

# The Northwestern Lutheran

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

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## PSALM 100.

Be joyful in God, all ye lands of the earth,  
O serve Him with gladness and fear;  
Exult in His presence with music and mirth,  
With love and devotion draw near.

For Jehovah is God, and Jehovah alone,  
Creator and ruler o'er all;  
And we are His people, His scepter we own;  
His sheep, and we follow His call.

O enter His gates with thanksgiving and song,  
Your vows in His temple proclaim;  
His praise with melodious accordance prolong,  
And bless His adorable Name.

For good is the Lord, inexpressibly good,  
And we are the work of His hand;  
His mercy and truth from eternity stood,  
And shall to eternity stand.

## COMMENTS

**Bearing Witness** Hidden in an inconspicuous corner of a daily paper and, by its brevity and the modesty of its allotted position, bearing all the earmarks of a poor little negligible stop-gap, we find the following item: "A Kansas City publishing house is printing a Bible in an Arabic dialect in which the plate for each page is written by hand and photo-engraved." Our English Bible, Oxford edition, contains 1272 pages—to what number these figures must be extended to allow for a hand-written copy, we are at loss to say. If we stop to consider, we must confess that it is an arduous task which has been begun—but we do not doubt of its completion. Truly the Spirit of the first Pentecost is still with us in spite of all mighty opposition. The promise of the Savior must ever be true, John 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Those were words of truth that the Lord spoke to His disciples on the day of His ascension: "I will not leave you comfortless: I will come to you." It is by reason of His presence in the workings of the Spirit that His word is, even at this later day, coming true: "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." G.

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**Federation Plans** The approaching four-th anniversary of the beginning of the reformation in 1917 leads to many suggestions and plans for a suitable celebration by all Lutherans. The favorite suggestion is concerned with the federation of all Lutherans into one body, or at least into a working agreement. All plans for church federation enjoy popularity and as an expression of a fond wish they may be justified. But it is well to realize that existing disagreements, if such there be, are not the result of ungraciousness or of a lack of good will, but that they invariably have causes that root in the conscience of one or both of the disagreeing elements. External unity, desirable as it may be, cannot be bought at the price a sacrifice of our conscience would involve. It would be a sorry celebration of the Reformation if a compromise for reasons of external unity were brought about at the expense of truths of faith and teaching. If Luther had done that in 1517 there would now be no Lutheran church to thank God for the pure and unadulterated Word, rescued from oblivion by Dr. Martin Luther, the greatest foe of compromise in spiritual matters, and the greatest champion of right for right's sake which the world has ever known. H. K. M.

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**We Approve** Reporting on the proceedings of a recent meeting of the textbook-committee of the Milwaukee School Board a recent daily says: "Temperance and Christian Science reading is not for the high school student, according to the decision of the textbook committee of the school board. The request of the distributing committee of the Christian Science Monitor to be allowed to place copies of their paper in the high school libraries of the city was refused, as was that of persons interested in the Temperance Educational Quarterly. There was no argument over the refusal. Director Ramstack said that if it were allowed, he might demand that the socialists' daily be given the same privilege." The director is right. Any teacher of today who has occasion to use the modern textbooks on physiology and hygiene will bear him out. Social Betterment is the war-cry of today and much of the matter brought to the attention of the children of our time in the textbooks of today is but propaganda in this direction, bearing the mark of the theorist and having no basis in actual fact. This is true particularly in the case of the Tem-



perance agitators. And now the Christian Science agitators would follow in the breach! These people are certainly sectarian in its worst sense, since they stand Bible truth on end, and often ask you to believe the opposite of what the Bible word conveys to a normal understanding. In the face of their demand we feel entitled to ask, where are the dividing lines between Church and State? G.

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**A Vain Hope** Under the heading "An Important Proposal" the editor of one of our daily papers writes the following: "The Reverend Fredrick Lynch, secretary of the Carnegie Church Peace Union, comes forward with a proposition deserving hearty welcome and support from good Americans irrespective of creed. In the interest of a better understanding between Protestants and Catholics he proposes a conference of leading clergymen of the Catholic, Presbyterian, Protestant Episcopal, and Methodist Episcopal denominations."

Dwelling on the conditions which prompted the secretary of the Peace Union to make this proposal, the editor continues: "The immediate incentive to this suggestion is anti-Catholic agitation by certain Protestant organizations and publications, which has been very active and virulent of late, giving Catholics reason for indignation. The conviction in moving for a conference is that misunderstandings come from aloofness, and that there would be less antagonism between 'the separated brethren' if they were to meet one another face to face, affording opportunity for exchange of views." Doctor Lynch himself says of the situation today: "The age long controversy between Protestants and Catholics has just now reached an acute crisis. The great trouble is that neither side is acquainted with the other. It is rare that one finds a Protestant clergyman who has the slightest acquaintance with a Catholic priest, and vice versa. Nor does one church have the faintest idea of the great missionary work the other is doing."

Antagonism toward the Catholic church is today certainly "very active and virulent;" but who would have thought to look for the cause in "misunderstandings that come from aloofness!" A true Catholic would not say that his church stands aloof from others: to his mind there are no other bodies that deserve the name church; if you are not a Catholic, you stand aloof and are dominated by "misunderstandings." No doubt there are estimable people among the Catholics, but cultivating their acquaintance will not diminish my antagonism toward their church. If my antagonism is right, it is not directed against individuals but the errors they teach. To know these I study, not the individual, but the creed his church confesses. Doctor Lynch asserts that one church has not the faintest

idea of the great missionary work the other is doing. The church in question has always taken pains to keep the world informed of the work she has accomplished. It is not her real missionary work that has called forth antagonism but her aims, aspirations, deeds in an entirely different direction. As the knowledge of these has spread so antagonism has grown.

The paper before us states: "Doctor Lynch has communicated his proposal to the Most Reverend John Bonzano, Apostolic Delegate at Washington; Cardinals Gibbons, Farley, and McConnell; Bishops Greer, Darlington, Burgess, Tuttle, Whitehead, and Lawrence of the Episcopal church; Bishops Hamilton, Wilson, McDowell, and Quayle of the Methodist church, and other men high in Protestant churches." Perhaps you will have noted that in this catalogue of "Protestant churches" no mention is made of any Lutheran body. That is in truth a compliment to us. We, the true Protestants, are considered so far remote from any possible reconciliation with the aims of the Catholic church that we are not even classified among the "separate brethren." If the above-mentioned organizations characterized as "certain Protestant organizations" are the Knights of Luther, the Guardians of Liberty, etc., we answer that the Lutheran church has never recognized these bodies as her representatives. If by the above-mentioned "publications" the "Menace" and papers of like color are meant, we say there never was a paper which in tone and style of warfare was less Lutheran. The end for which a closer union between the Catholic church and Protestant bodies is sought is revealed to us in the words: "The community needs the energy of its good men of all creeds in the interest of social betterment. Time and talent which they expend in conflict with one another are wasted. They would better direct their exertions against the forces that make for evil." This is nothing but the unionistic twaddle which we hear so often in our time. According to it error is not a "force that makes for evil" and therefore should not be combated: believe what you like, but do not obtrude your opinions on your neighbor. Our Savior said differently. G.

#### I BELIEVE IN THE HOLY GHOST

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Thus runs the story that tells of the fulfillment of the promises of God given long



before. "I will pour out of my Spirit upon all flesh."

"And they were all filled with the Holy Ghost"—what do these words tell us? They speak of that wonder concerning which Nicodemus asked, "How can these things be done?" They do not mean that the disciples merely were filled with great joy, that their hearts were illumined with divine thoughts, or that a new zeal had taken possession of their souls. They tell us that their hearts had now become a temple and the habitation of a person called the Holy Ghost, that their minds were now moved by His will, that He had now begun in them His work of teaching, reproving, comforting, directing, etc. It appears to be easier for us to conceive the Father as a person; the very name itself with its reference to a human relation we all understand, and His handiwork lying before us in its beauty, majesty, and wise arrangement, make Him appear more real to us. And this is equally the case with the Son, "in all things made like unto his brethren," living among us, teaching, healing, and, finally, suffering and dying upon the cross. The fault is with us, for Scripture teaches the personality of the Holy Ghost no less clearly than that of the Father and of the Son. It clearly distinguishes Him from the Father and from the Son. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6) The Holy Ghost proceeds from the Father and the Son; the Son sends Him; the Father sends Him; He testifies of the Son; He cries, Abba, Father;—He is not the mind of the Father, nor the mind of the Son, but a separate person like the Father and the Son.

And together with the Father and the Son He is true God from eternity.

#### 1. Scripture calls Him God:

"Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." Acts 5:3, 4.

2. Scripture ascribes to Him the essential attributes of God: omnipresence (Ps. 139:7, 12), omniscience (1 Cor. 2:10), and omnipotence (1 Cor. 12:11).

3. Scripture tells us that He performs divine works:

"The Spirit of God moved upon the face of the waters." Gen. 1:2.

"By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth." Ps. 33:6. The Spirit was active with the Father and the Son in the work of creation.

The Holy Ghost reveals God to men: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;

comparing spiritual things with spiritual." 1 Cor. 2:13.

He will raise our bodies from the grave: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

4. We are told to honor the Holy Ghost as we honor the Father and the Son, to believe in Him as we believe in the Father and the Son: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Is. 6:2.

Thus the Holy Ghost is the third person of Holy Trinity, true God from eternity, equal with the Father and the Son in divine essence, attributes, and glory, in whom we are to believe, and whom we are to worship.

Though hidden from the natural eye, the work of the Holy Ghost is real and necessary. We learn this from the injunction of the Savior to His disciples, "that they should not depart from Jerusalem, but wait for the promise of the Father," and that promise was this, "ye shall be baptized with the Holy Ghost not many days hence."

He gives us spiritual life: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. He teaches our hearts and applies the Gospel to the various needs of the soul: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

He teaches us to pray and intercedes for us: "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

As necessary as was the work of redemption, if we were not to be eternally lost, is the application of the redemption of Christ to the sinner by the Holy Ghost. "He shall testify of me, He shall glorify me," says the Savior. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 11:3.

We need the Holy Ghost and we should pray for Him and seek Him. Such prayer will not be refused: "If ye then, being evil, know to give good gifts unto your children: how much more shall your heavenly Father give the Holy Ghost to them that ask him?" Luke 11:13. And we know where to find Him: "Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3: 2. We receive the Holy



### THE NORTHWESTERN LUTHERAN

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Ghost by hearing, He comes to us through the Gospel. Let us seek Him there daily with fervent prayer, that He may fill us with His grace and preserve us in Christ to everlasting life.

J. B.

### THE MAKING OF SAINTS

The Lutheran Church, following biblical usage, does not hesitate to use the word "saint" in speaking of illustrious examples of Christian faith. It rejoices in the glorious truth that by the grace of God all believers in the merit of Christ are saints in the sight of God. So does Paul call the elect "saints" again and again. A formal and special declaration of sanctity by any body of men is not awaited. If usage has restricted the word to a certain group of biblical characters whose spiritual excellence is attested by the Bible itself; that merely shows caution in the use of a term that may lead to misunderstanding in view of the abuse that has become prevalent in certain churches in regard to sainthood.

From very early times dangerous misconceptions were tolerated and sometimes fostered in the Church. The martyrs were celebrated beyond proper bounds and quite early they were made saints in the particular offensive sense of the Roman Catholic church—they were made intermediaries, mediators, to whom the prayers of many were addressed. Eventually there were so many saints and the matter of pilgrimages to their shrines and the worship of their relics was so much a matter of pecuniary interest to the church authorities that the papal court reserved the right for itself to declaring new saints. The Pope henceforth regulated the affairs of beatification and canonization.

After a certain amount of testimony has been collected and the candidate for the honors of sainthood has been shown to enjoy the veneration of greater numbers of the faithful in his immediate home country, the Pope decrees his beatification, that is, he is pronounced to be in the state of blessedness and the people of the district concerned are encouraged to venerate him and to invoke his intercession. This is

the first step and takes place at some time after the "saint's" death; it may be a very long time thereafter.

If this elevation leads to greater demonstrations of the saint's powers in working miracles, or in attracting great numbers of worshippers, in short if the saint's "popularity" warrants it, the second step is reached, usually after some time has elapsed. Then a second solemn investigation is held and the court reporting favorably to the Pope, the Pope enjoins the whole church, without restrictions, to venerate the saint. This latter step is called canonization and has been one of the prerogatives of the Pope since the end of the ninth century.

As a result of the unceasing labors of these courts the Roman calendar is crowded with "saints" of both degrees. There is little doubt that this practice was inaugurated at first as a concession to the heathen elements that demanded a substitute for the local deities and shrines of their idolatrous worship. And once begun, every community and every trade wanted its patron saint and if a man was dead long enough so that his failings were forgotten, there was no scarcity of evidence to show that he should be beatified and finally sainted. Local pride would be active in making the patron saint as "good as the best."

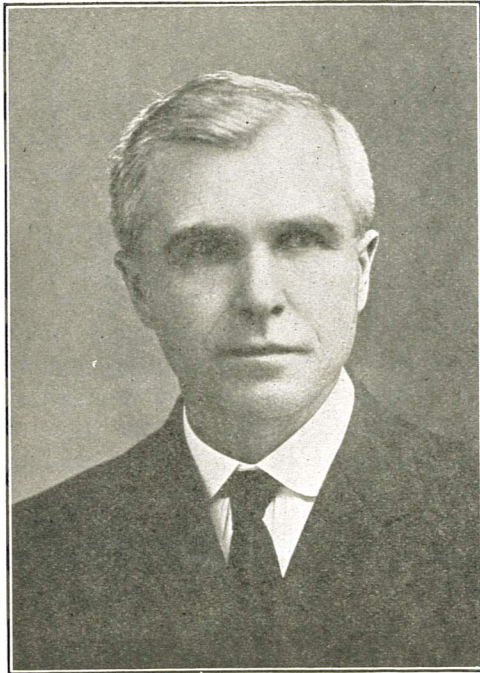
When the opportunities for martyrdom became scarcer, it became necessary to select the saints from other quarters. Founders of monastic orders, monks and nuns of widely known activities began to fill the calendar. That this selection of saints is governed by the degree of spiritual ignorance of the people can best be shown by the nationality of the saints of later times. In less than four hundred years, over four hundred names were favorably reported by the "congregation of rites," of these four were Germans and nearly all the rest were Italians, Spaniards, and Portuguese.

The Established Church of England, in America the Episcopal church, has customs and ceremonies very much like the Roman church. They have their catalogue of saints and just now they are contemplating the addition of another saint. And the new saint is none other than Charles I., that king of England who was executed under Cromwell. His significance for the church at best was nothing but negative; the accident of his execution at the time when the Established Church was hard beset by independent churches, makes him the symbol of a national movement. A day set aside to honor his memory would merely be an opportunity to focus public attention to problems of political nature by certain interested men. Charles I. as a saint of any church is unthinkable; as a saint of a Protestant church he is impossible. One can understand that a conservative political party would like to



gain the influence of the church for its program by the simple expedient of making Charles I. a saint.

Peculiarly enough, a day set aside as a memorial day for the execution of Charles was originally in the Book of Common Prayer and was abolished for England sometime ago but was retained by certain American churches. Any changes in the Anglican liturgy must be made by act of parliament. H. K. M.



### OBITUARY

Northwestern College is in mourning, it has suffered a severe loss in the death of Prof. Martin Eickmann, for nearly twelve years the inspector of the institution, the father and spiritual adviser of our boys in Watertown. He died unexpectedly on the morning of Wednesday, June 2, after he had been able, though complaining of not feeling well, to finish the labors of the preceding day. His death came as a shock not only to his family, but to the student body and faculty as well, and to all who knew him and are in a position to estimate the value of his work in our college. He was a faithful, unassuming Christian, of sterling character and evangelical spirit. His influence will long be felt among us.

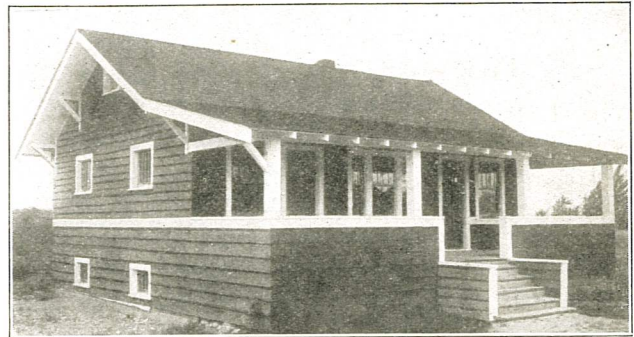
Martin Christian Eickmann was born in Fredersdorf, Ueckermark, Prussia, Sept. 21, 1859. In 1866 his parents settled in Fond du Lac where he attended the parochial school. He was confirmed in Watertown while a student at Northwestern College. Upon completing his college course, he entered the seminary at Milwaukee, from which he was graduated in 1882. His first charge was in Town Center, Outagamie Co., Wis.

In 1890 he accepted a call to Menomonie, Wis., where he labored till 1903, when he assumed the position in which he served our synod ably and faithfully until the Lord called him to His rest.

The funeral was held on Saturday, June 5. Sermons were preached by Rev. J. Klingmann, pastor of the deceased, Rev. G. Bergemann, president of the Wisconsin Synod, and Prof. A. F. Ernst, president of Northwestern College. Interment took place at the Lutheran Cemetery near Watertown.

Prof. Eickmann is survived by his widow, formerly Miss Emma Eberhardt of Fond du Lac, Wis., five sons, two daughters, one son-in-law, and one daughter-in-law.

We extend our hearty sympathy to the bereaved family. J. B.



On March 18, the Zion Lutheran congregation of Kennewick, Wash., dedicated its newly completed parsonage to the service of the Lord. A devotional service was held at the church. Rev. F. Soll, of North Yakima and the pastor loci delivering dedicational addresses. Rev. Soll spoke on the spirit of the Gospel determining the relationship between the pastor and the congregation in the Lutheran church, the undersigned based his discourse on Ps. 46:12. The service was concluded in the open before the parsonage with the hymn "Now thank we all our God," a prayer and the benediction. The house was then opened to the guests for a social evening. The ladies of the congregation provided for refreshments.

The new parsonage is a one-story frame structure 24x30 with a porch 8x30. It is furnished with electric lights, bath fixtures and a spacious cellar. All work on the building, including the plans, electric wiring, plumbing, plastering and painting was done and donated by members of the congregation, not a dollar being expended for labor. This curtailed the entire cost of the building to the mere cost of material, approximately \$750. This sum represents one-half the value of the building. It was a year in building, being largely the product of spare time, though frequently of personal sacrifice. To all who see it it is a living testimony of our hope in Him, who inspired us to un-



dertake the task, who upheld us when discouraged and who guided us to its happy completion. May His blessings rest upon these our endeavors and on all our missionary work in the West. S. Probst.

### GOD'S WORD VINDICATED BY THE EUROPEAN WAR

We read in the Bible that the common people heard Jesus gladly. We also read that not many wise men, not many mighty, are called. The strange difference between the wise men of the world and the common people in their attitude toward the Word of God is not only asserted in the Scriptures, it is also emphasized in these latter days. The "wise in their own conceits," the naturalistic philosophers, the would-be teachers of ethics and religion without the Bible, the learned infidel professors of all lands, have had their day—their day has ended with the present great European war. From now on in the history of the world sane men will not be willing to listen to any philosopher or teacher or writer who contradicts the truth of God's Word and discourses on the innate excellency of human nature. For if the great European war has taught anything in the realm of the spiritual and the ethical, it has proven and demonstrated beyond all cavil that men are by nature sinful, corrupt, and depraved. The fundamental truth of God's Word, that there is no good in man, has been so effectually demonstrated that the mouths of gainsayers should forever be stopped.

As in the days of Jesus the mass of the people were led astray by the false teachers, the Rabbis and the Pharisees who crucified Christ, so in our own twentieth century multitudes of people are led away from the truth of God's Word and crucify Him afresh. As they shouted then, "Away with Him, give us Barabbas!" so the multitude shouts today, "Away with Christ! Away with the doctrine of God's Word! Away with spiritual Christianity and give us the world, its pomp and its vanities."

God's Word teaches that all men have evil hearts, desperately wicked hearts: there is no exception to the rule. Under the influence of Christianity the wickedness of man is held in check and men are not permitted to act out and put in practice the sordid passions and coarse desires and impulses of their hearts. That fact, however, does not change a man's heart. It is universally true that there is a tiger in every man's heart. He who denies it is like the ostrich that means to hide its body by sticking its head in the sand. Greed, hatred, envy, jealousy, lust, pride and arrogance, are but a few of these imps of hell which find a dwelling place in the natural heart of every human being.

It is true that men do not like to read such assertions, nor do they like to hear them. They say that you are a pessimist and a misanthrope if you repeat what God's Word plainly teaches concerning the natural depravity of man. But our opinion of a fact does not alter the fact itself. Our attempt at glossing over and obliterating the truth of God's Word as palpably and undeniably corroborated by the present European conflict, is altogether futile.

Jesus always starts with the postulate that men are by nature wicked, depraved, lost, and condemned by their sins. Strange as it may seem, the men and women who acknowledged their sins, however heinous they might have been, were those who came to Jesus for comfort and for aid in their spiritual distress; while the Pharisees and the elders who deceived themselves into believing that they were holy and righteous before God hated Him and did not rest before they had nailed Him to a cross on Calvary. Precisely such is the case in our own day. The sick and weary soul is not too proud to humble himself at the cross of Christ, and his joy in forgiveness and mercy is only equaled by the humiliation out of which Christ has lifted him. But the proud intellectual who discourses on the glorious reaches of the human mind and the profundities which it has fathomed, who never tires of exalting man and making a god of himself, denies the Word of God, both as regards human depravity and sinfulness, as also the saving work of Christ through the Gospel.

This present cataclysm of war, in which five of the leading nations of the world are involved, proves conclusively to an honest mind that civilization and culture and art and literature and polish and refinement and trade and commerce never in this world can save society, individuals or nations, from collapse. A sensible person reasons correctly that as the most refined and best educated and most high cultured man may be the biggest scoundrel unhung, so the nation possessing the highest culture and the greatest material and intellectual development may be a high-wayman among the other nations.

The question is, Have we learned this lesson? The answer is a well-nigh universal "No." The war has not taught us that men are by nature sinful and wicked, and that man by the evolution of his powers may not save himself. The war has not taught us that culture and education may not bring about permanent international peace and good will. Chirping with ex-President Charles W. Eliot, most men, and particularly editors and editorial writers, are performing the ostrich act. They refuse to acknowledge the truth of God's Word regarding the innate wickedness of every human being and the necessity of salvation by faith in Christ the Lord. They go on trumpeting forth



inane platitudes about the "brotherhood of man" and the "Fatherhood of God," the international tribunal and other euphemisms for the building up of permanent peace in the world. They pride themselves on being optimistic and hopeful in the midst of the darkness and the despair of their fellowmen. They are bright and shining lights. They see the way out without recourse to the humiliating expedient of acknowledging before God the sinfulness of man and his need of a savior. They are tireless in preaching the Godless doctrine of the evolution of mankind into perfectness by its own strength and power. The multitude will hear them and stop its ears to the Word of God and His Church, as they have done in the ages past.

Does this sordid fact mean that the Church of Jesus Christ is to despair? Does it mean that it is futile to preach the old, old story of man's depravity and of God's love in Christ because men turn a deaf ear to the everlasting truth? Does this sordid fact, which demonstrates more than anything else the wickedness of the human heart, discourage the Church by proclaiming to a wicked generation the necessity of repentance and a new birth in Christ?

The Church has an open door before it. The old theories of millions of men as to the possibilities of human nature without recourse to Christ has been shaken and shattered to its very foundation. The faith of the world in the wisdom of man is a fallen idol. It is for the Church to do here as it does in China and Japan: to transform the temples of unbelief and materialism and intellectualism and human philosophy into the sanctuaries of the living God.

One thing is certain—God's Word will be heard. The day will come when every knee shall bow and every tongue shall confess that Christ is Lord of all. Meantime, we who believe in Him as the savior of the individual and of society, have but one duty to perform, and that is, to proclaim the truth of God's Word both as regarding sin and salvation.

Lutheran Survey

#### WAR AND THE GERMAN UNIVERSITIES

The war in Europe, while not completely closing Germany's twenty-one great universities, has practically depopulated their classrooms and their professional chairs. These institutions had, before the war, a total of more than fifty thousand matriculated students, the one at Berlin having nearly ten thousand alone. The part played by the German universities in national and international life is described by the National Geographic society in the following short sketch:

Among the faculties of Germany's twenty-one universities were scattered, at the beginning of the war in Europe, many of the biggest men in the world of

learning. The German university was a thoroughly cosmopolitan community, all nations, all manner of customs and all habits of thought being represented. Americans have been represented at German universities since Benjamin Franklin's day. That great printer, statesman, philosopher, is looked upon as the founder of the American colony at Goettingen, a loosely organized student corporation with a wealth of traditions extending over more than one hundred years.

Hundreds of young Americans attended the universities of Germany each year, and the war's interruption of the plans of this student stream will not be the least of the hardships that the great struggle is forcing us to share. The influx of American students regularly began in the early part of April and continued through the summer until the opening of the autumn semester. At such universities as Berlin, Leipzig, Munich, Heidelberg, and Goettingen the students contingent from the United States formed a considerable body.

The German university is an imperium in imperio—a state within a state. Upon being matriculated in one of these universities, the student becomes a member of an ideal republic of learning. He is responsible alone to the heads of this republic, and they are responsible for him to the state. The card of membership which the university authorities issue to him is his passport. It protects him from arrest and from the impositions of tradesmen, and establishes his identity beyond question before all servants of the state. This card, also, procures theater and concert tickets for him at significant price reductions. Furthermore, it establishes his credit with local tradesmen.

From before the beginning of modern times, Germany has held foremost educational rank. Its universities have enjoyed international renown since the middle ages, while many of the names most prominent in the pedagogical world are German. Today, the fatherland is distinguished both for a diffusion of knowledge through all classes, a diffusion that has practically eliminated illiteracy, and for the superiority of its specialists in the various fields of learning.

Education in Germany costs less than daily fare. In fact, it is regarded by the Germans as necessary as bread and meat. The matriculation fee at a German university is 18 marks, about \$4.50. The lecture courses, as a rule, cost from \$1.25 to \$5, according as there are one or four hours a week. Laboratory fees are extra, but reasonable. The classes held by the professors are generally free. Since 1913 the scale of prices has been increased somewhat for students from foreign lands, but they are still more easily borne than university charges outside of Germany.

There is no more genuine democracy in the world



than that prevailing in the German university community. During his student years, the German puts away the irksome responsibilities and the outward conventions of caste and lives and chooses his friends according to his fancy. But he seldom carries this democracy beyond his university years.

### PERSECUTION IN INDIA

Bishop Warne saw a man so beaten that his face was cut open and he had almost lost an eye, yet when asked, "Are you sorry you became a Christian?" he replied, "No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death. But I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory for ever."

These new converts are willing to be tied to trees and beaten for Christ's sake. They give up their scanty food rather than renounce Him. One young man, Nagappa, while holding family prayer in his father's house was taken by the hair of his head and dragged out to the police-station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said, "They have not nailed me to the Cross yet, and Jesus was nailed to the Cross for me. He did not save me that I might have an easy time: I am willing to suffer for His sake, that I may lead those who persecute me to Christ."—Missionary Review.

"Ninety per cent of the former man-eaters of the Fiji Islands are now church members in good standing.—Bishop Stuntz.

The magnificent gifts which we possess in Christ should make us so well satisfied that we scorn all earthly glory.—Luther.

### ITEMS OF INTEREST

#### Festival of Saengerbund

On June 6th the Saengerbund of southern Wisconsin met for its annual song festival on the grounds of the Lutheran Home for the Feeble-minded at Watertown. The attendance was most gratifying and the sacred songs that made up the program were well rehearsed and splendidly rendered by the fourteen choirs that make up the Saengerbund.

#### Sunday Observance

While the freedom of individual action on Sunday is still restricted in the United States; Canada and Great Britain, and various statutes prescribe that what is lawful on other

days of the week is illegal on the first day, only those who desire to do so of their own volition go to the churches. Compulsory attendance at religious services has not been enforced on this side of the Atlantic since the colonial days, when the "blue laws" and other rigorous enactments were in effect. In England, however, the freedom to remain away from church is comparatively recent, and it was not until the middle of the last century, when Queen Victoria was on the throne, that all penalties for nonattendance at church were abolished.

As late as 1830 there were ten persons in English prisons whose crime was refusal to attend divine services. One of the ten was a young man who had been convicted at the instigation of his own mother, who appeared against him. In prison these recalcitrants were forced to listen to sermons each Sunday.

In 1817, less than a century ago, Sir Montague Burgoyne was haled into court to explain why he had neglected his religious duties. The prosecution failed because the defendant proved that he had been indisposed.

Rigid Sunday observance in England began during the reign of Edgar, in the tenth century, when the Sabbath day was ordained to be kept holy from three o'clock of Saturday afternoon until sunrise on Monday. The most innocent actions were condemned and death was the extreme penalty for a continued violation of the law. About three centuries ago parliament passed a law imposing a fine of one shilling for remaining away from church on Sunday, unless some good excuse was forthcoming. This act remained in effect until comparatively recent times, and inability or unwillingness to pay the fine resulted in a prison sentence.—Sentinel.

### Missions Show Gain in Funds

The total income of American foreign mission boards during 1914 was \$17,168,611, according to statistics made public at the annual meeting of the foreign missions conference.

These figures cover the work of all American organizations doing educational and philanthropic as well as missionary work outside the United States and Canada, except that work conducted under the auspices of certain other mission boards in Mexico, Cuba, Porto Rico, Hawaii, and Alaska. For this work \$509,510 was contributed during the year.

Statistics show that contributions fell slightly below the amount received in 1912 the banner year, and exceeded by more than \$1,100,000 the contributions of 1913.

Natives in foreign mission fields, the report asserts, contributed \$4,243,967 to work conducted by American missionaries. There are 9,969 missionaries enrolled by the several organizations and 159,286 persons were baptized during the year. A gain of 510 churches is reported, bringing the number up to 9,946. There are 606 colleges, theological seminaries and training schools and 12,969 other schools with a total attendance of 547,730.

Great Britain and continental Europe again fell below America in the amount of contributions, according to the latest available figures, which are those for 1913. The amount of their contributions was \$13,884,411. All Christendom, the report asserts, contributed \$32,131,234 to foreign missionary work in 1913, America contributing approximately one-half.