

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. 4

Madison, Wis., July 21, 1917.

No. 14

HEAVENWARD

Heavenward our path still goes,
Sojourners on earth we wander,
'Till we reach our blest repose
In the Land of Promise yonder;
Here we stay a pilgrim-band,
There must be our fatherland!

Heavenward, my soul arise,
For thou art a heavenly being;
Thou shouldst seek no earthly prize
When from this world thou art fleeing;
Hearts with heavenly wisdom blest
Can in heaven alone find rest.

Heavenward! Death's mighty hand
Guides me there to joy and gladness;
There, within that blessed land,
Victor over pain and sadness,
Christ Himself has gone before—
Can I dread an unknown shore?

Heavenward! oh heavenward!
There shall be my lot and treasure—
Let me strive my heart to guard
From each vain and worldly pleasure:
Heavenward my thoughts must tend,
Till in heaven my cares shall end.

—B. Schmolck.

COMMENTS

Catholic Death Bed Conversions The Catholic Church boasts of many death bed conversions. Every now and then some prominent person who had in his life held himself aloof from all churches is reported to us as having in his last hours embraced the Catholic faith. Naturally the public is duly impressed with the soul winning power of the Catholic doctrine. In a recent issue the Catholic "Our Sunday Visitor" casts an interesting light on such conversions. The editor chides the faithful that they make so little personal effort to acquaint non-Catholics with Catholic teaching and practice and proceeds to show them that they frequently have the opportunity to do so, three out of five Americans being unaffiliated with any church and fully that many being unbaptized. He reminds them of the sick, who are often neglected, nothing being done to place everlasting happiness within their reach: "Even if a man had been indifferent towards religion throughout his life, even if he resented religious discussion when he was struggling for things material here, he would, except in the most isolated cases, wel-

come a word which would inspire hope at this critical time." In this the editor is right and Lutherans may well take his words to heart. While there is life there is hope. The grace that saved the dying malefactor is powerful to-day to turn the heart of a dying unbeliever to Christ and to lead back to the Good Shepherd the sheep that had gone astray. Death bed conversions are, without doubt, frequently genuine. But true conversion is something entirely different from that which the writer now describes: "It would not be difficult to lead him to be sorry for all his misdeeds, and to consent to Baptism, which (he would argue) if it did him no good, could certainly do him no harm. Every man loves himself sufficiently to wish to be on the safe side of anything, and to escape even remotely possible suffering." If the Catholic Church is satisfied to call that embracing the Catholic faith when a man in the spirit here described takes a gambler's chance on its power to save him from possible suffering, we can easily understand its success in making death bed converts. But then we must fear that many of these converts will be eternally disappointed. Scripture says: "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

J. B.

* * * * *

Anything Will Do Anything will do, so long as it might serve to discredit the Reformation—this seems to be the motto of the Catholic sheet called "Our Sunday Visitor." A recent issue contains the following letter headed "How This Non-Catholic Regards Them".

"Editor Our Sunday Visitor:

Through your paper I have been reminded of the proposed jubilee Protestants will keep to honor the fourth centenary of the Reformation. As an advocate of no religion, but as a free-minded man, I must say that instead of preparing a celebration in honor of the 'heroes' of the Reformation, we should show our shame. Luther was a priest who, through lack of strength to keep his vow of strict morality, seceded from the Church of Rome.

Calvin was an ex-Catholic who taught that many men were created to be damned. Henry VIII was a blot and a disgrace on the history of Christendom; a murderer, an adulterer, a man possessed of all the vice of human frailty, without one redeeming quality. These are the pillars on which the Protestant church

rests—men whose biographies are disgusting, even to the most depraved. These are the ones whom my Protestant brothers seek to place on equal footing with Christ, the undisputed Founder of the Catholic Church.

Do not fail to make known to those who have no sympathy with Protestantism, but are not within the fold of your Church, the true and authentic facts relative to the Reformation.

Assuring you of my hearty sympathy, I am, —."

The editor ought to know that no Protestant church seeks to place any man on equal footing with Christ; that no Protestant church teaches a certain doctrine because this or that man has taught it, all of them, err though they may, founding their faith on Scripture; that he could name popes against whom Henry VIII would appear a mere amateur in profligacy; that the accusations this ignorant writer raises against Luther are absolutely false; and that Luther, had he lacked the strength to keep his vow of strict morality, would not have been compelled to secede from the Church of Rome, but could have found enough companions in vice among its "holy" celibates; — yet he prints this letter, evidently deeply flattered by the compliments for Rome it contains. Anything will do, so long as it might serve to discredit the Reformation.

J. B.

THE AUGSBURG CONFESSION

Article XV—Of Rites and Usages

"Of Rites and Usages in the Church, our churches teach, that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

"Nevertheless, concerning such things, let men be admonished that consciences are not to be burdened, as though such observance were necessary to salvation. They are admonished also that human traditions instituted to propitiate God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel."

The Lutheran of today would be inclined to say that the subject of this article is of minor importance. To the Lutheran it is. But in our Augsburg Confession, as well as in our other confessional writings, it was necessarily one of the most vital importance.

Whenever any departure from established customs and usages is made, there is an incalculably great dead weight to overcome. Men look at externals. To this day the Christian will describe the distinctive feature of his church by enumerating a list of unessential customs and usages rather than by stating the essen-

tial doctrinal points which distinguish his worship. When reminded, he may do better; but at first the observations made with his eyes appear to be the most important.

At the time of the Reformation, when Rome had systematically reared its spiritual children in superstitious fear of its outward forms, it was a tremendous undertaking to put a clear understanding of Christian liberty into hearts and minds which had been accustomed to look to Christianity as an iron-bound contract to observe a certain prescribed code of rules and institutions.

There were so many essential questions involved in the dispute concerning these unessential rites that it became one of the most discussed topics. The Augstana itself finds it necessary to take up in detail some of the things to which this article refers, in the appendix; in articles XXIII, XXIV, XXVI, and XXVII it argues at length some of the questions that are here merely indicated.

The question of Rites and Usages, moreover, is not pointed exclusively at Rome; hardly less important is its testimony against the extreme position taken by the Calvinistic churches. Where Rome went too far in one direction, placing tradition and custom above the authority of the Bible, the Reformed churches went just as far astray in the opposite direction by eliminating even such rites and usages that Scripture sanctioned and deemed necessary.

There are two principles, scriptural principles, which must guide Christian thought: the first, the Church must be governed according to apostolic admonition that all things be done "decently and with order"; the second, let not any man's conscience be burdened. At great length Paul shows the Corinthians that liberty does not and can not mean license. To conduct worship according to established order is not only desirable, it is necessary; otherwise the strong might give offense to the weak—and the strong themselves might become proud in their strength and come to grief. And to the Colossians, and on many other occasions, Paul never tires of admonishing his readers to guard the Gospel jealously and not to let any human ordinance become so important that the Christian's conscience think it is bound thereby for its hope of salvation.

Bearing these two principles in mind it is easy to follow our article, which is based upon them entirely.

The Roman church had fast-days; the Romanist Christian had to observe them. If he did not, his priest would tell him that he had sinned; he could remove this sin only by fulfilling the penance which the priest imposed upon him. So one error led to another. The purely human ordinance of the fast was treated as seriously as an infraction of God's own law; and furthermore, as a penance some new human-made law was laid upon the offender. Is it surprising

that the bewildered Romanist finally decided to let God's law take care of itself and live up to the priest's law which made things so hard for him if he failed in its observance? And having arrived at this convenient solution, which eliminated God and the Savior, was it not sin for him to bow to the law of man and ignore the law of God? That is the point made by the article.—All rules which lead to sin are wrong, cannot be right, even if they have the authority of a thousand years back of them. They must yield to the cardinal principle which governs us by Divine Authority.

If a custom will not lead to misunderstanding and abuse, but on the contrary, assists and helps the Christian in his worship, then it may be retained—more than that, it ought to be retained. Lutherans have always acted on this principle and have not hesitated to retain customs and rites which were preserved by the Roman church. In fact all the elements of our public worship, all the forms we use, are in the main adaptations of rites and customs that were taken over by Luther and his associates from the existing Roman order; they represented the good tradition which Rome had preserved from Christian antiquity.

We mentioned the fast as an example of Roman abuse in the matter of rites and usages. We might continue to use it, instead of going through the whole list of them.—Fasting is quite proper. In the catechism Luther recommends it as a fine bodily training and preparation. With Rome it had become, and is to-day, anything but a fast. To abstain from one form of food and then proceed to gorge oneself with some other food, is not fasting. To save your ham and roast beef for Saturday and make a feast on Friday of savory fish and rich pastry is a mockery; such fasting does not mortify the flesh, it does not make you more fit to receive and meditate upon the Gospel—and that is what fasting should do. It should remove you from the sphere where the flesh rules supreme to the sphere where the spirit rules. It should be something like a Christian's bearing his trials and tribulations with patience and humility. Such fasting is very proper for a Lutheran, but as soon as a rule is made according to which the fast is regulated, the rule becomes the big thing—the purpose of the fast is defeated. It becomes an end in itself, instead of being a means to an end; it is then a work by which the Christian hopes to gain approval and merit, and it should be nothing but an exercise which enables him to gain more fully understanding and possession of the grace and merit of Christ.

In exactly the same way all rites and customs of the church must be judged. Those that lead to sin, dare not be retained. Monastic vows, celibacy, auricular confession, vestments, burning of candles, placing of images in churches, all these and many others are to be judged in the light of Scripture alone, irrespec-

tive of the centuries which have seen their employment by Christian churches.

To condemn them unqualifiedly, as the Reformed churches did, is un-Christian because it makes the prohibition just as much of a law as the Romanist made of his injunction that they must be observed.

In Reformed churches, in early times, there were no organs, no decorations of any sort, no altars, the ministers were not permitted to wear any distinctive garb, choral singing was frowned upon, even the bells were removed from the towers—all these things were called abominations of Satan. If Rome had abused a thing, that seemed to be reason enough for these zealots to throw that particular thing out of their worship without a regret. To this day a typical Reformed Christian will debate questions of ceremonial most violently; he can only see the abuse. As a consequence his worship is to this day quite barren and unedifying, his church is more like a club house than a house of worship; he seems to make it a point to conceal his reverence. He objects to the cross on his church steeple, he will not permit his minister to make the sign of the cross, he will not fold his hands during prayer, he will have no altar, no pulpit, he still considers all pictures of sacred subjects a desecration (but he does not object to a moving picture show in his church) in short—he is as far astray in the one direction as the Romanist with his legalistic ceremonial is in the other.

There could not have been such prolonged and heated argument over such a trifling question as vestments, as there was in England between the Romanizing Episcopalians and the Reformed dissenters, if either one of them had been more insistent to emphasize the simple principle: our salvation is complete in Christ, everything that tends to testify to this truth is right, everything that puts anything else in place of the merit of Christ is wrong. That is the essence of Article XV. It applies to the ceremonies used in divine services, it applies just as much to customs such as Saints' days, the question of Sunday observance, prohibition, and the hundred other things that touch on religious life.

H. K. M.

REPORT OF THE SESSIONS OF THE MICHIGAN SYNOD

“For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things, which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons, specially the day that thou stoodest before the

Lord thy God in Horeb,' etc. Deut. 4: 7-10. In these words Moses admonishes the people of Israel not to forget the great blessings, which God bestowed upon them, when He delivered them from the bondage of Egypt, freed them from their heathenish idolatry, revealed to them His Holy Law, and above all gave them such a blessed Church, wherein He was so nigh unto them. The remembrance of these wondrous deeds of God should not depart from their hearts all the days of their life, and should be proclaimed and praised by them and their sons and their sons' sons. From this we should learn that where God has established a church, delivered it from dangers, blessed it with His means of grace, there He wishes to find a **lively knowledge** and **thankful remembrance** of these blessings. That is of special importance to us in this year of the quadri-centennial of the Reformation."

With these words the Reverend F. M. Krauss of Lansing, Mich., president of the Michigan Synod, began his annual report in the first business session of this Synod, assembled as guests of the Trinity Lutheran Church of Jenera, Ohio, for its 58th annual meeting. And indeed the sessions of this august body in this year were in themselves a fulfillment of the above words. They were one continuous round of diffusion of such **lively knowledge** and a **thankful remembrance** of the blessings, which the Lord our God has bestowed upon us thru the Work of the Reformation. The sessions began with a divine service on Thursday morning, June 21st, in which the Rev. William Bodamer of Toledo, Ohio, delivered a discourse on the text: Ps. 77: 12-16, choosing as his theme: "In this Year of Jubilee we remember with thankful hearts the mighty deliverance of the Church from the oppression of the Antichrist." The services on Sunday morning and evening were conducted in the same strain. The Rev. C. Binhammer of Sebewaing, Mich., delivered the morning's sermon on the Reformation Gospel-text, and the Rev. H. Richter of Sturgis, Mich., the evening's sermon. The last service was held Monday evening, the Rev. H. Pankow of Greenwood, Mich., delivering another sermon in which God was thanked and praised for the blessings of the Reformation. These services were enhanced by appropriate hymns rendered by the church choir and a chorus of about 30 pastors and teachers of the Synod. Thus praise and thanks to God for the blessings of the Reformation were the prominent features of all the services.

During three of the morning sessions a paper entitled "The Effects of the Gospel" delivered by the Rev. Dir. J. Schaller of Wauwatosa formed the basis of discussion. In his masterful way the Honorable Professor showed us that the Gospel is **power, spirit, light, and life**, contributing not a little thereby to our desire never to forget all the days of our life the blessings which God bestowed on us thru the Reformation, and to our determination to tell of them and

praise them unto our children and children's children. In the business sessions of the Synod the various reports of the different boards and committees were read and discussed. The report of our Mission-board receiving, of course, the greatest attention. The new mission fields of Sodus, Mich., (Rev. W. Hillmer) and Grand River Avenue, Detroit, came in for especial notice and called forth interesting discussions. It was decided to call a missionary for the latter place, to acquire property and a portable church, the Lord being willing, in the near future. It was also decided to better the financial conditions under which our missionaries are laboring and give them the increase in salary the high cost of living has made imperative. We hope our Christians at large will also heartily respond to the demands which this step makes necessary. In fact, the meager salaries of most of our pastors under present conditions, caused by the great upheavals among the nations of the earth, were matters of important discussion, and special instructions were given the several officers of the Synod looking towards the betterment of salary conditions in the various conferences.

The treasurer was able to report encouragingly upon the finances of the last year. All of the different treasuries, with only two exceptions, were well supported. The treasury of the trustees had a deficit of over \$400. From this treasury are paid the interest on the college debt, repairs, insurance, taxes, etc. This deficit was not caused by any over-expenditure, but by our Christians not contributing sufficiently to meet all the current expenses. We hope to be able to cover this deficit and all necessary expenses in the coming year and have decided to ask each individual congregation to take up a special offering for this purpose at its earliest possible convenience. The other treasury that had a deficit for the year gone by was the treasury for the support of widows and orphans. We know that it need only be mentioned that want was suffered by this treasury and our Christians will heartily respond and lighten the burdens of the widow and the orphan. And we know and feel also that it will be done in such a manner as not to impair the special jubilee collection for the quadricentennial of the Reformation, which according to the decision of the Synod is to be applied to the church extension fund and the fund for the free education of theological students.

On the program for this year was the election of officers and we find several new names in the list of those who will conduct the business matters of our Synod for the ensuing two years. Rev. F. M. Krauss of Lansing, Mich., President; Rev. W. Bodamer, Toledo, Ohio, Vice-President; Rev. J. Gauss, Jenera, Ohio, Secretary; Rev. C. Binhammer, Assistant Secretary; Rev. O. Eckert, Treasurer; Reverends Bodamer, Haase, and Waidelich, Members of the Mission-board; that is the way the list now reads. Rev.

Westendorf, Rev. Gauss, Prof. Wandersee, and a lay delegate of the congregation of West Bay City are to represent our Synod at the sessions of the larger body in St. Paul, Minn., in August. The congregations of Scio, South Bay City, Sodus were added to the list of congregations, the Reverends Thrun, H. Gieschen, and Dr. Wentze to the list of pastors, and the Professors Mohrhoff, Winter, and Wandersee to the list of teachers. On all sides we see spiritual and material growth and we pray the Lord our God, who has been so gracious to us: "Do Thou continue to bestow on us Thy blessings and establish the work of our hands upon us, yea, the work of our hands establish THOU it." With thanksgiving to God, the Giver of all good gifts, and hearts thankful for the bounteous hospitality of the Christians of Jenera, and with hearts full of new energy and spirit for another year of hard work in the vineyard of the Lord, the Synod closed its sessions on Tuesday afternoon, June 26th. May these days of earnest work and thankful remembrance of God's blessings bear fruit an hundred fold to all our congregations now and henceforth forever more.

O. Peters.

THE PULPIT AND THE FOOD PROBLEM

Our confusion and perplexity daily grow deeper. Almost every day brings new developments in the national situation, which, being without precedent, and oftentimes without explanation, add to our bewilderment. A few days ago, as a pastor, we received a letter from Mr. Herbert C. Hoover, asking us to preach on July first on the conservation of food. Ever since we have been in the ministry we have refrained from even making announcements concerning civic and social movements and have faithfully followed the exposition of those portions of Scripture which have been indicated by the Church as best adapted to the education and edification of our congregations in spiritual matters. We have never used the pulpit as a platform from which to discuss current events or political or social movements. From Sunday to Sunday, we have earnestly endeavored to set forth those principles which the Scriptures reveal for the direction of consciences in the consideration of all the questions which enter into the complicated daily lives of Christian people, and, according to opportunity, we have endeavored to point out the proper application of these principles. That was consistent with the injunction laid upon us by the Lord, "Preach the Word." Further than that we have not been disposed to go, nor have we understood that under the divine commission we had any right to go further. We have endeavored, on the other hand, to take our place and do our duty as Christian citizens along with the citizens of whatever community we lived in. In that we acted as Christian citizens and not in the name of the Christian ministry. Being convinced that this course was the

only one consistent with our call to the Christian ministry we have regularly diverted all appeals for promiscuous use of the pulpit to private consideration, or to public consideration in community mass meetings. The letter from Mr. Hoover was only another of a series received recently from various sources, more or less closely connected with the government. We understood them to be merely suggestive, or at the most only requests which involved no obligation, and we have disposed of all such secular documents according to previous custom. Just now our perplexity has been further increased by a direct request for an answer as to whether we would comply with what we had construed as a request in Mr. Hoover's letter, in order that our answer might be reported to headquarters in Washington. We are perplexed to know whether or not Mr. Hoover's letter was a command instead of a request. If a command we would like to know its basis of authority. If not complied with, whether request or demand, we would like to know what construction is to be placed upon our failure to comply.

There is much about the food situation which is also perplexing. We read in one place that there is absolute scarcity and that the whole country is in danger of actual famine, and then we read in another place that the food speculators have great stores of food in storage, and then we read of enormous purchases made far in advance by foreign countries, and we still lack a great deal of information as to what actual food conservation involves. We have always preached that God is the Giver of every good and perfect gift; that whatever He bestows upon us is a trust; that we are God's stewards; that if we have plenty and a brother, no matter who the brother may be, is in need, and we do not give for his relief, we do not have the love of God in our hearts; that wastefulness involves unfaithfulness in our stewardship, and that selfishness is a direct violation of God's will. Were we to comply with Mr. Hoover's request or command, as the case may be, we would still have to preach along these same lines, and the message would not be new. It could only be enforced by certain descriptions of human need, and of world conditions, and reference to the recognition of these facts by our Government.

But while the need of physical food is thus so strongly emphasized we are only reminded of the woe-ful indifference of men at the present time to the abundance of spiritual food which God is offering, and which they are wantonly rejecting. We would still think it an infringement on the rights of the Church by the Government if the Government were to make an appeal to the Church to preach on the spiritual need of the people, but that would not seem quite so incongruous as these recent appeals which place the temporal so far above the spiritual.

We are not well versed in the meaning of military necessity, but being brought face to face as we are these days with the complete disregard of the Lord's day practiced by those who are devoted to the up-building of our great war machine, we feel more than ever the need of bringing the nation to a realization of the greatest danger which confronts it, the danger of forgetting God, of forfeiting His blessings, and of inviting His wrath.—American Lutheran Survey.

THE FIRST LUTHERAN MINISTER IN AMERICA

The first Lutheran minister in America was Rev. Rasmus Jensen. He came to these shores from Denmark in the year 1619, about eighteen years before the Swedes planted the Lutheran church on the banks of the Delaware River. King Christian IV of Denmark sent Captain J. E. Munk on an expedition to find a passage from America to India, and appointed Rev. Jensen chaplain of the crew. The captain with his men reached the American shore on the 8th of July, 1619, took a southerly course, and entered the Hudson Strait, which, in honor of his sovereign, he named **Fretum Christiani**. In August of the same year he entered Hudson Bay, and took possession of the land for the Danish crown under the name of **Novo Dania**. The captain states in his official report that they observed Christmas, according to the custom of the Lutheran church in Denmark, with divine service and the celebration of the Lord's Supper, and presented offerings to their chaplain. Some gave money, of which they had but a scant supply, and others presented white fox furs, with which Rev. Jensen lined his gown. However, he did not live long to wear it. On January 25, 1620, he sat on his bed and preached to his congregation what proved to be his last sermon. He died February 20, 1620.

The first Lutheran minister within the present limits of the United States was Rev. Reorus Torkillus. He was born at Faessberg, Sweden, in the year 1609; was educated for the Lutheran ministry at Linköping; was teacher and chaplain at Göteborg, Sweden; came to America in 1639, twenty years after Rev. Rasmus Jensen.

As early as 1638 a colony of Swedish Lutherans had settled on the banks of Delaware River, below the present city of Philadelphia. They erected the first Lutheran church at Fort Christina, near Wilmington, Del. Rev. Torkillus served these Swedish Lutheran colonists for about four years. He died in 1643 and was buried under Old Swedes' church, Wilmington.

The First Lutheran minister on Manhattan Island was Rev. Johannes Ernestus Gutwasser, sometimes also spelled Goetwasser or Goetwater. He arrived from Amsterdam, Holland, in the year 1657. It came about in this way: The Lutheran families on Man-

hattan Island had organized a congregation as early as 1648 or 1649, and had sent urgent requests for a pastor to the Lutheran consistory in Holland. The requests were denied, because the church authorities would permit no other divine service to be held but those of the Dutch Reformed Church. The preaching of God's word and Luther's doctrine pure was prohibited. Some years later, in 1656, another request for a Lutheran minister was received from the Lutherans in America. The directors of the West India Trading Company finally assured the consistory that the Lutherans across the sea should enjoy religious liberty. Thereupon Rev. Gutwasser was sent to America and arrived on Manhattan Island in July, 1657. The Dutch Reformed minister was furious, because of the arrival of a Lutheran minister. Conducting Lutheran church services was prohibited by a heavy fine and imprisonment. The immediate return to Holland of Rev. Gutwasser was demanded. Rev. Gutwasser, however, having received the assurance that the Lutherans were to have religious liberty, began to preach to his congregation. He was forthwith cast into prison by order of Stuyvesant, the Dutch governor, and in the following year, 1659, was forced to return to his native country, Holland. A few years later the Dutch rule in America came to an end, and the Lutherans since that time have enjoyed freedom of religious worship on Manhattan Island.—"Der Kirchenbote."

WHY THE MISER HOARDED

"Judge not!" is the moral that may be deduced from the life and death of a man who died recently in Vienna, leaving two million crowns to found a hospital for children. He was known to the world as Joseph Spitzberger, the miser, and his life seemed to justify the name.

For many years he lived in a miserable room in a poor street in the suburbs of Vienna. The room had no means either of heat or light. To keep warm when he was not at work, he visited the museums and art galleries, and to save expense of light, he went to bed when it was dark. He mended his own clothes, and his whole wardrobe consisted of one suit and two shirts, says the Vienna correspondent of the London Standard.

During his last years he lived literally on dry bread and tea, freshly made only once a week, and he drank this decoction without milk or sugar. To all remonstrances of his friends, he replied, "Your pleasure is to spend; mine is to save. Leave me to my pleasure; it is all for a good purpose."

He never married, and with the exception of a few small legacies to relatives, he bequeathed his whole fortune for the accomplishment of the design to which his life had been devoted—the founding of the children's hospital.—Selected.

LOOK OVER YOUR TROUBLES

It is said that John Wesley was once walking with a brother who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she can not look through it; and that is the way you must do with your troubles—look over and above them."

Depend upon it, in the midsts of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—George MacDonald.

THE KINGDOM OF CHRIST

We are to regard the kingdom of Christ as a large, beautiful arch or vault, which is everywhere over us, and covers and protects us against the wrath of God; yea, as a great, extended firmament which pure grace and forgiveness illuminates, and so fill the world and all things that all sin will hardly appear as a spark in comparison with the great extended sea of light; and although sin may oppress, it cannot injure, but must disappear and vanish before grace. They who understand this, may well be called masters; we will all have to humble ourselves and not be ashamed to keep on learning this lesson as long as we live.—Dr. Martin Luther.

MIGHTY GOD, THY PRAISE WE SING

(Grosser Gott, wir loben dich.)

Mighty God, Thy praise we sing;
Lord, we tell Thy wondrous story.
All the earth is offering
Humble tributes to Thy glory.
Ages roll, but Thou wilt be
Lord throughout eternity.

Cherubim and seraphim,
Messengers of lofty station,
Raise their sweetest choral-hymn
With a joyous exaltation,
Singing, chanting, o'er and o'er:
Holy, holy evermore!

Holy Lord, Omnipotent!
Countless hosts of holy legions,
Men who seek Thy help and strength,
Earth and sky and all the regions,
Praise Thy name with one accord
As their Maker and their Lord.

The apostles' sacred choir,
And the prophets, old and hoary,
Never weary, never tire,

To relate their grateful story;
All the martyrs' mighty throng
Joins the everlasting song.

Everywhere Thy praise is sung,
Lord, Almighty, God, our Father,
By the old and by the young,
Wheresoe'er Thy people gather;
The redeemed whom Christ has won
Praise Thy well-beloved Son.

We adore the Holy Ghost;
Teacher of the blessed Gospel,
Comforter and royal Host,
With the Father, ever faithful,
And with Jesus Christ adore,
Who is Lord forevermore.

Lord, Thy promise now we plead
And Thy gracious benediction:
Be our help in every need,
And our comfort in affliction.
Thou, our only Hope and Friend,
Make us faithful to the end!

—W. M. Czamanske.

CROSS-BEARING

"Our Lord's words are: 'Take up' thy cross. Some people, it has been well said, yield a kind of constrained, reluctant obedience to the command. Not daring to refuse entire compliance, they drag it along the ground after them, in moody and sullen murmuring gloom. True love takes up the cross, if not with joy, yet with a cheerful submission and a bright and chastened spirit."

DUTY

"Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes."

—Cecil.

NOTICE

The Lutheran Associated Charities will convene Aug. 28 to 30, 1917, at Red Wing, Minn. Papers will be read and discussed by Prof. J. Koehler, Wauwatosa, Wis.; Rev. J. F. Rubel, Milwaukee, Wis.; Rev. F. M. Rudi, St. Louis, Mo.; Rev. W. Heyne Decatur, Ill.; Rev. A. Winter, Mankato, Minn. Important topics by able men. The jubilee year of the Lutheran Church ought to bring a big attendance.

All requests for quarters must be in the hands of Rev. J. R. Baumann by Aug. 20, 1917.

For special rates write Rev. E. G. Nachtsheim, 609 18th Ave. N., Minneapolis, Minn., at an early date.

J. R. Baumann, Secr.

ITEMS OF INTEREST

Church Papers Consolidate

We clip the following from the last issue of the Lutheran Herald:

"According to the resolution of the Publication Board at a meeting in St. Paul the 14th of June, the consolidation of the papers will be effected July 1. This issue will therefore be the last of "Lutheran Herald." From now on it will be consolidated with "The United Lutheran," and the subscribers of "Lutheran Herald" will receive the "Lutheran Church Herald." The old editors will continue the work as before, until the 1st of October. The new paper will be larger and better. It will have notes and suggestions for the graded Sunday-school lessons, and topics for the Young People's societies, and later on other departments may be added. Editor Olaf Lysnes of "The United Lutheran," with his quick and ready pen, will continue his work, assisted by his staff of able writers. As we expect to continue, and from now on devote all our time to the editorial work, we hope to be able to do more for our English church paper. At a joint meeting of editors and publishing house managers the name preferred was "Lutheran Herald," but the Iowa Synod has an English paper called "Lutheran Herald"; therefore it became necessary to change the name. The Union Committee selected the name "Lutheran Church Herald."

The new paper, like the old, will be true to the fundamentals of our Lutheran church, and will continue to preach the gospel of Jesus Christ for the salvation of souls."

Dedication of School

St. Paul's congregation in Town Herman, Sheboygan Co., Wis., Rev. L. B. Mielke, has in recent times seriously considered the problem of a more thorough Christian education for its young. This discussion naturally led up to the thought of a parochial school. The result is that a fine building has been erected, which was dedicated on July 1. Rev. John Brenner of Milwaukee preached the dedicatory sermon on Eph. 4: 11-16, laying stress on the importance of the parochial school as a means for the solid upbuilding of a congregation, and emphasizing the fact that as such it deserves the interest and support of those members also who have no children of school age. The building was then solemnly dedicated to the service of the Triune God for the good of his children, the pastor of the congregation reading the dedicatory services.

A Sheboygan church band furnished the instrumental music, while the children of St. Paul's and a quartette from Sheboygan lent their voices to the praise of Him from whom all blessings flow. The ladies of the congregation served dinner and supper to the numerous guests, thus making use for the first time of the spacious basement well adapted for such purposes. The dimensions of the building are 28x46. A school room and a class room for the catechumen are situated on the first floor, while the large hall on the second floor will be claimed by the young people of the congregation. The cost of the building is about \$3,000.00.

May God bless St. Paul's in this most worthy endeavor.

Wisconsin Synod Celebrates the Quadricentennial

The Wisconsin Synod, in session at Milwaukee, celebrated, on July 15, the Quadricentennial of the Reformation in the large hall of the Auditorium. Two services were held. Pres.

Gustave Bergemann, Rev. Aug. C. Bendler, Dir. John Schaller, and Rev. John Brenner were the speakers. Prof. C. J. Voss led the mixed chorus of about five hundred voices.

A Long Auto Trip

Indian Missionary E. Guenther, Fort Apache, Ariz., accompanied by his family and an Indian boy, arrived at Milwaukee during the sessions of the synod by auto, having covered the distance of 2400 miles in sixteen days. Naturally, it was a Ford that performed the feat. The travelers carried a camping outfit with them. Their appearance plainly shows the benefits one may derive from living in the open. On Monday forenoon the missionary addressed synod in behalf of our work in Arizona.

What Confusion!

This is a part of what we find on the cover of the Western Christian Advocate of June 27th:

"Democracy is Christianity in Government."

"Democracy is Christ proclaiming universal brotherhood."

"America is Christianity against the bondage of Imperialism."

"America is the human spirit in unity with Deity, proclaiming again the words of Christ, 'I was an hungered and ye gave me meat,' etc.

What confusion! It is high time that some Christians find out what Christianity really is.

A \$30,000 New Testament Manuscript

The late J. Pierpont Morgan, who was widely known as a purchaser of rare books and manuscripts and relics, was the possessor of the celebrated Spanish manuscript of the New Testament which is valued at \$30,000. A Latin expert scholar who deciphered it, came across the interesting passage of Matthew 16: 18, 19, which Roman Catholics have been contending gives them the foundation for the teaching that to Peter and his successors, the popes, have been committed the keys of the kingdom of heaven, and finds the reading to be "On this rock the Holy Spirit will build up my Church"; and again, " whatsoever the Holy Spirit shall bind on earth shall be bound in heaven." The same reading has been found in another western manuscript. When it is remembered that the Roman Catholic Church has for centuries insisted that Peter is the rock on which Christ's Church was built, and that his power of the keys has descended in a line of succession upon all the popes, it must be a little disquieting to have this manuscript turn up in Roman Catholic Spain. Evidently that manuscript, and perhaps a number of others, existed long before the papacy with its doctrine of the power of the keys was invented.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.