

The Northwestern Lutheran

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

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THE PRAYER OF JACOB

O God of Bethel! by whose hand
Thy people still are fed;
Who through this weary pilgrimage,
Hast all our fathers led;

Our vows, our prayers, we now present
Before Thy throne of grace:
God of our fathers, be the God
Of their succeeding race.

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

Oh! spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode,
Our souls arrive in peace!

Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God
And portion evermore.

John Logan.

COMMENTS

A Ray of Light Lutheran Christians will not find anything new in the remarks recently made by an eminent English philosopher, but they will confess that they are not accustomed to hear even so little of truth from such a source. The Professor says: "Astonished by the early conquests of science and misreading their significance, the cultured races devoted themselves more and more to the development of their intellectual powers, sometimes at ruinous expense to the conscience, the social instincts, and the common sense of mankind . . . The outcome of it all is a civilization founded of mechanism and power." We do not await the permission of the crowd to voice our displeasure with some phases of modern civilization and would not pick out this statement as remarkable, if it would not emphasize the stifling of conscience. That is what Christ found when He began His earthly ministry—that was the reason for His coming. "When he saw the multitude he was moved with compassion of them, because they fainted, and were scattered abroad, as sheep having no shepherd." Those prosperous Jews of His day were not suffering from want of civilization or culture, they possessed both in a high degree, still less were they in bodily need; their sorry plight that moved the Lord to com-

passion was the condition of their heart. They were "fainted," starved, because their consciences were suffocated by the pride and self-satisfaction which had become their nature. And this does not differ at all in any essential from the state of modern civilization. If anything, we are to-day, as a generation, less noble than the Jew of Christ's time, for the worship of "mechanism and power" is even lower in the scale than the self-righteousness and spiritual pride of the pharisee; but both, the dry-as-dust intellect and the pharisee who survives in this conscienceless atmosphere of to-day, must be redeemed by Christ for God. And the first step to that end is the awakening of the conscience as St. John the Baptist awakened the conscience of Jerusalem in showing it the inevitable end of sin, which is increasing degradation and final damnation. To souls chastened by this truth Christ comes as the Savior and by faith they become Christians for a new life. The inverted process of to-day, invented and practiced by the worshippers of "mechanism and power and conscienceless intellect" is not Christianity and will always lead further away from it. It is a ray of light in the darkness of today, if men discover that they have murdered their consciences, but if the baser part of humanity is to be overcome, then the example of the Lord must be taken as a pattern for our work, "He went about teaching and preaching the gospel of the kingdom." And that means that we must give ourselves up entirely to the work of spreading the Gospel and must not be beguiled into the adoption of practices that seek to help mankind without touching its heart by divine Truth. H. K. M.

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Responsibility A decision just handed down by the Supreme court of the United States deserves more than passing attention and will, no doubt supply food for serious thought to a large body of the American people—the "working class." The case in question is that of the "Danbury hatters." It has been in the courts for years, being first decided against the hatters in the District court of New York and then carried by appeal to the Supreme court at Washington. The Supreme court unanimously affirms the decision of the lower court. It places the Hatters' and all other unions squarely under the provisions of the Sherman anti-trust act. It upholds the constitutionality of that provision of this law which provides for treble damages to persons damaged by a conspiracy in restraint of

trade. Its net results in the case before us are that 186 members of the United Hatters of America, united in a local union at Danbury, Conn., must pay damages to the amount of \$252,130. The specific charge against them is that they boycotted the firm of D. E. Loewe and Co. when they went on a strike a few years ago. Even now the bank accounts and homes of many of the men are under attachment to pay the judgment and the next step will probably be foreclosure.

No doubt this decision will work hardship to many a poor workman and his family, but that is a matter which can bear no weight in a court of law. Even if outside helps flow in to aid the Danbury workmen, this court decision cannot fail to teach a wholesome lesson on responsibility. Morally (and as this case would seem to show, legally, too,) the individual is responsible for the acts done by a body or society of which he is a member. This is a statement of fact which in the past has often been denied or at least held up as open to doubt. Many have been known to join such bodies for some special feature held out to them as a lure, as insurance, increase of trade, protection, and the like, while in their hearts they felt they neither had, nor could have, any sympathy with the other aims of their fellow members. They try to excuse their position by saying that they do not attend the meetings, religious, business, or social; that they therefore take no part in or responsibility for the acts which their associates carry out as a body. Such a man is doubly a traitor. He is acting with cowardly unfairness against those with whom he has confessed brotherhood, and his reasons are admittedly selfish; he is a traitor to himself, for he is untrue to his principles and convictions. Be honestly outspoken and you may make enemies of those who love not Truth but you will not be "unequally yoked" nor a "partaker of other men's sins."

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England and the Pope One of the "great powers," at least, is gaining strength in the war of the nations—and it is the one that is to be feared the most. So far the Pope has scrupulously avoided to show any preference for any of the belligerents, but that has merely kept them all on the anxious seat. There is not one that does not fear the power he has over his spiritual subjects even in political matters and they know that the Vatican will never hesitate to use this power, if anything can be gained for Rome. England found itself in a peculiar position. One of its allies, Russia, had no relations with Rome at all excepting through the very dangerous medium of the Polish Roman Catholic church, the other, France, though a Catholic nation, had forfeited the good will of Rome by its action in expelling the church from its position of preference and reducing it to the level of other churches that were given the right to

practice their religion but were in no way assisted or recognized by the government. England itself had since the days of the reformation cultivated the tradition that Rome must not be recognized as a temporal power. This attitude was more traditional than real, for English diplomacy has been known to use the good offices of Rome in spite of its official aloofness. Now it has openly bowed down to the throne on the Tiber. Sir Henry Howard has been sent there as British Ambassador Extraordinary. The Howards are the traditional heads of the Romanist party in England since the days of Henry the Eighth when relations with the Pope were first severed. That one of the Howards and not the bearer of a name of lesser significance was chosen shows how completely the English diplomacy of the war party in London has surrendered to the menace of a possibly hostile Rome. What is the duty of these government representatives at Rome—especially at a time like this? It must be seen by the most indifferent that Rome is a clearing house for international intrigue and political bargaining, otherwise England would not have swallowed its pride by hurrying its foremost Catholic to the scene of these "informal" discussions. It is humiliating for all concerned and there can be only one result: in return for the services the Pope will surely assert he has rendered when peace is made, there will be ample recompense in the form of concessions made to the church of Rome which really will be privileges over other churches. The Pope will be stronger after this war than he was before—unless the unforeseen happens.

H. K. M.

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The Death of Joseph Smith The Reorganized Church of the Latter Day Saints, the name by which that part of the Mormon church left behind in Illinois and Missouri when the main body emigrated to Utah in the late forties is known, lost its aged chief by death last month. For the guidance of future generations his last words were recorded by means of the phonograph and we can well imagine that when occasion demands it in coming years the voice of Joseph Smith will be heard in "new" revelations simply by setting the machine in motion. This Joseph Smith was a son of the founder of Mormonism and a cousin of the Joseph Smith who later gained fame, or notoriety, in Utah. In many respects the system the Smiths succeeded in building on the revelations of the first Joseph is the most autocratic and absolute that the world has ever known, not even excepting the Church of Rome and Christian Science under Mrs. Eddy; it has never quite ceased to be a serious danger to men and women of limited intelligence and has continued to gain converts in Europe and America with great regularity. An army of Mormon missionaries has been so successful in Europe that various

European churches have discussed ways and means of combating their activities, and now that the war has thrown all of them back on our shores, some eastern churches have publicly warned against them.—The new head of the Reorganized Church, whose headquarters are in Independence, Mo., is again a Joseph Smith, a son of the deceased. H. K. M.

CHRIST OUR PROPHET

The Prophet When the priests and Levites sent by the Jews to question John the Baptist asked him, "Art thou that prophet?" and when those who had seen the miracle of the feeding of the five thousand cried out, "This is of a truth that prophet that should come into the world," they voiced the expectations of Israel based on promises of old, like Deut. 18: 18: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him." Though they held many wrong views concerning the expected one, they were right in this that they believed He would be an extraordinary messenger of God. God had at sundry times and in divers manners spoken in the time past unto the fathers by the prophets. These were not merely men of great foresight, endowed with wisdom beyond their fellows, philosophers who were able to think for others and to teach them wisdom, they were the instruments of God, through whom He spoke to men, they "spake as they were moved by the Holy Ghost. They spoke with authority and demanded faith and obedience in the name of God.

But here is one greater than all the prophets, "raised up from among their brethren," indeed, but at the same time their God and Lord. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1: 18. "God hath in these last days spoken unto us by his Son." Hebr. 1: 2. While the other prophets had to be content with declaring, Thus saith the Lord, He assumes the authoritative, "But I say unto you." Matt. 5: 22. They preached the truth, but He says: "I am the way, the truth, and the life." John 14: 6. 7. While they taught wisdom, He "of God is made unto us wisdom." 1 Cor. 1: 30. He is Himself the revelation of God: "No man cometh unto the Father, but by me. If ye know me, ye should have known my Father also; and from henceforth ye know him, and have seen him." John 14: 67.

Our Prophet is the Son of the living God.

His Mission The Jews were expecting a new law giver, as also many to-day would see in Christ the teacher of morals to whom we are indebted for so many golden rules of conduct. True, He did also expound the law, Matt. 5: 20. 22, but in

doing so He did not add to it new and more spiritual commandments, as the Socinians teach, nor special evangelical counsels for such who are able to attain to a greater perfection in holiness than others, as the Roman Catholic Church declares. Paul says Rom. 7: 14: "For we know that the law is spiritual," and Jesus Himself refers those who would gain righteousness by their works to the law with the promise: "This do, and thou shalt live." Luke 10: 28. Matt. 19: 17.

That Jesus is not a law giver and reformer is evident from the prophesy Deut. 18: 18 quoted above. God promises Israel a prophet like unto Moses. If the mission of Christ had been to expound the law and to add new commandments to it, He would have been merely the successor of Moses. But He was to be like unto Moses. What does this mean? Moses occupied a peculiar position among the prophets of old. He is the mediator of the old covenant, the law was given by him. Thus Jesus is the mediator of a covenant also, the new covenant, the covenant of grace. As God revealed His holy will through Moses, He reveals His good and gracious will through Christ. "For the law was given by Moses, but grace and truth by Jesus Christ." John 1: 17. How beautifully we find this expressed in Is. 61: 1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." In Mark 1: 14 we are told: "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

The mission of our Prophet is to reveal to sinful men the saving grace of God in Him, the Beloved Son.

His Ministry What joy to follow Him on His journeys during His three years' ministry in the Jewish land, to see Him surrounded, as He often was, by great multitudes eagerly drinking in His words, seated with publicans and sinners, with the Samaritan woman at Sychar, with an inquiring Nicodemus who came to Him at night, with attentive Mary at His feet, in loving converse with the Twelve, in discussion with His foes who sought to ensnare Him—the Great Teacher of Men. The human heart lies before Him an open volume, none knows like He the needs of the soul of man, and He alone can supply its every want, filling it with joy and peace.

"Never man spake like this man," thus runs the

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report of the officers in explanation of their failure to take Him and drag Him before the council, John 7: 46. They had felt the power of His words, "For He taught them as one having authority, and not as the scribes." Matt. 7: 29. How crushing His rebuke of sin and self-righteousness, how sweet and assuring His words of comfort to the meek and sorrow-stricken. And the officers, plain men, had been able to understand Him. He was able to reach the simplest mind, often drawing on every-day life to illustrate a spiritual truth. They had also felt something of His burning love for them, that love which filled Him with untiring zeal for His work—no journey too long, no hour too late, weariness, hunger, and thirst were forgotten when He found a soul that was willing to hear, and we can but gain comfort from His patience with His poor, weak disciples, "fools, and slow of heart to believe all that the prophets have spoken." Luke 24: 25.

He proved himself a true prophet by telling men the most secret thoughts of their heart and by foretelling coming events. Luke 18: 31-33—21: 5-35.

Finally, Peter may well appeal to the Jews, Acts 2: 22, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know," for by these signs and miracles He fully confirmed the authority of His doctrine that every one acquainted with the Old Testament ought to have recognized Him as "that Prophet."

Our Prophet, with what joy and confidence do they call Him thus who by God's grace know the story of His ministry.

Our Prophet To-day Nor are they, in doing this, looking back to what He was 1900 years ago, they speak in the present tense, for He is our Prophet to-day. Though He is not visibly present with us now, He continues to teach us through the ministry. He sent out His disciples with these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19. 20. He gave the office of the keys and the sacraments to His church: "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20: 21-23. Wherever the Gospel is preached and the sacraments are administered according to His command, He is present, the Divine Prophet, teaching men the saving knowledge of God. Luke 10: 16 He says: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Thus Paul can say 2 Cor. 5: 18-20: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the **ministry of reconciliation**; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as **though God did beseech you by us**; we pray you in **Christ's stead** be ye reconciled to God."

Hear Him Let every ear give attention to His voice, let every heart receive His words. To despise Him is death: "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18: 19.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48.

To hear Him is life eternal: "Blessed are they that hear the word of God and keep it." Luke 11: 28.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. J. B.

THE CLERGYMAN IN WAR

That Christian ministers should not bear arms and should not shed blood has been accepted as an almost universal principle throughout the Christian world. Yet emergencies have arisen that have in many particular instances made a departure from this rule necessary. In missionary fields the missionary is often forced to lift up his arm to protect his family from the horrors of torture that await them when the blood-thirsty spirit of the natives is aroused in some uprising.—In general one may say that if the Christian layman may take up arms, then there can be no wrong for the minister in the same act; and there can be

no doubt, that the defense of life and property is justifiable in the light of Scripture.

In the European war we find clergymen engaged in bearing arms in greater numbers and more universally than ever before. In France a great number of Roman Catholic and Protestant clergy of all ranks is at the front. Many of them are privates and non-commissioned officers, others are in the ambulance and field hospital service. This is not entirely a matter of choice with them, however, for the French conscription laws make no exception of clergymen and compel military service, but the higher church authorities have in all cases sanctioned the course the law demands.

In all other countries clergymen are excepted by law from active service on the firing line and as a result the Roman Catholic clergy of these countries is only to be found in the ambulance and hospital service. But the Protestant clergymen of Germany have urgently petitioned their consistories to permit them active participation and several consistories have granted their request. As a consequence there are over 6,000 Protestant ministers carrying arms for the Fatherland. The peril of their country and the deep-seated conviction that their country's war is a war of defense has urged them to share the dangers of their fellow-citizens. They have shown themselves to be fully as courageous in the field as their brethren that have had more experience in arms.

In Great Britain only ministers from the non-conformist churches, that is from those churches that are not state churches, have enlisted to some extent. The archbishop of Canterbury has denied the Episcopalian clergymen under his jurisdiction the right to bear arms. He holds that ministers of the Gospel should not be occupied in shedding blood; this would be less remarkable, if it did not emanate from the same source that has given us some of the most violent expressions on the war.

In Russia the Orthodox church has no representatives among the combatants because the government has declined to use the volunteers which responded to the call to arms on the ground that there was no need for more men and that the regular conscription has secured more men than can be used.

In the armies now in the field it has been estimated that there are 70,000 clergymen serving in some capacity, either as active combatants or in the hospital service.

H. K. M.

THE CHURCH TO THE PRESIDENT

"The Church of Jesus Christ to the President of the United States"—these words head an appeal written by Dr. Frank Crane in which the President is urged to call upon Congress to invite all nations to join us in a World Federation with the object of eliminating the

possibility of wars in future. This Federation will confine itself to the adjudication of international disputes, each land retaining its entire independence. There will be but a common army and navy, which will do police duty in the whole world, all national armies will be disbanded. Naturally, we are the nation to begin this movement. We will issue the call, make terms with those, however few in number, that may desire to join us, and immediately show our good faith by placing our navy at the disposal of the International Court. There can be no doubt as to the success of the undertaking, for: "It is our will, and also the will of all peoples of the earth, that war shall cease," and, "Public Opinion is omnipotent." The Doctor looks into the future with great confidence: "The year of jubilee has come. The clock of destiny has struck. Let the New Year's chimes of 1915 ring out the 6,000 years of war, ring in the era of co-operation."

As far as the object of Dr. Crane's endeavors is concerned, we are in sympathy with him, for we, too, are for peace and favor arbitration, but we cannot share his enthusiasm or sign his petition. The Doctor wants peace—good; he has a definite plan to propose—good, also; but—and this is his great mistake—he attempts to draw the Church into his campaign for peace as a moving factor. Now we are well aware of the fact that the Church in doing her legitimate work is not without influence on the minds of those also who reject her teaching, but with this influence the Doctor is not content. In his petition he presumes to speak for the Church; he seems to admit the justice of the world's criticism of Christianity, "The world points with scorn at the amazing outbreak of violence among so-called Christian countries"; warningly he reminds us of the words of Christ, "They that take the sword shall perish by the sword"; he declares, "It is time for the Church of Christ to act, to do something positive, constructive"; he asks that every pastor present this petition to his congregation for signatures, and tells the laymen to urge their pastor to take this action.

The Church is to do constructive work in governmental affairs. If in this case, why not, to be consistent, in every other instance? Are we ready to adopt the Roman Catholic conception of the Church as a world power? The author does well to immediately provide the proposed International Court with an army and a navy adequate to its needs, for we well know that by far not all people are now, or ever will be, governed by the Spirit of God through the Gospel, but that a great majority will always have to be governed by law. But law, if it is to prove effective, requires the sword, the power to punish the offender. Thus when calling the Church to political activity, Dr. Crane is forcing the sword into her hands against the very warning of our Lord which He Himself quotes. The dividing line clearly drawn by the Head of the

Church, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's," is wiped away, and this would result not only in the ruination of the Church but also, as history amply shows, in cruel wars and persecutions.

Furthermore, we are informed, "It is the will of our people, and also the will of all the peoples of earth, that war shall cease," and that, "Public Opinion is omnipotent." Is this true? We admit that men do not want to suffer the results of war themselves and that they sometimes are moved by the sufferings of others, but—has the millenium arrived indeed, or are nations better than the citizens of which they are composed? Men do not generally show so great a love of peace in their private lives. They quarrel in the family circle and across the back yard fence with the neighbor; they compete with each other bitterly in business and give no quarter; Capital and Labor are everywhere at daggers with each other and class hatred is being preached in all lands; envyings, and jealousies, and legal wranglings, and thefts, and murders are the order of the day; selfishness and pride have by no means become extinct; and—not before these will have been wiped out—shall we have universal peace. That means never, for Scripture tells us that human nature will never change and that, consequently, there will be wars and bloodshed, suffering and distress, as long as the world exists. We know, furthermore, from the same source that God uses war, brought on by the sinfulness of man, as a scourge—of wrath for the godless, of fatherly chastisement for His children. He is omnipotent and men cannot by common consent ward off the blows of His wrath.

We dare not blind ourselves against the fact that the world is totally depraved and wicked and therefore under the wrath of God. All hopes for something like a millenium are contrary to Scripture, and he who entertains them becomes a visionary, unable to cope intelligently with the great problems of life.

We must take the world as it is. Let those in authority do their duty and faithfully strive to curb evil by laws and treaties, wielding the sword when necessary, and let the Church awake to greater activity in the work God has assigned to her, preaching, in this world of wickedness and suffering, the Gospel by which men gain peace with God, peace of heart, and the hope of eternal peace and rest. J. B.

PUTTING THE SMILE INTO RELIGION

One of the American denominations, it does not matter which one it is, is making extensive preparations for an evangelistic campaign. By means of the revival it hopes to add many new members to its lists. It feels encouraged to do this because during the last year it gained 500 members by this device. From this

you may gather that the denomination though old and once quite fashionable is now very quiet if not on the point of death and must take desperate measures, if it hopes to escape annihilation.

And this is the slogan under which it hopes to attract men and women during the revival: "The Church that Put the Smile into Religion." The reader has noted that though this denomination calls itself "church," we have not adopted that designation, for we reserve this term for such as are Christian beyond a doubt. They "put the smile into religion"! Whose? Their own? That is a questionable merit. Men do not come to church to have their preacher engulf them with the fatuous smile of the salesman who is none too sure of the merit of his wares. The castiron smile that never comes off is a mask and, far from being an invitation to the mind that is seriously bent on gaining truth, is disgusting and sickening. It is worse, far worse than an eternal frown—and that is bad enough.

But perhaps the "smile" was put into the religion of the followers. They were possibly instructed in the popular game of "make-believe," and were led to interpret everything they met through the smiling lense of optimism. All those worries that troubled their hearts were explained away by this smiling religion—that may be the meaning of the phrase. That has been attempted time and again and is in fact the interpretation the authors of the slogan would proudly admit. The great thing that takes the smile out of life is sin; they removed that by the simple expedient of denying it. With the denial of sin another smile-destroyer had to go, and so Satan was eliminated. And that led to further enterprise in making this the religion of the smile. Since there could be no punishment where there was no sin, Hell was a needless torture.—Yes, in that way a smile can be bred in men. It is the smile of the thief that knows he cannot be caught and believes that all the world thinks him honest. A cheap smile after all, a smile that Cain was too honest, in all his wickedness, to bear. It is a smile that will fade nearly always just when it is most needed. It is well enough to brazen it through before the public, but when the conscience lifts its voice the leer of selfrighteousness must freeze into despair like the laughter and joy at Belshazzar's feast that was stilled by the writing on the wall. Our Lord says of such smiling lies: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

And yet, there is a smile in such religion, a hideous, murderous smile; a smile that would be on the evil features of the serpent that is about to pounce on its unsuspecting victim, if a serpent had the faculty to harbor emotions so vile and possessed the power to express them. The smile of Satan lurks behind such preaching. Even in a movement that professes to

represent a church? Yes, there rather than anywhere else. What greater triumph could Satan achieve than to defile the sanctuary? There is an old and true proverb, "Wherever the Lord builds a church Satan builds a chapel next door." The "church that put the smile into religion" is one of the chapels—and there are many like it in these times of many sects.

They made room for the "smile" in their religion. What does it matter that they thrust out of it all joy! Their pride and reason revolts against Christ the Redeemer from sin, so the only true delight of sinstricken man must make way for their sickly smile. He that still has his Christ and rejoices with holy joy in his deliverance will not be induced to sell his heavenly birthright for the mess of pottage of a "smile."

H. K. M.

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY*

By Professor William G. Moorehead, D. D.,

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(Concluded)

9. Two other errors of this vicious system can be no more than mentioned, not expanded, by reason of the limits to which this paper must needs be confined.

One of these, the ninth error, essential and fundamental in Christianity, is the Person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Mr. Russell. A careful reading of these volumes comprising more than a thousand pages has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historical fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Millennial Dawn as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners. To Him is ascribed in the Bible the regeneration, sanctification and spiritual growth of the believer. How vast the place that is assigned to Him in Scripture, in Creation, in the training of Israel for their mission, in the inspiration of the Old Testament prophets and psalmists, in the enduement of Christ Himself for His work of redemption, in the planting and training of the Christian Church, in the gifts bestowed on the apostles and prophets, in the guidance of the Church by its chosen teachers, and in the inspired writers of the New Testament, all attentive readers of Scripture know. Shortly before His crucifixion the Lord Jesus left with His disciples this majestic promise: "And I

will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." "Another Comforter," that is, one instead of Himself, one like Himself and one that would continue and complete His own great revelation. (John 14: 16-18, 26; 15: 26, 27; 16: 7-14.) On the Day of Pentecost this promise was fulfilled by the gift of the Spirit in marvellous power and efficiency. But Russellism is totally and criminally silent touching this mighty truth.

Mr. Russell is in no Biblical sense a Trinitarian. He ignores the person and work of the Spirit in his system of doctrine and has nothing to supply His place save his own views of the Word of God. Even the Son of God he affirms was once a creature, then a mere man, but now at length exalted to be Divine. This is in plain contradiction to God's own solemn assertion in Isaiah 43: 10, 11: "Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no Savior." Nor is he a monotheist. According to his teaching, there are other gods besides Jehovah. The "little flock" he holds are likewise to become sharers of the Divine nature and be exalted even as Jesus was. Here, therefore, the inference is quite plain, namely, that Mr. Russell admits a plurality of gods.

In all this there is a curious analogy between Russell's theology and Mormonism; for Mormonism likewise holds that there are many gods; each of these was once a human being like we are and has grown by evolution into a god. One of the teachers of Mormonism, Brigham Young, affirms that Adam is our father and our God, the only God with whom we have to do. Millennial Dawn is essentially polytheistic; and as it has always happened with polytheism, this system, should it endure, will ultimately sink into idolatry.

10. The other error relates to the destiny of the wicked. On scarcely any other point does Mr. Russell so constantly and persistently dwell as on the doctrine of future and eternal punishment. He denies without qualification that the wicked, the lost, suffer in another life. As usual with him, the teaching of the Bible on this terrible theme he either evades or gives it a typical interpretation. The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is "To Hell and Back Again." Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while

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

in this life, and to those who never had the opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of Divine power will blot them out of existence forever. It needs but a remark or two in order to convince any honest and right-minded person that such teaching is not only unscriptural but the very opposite. Our Lord Himself, Jesus Christ the Son of God, revealed more of the eternal punishment of the lost than any other witness of God in the Bible. In twelve texts of the New Testament He speaks of the place where the wicked are confined as Gehenna, and in each save one the words of most solemn warning as to the eternal consequences of sin fell from His own lips. He describes it as the place where their worm never dies and where the fire is never quenched. He teaches that the punishment of the lost is of the same duration as the life of the saved—**eternal**. (Matt. 25: 46.) In the Revelation it is called the lake of fire and the second death. These are the terms that are used to depict the eternal state of the wicked. The second death is not annihilation. We read in Revelation 19:20; 20: 10 that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed. It is a forbidding theme, appalling to the natural heart, but nevertheless one clearly taught in the Scriptures that the rejectors of Jesus Christ, the haters of God, will be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

SUMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN

1. *Christ before His advent was not Divine.*
2. *When He was in the world He was still not Divine.*
3. *His atonement was exclusively human, a mere man's.*
4. *Since His resurrection He is Divine only, no longer human at all.*
5. *His body was not raised from the dead.*
6. *His Second Advent took place in 1874.*
7. *The saints were raised up in 1878.*
8. *Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.*
9. *The professing Christian Church was rejected of God in 1878.*
10. *The final consummation and end will take place in 1914.*
11. *Silence as to the person and work of the Holy Spirit.*
12. *The destiny of the wicked.*

Such is the Millennial Dawn of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that

imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer. May God in His infinite mercy preserve His people from being deceived and betrayed by this counterfeit of Christianity.

ITEMS OF INTEREST

Prof. Dr. Schick

Prof. Dr. M. F. Schick, for a generation prominent in educational circles in the Lutheran church of this country and for a great number of years identified with the Concordia College of the Missouri synod at Ft. Wayne, Ind., died Jan. 6th at the advanced age of 83 years. He was born near Frankfort-on-the-Main, Germany, on Feb. 25, 1831, and, being graduated from the gymnasium of Frankfort at the early age of 16 years, he turned his attention toward acquiring a university training. He studied at the universities Erlangen, Berlin, Heidelberg, Friedrichsdorf, and finally, Paris. In 1854 he came to this country and was for a short period after stationed at Chicago as pastor of Emmanuel church. Since 1856 he was connected with Concordia college, first at St. Louis, Mo., afterward, when this institution was removed, in Ft. Wayne. Last year he retired from active duty.

Dr. R. F. Weidner

Prof. R. F. Weidner, a leading member of the Chicago synod of the General Council, died Jan. 5th at Tangerine, Fla., at the age of 63. He was a graduate of Muehlenberg College, Allentown, Pa. In 1881 he accepted the chair of Hebrew and Greek in the Augustana Theological Seminary at Rock Island. Ten years later when the Chicago Lutheran Seminary was founded he became its first president. He was particularly active as a writer on theological subjects.

EXPELLED NUNS RECALLED

A recent news item from Paris bears the head "Church and State Reconciled?" and states the reason for this question in the following words:

"It looks as though the war may succeed in re-establishing some sort of entente cordiale between the French church and state. Hundreds of nuns have been recalled from Belgium, whither they had been expelled when the religious orders were dissolved. Now they are serving as hospital nurses with beautiful devotion. Moreover, there are 22,000 monks on the battlefield ready to lay down their lives for the country."

China Still Willing to Try Christianity

Undeterred by the sight of warring Christian nations, the common people of China are said to be flocking in thousands to hear the American missionary-evangelist George Sherwood Eddy, who is touring China with a number of companions. The meetings being held in various cities are attended by an average of 3,500 each night, according to the cabled reports, and thousands sign the inquiry cards containing a pledge to read the four Gospels, pray to the God of the Bible and imitate Christ in the daily life.—Christian Herald.