

The Northwestern Lutheran

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

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A MORNING HYMN

Lord of my life, O may Thy praise
Employ my noblest powers,
Whose goodness lengthens out my days,
And fills the circling hours.

Preserved by Thy almighty arm,
I passed the shades of night,
Serene and safe from every harm,
And see returning light.

While many spent the night in sighs,
And restless pains and woes;
In gentle sleep I closed my eyes,
And undisturbed repose.

When sleep, death's semblance, o'er me spread,
And I unconscious lay,
Thy watchful care was round my bed,
To guard me till the day.

O let the same almighty care
My waking hours attend;
From every danger, every snare,
My heedless steps defend.

Smile on my minutes as they roll,
And guide my future days;
And let Thy goodness fill my soul
With gratitude and praise.

Anne Steele.

COMMENTS

Correcting Paul One of the inevitable results of the war is the vast amount of misguided zeal shown by those militant friends of peace who would devise all sorts of safeguards and preventives for a recurrence of such a calamity. Not the least of these overzealous reformers are found in the ranks of the clergy, particularly among those who have forsaken the simple Gospel for other "more interesting" sermon topics. "Onward, Christian soldiers" has always enjoyed a large measure of popularity with congregations; even if some shortcomings have been observed, it was only recently that the "military" tone of the hymn gave offence. A Congregational minister comes forward with a substitute in which peace has taken the place of the warlike appeal:

"Onward, Christian brothers,
Praying still for peace,
That the love of Jesus
Make all wars to cease."

If this be an improvement in the eyes of the critic

of poetry, it is justified. But the correction is made on moral grounds. There we must file an objection. We are lovers of peace, of the peace "that passeth all understanding," and because of that we insist on singing: "A Mighty Fortress is our God." Furthermore, we will not select our sermon texts with a view to avoid such words as Paul's dying testimony, "I have fought the good fight," and his injunction, "Endure hardness as a good soldier of Jesus Christ." And least of all would we be deprived of the "military" description of our armor against sin which we read in Ephesians: "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Such corrections are trivial and are unworthy of serious consideration; they are offered by such as must be unusually barren of scriptural insight. Lutheran congregations are not accustomed to hear such personal and farfetched opinions voiced in the sermons they hear, because, fortunately, our Lutheran pastors do not preach opinions but preach the eternal truths of the Bible. H. K. M.

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Entangling Alliances They prove disastrous to individuals as well as to nations, and should, therefore, be studiously avoided. You enter into such an alliance as often as you place yourself in a position in which you cannot confess Christ freely and act in all matters according to the dictates of your conscience. Membership in lodges and other worldly societies as well as intimate association with those who are without Christ must be considered in that light. "Be ye not unequally yoked together with unbelievers" says the Bible. The odds are always against the Christian. The lodge has its prayers and other religious exercises, but the discussion of religion is forbidden. Thus you are not permitted to confess your faith, while others contradict it in your presence. You will find that to be the case in society also. The worldly-minded will speak of their pleasures and will freely voice their opinions, but it is an unwritten law, that you must not offend them by uttering your views on religion. The result is that the Christian there learns to deny Christ and is really governed by the views of the unbeliever. Avoid such alliances, they are disastrous. J. B.

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Ministers' Pensions It is unfortunate that a feeling of delicacy should prevent the free discussion of a subject that should be near to every Christian's heart. At every one of our Synod sessions the question is raised, but the natural reluctance of those that are most vitally concerned to present unsuspected phases of the question, prevents the great majority of our members from getting a clear view of the necessities of the case. We have a pension fund for aged ministers and their dependents but our resources are invariably far too limited to carry out the work even according to our very modest standards. Some other churches are much more aggressive in this matter than we. The Methodists are well under way to realizing their plan to have a fund of \$10,000,000.00 for this purpose. Their obligations are much greater than ours, even in proportion to the size of the two bodies; they have 6,300 claimants for pensions, 3,000 retired ministers, 3,000 widows of ministers, and 300 orphan children of deceased ministers. Speaking before one of the larger Methodist bodies, one of the prominent men of that church said: "Not long ago I saw a man of education and of sensitive feelings who had given all the strength of his years to the ministry, stand before a committee and beg that his allowance of \$236.00 made to him the year previous should not be cut down. Such a condition is not honorable nor right."—Many of us know of men of whom much more might be said. Men who, we know, have exhausted themselves in the cause of Christ in every way, men who have sacrificed their families, one might almost say, to this cause, which is our cause, men so accustomed to hardship that they are now suffering in silence rather than ask for help. But should we permit them to remain in want? Should we not rather, because we know it to be our Christian duty, make it possible for them to end their days in peace, without permitting a suspicion to arise that they are the objects of charity? If you consider that we as a Synod are in existence nearly 65 years, and you further consider the exceedingly small list of those who receive any aid from us, you must realize that there have been dozens of cases that have never been assumed by us; there have been many who knew of the inadequacy of our pension fund and preferred to carry their burden without uttering an appeal, and there have been many that should have received much more than our restricted means permitted us to allow. H. K. M.

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New Jersey Observes "Educational Sunday" We call attention to this in order that our readers may keep their collection of freak Sundays complete and up-to-date. But, aside of this, we feel that an urgent need has been met. Who could remain unconvinced when he reads the opinion of

State Commissioner Calvin N. Kendall, quoted in the Milwaukee Sentinel, "that it would be appropriate at this time, when one portion of the world is engrossed in war, to demonstrate that the people of another section were quietly preparing to send their hundreds of thousands of children back to schoolrooms for the regular terms." How superior we are, and how humane! Undoubtedly this New Jersey demonstration will elate the hearts of all Americans and cause Europeans to hang their head in shame and to stop the war in order to emulate our illustrious example.

And the church—it must lend its powerful influence to this cause: "By gathering in the churches and holding services touching on education this could be demonstrated," he asserted. How American—the church celebrates the opening of state schools which do not recognize religion. We fear the New Jersey preachers met with some difficulties in their search for a text on education which could be employed to advocate the cause of a school without Christ. The Savior says "Without me ye can do nothing," John 15: 4.

J. B.

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Protestantism There is scarcely a word in our language that is more abused than the word "Protestantism." Everybody not a Roman Catholic or a Mohammedan is called a Protestant. That being the case, it ceases to identify a Christian of the present day. It is necessary to say, I am Lutheran Protestant, if the word is to be employed at all. Above all, Lutherans must recognize the fact that Protestantism does not include them, as usually applied. There are many unprincipled people and organizations that would like to be considered leaders of Protestantism and that take it for granted that Lutherans must follow them, because they have used the word. We dare say, that four-fifths, or more, of the movements called Protestant cannot meet our approval. And we ought to know what the word means, because we Lutherans were the original "Protestants." Essentially the original Protestant reserved for himself the right and privilege of being guided by the Word of God, and that alone, and not by any human institution; Protestantism was nothing more nor less than a reassertion of biblical Christianity. How loosely the word is used and how easily it may mislead the indifferent and incautious will readily appear, if you consider how little the Bible is permitted to rule and guide affairs in those very churches that prefer to use the word "Protestant" rather than the more particular name of their organization. A startling definition of Protestantism will illustrate the point; it is made by a Congregationalist: "Protestantism consist of five principles: Free speech, free press, free conscience, public schools, and separation of church and state." What can you make of that?

It might be the platform of a liberal political party; it might serve as the constitution of a debating society. One thing is certain, you could never found a church with such a barren program of platitudes. The rabid and fanatical revolutionaries of the days of bloody France would have hailed the reverend gentleman that offered this definition as a brother and would have expected him to help them set up the worship of the goddess of reason in place of Christian worship and they would have made no mistake. Whenever one hears the word Protestant used, he should make further inquiries.

H. K. M.

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Waiting to Be Asked Are you a member of your church choir, bible class, ladies' or young people's society? You can well be a Christian without belonging to them, but, on the other hand, they offer you many advantages, if they are conducted in the right way. Then why do you not belong to them? Often we hear the reply, I have not been asked. Are the meetings not announced, does the pastor not extend an invitation to all, do you not know that you will be cordially welcomed? Then do not wait to be specially invited, cajoled, humored, and entreated to attend. You ought to be inviting others, while you are waiting to be asked. You ought to be pushing, instead of waiting to be dragged along by others.

J. B.

GOD AND HIS WORLD

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Ps. 24: 1. No Christian would think of contradicting this statement in so many words; and yet, the position many very often assume toward their God is in fact a denial of this truth. I refer to the dark days which, by reason of our shortsightedness and inborn perversity, are more or less an experience common to us all: the days when we are "of little faith." How suddenly do they not come to us and what little things are often enough to bring them about! The song of praise, "He hath done all things well," is forgotten and taking thought of what should be far removed from our care, we say, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" The conditions surrounding us in our present day are like to put our faith to the test and that were the greatest harm the "hard times" could work us, if they would cause us to forget God.

God is the Preserver of His Creation All creation is His handiwork. Nothing is by chance. The little grain of sand and the snow-capped mountain, the worm in the dust and man who looks down upon it conscious of his superiority—

they are alike creatures of the one true God. Nor is anything created in vain; each thing great or small has a purpose, even though man should not perceive it. "God saw every thing that he had made, and, behold, it was very good." Thus all things created are designed to proclaim the wisdom and power of their Maker. But that is not all; His task completed He did not abandon it to its own resources, content to know that the finite work of His hands would drift along on the stream of time for a season and at length sink beneath the waves in the ocean of eternity. He not only is present with all His creatures but also with unflinching wisdom and boundless might upholds and preserves them, till they have carried out to His glory the purpose for which He has called them into being. This exercise of His wisdom and power we call preservation. Nothing is so small and insignificant that God excepts it from His loving care, and again nothing is in itself so great and self-sufficient that it can afford to go forth from the shelter of His protecting hand. In Ps. 104 a number of His creatures, some great and mighty, some weak and small, are held up to us; but in conclusion the same is said of all: "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: And thou renewest the face of the earth." Man is here not an exception to the rule, for of him the Savior says: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Mode of Preservation In the objects of His preservation God upholds not only the being itself but also the faculties and forces peculiar to it. His Word reveals Him as "upholding all things by the word of his power," Heb. 1: 3; and "by him all things consist." Col. 1: 17. "My Father worketh hitherto, and I work," the Savior says, John 5: 17, and teaches us that this work of God is a continued activity on His part. Without ceasing He wills our being and by His almighty and all-pervading presence upholds us so that His divine will is carried out. To this end He, in some creatures, causes the exercise of certain faculties with which He has endowed them. He follows this order of His own free will and not because He requires the co-operation of the creature. It has pleased His will that man shall "toil and spin," that he shall "sow and reap and gather into barns," that he shall employ his God-given faculties and gifts in that great wide field called labor. He has further promised that He will crown man's faithful efforts with His blessings. But He has not said that His

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gifts must flow in this channel or that man is in the least degree his own preserver. On the contrary, His Word bids you "humble yourself under the mighty hand of God, casting all your care upon him; for he careth for you." 1 Pet. 5: 6. 7. For proof of God's wisdom and unlimited power to preserve His creatures one has but to turn to the history of His people, as it is told in the Bible.

Reason for Preservation God does not need the world. Things created are not a necessary material expression of His own infinite self; much less is the world a part of the eternal God so that He must jealously guard it as a part of His being. Neither does God, having created the world, by that very fact stand committed to preserve it. His will is supreme and recognizes in the creature no right or claim by reason of which His will and power must be exercised in this direction. In the explanation of the First Article of our Creed the reason for the world's preservation is stated in a few words: "and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me." We Christians come to confess this because the Bible teaches it and not because this is the sum of our experience, though, of course, the truth of it is brought home to the humble Christian every day of his life. The Gospel furthermore teaches us of the end for which we are destined: "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9. Thanks to His love our life here below is to be followed by a better life with Him above, "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5: 9. Finally, of course, man is to serve the great ultimate end for which all things are—the glory of God, "for of him, and through him, and to him, are all things: to whom be glory for ever." Rom. 11: 36.

The goodness and mercy of our Heavenly Father, daily proved to us in the preservation of the world, should move us to carry out what we confess to be our

duty: "For all of which it is my duty to thank and praise, to serve and obey Him." By faithfully doing our duty, each in his walk in life, we are serving Him. The measure of returns which our labors are to bring we can safely leave to His judgment for He cares for us.

In our day of denial and unbelief there are naturally many who are given to wrong teachings in regard to the preservation of the world. The atheist, true to his name, says, there is no God: no Creator, no Preserver. The deist accepts God as the Creator but not as the Preserver of the world, maintaining that the world is now, without any active participation on the part of God, subject alone to natural laws. The pantheist makes the world a part of God. These all err and know not the true God. The loss is theirs, for "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." G.

THE LUTHERAN CHURCH IN AMERICA

(Continued)

II—Period of Organization 1748-1820

It was Muehlenberg who came over in 1742 that drew the scattered Lutherans closer together, formed them into congregations, gave them a form of worship and a Kirchenordnung and under his supervision the first Lutheran synod, the Ministerium of Pennsylvania was organized in 1748.

Muehlenberg came from Halle and his Lutheranism was of that pietistic type which prevailed there. Its religious fervor and also its doctrinal precision were intensified by the obstacles with which he had to contend here, and the new conditions for which he had to provide. In 1773 the Synod or the Ministerium of New York was organized. The official doctrine of these synods was that of the Lutheran Church of Germany as it is expressed in the Symbols of the Lutheran Church. These are the 3 ecumenical Symbols: the Apostolical, the Nicaean, and the Athanasian; the Augsburg Confession, the Apology of the Augsburg Confession, Luther's Catechisms, the Smalcald Articles, and the Formula of Concord. Aside of and foreign to the doctrinal views of these symbols there is a conception of the relation between the ministerium and the congregations expressed in the names and in the constitutions of these synods. This conception was held in the American Lutheran Church up to the middle of the 19th century, though it is not in keeping with the teaching of the Book of Concord. According to it the power to decide in doctrinal questions and in cases of admittance and expulsion of members, ministers as well as congregations, is reserved to the ministerium. This view of the powers and rights of the ministerial body was developed by the practice of

the church under the supervision of the state in Europe and its incongruity with the statements of the symbols was not felt there. But a lack of Lutheran and evangelical acumen is betrayed by the fact that this incongruity was not felt in America, where the church was free of state control. This may be accounted for by the fact that it was everywhere the ministerial body that was in the van to gather the scattered Lutherans, to organize them in congregations, to hold them together and to advocate their consolidation in synods. This conception is also in keeping with pietistic ideas as distinct from a true Evangelical understanding of the Scriptures. It is found in mostly all sects which cater more or less to democratic polity. It is the legitimate result of placing the idea of polity on the same line with doctrine while the peculiar polity of a church should be the result of the Gospel entering into certain outward human conditions.

These facts tend to explain, in a measure, the near relation found between the American Lutheran Church and the Episcopalians in the latter part of the 18th century. The sending of Muehlenberg, a Hanoverian by birth, was effected through the medium of England whose king was a Hanoverian prince. In London there were several Lutheran congregations in connection with the court. The Anglican state-church was often called the Lutheranizing church. Misleading as this name is, there was also a strong savor of rationalism which pervaded this church, enough to keep a clear distinction between the Episcopalians and the German Lutherans. But the above described lack of clear Lutheran sentiment in the home church as well as in the American daughter may explain that the sons of Muehlenberg are found in the Episcopalian church although their father was not blind to the differences. Otherwise a Christian earnestness prevailed among the people which moved them to provide for Christian worship, for the teaching of their children in a German parish school on American soil, for holding fast to their Christen-or Kinderlehre on Sunday afternoon and to the songs of their old German hymnbooks.

Nevertheless we need not wonder that rationalism gained admission into the American church also, although later than in Germany. It was the trend of thought in that time, owing to the weakness of religious thought which was evident everywhere. While we find its beginnings making headway in Germany even from 1750 on, it does not crop out in America till the beginning of the 19th century and becomes noticeable especially in the Ministerium of New York. Rationalism which denies all spiritual conceptions of Scripture existed in America in single individuals as early as in England, at the end of the 17th century. In the 18th century especially, shortly before the War of Independence, it was noted very often with men of affairs in the larger cities where connection with

Europe and its resulting influence were more keenly felt. It contributed its part to the overthrow of England's power, just as rationalism was 25 years later one of the main-springs of the French Revolution. But on account of the sparseness of the population and the devotion of the people to their material task of building their homes in this land it could not spread so quickly as a clearly defined conception of spiritual things as it did in England and France from 1700 on, and in Germany 50 years later.

The rationalistic period in America begins with the end of the Revolutionary War, 1787, and, to a great extent, is the result of this war. In the Lutheran church, whose prominent members were seen in the front everywhere in this time, it showed its spreading influence in the early history of the Ministerium of New York. This body was founded in 1773. In 1792 its constitution was revised and one of the changes made was, that all confessional tests were eliminated. No allusion to any of the symbols is made. Only in a paragraph on the work of the catechists these are required to teach the Word of God in its purity according to the Law and the Gospel. It would not be fair to call the Ministerium of New York a rationalistic body on account of that. But to the intelligent observer this change in the constitution shows a retrograde movement in spiritual life which is not only a result of the deteriorating influence of the above-described pietism which had abated years before, but of the oncoming of rationalism which crops out in the catechism of President Quitman in 1814. But the second American awakening, which began in 1802, brings about changes which introduce the third period of Lutheran church-life.

J. PH. K.

(To be continued)

PROCEEDINGS OF THE DISTRICT SYNOD OF NEBRASKA HELD AT PLYMOUTH, NEB.

The eleventh annual convention of the District Synod of Nebraska was opened on Aug. 27th with divine service in which the vice-president Rev. John Witt of Norfolk, Neb. preached a sermon on Luke 19: 41—48.

In the afternoon session, which was preceded by devotional exercises conducted by the president Rev. Th. Braeuer, organization of the synod body took place. 20 pastors, 3 teachers, and 13 lay delegates were present. The assembly then heard the annual reports of the president and the Boards of the institutions and missions supported by the District Synod.

The fore-noon sessions of the two following days were devoted to doctrinal discussions led by Prof. A. Ackermann of Dr. Martin Luther College at New Ulm, Minn. The subject of his treatise was, as noted in a

former issue of the Northwestern Lutheran, Christian Education.

In the second afternoon session the Home Mission Board presented its report. Three field missionaries are preaching the Gospel which shall not return void at 15 stations in Nebraska and South Dakota. The Board was encouraged to call a fourth missionary. \$2100 were appropriated for Home Mission for the coming year.

The treasurer's report showed receipts of \$5,152.39 for the past year.

On Sunday the annual mission festival of the congregation at Plymouth was held. Sermons were preached by the Rev. Prof. Ackermann, Rev. M. Wagner of Colome, S. Dak., and Rev. John Jeske of Merna, Neb. The church, though but recently dedicated, proved too small to hold the audience that had gathered.

In the service which marked the closing of the convention Rev. E. Zaremba of Stanton, Neb. addressed the assembly basing his discourse on Paul's instruction to Timothy 2 Tim. 2: 4: "Preach the Word."

F. B.

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY*

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Six rather bulky volumes, comprising in all some 2,000 pages, are published by the "Watch Tower and Tract Society" of Brooklyn, N. Y. The author of this work is Mr. Charles T. Russell. Formerly his publications issued from "Zion's Watch Tower," Pittsburgh, Pa. They then bore the somewhat ostentatious title, "Millennial Dawn," (1886). The volumes now bear the more modest inscription, "Studies in the Scriptures," (1911). Why the change in the title is made can only be conjectured. Some rather severe criticism and strictures of the views advocated in these books have brought Millennial Dawn into disrepute in the minds of many people, and accordingly we think the former title has been dropped and the later and less objectional one substituted for it. Some color is given to this conjecture by the fact that certain evangelical terms are applied to the movement of which Mr. Russell is the head, as, e. g., "People's Pulpit of Brooklyn," "International Bible Students' League," "Brooklyn Tabernacle," "Bible House and Tract Society," ("Our Hope," Feb., 1911). The later title and the various names now freely used tend to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public.

In the introduction to the first volume we are told that "our Society, realizing the need, is seeking to do all in its power to . . . lift 'the Lord's standard for the people.' It has prepared six sets of Bible studies for Christian people of all denominations. . . . These are supplied at bare cost." The whole six volumes, "bound in cloth, embossed in silver," sell for the ridiculously small sum of \$2.25—37½ cents each! The object is to scatter this literature throughout our country, Canada, and other lands, for we are assured that it is translated into no less than a dozen different languages. So it is asserted in the first volume.

Some idea of the circulation may be had from the statement made in the title page of each of the first three volumes: "Series I. 3,358,000 edition." "Series II. 1,132,000 edition." "Series III. 909,000 edition." The enormous circulation of the books serves to show how industriously "Our Society" is propagating its literature, and the vast number of readers it is reaching, i. e., if these figures tell the truth! That the teaching of Dawnism has done immense harm is certain; that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell cannot be denied; for the whole system is anti-Scriptural, anti-Christian, and a deplorable perversion of the Gospel of the Son of God.

In the discussion of the system it is the doctrines of Millennial Dawn that are arraigned, not the author, Mr. Russell. It is conceivable that he is self-deceived, as some think, and that he believes that what he has published is the truth of the Bible. This is within the range of possibility, of course. Personally, however, the present writer withholds his assent to this opinion. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made. To establish it beyond peradventure and contradiction is the aim of this paper. A summary of the chief errors and heresies embodied in Millennial Dawn is here submitted.

1. Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature. (Vol. I, pp. 177, 178, 179, 188.) The book expressly teaches that our Lord, prior to His incarnation and during His earthly life, was only a creature, higher in the scale of being than other creatures, but not God. "We are told that our Lord, before He left His glory to become a man, was 'in a form of God'—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death He was to become, it was necessary that His nature be changed. And Paul tells us that

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

He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man—He 'became a man'; He 'was made flesh.' (Heb. 2: 16; Phil. 2: 7, 8; John 1: 14.)"

"Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him,' because of His obedience in becoming man's willing ransom, (Phil. 2: 8, 9.) He is now of the highest order of spirit being, a partaker of the Divine (Jehovah's) nature." The book further asserts: "If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt Him to the Divine nature, unless He intended to do the same for all angels and for all men" (p. 188).

There is no mistaking the significance of this teaching. Jesus Christ was originally a created being, but as a reward of His obedience unto death He is now exalted to be God! This is worse than the doctrine of Arius the Libyan which the Council of Nicea so solemnly condemned, of modern Unitarians which all evangelical Christians repudiate.

Over against this fundamental error, one that does the Lord Jesus infinite dishonor and robs us of an Almighty Savior, we place the inspired Word of Scripture, John 1: 1: "In the beginning was the Word, and the Word was with God." By the Word of course is meant the Son of God, Jesus Christ. Three majestic truths are here set forth: (1). The Word's eternity—"In the beginning"—the noun is without the article; it is unmarked, uncounted duration that is meant. "Was," not came into existence; He was already in existence before the creation of the universe; therefore prior to all beginning, in a timeless age which transcends time, in eternity, Christ was. Millennial Dawn says there was a time when Christ was not; the Apostle John affirms there never was a time when He was not. (2). His eternal personal existence is maintained: "The Word was with God"; His equality with God, for John goes on to ascribe to Him creation. (3). His Deity: "And the Word was God." Most emphatic is the order of the words in the original: "And God was the Word." Jesus Christ was no subordinate or created being.

"Who subsisting in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant" (Phil. 2: 6-11, R. V.) It is here taught that Christ existed in the form of God. "The form of a thing is the mode in which it reveals itself; and that is determined by its nature." John Chrysostom long ago said: "It is not possible to be of one essence and to have the form of another." Christ existed in the form of God because He Himself is God. Hence

the Apostle asserts that He was God's equal, but in His self-abasement He did not hold fast to this equality but emptied Himself of it, and instead took the lowly form of a bond-servant. His humiliation presupposes His former dignity and glory. Had He not been infinitely more than a created being, it would have been no renunciation to become a servant; that He already was, according to the blasphemous teaching of Dawnism. Out of such a condition He could never have risen. The highest angel in heaven, far from having to stoop in order to become a servant, is but a servant and can never be aught else. But the very fact that He did humble Himself, even unto the death of the cross, is positive proof that He was no created being, no mere man, but God over all and blessed forever. (Rom. 9: 5.)

But even in His amazing self-abasement He did not renounce His glorious attributes as a Divine Person: He veiled them beneath His lowly human garb, save when occasion demanded their display. Both Omnipotence and Omniscience belonged to Him while on earth, and He often exhibited both in the sight of men. The proof of this is abundant and conclusive.

(To be continued)

BAPTISM AND ARCHAEOLOGY

In deciding the long-debated question as to whether affusion or submersion was employed as the mode of baptism in the early Church, new evidence is to be derived from a study of Christian archaeology. Popular art is likely to picture what actually went on before the eyes of the artists. In the catacomb frescoes there are seven examples which represent the baptism of our Lord or of a catechumen. In each case the baptized stands on dry land, or in quite shallow water, which reaches only to the ankles. There is no attempt to represent submersion. In one of the earliest frescoes affusion is actually represented. On sarcophagi carvings water is often represented as rising to the knees. Sometimes it is pictured as falling in a stream from above over the head of the baptized. In the mosaic pictures the water is represented as deeper still and often as rising to the waist. According to Clement F. Rogers, who discusses the subject in the last number of the "Church Quarterly Review," there is no example of an attempt to picture submersion till the ninth century. Of this date there is an ivory which depicts the submersion of an infant. Of the ancient fonts which have survived there is only one, that in the Lateran Baptistery at Rome, in which submersion would have been easy. In Syria a fourth century font allows for only a depth of twenty inches of water. In a number of ancient fonts the depth of the water could rarely exceed three feet, even if the font were filled to

the brim. A place for baptism has been discovered in the cemetery of St. Priscilla at Rome. Here the candidate apparently stood on the floor of the chapel over a little hollow made to carry away the water after it had been poured over him.—The Churchman.

ITEMS OF INTEREST

Northwestern College

The College board assembled at Watertown on September 9th in regular charter meeting. The officers elected for the coming year were: Rev. G. Bergemann, president; Rev. J. Klingman, vic-president; Rev. K. Machmiller, secretary; Mr. Fr. Gamm, treasurer. The members who are to comprise the local committee are Rev. J. Klingmann, Mr. Gamm, and Mr. Schlueter. Rev. J. Brenner, Rev. J. Glaeser, and Mr. Aug. Frank are to constitute the committee of visitors. All repairs and improvements which the synod had authorized have been duly carried out. The first term of the new collegiate year was begun with an increased enrollment of students, there now being 215 students attending; of this number 131 reside in the institution.

Concordia College in California

Our brethern of the Missouri synod located beyond the Rockies are soon to have a college of their own. The new institution is to be located at Oakland, Cal., and to supply the needs of the districts of Nevada and California. The plans of the new buildings call for \$35,000 and of this sum \$29,000 have been secured by subscription.

\$5,000,000 For Methodist College

Atlanta was recently selected by the educational commission of the Southern Methodist church as the location for the university which the church will found in the southeast.

Atlanta guaranteed \$2,550,000 in cash and property if chosen for the seat of the university.

As soon as the commission decided in favor of Atlanta, Asa Candler, leading Methodist layman and brother of Bishop Warren Candler, announced that he would give at once \$1,000,000 for the endowment of the university and any further sums that may be needed in the future.

Asa Candler is the millionaire Coca Cola manufacturer and a strong believer in religious education.

Steps were taken at once to effect organization and Bishop Warren Candler was chosen chancellor. It is planned for the university to begin work in September on a \$5,000,000 basis.

The establishment of a Southern Methodist university in Atlanta is the churches answer to the decision of the Tennessee courts that the church has not supreme control over Vanderbilt university in Nashville.—Tribune.

Priests and Jesuits Expelled

The associated Press has not given out very much information about the attitude of the Catholic church to the Mexican revolution, but the other day some information was sent out which must have evaded the Catholic censorship bureau. Antonio I. Villareal, governor and military commander of the state of Nuevo Leon, issued a decree limiting

the work of the Catholic church in that state. Some of the provisions may seem rather drastic and would perhaps be considered in this country an infringement on the religious liberty of Catholics, but when it is done in the interests of public morality and to protect the state against intrigue and the pernicious political activity of the priests, the governor is entirely within his rights. The decree reveals what the Catholic church really is when allowed to blossom out in its full glory unhampered by the laws of the state, with full control to carry out its practices. By their fruits ye shall know them.

The decree issued in Monterey makes the following orders for government of all Catholic schools and churches:

"1. All foreign Catholic priests and Jesuits of whatever nationality will be expelled from the state of Nuevo Leon.

"2. Of the remaining Catholic priests, those who cannot prove their complete abstention from politics will be expelled.

"3. Churches will remain open daily from 6 in the morning until 1 in the afternoon. Only priests having permission to do so will be permitted to officiate.

"4. Confession is prohibited.

"5. The public is prohibited from entering the sacristy.

"6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the constitutionalists' arms.

"7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials and which do not have at their head some professor who is a graduate of the numeral schools of the country, who will be responsible to the government for any infraction of the rules.

"8. Any infraction of these laws will be punishable by a fine of \$100 to \$500 and arrest and imprisonment from two to four months, or both fine and imprisonment."

Explaining the grounds for this action, Villareal's decree reads:

"In the interest of public health, morality, and justice, the state of Nuevo Leon will limit the scope of the Catholic church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquests in politics. To secure its object it has always been allied with the reactionary governments and the despots and even foreign invaders. It has showed itself an implacable enemy to the liberal movement and progress from the first revolution of Ayutia until the present, and has fulminated its ridiculous ex-communications over the most grand and glorious benefactors of the country, Hidalgo, Juarez, and Lerdo de Tejada.

"The pretorial and the clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican church. The church has had its benedictions for the crimes and corruptions of Huerta and has unsuccessfully worked to incite the public against the constitutionalist cause."

Some of the ceremonials of the church were criticized, Villareal alleging that in Mexico they have tended toward weakening of moral character. He declared it the course of wisdom to close the clerical schools for the present on the ground "it is a supreme national necessity to stamp out at the root the arrogant abuses of the Catholic church and remove the grave danger which the institution represents more political than religious for the tranquility and future progress of the country."

Catholic churches recently have been closed in Saltillo, San Luis Potosi, and Nuevo Laredo.—Luth. Herald.