

The Northwestern Lutheran

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Jan 15
1915

The Lord our God be with us, as He was with our fathers; let Him not leave us forsake us. 1 Kings 8: 57.

Vol. 2.

Milwaukee, Wis., January 7, 1915.

No. 1.

EPIPHANY

Ps. 72

Hail to the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy,
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemn'd and dying,
Were precious in His sight.

He shall descend like showers
Upon the fruitful earth;
And love and joy, like flowers,
Spring in His path to birth:
Before Him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

To Him shall prayer unceasing,
And daily vows ascend;
His kingdom, still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His Name shall stand for ever:
That Name to us is Love.

COMMENTS

The Study of Theology In the early days of American colleges about one-half of the students adopted the ministry as a profession; now only five per cent of the students enter the service of the Lord. This appears to be rather serious degeneration of the Christian spirit, but, to be fair, statistics, as in so many other cases, are likely to deceive the unwary. A hundred and fifty, and even a hundred, years ago, the need for ministers was undoubtedly more urgent than it is to-day. Immigration was of far greater importance relatively than the numerically greater immigration of to-day; the city was rarely chosen for settlement and the frontier was most often the first American home of the newcomer. It was necessary to follow him, and smaller groups of settlers in sparsely

inhabited regions required the services of men that under other conditions might have served three times the number. Now all that is changed. Another fact that affects the figures just given is the great spread of higher education. While in former times the minister nearly always was equipped with the higher forms of learning and few others were, it is now the rule for every family that can possibly afford it to give its children, young women as well as men, the advantages the college offers; this has naturally shifted the percentage of students of theology. But we feel that there is no way to escape the accusing figures entirely; there is a marked decrease of enthusiasm for this highest service of all. Among churches in which there is no positive Gospel preaching it might be looked at as the normal result of their general decay, but in our own church where no such condition obtains and where the call to the work in the vineyard is as insistent as ever, the feeble response is disturbing. It is a fair question to ask the Christian: How much interest and concern do you show for this highly important phase of the growth and well-being of your church? H. K. M.

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More "Sundays" We trust we are not boring our readers with the repeated references to the "special Sunday" abuse, but since we have begun as faithful chroniclers of this abnormal practice we take due note of the new ones, somewhat like the stamp-collector that adds a new stamp to his collection. The new ones are—you couldn't guess it in a year—Bible Sunday, Forefathers' Sunday, and (now we're almost sorry we were so unkind in some of our discussions) Church-paper Sunday. There is a confession, a terrible self-accusation, in the first one of these. Is it as bad as that? Must a special call be issued for a sermon in which the "value" of God's Word is to be shown? The Forefathers' Sunday is just one of those bits of sentimental rubbish that will crop out in barren souls; they can sympathize tearfully with anything that is either 3000 miles or a hundred years removed from them—but they steel their hearts against every truth the Bible tells them about their own sin and need. The church-paper is undeniably a necessity for the Christian of to-day, though a special Sunday, to make it dear to members of our churches, is an unnecessary exertion. If the regular sermon falls on the true, rich soil that brings forth fruit, then one of the many results will be a de-

sire to keep the home supplied with reading matter that is unsullied by the unbelief and mockery that has invaded almost every other printed page. We have lost count; do these three "Sundays" complete the whole list of the 52 of each year, or will we find it our duty to call your attention to a few more? Well, rather than count them, we'll wait and see whether some inventive genius will give us another thrill.

H. K. M.

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Prayer for the Dead The Church Times reports that the Archbishop of Canterbury, preaching at All Hallows', Barking-by-the-Tower, on All Souls' day, made a plea for prayer for the departed. He spoke of the natural instinct which led people to pray for their loved ones who have passed within the Veil, and said "we needed to be on our guard lest in one who thus reverently and trustfully prayed and wondered we discouraged the upraising of the devout soul in prayer for loved ones out of sight." He had no censure for those who in times past on account of abuses did not admit explicit prayers for the departed into the offices of the church, but argued: "The abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who in their Father's keeping still lived, and, we might believe, went from strength to strength in truer purity, in deepened reverence and love."

Human instinct is ever a doubtful guide. Confident and effective prayer must be based on the invitation and promise of God, and this is not to be found in Scripture for prayer for the departed. On the contrary, the Bible tells us that the fate of a person is decided in the hour of his death; that they who die in Christ rest in the Lord and know no want; that they who die impenitent are irretrievably lost. The former do not need our prayers, the latter are not benefited by them. If the Church would be true to its duty and function to bring comfort to the bereaved, let it apply to their wounds the healing balm of the Gospel, let it offer to them the sure comforts of Holy Scripture.

J. B.

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Lutherans in India A returned Methodist Episcopal missionary of India relates that the German Evangelical Lutheran mission in that country is in great distress. We have no means of ascertaining the exact state of affairs in the matter, but we fear that the case is quite as serious as it is there represented to be. No doubt we shall hear more about it. The usual funds from Germany are not arriving and the German missionaries "are practically living on the bounty of the people of India." The other

missionaries are voluntarily taxing themselves ten rupees (\$3.33) a month to be able to give the suffering Germans the barest necessities. In India there is a council composed of all Protestant missionaries, which in heathen lands is virtually a necessity for many apparent reasons and which does not imply that there is un-Christian indifference to pure doctrine. Officers of this council have sent an appeal to America on behalf of the stricken Lutherans, of which the following is an extract: "We desire to appeal to you on behalf of the German Lutheran missionaries working in the province of Bihar and Orissa. Owing to the outbreak of the war, they are placed in a position of great difficulty, not only on account of their nationality, but also because they are cut off from all communication with their homes and from all source of their supplies. As far as their educational and philanthropic work is concerned, the government in Bihar is giving such assistance as will insure the maintenance of the work. There remains the very serious task of providing the necessities of life for the missionaries. In the province there are 49 missionaries, of whom 30 are married, with some 45 children at present in the country. We ought to allow married men 100 rupees (\$33.33) and unmarried men and women 50 rupees monthly. This seems to us the minimum. To do this will require a sum of 3,905 rupees (\$1,317) a month. It is for this we appeal."

H. K. M.

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Plumb-line and Square "A strange tale comes to me from Louvain, which is certain to interest all Eastward travelers. When that ancient university town was sacked by the German invaders, fifty citizens were seized, bound, and ordered shot. The firing party had already raised their rifles, when one of the fifty, a freemason, made a mason's sign. The German officer was himself a mason; he recognized the sign, and ordered the maker of it to be set free. "No," answered the Belgian, "my fellow-citizens are no more guilty than I am. If you are going to kill them, I shall be killed with them." Whereupon, the German officer, ordering his conduct by a true plumb-line, released them all. That was square, was it not? And yet, what of all the other hostages, condemned because of alleged acts of violence by civilians, for whom there was no masonic intercession?"—Presbyter Ignotus in The Living Church.

In charity we hesitate to believe this story which is, fact or fiction, a vicious one. We are surprised at the learned Presbyter's apparently placing the stamp of his approval on the brand of morality displayed here. Plumb-line and square indeed, when a German officer desists from wholesale murder only because he sees one of his prospective victims make a mason's sign. Or if it was not wanton murder, if the shooting of those hostages was justified, does he not prove him-

self a traitor to his country, a man unfit for citizenship in any country? And the Belgian, though he at least includes his fellow-sufferers in his plea, is by no means the German's superior in morals, for he does not hesitate to appeal to masonic prejudice to save his life thus tempting another to abuse the confidence his country has placed in him. What a warped and narrow morality that makes Scripture read, "Thou shalt love thy fellow-mason as thyself," and substitutes faithfulness to the masonic order for the fear of God.

J. B.

THE WORD WAS MADE FLESH

"Unto you is born this day in the city of David a Savior," these were the "good tidings of great joy" which on the festival just passed were spread throughout the wide world. Every Christmas celebration that brings this message is a priceless gift of God, giving, as it does, an added assurance that in the intention of the Most High the true Christmas joy "shall be to all people." From God to all people! How many did not strive to gain the end without the means, sought a joy which was not of the Lord's making. And what success crowned their efforts? Such an attempt can have but one outcome—failure. With some this result is all the more sorely felt because of the greatness of their efforts and the fair hopes which they had placed on them. Thus it will ever be: "He hath filled the hungry with good things; and the rich he hath sent empty away." No season is better adapted to bring home to man the vanity and emptiness of his endeavors than that following Christmas—the turn of the year. The ebb and flow of the years give occasion for serious thought where nothing can truly put the heart at rest except to know that we are at peace with our God. That is just what the "Fear not" of the Christmas messenger is to proclaim: "on earth peace," "for unto you is born . . . a Savior . . . the Lord." The birth of the Savior is the great central fact of all time, nothing can dim its glory. To accept or reject it will have far-reaching results, for "every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1. John 4: 2. 3. To know Jesus Christ, God and Man, "is life eternal," John 17: 3; to reject Him is death, "for if ye believe not that I am he, ye shall die in your sins." The Christian church teaches that Jesus Christ is not only true God but also **true man**.

The Word of God plainly teaches this important truth regarding the person of our Savior, and they will not go amiss who obey the Savior's injunction "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. "To him give all the prophets witness." Acts

10: 43. The First Gospel with which God comforted fallen man (Gen. 3: 15.) mentions the Savior as the "seed of the woman." And if we continue along the line of prophecy until the last of the prophets is reached, we will find that the original scheme of salvation, "by the seed of the woman," far from being abandoned or improved on, is elaborated and particularized. Unto Abraham the Lord said: "in thee shall all families of the earth be blessed." Gen. 12: 3. The Lord said to Isaac: "I will perform the oath which I swear unto Abraham thy father; . . . and in thy seed shall all the nations of the earth be blessed." Gen. 26: 3. 4. After repeating this promise to Jacob (Gen. 28: 14.) the Lord later inspired the dying patriarch to declare the tribe of Judah scepter-bearer, till Shiloh came forth from it to gather His people. Gen. 49: 10. Again, speaking at a later day, the Lord still more definitely states the line from which the Savior was to come, designating the house of David. 2. Sam. 7: 12. 13. Through the prophet Isaiah God again states the manner of the Savior's advent among the children of men and tells us of His kingdom. Is. 9: 6. 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase, of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Among the many other words of prophecy bearing on the coming of the Promised One we find such as tell of the place of His birth, Micah 5: 2; the lowliness of His condition, Zech. 9: 9; His weakness and insignificance, as measured by human standards, Is. 11: 1. Is. 53:—in short, the Messiah of the Old Testament, while clearly revealed as Immanuel (**God-with-us**), is plainly described as the Son of Man, a **True Man**.

And now look upon the Jesus Christ of the New Testament, the fulfilment of the prophecy. Trace the life of the Sinless One who lay in the manger at Bethlehem and who finally, "cut off out of the land of the living," was laid away in the sepulcher in Joseph's garden,—view each detail of the Christ's life as it is unfolded in the beautiful Bible Story,—and in honesty you can but say: Thou art He that should come, nor do we look for another: Thou art indeed the True Man as He was promised.

As such He is without restriction owned by the Lord, for the Word calls Him so. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1. Tim. 2: 5. Bearing in mind what the First Gospel said regarding the "seed of the woman," how striking is the parallel drawn between Him and the first Adam: "For if through the offence

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.

Entered as second class matter December 30th, 1913, at the post office at Milwaukee, Wis., under the act of March 3d, 1879.

of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 15. 19. How often did He not apply to Himself the name we read John 12: 23: "The hour is come, that the Son of man should be glorified." That he was a true man with human ties was clearly understood by His friends. "Then one said unto him, Behold, thy mother and thy brethren stand without." Matt. 12: 47. It was also the belief of such as viewed Him with indifference. "And Pilate saith unto them, Behold the man!" John 19: 5. That He was only a true man was the conviction often expressed by His enemies. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" John 8: 57. He was a man not only in name, not only in His outward seeming, but in very truth, for He had the parts natural to man. He received these in the usual way, by being born, although His birth was sinless. "But when the fulness of the time was come, God sent forth his Son, made of a woman." Gal. 4: 4. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2: 14. These parts He has assumed never to lay them aside. Thus we hear Him say after His resurrection: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." John 24: 39.

That He was true man is also proved by the fact that He did and suffered those things which are common to man. He fasted and grew hungry, Matt. 4: 2. He became weary and slept, Mark 4: 38. He suffered the pangs of thirst, John 19: 38. He sorrowed and wept, Matt. 26: 38. Luke 19: 41.

The reason why the Son of God also was made the Son of man is, in the words of Scripture, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bond-

age." Heb. 2: 14. 15. Again we are told that He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4. As our brother the Son of the Most High fulfilled the law for us and suffered for our disobedience. The importance of the Bible truths concerning the human nature in Christ must be clear to us all. A Christ who were no true man were also no true Savior. G.

"ARISE, SHINE!"

Whom does the prophet Isaiah address by saying, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee?" And what does he purport by such exhortation? The entire sixtieth chapter of this prophet is the answer to these questions. That chapter is a magnificent picture of the Church of God, depicting in loftiest language her spread through all the earth and her glorious work. It is the Church of Christ, the community of all true believers in the Savior, living under all zones and climes, embracing every age, rank and station, whom the inspired seer exhorts: "Arise, shine!"

And why does the prophet bid the Church thus to do? Because at the time the events here prophesied are happening he sees the Church sorely humbled. Looking forward to her humble beginning he sees Zion, the city of God, groping in the darkness of sorrow and tribulation, in a state of utter despair, bewailing her own degradation. It seemed as if she were a castaway, her hope being derided to her face, scouted by the wisdom, and shackled by the power, of a wicked world. Almost the whole of Israel had departed from the Lord. Only a few were waiting for the promised salvation. All about her was darkness. Never had a moral darkness so gross, so hopeless, covered the earth. Truth concerning God and His will towards men seemed almost lost. The lamps in the golden candlestick of the Jewish Church had nearly all gone out, and the Gentile world was all night.

At this stage the heavenly call reaches Zion: "Arise, shine!" Out of the darkness of her tribulation there arose a star, the Star of Bethlehem, exactly as the prophet had foreseen, and as Balaam had foretold, "There shall come a Star out of Jacob," Numbers 24: 17. That star is significant of the rising of a new and glorious light, shedding its blissful rays upon the face of the earth—the Gospel message of the new-born Christ-child. It is Epiphany, the glory of God is risen upon Zion, the church of the Lord. "The Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth." John 1: 14. "Unto you is born a Savior, which is Christ the Lord." Luke 2: 11. He is the true Light, that is to come. And then and there

the rising of Zion began, and the glorious light of the Gospel, the light of life sent its rays into the darkness of the world.

See how the first humblest of Zion's children, Zacharias, Elisabeth, Mary, Simeon, Hannah, and the shepherds are blessed by this light, and how this light soon draws the attention of the Lords of the land, and receives unlooked-for emphasis by a solemn embassy of foreign men, the wise men of the East, who come to worship this Light and to partake of its glory. See how the light of the Gospel has been spread throughout the world since the days of the Nativity. Its rays which first beamed forth from the obscure village in Palestine have pursued their course, passing from nation to nation, until now they are enlightening every nation, kindred, and people on earth. To-day, Zion, the City of God, once so despised and forgotten, is the most glorious and universally known city in the world. In her midst there reigns a light, which, maintaining its bright lustre undiminished, disperses all darkness of paganism and unbelief, and shows to all mankind the highway unto salvation, that is the Light of the world.

Small wonder, then, that the prophet exhorts Zion of old, the Church of the Lord: "Arise, shine!" Come forth from the darkness of your tribulation, be not distressed, but rejoice at the coming of the glorious light of God. The night is far spent, the day is at hand. Behold, now is the accepted time, now is the day of salvation.

"Arise, shine!" This invitation also goes forth to us. The light of the Gospel is risen upon us. By the grace of God we, too, who are descendants of the Gentiles, share in the glory of the Lord, having been received into Zion, the Church of Christ. Indeed, Epiphany is the Gentiles' Christmas, the anniversary of the admission of our forefathers to a share and claim in the Holy One of Israel, affixing the seal of divine approval to the universality of Christmas joy. But it also endorses in the name of the Christ-child all efforts to extend such joy to all who are still not partakers of it, but are groping in spiritual darkness. Hence Epiphany is also the birthday of active Christian mission-work.

And thus the great and solemn calling, extended to all members of the Christian Church, is: "Arise, shine:" not only receive the light of the Gospel with childlike faith and be enlightened by it unto eternal life, but reflect this light on a world shrouded in darkness. In fact, the office of the Church is that of a light-bearer to the world. The children of God ought to shine as lights in the world. "Ye are the light of the world," says Christ of all His true followers in faith. We are to bring to light the Gospel of Christ. He is the true light. To know Him is eternal life. To

make Him known to the world by His Word is to be the light of the world.

It follows then that our great and glorious calling on earth, as the light of the world, is to make known the Word, to publish it to all people—sound it from the housetops; proclaim it on the mountains; put it into all languages, sow it broadcast, like the sower in the parable, that went forth to sow. It follows that it is our particular calling to spread the truth of the Gospel in our churches, in our Christian schools, in our congregational meetings, in our church papers, in the work of our synod, in mission work, above all in our daily life by word and deed.

Note the fact that Christ calls upon each and every member of His Church to be the light of the world. It is not merely a corporate capacity, but by combination of the faithfulness of individual Christians, in their several spheres and relations, and in the use of their several talents, that the Church is to be the light of the world. True, all members of the Church have not the same office, but they have essentially the same work, the same interest, the same relation to the Lord and the world. The Church is a communion, not only of brothers, but of laborers; not only in the hope of salvation, but in the privilege of spreading the knowledge of it, and of multiplying the number of those who partake thereof. We are all to be "workers together with God." And God's will is to enlighten the world by the preaching of the Gospel, to reveal to sinners the saving knowledge of Christ and His work.

This is true enlightenment, the only enlightenment for mankind, and to aid in this enlightenment is the Epiphany call, extended to all of us: "Arise, shine!" In no other way can we live up to this call.

Howbeit the modern church, so-called, is far from following the Epiphany call. Men of to-day regard the church simply as a working organization, whose duty it is to prepare men and women for successful and beneficent business, to prepare them to develop a good physique, social efficiency, and spiritual friendship. They understand the object of the church work not to be an Epiphany Church extending in the name of the Christ-child the Christmas joy to all who are still out in the dark, chill night of natural unbelief. The object of the Church to them is not to lead sinners to their only Savior by preaching the Gospel in word and deed; on the contrary, the object of the Church is to be humanitarian pure and simple. Instead of a message from heaven, it is to bring a message from men and about the affairs of this life.

Says **The Outlook** in one of its recent issues: "We are coming to understand that the object of the Church should be the development of a perfect man; that the apostles and prophets and evangelists and pastors and teachers are all for the purpose of bringing men unto a perfect manhood; and that perfect manhood means

that the body, soul and spirit should all be made blameless. . . . This modern, broad, humane conception of Christianity as a power which fits men for this life reacts upon the Church and makes it a living organization, a true army of volunteers."

Fie on a church which takes such an attitude! A church that disregards the great calling, to be a preacher and witness of Christ, in all her agencies and operations, has become apostate. In the same measure as the testimony of Christ becomes obscure; as any Church declines from the directness, and fulness, and constancy of that manifestation of Christ; as she gets to glorying in some other wisdom, and doing other work than planting the kingdom of God on earth: she falls from her sphere; she loses spiritual life; she becomes darkness instead of light to the world.

Let us beware of such tendencies in our times. Let us never forget our Epiphany call: "Arise, shine!" May Zion, the true Church of Christ, ever fulfil her great calling. "The righteousness thereof shall go forth as brightness, and her salvation as a lamp that burneth."

J. J.

THE LUTHERAN CHURCH IN AMERICA

(Concluded)

IV.—Reconstruction and Consolidation 1866-1914

During the time that the western German synods had their controversy about predestination, the eastern and southern English Lutherans were occupied with more peaceful controversies, not really concerning doctrine, but outward forms, however, in such a manner that the confessional side was also touched. (In this a characteristic difference between the German and English part of the American Lutheran Church finds expression. The difference is the result of their different historical education.) We shall see that a clearer and stricter confessionalism is arrived at in the end.

One of these controversies was about the liturgy. The General Synod, South, the General Synod, and the General Council united in using the same "Common Service," after some antagonism, especially in the General Synod, was overcome.

Within the General Council another controversy was carried on, that about the language. There are German and English congregations in the Council. In the course of time it was natural that the English should gain the ascendancy. It was intimated by the other side, that Germanism and Lutheranism are identical. In theory that is wrong. In practice, considering the constituting historical elements, especially the doctrinal education of the English part of the American Lutheran Church, there was a grain of truth in the assertion. To overcome the doctrinal danger by delivering the German part of the Council into the hands

of a European theological school in Kropp was evidently not the right way, neither doctrinally nor practically. It is not the special business of the Lutheran Church to keep up Germanism, but it should instil the Lutheran teaching into the English mind. The Gospel follows the language. And to get good Lutheran teaching it was surely not necessary to go over the Atlantic Ocean. At the same time it is right to acknowledge the good Lutheran elements which were brought by these Germans. Of greater historical importance it is to understand that the result of this controversy in the Council was the realization of the importance of the English work.

During the controversy about the Common Service and partly in consequence of it a reorganization took place in the South upon a more definite confessional basis than had previously obtained. In 1880 the General Synod, South, had endorsed the other symbolical books aside of the Augsburg Confession. Six years later the General Synod, South, together with the Holston and Tennessee synods formed the new body, "The United Synod of the South."

A new feature in the life of the western Lutheran Church was the outcome of this rearrangement. While before this the different synods had their exclusive territory more or less, and only in exceptional cases the outward existence of congregations was affected by the founding of congregations of other synods in opposition to the former, this condition was now changed entirely. A rivalry sprang up in those quarters where the synods of the Synodical Conference had done their work, between these synods and Ohio, Iowa, and the General Council. Especially the latter synod pushed its so-called English cause in such a manner that it came to the West and drew largely upon the human capital of the German synods. Mission work became very much party work, which is not evangelization. Especially the attitude of the General Council toward the lodge question is embarrassing for an honest and earnest upholding of the truth that lodge and church are incompatible.

This was felt by many and while the heat of the foregoing controversy had to some extent abated and, we regret to say, the doctrinal interest had also waned, a movement toward union began.

In 1903 the whole Lutheran Church was invited by a number of ministers belonging to the Iowa and Wisconsin synods to reopen the discussion of the doctrine of predestination. Informal conferences were arranged and, during four years, held in Watertown, Milwaukee, Detroit, and Ft. Wayne. Members of all Lutheran Synods took part. The leading questions were deliberated upon but no new thoughts were expressed. There was perhaps a new style of argumentation noticeable in some younger members of these conferences. In addition to this the concession was

made by some of the older members of Ohio that if Walther had expressed himself on predestination as it is done now by the members of the Synodical Conference, the rupture of 1879 would have been avoided. Aside of this the result was a new discussion of the questions which was really only a rehearsing of the old thoughts, that showed that the deep interest in these questions had abated. While a new and in many instances disagreeable war was waged in the church papers concerning this question, a more peaceful discussion was carried on in the English church papers of the old eastern synods. The question was about the importance of the Formula of Concord as a symbolical book. While the theologians of the General Council defended this view, as has always been the position of the Council, we must notice with appreciation, that also in the General Synod many able papers were written in the same mood.

In 1908 the Norwegian Synod, the United Norwegian Church and the Hauge Synod represented by members of the ministry of the three bodies carried on discussions about the leading differences that held them asunder. A series of theses was presented by the members of the Norwegian Synod which covered the questions that had been debated in the controversy about predestination.

After these theses had been accepted by the Joint Committee they were brought before the synods, and, although they were in a way accepted, it must be said that the union is not yet effected. But this movement has brought out another attempt to consider the harassing questions. It also brought out the old hateful antagonism that fights for doctrine as for a party issue instead of having that one end at heart, to endeavor to gain unity of the Spirit and to keep it in the bond of peace.

On the other hand an evergrowing sense for the movement in the right direction is to be seen. This may be expressed in a few sentences:

1. The life of the Church, as it appears outwardly, must be based upon clearly defined statements of the Gospel, which are made, not in the interest of intellectual wisdom or legal power of government, but in the interest of the faith which is engendered by the Gospel.

2. These statements are, in the course of Church development, arrived at through a series of discussions which must be carried on, not in a party spirit, which is of the law, but in the spirit of truth, love, and peace, which is of the Holy Ghost.

3. Union can therefore not be engendered by compromise, because that would lack the first element, that of truth, but must be based on truthful agreement, not in words only, but in conception of the truth.

4. In the mean time the dissenting bodies could find a way to live side by side without making party

interest their leading consideration, but showing one another such respect for the faith as they must admit in one another, together with such truthfulness as they owe to God's Word.

Thus might be paved the way to an understanding in doctrine also, for it must be borne in mind that discussion will always lead to dissension, if it is not borne by mutual love.

J. PH. K.

FROM THE FOX RIVER VALLEY

Another new congregation! Where? In the Fox River Valley, at Appleton on the west end, near the Junction. And it is an English speaking one. The following name has been chosen: English Lutheran St. Matthew's Congregation. Rev. R. Ziesemer, a member of this year's graduating class of our seminary, is its pastor. God bless this young minister's efforts and grant him courage and endurance. The 29th of November was a festival day in the history of this young congregation. The mission chapel had been renovated, everything looked neat, especially the new altar and pulpit desk. Two services were held on the above day to celebrate the renovation of this house of worship. Rev. R. Ziesemer conducted services in the morning and the undersigned in the afternoon. The members showed great interest in these services and gave thanks to our Lord for helping them thus far.

AD. SPIERING.

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY*

By Professor William G. Moorehead, D. D.,
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7. The final consummation of the age will take place in October, 1914. (Vol. II, p. 234, Vol. III, p. 153.) This date, 1914, as terminating absolutely the present order of things of the world, is taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books sets it down as positive and unalterable. He finds its parallel in the ministry and the rejection of the Savior by the Israelites, A. D. 33 to A. D. 70, when Jerusalem's overthrow occurred and the Jews went into an exile which still endures. So the "harvest," or the final testing, runs from A. D. 1874 to 1914 when Gentile rule will be destroyed, Christendom be annihilated, all wrong end, and righteousness and peace fill the redeemed world. It is then that the Millennium, so long expected and so long yearned after, finally comes and the planet celebrates its glad, its unending Jubilee!

One grows weary of this everlasting attempt to

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

fix chronologically the end of the age. For nearly a thousand years men, many of them devout and earnest Christians, have been quite sure that they had discovered the key of chronological prophecy and confidently announced the time of the end. Awhile before the year A. D. 1000 the world became panic stricken, for it was believed that date would coincide with the final judgment and world's end. Miller, Cumming, Elliott, Dimbleby, Totten, and one does not know how many more, tried their hands at fixing the date of the consummation, on chronological and astronomical grounds; they settled both day and date with exactness, and ignominiously failed, of course. Mark 13: 32 should stop this nonsense, but alas, it does not.

But three years remain of our age. One can readily perceive what enthusiasm the nearness of the end must arouse in the hearts of believers in Mr. Russell's dates. If but three years lie between us and the cosmical revolutions and convulsions which will shake the earth to its foundations, then why should Dawnists cling to their property and tightly grip their money. Soon it will not be needed, wealth will be worthless and bonds have no market. It is no surprise, therefore, that Mr. Russell's followers pour a continuous stream into the Watch Tower treasury, nor that sermons can be printed in multitudes of newspapers all over the land, nor that great halls can be hired for lectures, nor that these volumes can be sold at 37 cents a copy.

8. **At the final resurrection, which is simultaneous for all the dead save "the little flock," the Gospel will be preached to the unsaved and the great mass of mankind will accept it and be saved.** (Vol. I, Study 6, 8, 9.) The preaching to the unsaved dead now at length raised up will last for one hundred years at least, and it may continue throughout the entire day of Christ, i. e., during the Millennium (p. 144). There are two world-wide judgments recorded in the Bible, that of the nations, Matt. 25: 31-46; and that of Rev. 20: 11-15—the judgment before the Great White Throne, and which seems to be confined exclusively to the dead, small and great. The two include the race except the saints who come not into judgment as to life and death (Jno. 5: 24). In neither of these judgments is there a hint that opportunity will be had for those arrayed before these thrones to repent, believe, and be saved. On the contrary, their eternal destiny is fixed by the Almighty Judge. Note how all-embracing these two judgments are; the one includes "all the nations," the other, "the dead, small and great." None escape save those who have part in "the first resurrection" (Rev. 20: 4-6). In both cases eternal doom, irreparable and indescribable, falls upon the impenitent and ungodly who rejected Christ in this world and life.

Moreover, the judgment before the Great White Throne is expressly said to follow the thousand years: "But the rest of the dead lived not again until the

thousand years were finished" (Rev. 20: 5). "The rest of the dead" include all who have no part in the first resurrection. Mr. Russell labors vigorously to cast doubt on the genuineness of Rev. 20: 5. He seeks to negate its witness, for it squarely contradicts his theory that all the dead who share not in the first resurrection will be raised at the beginning of the Thousand Years, and they will then be given the opportunity to repent and be saved. But as usual he is quite wrong. He stands alone in his rejection of the verse. Every critical Greek text from Griesbach to Nestle and Swete (1907) retains the words, nor does one of these scholars cherish the slightest suspicions of its integrity.

(To be continued)

ITEMS OF INTEREST

Seminary Jubilee

The Buffalo Synod recently celebrated the sixtieth anniversary of the founding of Martin Luther Seminary in Buffalo, N. Y. The seminary developed from a preparatory school which had been conducted by the Rev. K. And. A. Grabau since 1840.

Iowa Synod

The Luther-Jubilee fund of the Iowa Synod (to be used as seminary building fund) has attained a subscription of \$100,000. According to the last census this synodical body is composed of 986 congregations, the growth of the last 10 years being 130. The parochial school does not enjoy a like growth in the confines of this synod, as Dir. R. Bunge of Eureka College, S. D., took occasion to impress on its delegates at a recent meeting of the synod in Welcome, Minn.

Lutheran Home for Young People

The Walther League Hospice home at 4329 Calumet avenue was recently formally opened with a reception to the German Lutherans of Chicago, under whose auspices the home was established. Living quarters are provided in this new home for thirty-five persons. It was established to provide a home for Lutheran young people coming to Chicago.—Chi. Tribune.

The Slovak Synod

The Slovak Lutheran Synod met in Streator, Ill., in September. President Stefan Tuhy reported that three candidates for the ministry had been ordained and installed during the past synodical year and that seven congregations had applied for admission into the synod. Two new churches were dedicated and several parsonages built. This small synod with about twenty-four ministers, has a large field in our country, too large indeed for its resources in men and money, but it is full of life and is making good progress.

Augustana Synod

According to The Lutheran Companion, members of the Augustana Synod are advocating the severing of their synod's present relation with the General Council for reasons of administration, not of doctrine or practice.