carried out. Anyone not realizing this fact will not understand this purport of Luther's life-work. Hence it is, that many a learned historian in our time, treating of the history of the Reformation, does not present the same in its true light. Many historians in our day are extravagant in praising Luther for his exertions against papal tyranny and superstition and the gross abuses in the Romish church; they laud him as one of the greatest promoters of the welfare of nations, as the founder of civil and religious liberty, etc., but scarcely a sentence escapes their pen in commendation of the great doctrine he preached to the world, the doctrine of the justification of a sinner before God through faith in Jesus. And yet this doctrine is the keynote to the Reformation.

What was wrong with the church at the time of Luther? In the course of time there had developed in the midst of the Christian church through carnal security and indifference in spiritual affairs on the part of her members a monstrous system, a system which, laying hold of God's best gift to mankind, the Gospel of Jesus Christ, converted it into the very reverse of all for which it was designed; making it the instrument of darkness instead of light, of tyranny, both spiritual and civil, instead of freedom, and even to base idolatry instead of the free worship of God. In short, it was the antichristian system of which the pope is the head and representative, who claims to be the vicar of Christ on earth, dictating to men all that concerns their spiritual and civil affairs. And this system was embodied in the central papal doctrine; that man is justified before God, not by a righteousness imputed, not by the righteousness of Christ, but by a righteousness inherent in us, a righteousness which is man's own proper righteousness and with the works of which the justified can satisfy the divine law and truly merit the attainment of eternal life. According to this doctrine inherent righteousness is the cause of our justification before God. Embrace this doctrine and you have essential Romanism. It is this Romish doctrine of justification that gives value to indulgences, need to purgatory, use to the sacrament of penance, need to the intercession of saints, and to the vicarious offer of their supernumerary good works, etc.

Consider such a pernicious and destructive system: It denies Christ and his meritorious work, denies the only salvation through him, and there you have the church of the antichrist, keeping thousands upon thousands away from Christ, their only Savior, and depriving them of the liberty, wherewith Christ makes us free.

What was Luther's work?

Luther was appointed in the councils of Providence

to teach mankind, after upwards of a thousand year's obscurity, the great evangelical truth—that a sinner is justified before God by no merits of his own, but solely through the grace of God by faith in the merits of our Lord and Savior Jesus Christ. The light of the Gospel having been revealed to him, Luther preached to all the world that the righteousness of Christ, in his obedience and death, embraced by faith, excluding all our good works and desirings entirely, is the only ground of a sinner's hope of justification before God. He taught the Christian church that God took the salvation of man into His own hand. Sending His only begotten Son into the flesh to take on Himself the guilt of Adam and his children and to make atonement for the sin of the world, God prepared a ransom for all, and now man is saved by grace through faith in Jesus Christ; and thus Luther taught, that justification before God consists essentially in cancelling the record of sin and imputing Christ's righteousness to a sinner through faith. Luther restores to the Christian church the forensic sense of the term justification; and rescues that term from the erroneous sense in which, for many years, it has been misunderstood, as though it meant infused habits of virtue. Luther shows that the justification of a sinner is a judicial act of God, pronouncing him, who trusts in the merits of Christ, righteous and an heir of heaven; that, being a judicial act, justification does not take place within man, but outside of man, before God in the courts of heaven. The only grounds of justification are the mercy of God and the merits of Christ, and so it is fully an act of grace.

Receiving this great Gospel truth of Jesus as the only Savior of man the Christian people were rescued from the bondage of popery, the antichrist was dethroned and his whole antichristian system embodied in the pernicious doctrine of justification before God by inherent righteousness, was broken up and destroyed. On the ground of this doctrine, which Luther taught, the true church of God was restored, and the work of Reformation carried out for the blessing of all the people on earth, for which to-day and for all times to come we render unto God songs of praise and thanksgiving.

J. J.

#### NATIONAL DAYS OF PRAYER

The national Peace Sunday of October 4th was the eighth occasion in the history of our nation that the President has enjoined prayer (divine worship) by proclamation. The other seven are the following:

- May 9, 1798.—To avoid war with France.
- Jan. 12, 1815.—To avoid war with Algeria.
- Sept. 26, 1861.—To end the war between the states.
- April 30, 1863.—To end the war between the states.
- Aug. 1, 1864.—To end the war between the states.
- June 1, 1865.—In commemoration of Lincoln.

Sept. 26, 1881.—In commemoration of Garfield.

These, no doubt, were looked upon in the light of authorizing precedents by President Wilson and were deemed, together with the annual Thanksgiving Proclamation, to be within the proper functions of the political head of the nation. Lutherans in general have observed these days, we believe; but they observed them irrespective of the particular ideas expressed in the proclamations. Lutherans never would concede that a common worship could be established even for a particular occasion. They worshipped in their own fashion and rather in spite of the proclamation than because of it. Their attitude must not be construed as stubborn and uncharitable. From a religious point of view it is unassailable and from a purely political point of view the advantage of argument is also wholly on their side. In this latter respect we might let one of the presidents that issued one of the proclamations present the case.

In an essay recently published for the first time James Madison, fourth President of the United States, makes a clear exposition of the question that is recommended to citizens for earnest study. He writes:

"The objections to them (proclamations for days of prayer) are:

1. That governments ought not to interpose in relation to those subjects to their authority, but in cases where they can do it with effect. An advisory government is a contradiction in terms.

2. The members of a government, as such, can in no sense be regarded as possessing an advisory trust from their constituents in their religious capacities. They can . . . issue no decree or injunction addressed to the faith or consciences of the people. In their individual capacities . . . they might unite in recommendations of any sort whatever, in the same manner as any other individuals might do. But then their recommendations ought to express the true character from which they emanate.

3. They seem to imply and certainly nourish the erroneous idea of a national religion. This idea . . . is too apt to lurk in the bosoms even of Americans, who in general are aware of the distinction between religious and political societies. The idea also of a union of all who form one nation under one government in acts of devotion to the God of all, is an imposing idea. But reason and the principles of the Christian religion require that if all the individuals composing a nation were of the same precise creed and wished to unite in a universal act of religion at the same time, the union ought to be effected through the intervention of their religious, not of their political representatives. In a nation composed of various sects, some alienated widely from others, and where no agreement could take place through the former, the interposition of the latter is doubly wrong.

4. The tendency of the practice is to narrow the

recommendation to the standard of the predominant sect. The first proclamation of General Washington embraced all who believed in a supreme Ruler of the universe. That of Mr. Adams called for a **Christian** worship . . . .

5. The last and not the least objection is the liability of the practice to a subserviency to political views, to the scandal of religion . . . ."

This statement of President Madison is so lucid that little need be added. The objection under the third head is particularly well taken, as President Wilson has already experienced. Numerous remonstrances have been addressed to him taking exception to the form in which his call was issued. Unitarians and other opponents of Christ resented the reference to Christian worship. In a purely political light their exception was well taken.

President Madison himself issued a call to prayer, but not until he was requested by Congress to do so; he refused to do so on his own responsibility and even then felt the impropriety of the proceeding.

The fifth objection was illustrated in part on our most recent national day of prayer. It was to be a Peace Sunday, but the Monday papers brought copious excerpts from all over the land of the sermons that had been preached on the day before and in very many of them it was quite apparent that instead of humble supplication and humiliation before the throne of the Almighty with earnest prayer, the occasion was utilized to proclaim to the world that we, the peaceful nation, were better and more moral than the afflicted nations of Europe because we were not waging war. The pharisaical "better-than-thou" spirit was shamelessly expounded. The excellence of one form of government over another was frequently taken for granted and used as a text for this solemn occasion. In fact, there is hardly one of these reported sermons that did not introduce political aspects of the case which should not have been heard in a Christian church.

Mr. Madison tells us about the first proclamation issued under Washington. Secretary of State Randolph made a note to the original draft of the call saying, "in short, this proclamation ought to savor as much as possible of religion; and not too much of having a political object." Hamilton, Secretary of the Treasury, who wrote the original draft answers this remark by adding another note: "A proclamation by a government, which is a national act, naturally embraces objects which are political."—If that is "naturally" the case then we must continue to disavow all such proclamations as citizens. As Christians we will continue to worship and to pray according to the will of God and our consciences subject to no other influence, irrespective of what others may see fit to do.

H. K. M.

## THE LUTHERAN CHURCH IN AMERICA

### III.—Period of Revival 1820-1866

(Continued)

The Germans came in three distinct groups. Two of these came as fugitives from religious persecution as whole congregations or colonies, the Saxons under Stephan who settled in 1839 in Missouri and the Prussians under Grabau and v. Rohr who settled in the same and the following years in New York near Buffalo and in Wisconsin in Freistadt, Lebanon, and Milwaukee. The third group did not consist of whole congregations but of ministers who came since 1837 from the Mission Houses of Barmen and Basel to minister to the spiritual wants of the neglected Germans in North America. A fourth group that began to come since 1847 were the emissaries of Loehe.

In Prussia the government had at the instance of the king himself effected an administrative union between the Lutherans and the Reformed which included also the union of worship. In the eastern provinces of the kingdom which were mainly Lutheran there was much opposition, which was quelled by brute force. This led not only to the emigration of Prussian subjects but gave rise to the same movement in Saxony where the persecution was directed against the followers of Stephan, not in the interest of a pietistic union as in Prussia but of rationalism that prevailed in Saxony. Both of these groups were known as "Altlutheraner" holding the tenets of the original Lutheran church. Concerning the order of the ministry and its relation to the congregations however they entertained ideas which were incompatible with Luther's teachings as was the case more or less with nearly all Lutherans of that time.

When the Saxons came to Missouri they were soon convinced of the incorrectness of these ideas by the shameful defection of their bishop Stephan and the clear teaching of the younger Walther who was even then at the head of the Seminary in the log cabin. But Grabau who had brought the Prussians to Buffalo wielded a strong arm over his followers not only by holding fast to the high-church ideas of the fatherland but also by exaggerating them in raising the ministry to a superior order by the grace of God over his congregation. These ideas Grabau had already proclaimed in his "Hirtenbrief" in 1840. Walther, together with a number of friends, had opposed these ideas. In 1844 he began to edit his *Lutheraner*. 1845 Grabau organized the Buffalo synod. 1846 a constitution was drawn up under which the Missouri synod was organized in 1847.

Both synods had in common a strict, clear Lutheranism, the acceptance of all symbolical books, the renunciation of all mingling of churches and confessions, the use of pure church and school books, the regular call of pastors, etc. On the question of Kirche und

Amt they disagreed, the Missourians proclaiming the "Uebertragungslehre" and the "Gemeinderechte." With the first expression they teach that a minister gets his call under the guidance of God by the vocation of the congregation which confers on him the duties and functions which are given by Christ to all members of the church.

Here they are given to the single person, the minister, by the congregation that he may perform them publicly that is in the name of the whole congregation. At the same time they hold that the call of the minister is of divine origin and right according to Acts 20: 28.

Grabau's ideas eliminate the functions of the congregation in this transaction saying that the minister has his call directly from God.

With the second expression the Missourians hold and declare that a congregation is sovereign over against the ministry and the synods in all things which are not fixed by a clear word of Scripture, subject only to the dictates of Christian love.

With these ideas the Missourians hit not only the high-church teachings of Buffalo but also the legal-government ideas which had crept into the old American Lutheran bodies by reason of their intermingling with the sects in former years. Since the publication of the "Lutheraner" these ideas were discussed in all Lutheran church-papers. But before these discussions resulted in the above mentioned clear division, that was brought about by the founding of the General Council, the two remaining groups of Lutherans must be mentioned because they finally played a prominent part in the development of this history. These groups are the Iowa and Wisconsin synods. Although the Wisconsin synod was first on the ground the Iowa synod began earlier to enter the general public discussion.

The Iowa people were sent by Loehe, a prominent minister in Germany, who, hearing of the clear Lutheran teaching of Walther in the far West, helped him, and later on the Missouri synod, by sending money and men and by founding a theological school in Ft. Wayne, Ind. But a difference arose between Walther and Loehe over the above-described tenets concerning Church and Ministry. Loehe was a high-churchman. Walther went to Europe in 1851 to confer with German conservative Lutherans, especially with Loehe, but the attempt to reach a peaceful settlement was fruitless. When he returned he, in 1855, founded a monthly theological journal "Lehre und Wehre" and the controversy was carried on with greater energy. Even before this Loehe's exertions to help American Lutheranism led to found a separate body in 1854, the Iowa synod, under the leadership of the Fritschel brothers. The Franken-colony which had been sent by Loehe to the southeastern part of Michigan was divided. A part remained with the Mis-

souri synod. The other part sought a new home in Iowa. Long before this there was a missionary from Basel, F. Schmid, in the neighborhood of Ann Arbor, Mich., who since 1833 gathered around him others from Basel and Krischona. This conference became in 1860 the Synod of Michigan. Through Schmid's aid J. Muehlhaeuser came to Wisconsin in 1848 and after drawing up a constitution in 1849 three ministers with their congregations in 1850 founded the Synod of Wisconsin. In the first 10 or 12 years of its existence the ministers of this synod came mostly from Barmen and together with those from Basel did not enter the discussions which were carried on between Missouri, Buffalo, Ohio, and Loehe and occasionally some of the older synods. They came from mission schools which did not give to their men that scientific training which is necessary to effectually carry on a doctrinal fight.

Coming from the western and southwestern parts of Germany they had not been nursed with the ideas that were developed in fight and strife in eastern Germany and in America. A pietistic unionism had been in vogue there in which the pious Reformed and Lutherans labored together to get rid of the bonds of rationalism. In Europe these men would perhaps have remained in the more or less undefined doctrinal status of this Pietism. But in this country where they had to arrange themselves with the "Albrechtsbrueder" who had come before them among the Germans along the eastern bank of the Mississippi, they very soon learned that in order to uphold an organization here it was necessary to have a clearly defined character. Since they had been trained by their teachers in the fatherland in Luther's Catechism and the Symbolical books of the Lutheran church they were to all intents Lutherans, even if it took a while to throw off one or the other outward form which had been put upon them in their pietistic and unionistic environments.

Later in 1862 there came to the Wisconsin synod new men from Berlin, Halle, and the eastern provinces of Prussia. The foremost of these was Hoenecke.

Now the men were brought together through whose work the destinities of our American Lutheran church were determined.

J. PH. K.

(To be continued)

## MILLENNIAL DAWN

### A COUNTERFEIT OF CHRISTIANITY\*

By Professor William G. Moorehead, D. D.,

United Presbyterian Theological Seminary, Xenia, O.

2. In the incarnation our Lord had but one nature, not two natures, as Christians have always held. (Series I. pp. 179, 180, 184.) We quote: "Neither was Jesus a combination of the two natures, human and

\* Taken from "The Fundamentals," vol. 7, with kind permission of the Testimony Publishing Company.

spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order. . . . Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the Divine; and in each case the one was given up for the other." . . . "We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. . . . Thus we find that the Scriptures regard the spiritual and human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other" . . . Here again there is no mistaking the teaching of Millennial Dawn. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped; it was not united with the human, it was not even merged into the human, it was "changed" into the purely and distinctively human nature, so that while on earth and during the whole period of His earthly life He was a man, only a man, perfect indeed, but a man with nothing superhuman or supernatural in Him or about Him. The spirit being ceased to be. The book asserts with a positiveness that error always assumes, that in Jesus Christ "there was no mixture of natures." The vital doctrine of the incarnation of the Son of God, the second Person of the Trinity, is denied, and Christ is degraded to the level of Adam before his sin and fall. In short, the book virtually affirms that there was no incarnation whatever.

It appears needless to point out how completely and thoroughly the Word of God contradicts this false and degrading view of our Lord's blessed Person. Let but a few texts be cited as evidence that Christ did actually assume our human nature, sinless of course, but true and genuine human nature.

John 1: 14: "And the Word was made [became, R. V.] flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." Mark the prominent features of this great Scripture: (a). The Word, Christ, became flesh; He did not cease to be the Word in doing so; His incarnation was neither self-extinction, nor was He changed into a mere man. (b). He still remained the Word after He had assumed the human nature, for we are assured that "He dwelt among us," obviously the Word dwelt among us, for the pronoun

He has the Word for its antecedent. (c). The term "dwelt" literally is "tabernacled," an allusion to the tabernacle of the wilderness. God said, "And let them make me a sanctuary that I may dwell among them." And He symbolically did dwell in the Most Holy Place where the Shechinah appeared. So John affirms, "We beheld His glory," as at the Transfiguration. What was anciently seen in the tabernacle was witnessed in a far more vivid way on the Mount when Moses with Elijah appeared in glory and talked with the incarnate Son of God. Compare with this the further revelation of the same Apostle, 1 John 1: 1-3, where three of the most trustworthy of our senses, hearing, sight, touch, are summoned to bear witness to the reality of the presence and glory of the Word of Life as He sojourned among men. (d). "Only begotten"—**Unigenitus**. As used in Scripture this term always designates a single person in the household. As applied to Christ it occurs only in John's writings; here, 1: 18; 3: 16, 18; 1 Jno. 4: 9. It marks off His sonship as unique, unshared by any others, even from those who are called the sons of God.

John 16: 28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." From God, into the world, from the world back to God. Eternal Sonship with the Father (Greek, **came out from**); incarnation; exaltation; oneness with the Father, procession from the Father; redemption completed. He is the God-man, uniting two natures in one, distinct yet mysteriously constituting but one personality.

(To be continued)

#### ITEMS OF INTEREST

##### American Foreign Mission Board

For the year ending Aug. 31, the American Board for Foreign Missions received the sum of \$1,082,218; this shows a slight increase over last year. The Board is interdenominational and as the name implies only works on foreign fields. It supports 615 American missionaries and is assisted by a great number of native workers which brings the total working force to 5,600.

##### Pastors Fighting in Ranks

In France and in Germany pastors of churches that are not under state supervision are subject to the regular call to arms and great numbers of them have been called out. In France alone there are said to be 250 Protestant clergyman bearing arms.

##### Russellism Rejected

Though very liberal the Mountain Lake Park Bible Conference, a large annual gathering of Protestant churches, has refused to receive the cooperation of the redoubtable Pastor Russell, who is causing quite a stir in religious circles of late. Russell had offered \$1,000 for the use of the auditorium at the Park but the leaders refused to grant him permission to teach. Though sometimes quite uncertain of their own doctrines, the gentlemen of the conference were quite sure that they could not endorse Russell's.