

The Northwestern Lutheran

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

Vol. 2.

Milwaukee, Wis., June 7, 1915.

No. 11.

TRINITY

We give immortal praise
To God the Father's love,
For all our comforts here,
And all our hopes above:
He sent His own
Eternal Son
To die for sins
That man had done.

To God the Son belongs
Immortal glory too,
Who saved us by His blood
From everlasting woe:
And now He reigns,
And sees the fruit
Of all His pains.

To God the Spirit praise
And endless worship give,
Whose new-creating power
Makes the dead sinner live:
His work completes
The great design,
And fills the soul
With joy divine.

Almighty God, to Thee
Be endless honors done;
The sacred Persons Three,
The Godhead only One;
Where reason fails
With all her powers,
There faith prevails,
And love adores.

COMMENTS

Modern Extremes As old as the church is the conflict between the extremes of conservatism and liberalism. The earliest church did not harbor these antagonists but it had them very close by in the Pharisees and the Sadducees. The Pharisees insisted upon the rigorous observance of the law and were literal and unbending in exacting its full tribute, some of them confessed Christ and tried to introduce their practices into the Christian Church. The Sadducees were the liberals of their time; their reason rejected much that was wrong in the Pharisees but very much more which was right in the teaching of Jesus. In one thing both were agreed, that Christ must be crucified. Today the extremes are often found side by side in the same Christian church. Impossible as it seems, they manage to perform some

functions of the modern church together. That can only be explained on the ground of some common endeavor. We are quite sure that the parallel of the old Pharisees and Sadducees holds good in this respect also; they are agreed in the one matter of opposing the true Christ and that holds them together. The liberal extreme today is represented by the adherents of "higher criticism." The conservative extreme is best expressed by modern revivalism of the Billy Sunday type. Quite frequently, of late, these differing opinions clash. As we are interested in neither we can view their troubles with equanimity and say with Shakespeare, "A plague on both your houses." We are often called conservative and we do not violently object to the name, provided we are not mistaken for those conservatives who have injected into their preaching all the elements of salvation by law, as the old Pharisees did. We will continue to go on preaching the Gospel of salvation by grace, and while we do not receive as much advertising, and while our conferences and our congregations in the main pass unnoticed by the general public, the work goes on and is, as even figures prove, the only church work that has results that are more than temporary. It is a poor Lutheran that deplores the lack of publicity in our work; we should rather rejoice that we can follow our pursuits with so little interference. A reporter seldom finds anything "spicy" to report at our gatherings; is it not reasonable to assume that our time is consumed in fruitful and harmonious effort? And is that not something to be devoutly thankful for? H. K. M.

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Well Said At the recent General Assembly of the Presbyterian church one could note the usual conflicting opinions that crop out in gatherings of American church bodies. There are those that stand for the Christianity that is based on the Bible and there are those that do not know quite where they stand, but only know that they are not in accord with the Bible. Dr. Patton, one of the most famous Presbyterians of the land, administered a sarcastic rebuke that was well deserved to the latter. He said: "There is a drift towards secularizing Christianity. For this kind of Christianity I have no use. Here is a recipe for a preacher of such theology: Take a few tablets of doctrine in a gallon of rosewater; put a little of the solution in an atomizer and then let the minister

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spray the congregation while he prates about the sweetness of Christianity and the fragrance of benevolence." That is putting the case quite well. One might say that the drift toward that kind of religion is more like a current; and one might gather from experience that the solution in use by most ministers of this type is distributed much more lavishly than with an atomizer. It would often appear that the fragrant, sweet-scented substitute for doctrine is poured upon the unresisting congregation in torrents. But an over-dose of perfume, no matter how agreeable to begin with, will soon nauseate. We recall from our experience the unfortunate condition of a hapless boy upon whose head a playful companion poured the contents of a large bottle of the strongest perfume. For days thereafter he was shunned like a man with the pest,—it was too much. He scrubbed and scoured his poor head with relentless vigor and it was not an easy matter for him to rid himself of the costly perfume that made him an outcast temporarily. Constant drenching with rosewater religion will soon bring about the revulsion of feeling that may be the precursor of better things.

H. K. M.

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Women in the Pulpit

The injunction of St. Paul to the contrary notwithstanding, modern conditions have made it possible for women to enter the clergy. It is not the intention to argue the question in this paper but rather to give one of the ladies that has tried out the profession an opportunity to say her mind. A gathering of women in professional life boasted that one of its number had been in the ministry. She was the prize interview for the reporter of that meeting and spoke freely. She deplored the backwardness of congregations in asking for the services of pastors of the fair sex and related that out of her class of seven, she was the only one that finally received a charge—and then it was a charge that could be called that only by courtesy, for it was so small and weak that a man to take it could not be found. The ministerial wisdom she gathered before she gave up her task, she summarized in this advice to future women pastors—or should we say pastoressees? Do not marry. Do not dress so well that you arouse the envy of your female parishioners. The whole story only tends to make the decision of St. Paul more final, even if his advice were merely to be looked at in the human way of reason. H. K. M.

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Efficient School Work

It happens quite frequently that our Lutheran parochial schools are severely criticized by our members who see in the very name "public school" a guarantee of efficient teaching. To such we submit for careful consideration the following, a part of the report of the

Milwaukee Journal on a meeting of the school board:

Miss Flora Clarke, vice principal of the Bartlett avenue school, scored the overcrowding of the curriculum and declared that with the number of subjects which each teacher is required to teach no one thing can be taught properly.

"Surely Eighth grade pupils should be able to do simple fractions," said Miss Clarke. "Well, are they?" she gave the committee the results which she got when she asked her pupils to add $1\frac{1}{2}$ and $1\frac{1}{4}$. The results of a few problems in long division were also submitted to the committee. The members looked at each other in astonishment.

"You may be surprised, but we teachers are not," said Miss Clarke. "We see this all the time. It is the inevitable result of trying to teach a little of everything to boys and girls who should receive careful instruction in the subjects which are the foundation of education."

Our schools have refused to follow the public school in the introduction of the many fads and frills with which the latter is burdened, nor do we believe that the mind of the child can be developed more rapidly by the application of hot-house methods. We aim at thoroughness, and are convinced that this alone can give satisfactory results.

J. B.

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A Creed Outgrown

For some time the congregational church has considered changing its old creed to allow "broader" views on many doctrines to feel themselves at home in the Congregational denomination. Not that differences of teaching and preaching bar anybody now, but some of the more radical feel the incongruity of a church professing in its official creed to teach one thing while in practice it makes no effort to have that creed observed. Action has been deferred repeatedly because there is so much trouble among the "reform" elements—they cannot agree. Furthermore, there is a strong leaven of conservative Christianity in the church and it objects strenuously to any change such as contemplated by the innovation. At a recent conference a prominent pastor complained bitterly that at the leading seminary of the denomination in the west it was taught that Christ was the son of a human father. Dr. Davis, the president of the institution accused, could only temper the charge by contending that no one particular doctrine was taught in this matter, but that all views were presented. Graduates of this seminary, evidently, must decide for themselves among the many views presented. Perhaps they are able to adjust their views according to the sort of congregation they are called upon to serve. The unfortunate hearers of such preachers will have a good many things left to them to decide. One thing is plainly not wanted by the

leaders of Congregationalism, as represented by the Chicago seminary, the views of the Bible on vital Christian questions must not be given too much weight; they must be counterbalanced by the dissenting views of all assailants of Bible truth. How the seminary can manage to lay claim to the support of Christians is beyond the comprehension of simple men who are accustomed to identify Christianity with Bible doctrine.

H. K. M.

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A Doubtful Success Much was made of a Lutheran church erected at a cost of \$75,000 recently. The distinctive feature of the enterprise was the fact that every cent of the money needed was raised by the pastor without his congregation. He went to distant cities and importuned wealthy men and corporations for contributions of money and materials and even succeeded in getting the labor donated by large contractors. It was a success of a sort. But we would much prefer to have a smaller church erected by efforts of members that are of the same faith. This practice can only lead to a dangerous elimination of distinctive tenets. To please a generous contributor, who has nothing in common with the recipient of his donation, a pastor and congregation may feel compelled to return favors, in a manner of speaking, by refraining from emphasizing those doctrines which are likely to wound the feelings of the wealthy friend. A Christian church must be independent of every one—but Christ.

H. K. M.

THE FINAL ADVENT

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead.” These words form a part of the sermon which Peter (Acts 10:42) preached to Cornelius, “his kinsmen and near friends” at Caesarea. His work of salvation done, Jesus has returned to the Father who sent Him; He has been crowned with honor and glory. Henceforth His disciples are to bear testimony of Him in the world, they are to preach Christ the Exalted. The above is an instance of their obedience: Peter, moved by the Holy Spirit, and bearing in mind that he is one of the “witnesses chosen before of God,” tells of the Lord. The words he utters show in what light the Lord Himself views the last step of His exaltation; His Final Advent. These same words should impress us with the importance of rightly understanding and ever keeping in mind what we confess in the closing words of the Second Article of our Creed: “From thence He shall come to judge the quick and the dead.”

Who Shall Come That the judicial authority and executive power requisite for the judgment of the world rests in the triune God, Father, Son, and Holy Ghost, no believer in the Scriptures will deny. There are many texts which in their quite general reference to the Lord as Judge of the universe teach this truth. Ps. 9: 7, 8: “But the Lord shall endure for ever; he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.” God’s judgment of the world will however be carried out through Jesus Christ, the Son of God and Son of man. To Him the name Judge is applied 1 Tim. 4: 1, 8: “I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.” He is referred to as the appointed of God to execute judgment, Rom. 2:16: “God shall judge the secrets of men by Jesus Christ.” John 5:22, 28: “For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man.” These texts cannot be understood as referring only to the Godhead of Jesus. Aside from the fact that He would then not require that authority be given Him, since to judge would be His right, He is expressly called the Son of man. In this sense only can His final advent be considered as a step, the last, of His exaltation. The Jesus of whom Peter testified at Caesarea that He was “ordained of God to be the Judge of the quick and the dead” is the same of whom he says in the preceding verses that “God anointed him with the Holy Ghost and with power,” that he “went about doing good and healing all that were oppressed of the devil,” that the Jews “slew and hanged on a tree,” that finally “God raised up the third day, and shewed him openly.” Believing the testimony uttered by Peter and all the other witnesses of God, we are to look forward to the final advent of our glorified Lord who is the Son of God and the Son of man.

How He Shall Come The story of His ascension tells us also the mode of His return to the earth. The Savior had gathered the disciples to Him on the fortieth day after His resurrection and standing with them on Mount Olivet He gave them His parting instructions. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like

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manner as ye have seen him go into heaven." Acts 1:9, 11. These words leave no room for doubt but that He shall come in the clouds of the heavens and at His near approach become visible to the eyes of men. He will be visible to the eyes of all who dwell on earth for "then shall they see the Son of man coming in a cloud." Luke 21:27. The wicked, too, shall view Him. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7. A glory which defies description will surround Him in His last appearance. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. "The Son of man shall come in the glory of His Father with his angels." Matt. 16:27.

He will startle the world with the suddenness of His appearance. "As a snare shall it (the last day) come on all them that dwell on the face of the whole earth." Luke 21:35. "But the day of the Lord will come as a thief in the night." 2 Pet. 3:10. "But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." Matt. 24:36. Yet does our Lord insistently point out that He shall come and has told us to be warned by the fulfillment of the signs which are to precede His final advent. Matt. 24; Luke 21. His appearance will strike dread to the hearts of those who dwell on earth because of the purpose of His coming.

Why He Comes He is coming to judge the quick and the dead. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31, 32. The importance of this last great judgment of Satan, his angels, and all the children of men is not diminished by what is told us Heb. 9:27. "It is appointed unto men once to die, but after this the judgment." True it is that in the hour of death a silent judgment is pronounced upon each individual man;

his eternal lot is then fixed for all eternity; but the publication of this sentence before all the world is left for the Last Day. Although the Scriptures say that all men shall be placed before the judgment seat of God, yet in the case of the righteous this word is robbed of all its terrors. The Savior says of the believer he "shall not come into condemnation; but is passed from death unto life." In the hour of judgment he is proclaimed before the world as a believer; of his sin no mention is made, for it is washed away by the blood of the Lamb; the good works which faith in the Savior made him able to perform are revealed. Matt. 25. The ungodly, on the other hand, lacking faith come solely under the law of God, their iniquity is exposed to their shame. The decree of the great judgment day is final. "These shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46. Both serve the one great end of all things, the glory of God.

Wrong Ideas As to the Final Advent The first advent of Jesus, which took place over nineteen hundred years ago, was clearly announced. The people of God could know full well what to seek in the Savior. Yet there was no lack of false hopes and wrong ideas entertained regarding His person and His work. Thus John the Baptist declared, "there standeth one among you, whom ye know not." Speculation and the promptings of a carnal mind brought about this sad condition of things. A lack of strict adherence to the Word is today responsible for a similar disposition toward Christ's final advent. From a time directly following the ministrations of the apostles up to the present day there has probably been no period in which gross errors regarding this important tenet of our faith have not been spread abroad. One of these is that in the grand consummation there will be a universal return of all those estranged from God. This is clearly contrary to every Scripture text which speaks of judgment and an eternal doom. More prominent and general is the error of the millennial doctrine which is entertained with a widely varying coloring by all chiliasts. Not long ago we published a lengthy discussion of this false doctrine as it is taught today by Dr. Russell; thus it is not necessary for us to enter explicitly on this phase of the subject. The chiliasts generally assert:

1. "That there is to be a millennial Sabbath at the end of six thousand years from the creation of Adam, in which the world shall joyfully rest from its long week of turmoil and disorder."
2. "That the personal and final advent of Christ, and the resurrection of the holy dead, shall occur at the commencement of the millenium."
3. "That Christ is to reign with His saints in glorious empire upon this earth."

4. "That all sublunary things, embracing the entire lower creation, are to undergo a universal renovation, and be restored to their original excellence and glory."

In opposition to these assertions Scripture teaches:

1. The kingdom of Christ is spiritual, and not of this world, therefore it cannot become manifest in the borrowed forms of a worldly kingdom. John 18:36; 2 Tim. 4:18; Eph. 1:20, 21.

2. If such a kingdom of Christ were promised, with strict limitations as to time, manifested by His advent and other external features, then could we exactly determine the time of the end of the world, or could at least determine the time before which it could not come. Both were contrary to Scripture. Acts 1:7; Matt. 24:36.

3. Scripture teaches but one return of Christ, His coming to judgment, and not of another, to establish a millennium kingdom. 2 Tim. 4:1.

4. The Bible speaks of a general resurrection of the dead at the last day and not of a special one looking toward a millenium on earth. John 11:24; 2 Thess. 4:16, 17.

"Let us not sleep as do others; but let us watch and be sober...putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." G.

JESUS CHRIST, HEIR TO \$35,000

August Von der Heide, a Detroit cobbler, left an estate of \$35,000 when he died two years ago. He believed that Christ would come to earth to establish His kingdom here; until shortly before his end he thought he would live to see Him come. Convinced that he was to die, he made his strange bequest, leaving the money in trust until Christ come. To make the will hold before the law, he stipulated that the income was to go to an orphanage. Relatives were naturally quite disappointed when the will was opened and proceeded to contest it; the orphanage defended it. The court decided in favor of the original document and against the relatives, holding in agreement with a similar decision handed down in a previous case that since no one had accurate knowledge of a future state, any opinion a testator may hold on that point, no matter how strange, was not evidence of insanity. The story is odd but hardly interesting. There remain the \$35,000 in the trust company's vault.

Some enterprising reporter raised the question, What would Christ do with the money, if He came? The replies given him by clergymen and other leaders of public welfare are instructive, if not interesting. From these replies we are easily enabled to draw con-

clusions regarding the meaning of Christ and His work to the authors.

A Bishop writes that he thinks Christ would use the money to help fallen women. All others but fallen women seem to have but a secondary interest for this Bishop's Christianity.

A high official of the Salvation Army is quite sure Christ would erect barracks in the slums of some large city for the reclamation of the slum population. Again we find that "respectable" people seem scarcely to have need of Christ.

The reporter had the temerity to ask a prominent rabbi for his opinion. But come to think of it, the reporter was not at all daring; having had experience with some "Christians," he could be quite sure that no Jew could be more disrespectful. The rabbi contributed an interesting flashlight on his idea of religion: he thinks Christ would try to eradicate poverty. We assume that is to mean that He would teach business methods and efficiency. That gospel would surely please Jew and Gentile and there would be no second crucifixion.

Rather vague, but sufficiently clear to permit a conjecture as to the vagueness of his Christianity, is the reply of the pastor that thinks Christ would contribute to all "good civic and social movements, but most of all to the agency which promotes the principle for which He laid down His life—the salvation of mankind."

Another clergyman departs from the path trodden by his predecessors in this symposium and says that Christ never left the earth but lives in the "souls of strugglers for political and civic betterment, in every battle for the right." It would be cruel, but a fit punishment for the author of this answer, if he were compelled to find those whom he named, or better yet, to find anyone who would not contend that he belonged to one of the groups or the other. The worst ward politician says he is working for political betterment. Thieves are said to have a code of honor.

Hardly a better place to imagine a Christ come to earth, according to another's speculation, than in the ranks of the prohibitionists; such a Christ would turn over His inheritance to some anti-saloon league.

Foreign missions are for some American churches a way of escaping from annoying differences of opinion and judgment at home. The suggestion that Christ would use the money for foreign missions looks much like a compromise; a Christ busy in Central Africa would leave an enlightened America free to follow its own devices without His interferences, as indeed it is now doing, speaking generally.

Three or four contributors of answers make things easy for themselves by saying a few glittering generalities and opining that Christ would turn over the sum

to organized charity. One or the other even feels that he knows just the social leader whom Christ would select to manage His gift. There is a childlike blandness hiding an utterly vicious thought in these answers, the world has progressed so far that Christ would have to have the advice and guidance of our more experienced fellow mortals in the administration of His affairs.

Doubt assails the last man asked for an opinion. He must have seen the other replies and will only say one thing—Christ would **not** participate in any organized charities, but would leave that to His disciples.

The only sane reply to the question in the whole affair does not intend to answer it. We quote it in full: "Our Lord will return to earth some day, for so we are taught; but He will come to judge the living and the dead. There will be no such thing as money. There will be no need for it; it will have been forgotten. There will be no such kingdom as the Detroit testator evidently believed in. It's impossible to speculate on what would happen under impossible circumstances." And this man is a Roman Catholic.

We are very glad to say that there was no Lutheran in this foolish attempt to answer a silly question. But we are inexpressibly sad to note that evangelical pastors in such numbers should be guilty of such spiritual ignorance as these answers manifest. As long as such answers remain the order, so long will Americans be led further and further away from true Christianity. It is not surprising that Roman Catholics, in spite of their faith, which can so easily be assailed, are as formidable a factor in church affairs as they are; they, in their public utterances, are not guilty of such stupendous folly. Americans just now are merely bored by the activities of clerical vice-fighters and ministerial busy-bodies that are forever starting new uplift societies to buttress their tottering churches, but the time will come when they will be disgusted with them. Then the preaching of the Word may bring to them what they must have—the redemption from sin by Christ's death. H. K. M.

ENGLISH LUTHERAN LITERATURE

It is a matter of much regret on the part of Lutherans that from the very beginning of the Lutheran Church in this country so little attention has been paid to the distribution of Lutheran literature in the English language. This is borne out by the fact that after three centuries of existence we have relatively only a small English Lutheran literature in this country. The following article, which we reprint from "Lutheran Herald" of Decorah, touches on the point in question, and we believe will be of interest to our readers:

The modern age was ushered in with Luther. He

gave a new impetus to almost every activity. At his clarion call to faith and freedom Europe awoke as a strong man from sleep. You can trace religious freedom to Luther, and political freedom, and free schools, and religious schools, free speech and free press, church song and home piety and many other things good and great. Here we want to call attention to the importance he placed on literature, literature that the people could read and understand. His first great effort was to get proper literature placed before the people he worked amongst. He translated the Bible into German, not the first to do so, but the first to do it so that the common man could understand it. He made the prophets and apostles speak in the Saxon dialect of the humblest laborer. His Bibles and catechisms, sermons and songs, liturgies and commentaries, tracts and books, had a mighty influence in those remarkable days and would have a mighty influence now, if read more. Dr. John Lenker is right when he insists in season and out of season that Luther should be translated into English and read.

We are happy to quote a few words from Lenker at this point from his Luther's "Genesis" (VII, p. 6): "When we became a free people in 1776, the Methodists had only 20 preachers and 3,418 members in America and less than 76,000 followers in England, from which to receive immigrant members, while the Lutherans were strong here (as early as 1748 the Pennsylvania Ministerium was organized) and in Europe. In 1909 the Methodists report 60,737 churches, and the Lutherans 13,533. Why did Wesley's followers become the dominating religious force in America? Not because Wesley and his writings were greater than Luther and his writings. Methodists did not bear Wesley's name, but they did have his spirit and writings. Even to the present day every Methodist preacher must pass an examination in Wesley's writings before ordination. Where were Luther's spirit and writings among his early American followers?" Those who had his spirit and writings seldom spoke in English, and those who spoke only in English could not get at his writings nor understand his spirit. Methodism was preached and sung and written in such plain and simple Anglo-Saxon that it could not be misunderstood or misinterpreted. Just as Lutheranism in Germany had been preached and sung and written in such plain Saxon that it had found place in the hearts of the people. The Lutheran household in America a century ago was already, as we have noted, quite ripe for the gospel in the English language, but the literature as well as the preaching was in a foreign language. There was no chance to extend the influence of the Lutheran church. Hebrew and Greek were more intelligible to American scholars

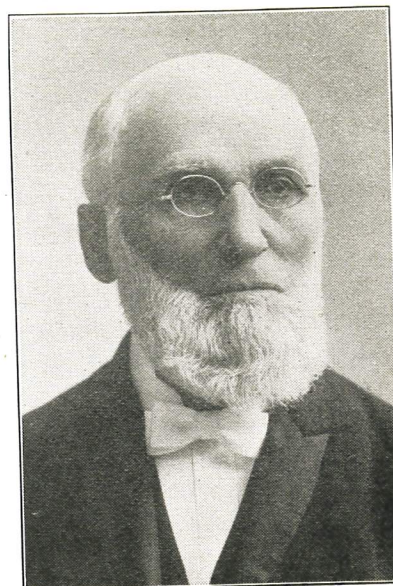
in those days than German and Swedish. To the common American our pastors might as well have spoken and written Choctaw or Chinese. The literary principles and activity of Luther were not followed out by the early Lutherans here—an awful mistake.

We must get back to Luther's views and practices in this regard. We live in a reading age. Our literary department should be the first of five great vital departments of church work. The others are education, home missions, foreign missions, and charities. At present every synod prosecutes the literary work to some extent, but no Lutheran synod has recognized its proper rank and place as "primus inter pares." Look at the result. After three centuries we have relatively only a small English Lutheran literature in this country.

John G. Morris published a complete list of the publications of all the Lutheran ministers of the United States up to 1876. This "Bibliotheca Lutherana" contains only 133 small pages of titles and descriptions in rather large type. A number of the titles are only tracts. In the "Prestekalender" recently published by the Augsburg Publishing House is a closely printed 16-page index of the literary works of the Norwegian Lutheran pastors, but most of these books, tracts, and periodicals are found to be in Norwegian. The two largest English book catalogs that we have received from Lutheran publishing houses are the Wartburg, of 180 pages, and the Augsburg Publishing House, of 434 pages. In spite of the fact that the Wartburg has printed in bold letters on the cover and title-page the words, "American-Lutheran Literature," scarcely one-fourth of the English books are Lutheran. Over one-half of the English books listed by the Augsburg Publishing House are also published by Reformed book concerns, such as Revell's American Tract Society, Methodist Book Concern, Presbyterian Board, and others. The Methodist Book Concern catalog for 1908 contains over 5,000 titles, but not a Lutheran book among them. The Presbyterian Board of Publication catalog for 1912 contains about 1,000 titles, but none is Lutheran. The reason for this is the demand rather than the supply. Our pastors and people demand Reformed books, buy them first, because they like them best. The Reformed pastors and people are afraid of our books as of the Old Nick.

Look at the public libraries. They seldom contain any Lutheran books and periodicals, but are flooded with the literature of the freethinkers and the new cults, and well supplied with Catholic and Reformed papers and books. Recently Minneapolis library was grilled by a daily newspaper. The church and other institutions were asked to criticize it. A Christian Scientist was asked to criticize the public library, but why was not a Lutheran minister?

The Lutheran church is by far the largest church in Minneapolis. The reason is that the Lutherans as such are not interested in the library, do not supply it with literature, and do not demand anything of it. Christian Scientists, on the other hand, are placing their literature everywhere. They are not ashamed of their folly. Should we be ashamed of the gospel of Jesus Christ, which is the power of God unto salvation unto every one that believeth?



OBITUARY

After an illness of three months, the Rev. William Streissguth, one of the few remaining pioneers of the Wisconsin Synod, passed away on Thursday, May 20, at the age of 88 years. The funeral was held on the following Monday. After a brief service for the family conducted by Prof. Carl Ross, the body was conveyed to St. John's Church, where it lay in state from 11 to 2. The Revs. G. Bergemann and J. Brenner preached the funeral sermons, and Rev. H. Knuth read the burial service at the grave on Union Cemetery.

Rev. Streissguth was born at Lahr, grand duchy of Baden, on April 10, 1827. He pursued his studies at Lahr and Ludwigsburg, and finally, in the Mission institute and the University of Basel, being ordained to the ministry on March 10, 1850.

In April of the same year the church authorities of the canton of Glarus, Switzerland, called him as missionary to the colonies at New Glarus and New Bilten, Green Co., Wis. In 1855 he became a member of the Wisconsin Synod. During the succeeding thirty-one years he served successively the following congregations, Newton and Liberty, Manitowoc Co.; St. John's, Milwaukee; St. Peter's, Fond du Lac; St. John's, St. Paul; and Friedens, Kenosha. In 1886

his failing health compelled him to retire from active service, but his interest in the work of the Church never waned, and he continued to lend a helping hand wherever he saw an opportunity to serve the Lord. His life, its work, and its end may be briefly summed up thus, Rev. Streissguth was a faithful witness to Christ, a firm believer in Christ, and a victor through Christ.

He is survived by his wife, formerly Miss Magdalena Brumder, four sons, and two daughters. J. B.

Romish Bible Hatred

According to an exchange the Roman Catholic clergy has now declared war on all railroad companies which permit Bibles to be placed in their cars. One company has already yielded to the pressure, and has banished the Bible from its trains. According to an exchange, the Federation of Catholic Societies has lodged a protest against the placing of "tainted Bibles," that is, all except the Roman Catholic Bible, on the book-shelves of parlor and buffet cars. Rome is afraid of the Bible, even her own. We make bold to say that she would not substitute her Bible for others, even if such permission were granted her. It is to be hoped that no more of the railroads will allow themselves to be bluffed.—Lutheran Witness.

THE TREASURE SAFEGUARDED

This bit of flotsam turns up in my reading, copied from The Presbyterian of December 16, 1843. I wonder whether the statement made can be precisely verified.

The item tells of a gathering of literary men at the house of Mr. Abercrombie, in Scotland. A Scottish minister by the name of Buchanan, of Edinburgh, was present, who related the following incident:

"A gentlemen present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting I received a note from Lord Hailes, inviting me to breakfast with him the next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? 'I remember it well, and have thought of it often, without being able to form an opinion or conjecture on the subject.' 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those

centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said: 'There I have been busy for these two months searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfied me that I could discover them also. Now,' he said, 'here was a way in which God concealed or hid the treasure of His Word, that Julian, the apostate emperor, and any other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and, though they had, they never could have effected its destruction.'"

—Presbyter Ignotus in The Living Church.

ITEMS OF INTEREST

Northwestern's Golden Jubilee

Northwestern College at Watertown, Wis., will celebrate its fiftieth anniversary on the 19th and 20th of this month. An interesting program will be carried out. Previous to the celebration proper the commencement exercises of the graduating class will take place Saturday at 10:15 A. M., followed by the academic festival and conferring of degrees at 2 P. M. Dr. A. Hoermann delivering the oration of the day. Military drills, field meet and academic procession of the Alumni of the college will fill out the rest of the day, while a banquet will be given at the "Gym" in the evening, to the attendance of which numerous invitations have been extended. On Sunday following jubilee services will be held at St. Mark's Lutheran Church of Watertown at 10:15 A. M., Rev. G. E. Bergemann of Fond du Lac President of the Lutheran Synod of Wisconsin, preaching in German and Rev. C. Gausewitz of Milwaukee in English. A large attendance and a joyful time is anticipated. Extra excursions will run from Milwaukee and other cities to Watertown in the interest of this celebration.

Presbyterians Drop N. Y. Union Seminary.

Union Theological seminary has been dropped by the Presbyterian general assembly. The special report championed by Dr. Mark A. Matthews, Seattle, was passed. The volume of "nays" indicated the protest against passage was strong, though not controlling.

The report, while condemning the seminary directors and faculty for "a violation of trust for having departed from Presbyterian standards of teaching," asserts that the seminary stands in no legal or ecclesiastical relations with the general assembly.

The Rev. Francis Brown, president of Union Seminary, spoke in defense of the directors of the seminary.

Dunkards Put Ban on Autos

At a meeting of the national conference of Dunkards the representatives unanimously decided that members should not own automobiles.