

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers

Him not leave us, nor forsake us. 1 Kings 8: 57.

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LOOKING UNTO GOD

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears
I sink beside the road;—
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou ledest me by unsought ways,
And turn'st my mourning into praise.

Samuel Longfellow, 1819.

COMMENTS

McKim Becomes Moderate

Some time ago the Rev. Dr. Randolph McKim, rector of the Episcopal church of the Epiphany at Washington, D. C., achieved notoriety—fame some would call it—by preaching violent sermons urging our country to enter the war. Now that we are in it, he posts a notice at his church door that reads:

“The War — a Call to Prayer.”

“This church is open all day for prayer and intercession. You are invited to come in and pray for the president and all in authority, for our allies, for doctors and nurses, for our enemies, for the wounded and dying, for prisoners, for the anxious and sorrowful — and for a just and righteous peace.”

This invitation breathes a better spirit than inflammatory war-preachments and as such is a welcome sign. Our own churches, though not open day and night, when they are open, should give the worshiper inspiration to pray those burdens from his heart that cruel war has placed there. Dr. McKim's suggestions are simple and quite adequate. But to the last petition

we add: Let us not forget to pray for an early peace.
H. K. M.

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The Religion of Men of Letters

The American public is being trained systematically to use the many public libraries. Children of school age become quite familiar with the workings of a library and continue to be devoted patrons. This is not bad, at least it need not be bad. But unfortunately it is the common experience of all libraries that an overwhelming majority of the patrons run to fiction literature. The modern novel is not deserving of such devotion. It is usually trash and quite the opposite of literature; its themes are often chosen for their piquancy rather than for their worth. Most library boards exercise a certain amount of discretion in placing the most vile of the lot on the shelves, but in the matter most vital to Christians no censorship is possible. Any views on religion may be fearlessly promulgated by books. — It may not be wise to forbid Christian readers to read such questionable books, even if it could be done. The Roman church has tried that for many hundred years and has accomplished little by that method. We would rather have Christians read the books, provided they would be able to recognize the shallowness and error they encounter in their reading. There is practically no novel that a Christian must not read with critical discrimination. In some it is merely a line, in others it may be a chapter or the whole book that breathes ungodliness. Such books are a challenge to our faith and we should not assimilate their treacherous doctrines but should consciously register our opposition to the offensive matter. If we fail in that we are bringing sacrifices at the altars of idols. Men of letters seem to develop a religion that is peculiar to all of them as a class — and all of them preach it. Of course, it is the religion of self-admiration, Man is their god—Progress is their religion — Science is their creed. They are not always open scoffers, but only few can resist the temptation to take their nasty flings at the things sacred to the Christian of Bible faith. Few hesitate to drag the holiest things into the mire of their own creation. A professional and ingenious satirist like Shaw does it so cleverly that his readers cannot quite make out whether they are being laughed at by the author or whether it is the Christian religion that falls under his ban. Another writer like Moore boldly and sacrilegiously uses his finest language to throw the mud of

his own vile thoughts at the very holiest of holies. Still another like H. G. Wells, just now the most widely read author writing English, blandly sets up in his "Confession" his own personal views on religious matters.—In short, virtually every writer of note, and all the lesser fry as well, is potentially an apostle of unbelief. The Christian reader should know this and if he reads them at all should read with the utmost caution and discrimination. Very often, if the effort is made, books of just as much literary merit may be found that will not violate your Christian sensibilities and Christian parents should see to it that the susceptible minds of their children are not poisoned if it can be prevented. Often enough, on the word of some unlettered book-clerk books are bought for birthday and Christmas gifts that the donors would never consciously touch with their gloved fingers—if they knew how vile they are. Too often fond parents are inordinately proud of their children because they are "such great readers"—and it might be much better if they never read a word, considering the moral dangers that lurk in the modern novel.

H. K. M.

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"The Bible Church"

In larger cities the matter of names for church organizations is likely to become quite difficult in the course of time. Almost all the available saints and Apostles have been utilized, and other conventional church names have become exhausted. It requires some ingenuity to devise new names. Churches of the same denomination find it especially annoying to have names in duplicate and go far afield in finding a distinctive appellation. In Milwaukee some of the most recent organizations are named Divine Charity, Good Hope, Elijah—all ordinary names apparently being preempted. A Chicago church hit upon the simple and unique name given in our heading. One is almost tempted to say it is one of the very best of all names, for it is a confession of faith that is unmistakable. Churches that have a bi-lingual congregation will also find it serviceable in so far that it retains its identity in every language with little or no change. What an inspiration to have this name, the very badge of Christianity, over your church door! Read what Bettex, a prolific writer on the old faith and an able defender of it against the onslaughts of modern destructive criticism, says: "The Bible! In truth, it's not a common book! Attacked and persecuted like no other, it is yet indestructible; it is despised and venerated, it is scoffed at and regarded with reverence; it has been talked to death and yet it lives. Mighty Caesars, kings, and priests have spared no trouble and shunned no manner of guilt in order to destroy it, sages and scholars have sat down and brought their learning to bear upon it that they might show it false,—and now that science has disposed of it by hard work in the

sweat of its brow and the higher criticism has torn it to tatters, it is spread with incredible speed over the whole world in hundreds of languages, in millions and millions of copies. It is read and preached from one pole to the other! Because of their faith in it barbarous negroes suffer death in the fires of persecution willingly, and Armenians and Chinese prefer the horrible death of torture to a renunciation!—You scholars and critics, why do you not get together, all of you, and write just one little book like that—then we'll believe you!"—Bettex died recently; his eloquent tongue is silenced, but this theme will never lack expounders. Cannot every one who bears the name of Christ raise his voice in a proud song of joy over his chief treasure, the Bible!

H. K. M.

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And Then This Editorial

The Chicago Tribune printed on its editorial page the following paragraph. There is little to say about it. Christians hardly dare to think that conditions are so bad as that. But the callous editor knew perhaps what he was saying. Incidentally he proves it by his remarks. They are true in a superficial way; but the cold, almost frivolous tone—the unblushing avowal of gross utilitarianism, would be impossible in times when the Bible is more than a piece of neglected literature, as he makes it out to be:

"Mr. Charles R. Crane writes for a Chicago paper an account of conditions in Russia, and, toward the end of his interesting remarks on the religious awakening over there, says the Russians are reading the Apocalypse. Whereupon the editor adds a paragraph of his own explaining to Chicagoans that the Apocalypse is a part of the Bible.

Significant, very! Twenty years ago or thirty this editorial footnote would have been absurd because unnecessary. Today it is legitimate because essential. Although the Bible still leads all other best sellers, few read it. People still present Bibles to brides and grooms. People still present Bibles to children. Colporteurs still roam the country handing out Bibles among the villagers. Associations of devout enthusiasts still put Bibles in hotels. But the Bible is no longer read in the public schools. It is seldom read aloud in the home. And the type of American who daily reads his Bible in secret from a sense of duty is becoming more and more rare.

Quite apart from its moral and religious bearings the neglect of the Bible involves a cultural handicap worth noting. It involves a cramping of the popular vocabulary, as no other literary masterpiece is such a well of English pure and undefiled. It involves a dulling of literary perceptions, as literature abounds in biblical allusions which every reader of the Bible instantly understands, but which only readers of the Bible ever can. Finally, it involves a failure to re-

spond to many a good-joke, as an astonishing percentage of the best quips are nothing more nor less than biblical allusions.

It is mainly useless, we realize, to propose a course of self-enforced Bible reading for adults. We insist, however, that parents who want their children to get the most enjoyment out of life may well see to it that their children develop an acquaintance with the Bible. It is the basis of keen speech. It is the basis of intelligent reading. It is the basis of culture. And by culture we mean a capacity for enjoying the fine and beautiful things of this world and the capacity for producing them." H. K. M.

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Not Always So There are rather frequent reports throughout the country of persons being injured or even killed at the initiation exercises of lodges. Generally that seems to be the last one hears of the cases. Either they are hushed up or else "settled out of court." Sometimes a lawsuit follows as a sequel, but if so, that, too, usually does not get very far.

An exception to this rule was a case that occurred in Alabama more than two years ago, where a man by the name of Donald A. Kenny was killed while being initiated into the local lodge of the loyal Order of Moose. Suit was brought for damages. The client won the case, \$18,000 damages being awarded. According to a press report an effort was made by the lodge to have the court review the case. The court, however, refused to do so and the decree for damages in the above amount accordingly stands.

This is at least so much. The just thing to do, however, would be to place such cases not under civil but under criminal law and so make them cases of murder or at least of manslaughter. Jeopardizing human life for the sake of senseless lodge ceremonies is a crime and should be treated as such.

Such things, furthermore, always move us to ask how men, especially men who want to pass for Christian, can lend their presence and influence to such a senseless and wicked procedure as the initiation into many lodges seems to be. But they do it and they are even ministers of the Gospel who seem to delight in being identified with this curse of the world and to wear openly the badge of these works of darkness.—Lutheran Standard.

THE AUGSBURG CONFESSION

Article XII—Of Repentance

"Of repentance they teach that for those that have fallen after Baptism there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance.

"Now repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other faith, which, born of the Gospel, or of absolution, believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers from terrors. Then good works are bound to follow, which are the fruits of repentance.

"They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin. The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfaction of our own."

Our article condemns the Anabaptists, who deny that those once justified can lose the Holy Ghost. With them the Calvinists teach that the elect cannot fall from grace, though they may for a time lose the feeling of being saved. Catholics, Methodists, Quakers, Arminians, Seventh Day Adventists, Bible Christians, Mormons, Perfectionists, and others, hold that a person can attain to perfection in this life. They err. Baptism works faith in Jesus Christ, Gal. 3: 26, 27; and through faith we have forgiveness of sin, Acts 2: 38. Acts 22: 16. All sins are forgiven us, not only those committed before Baptism. 1 Peter 3: 21 we are told that Baptism is "the answer of a good conscience toward God;" and, 1 Cor. 6: 11, Paul comforts the Corinthians with the Baptism they had received long before.

But Baptism does not eradicate sin from our heart, leaving it pure and holy. Scripture tells us that no man will in this life attain to perfection:

1 John 1: 8: "If we say we have no sins, we deceive ourselves, and the truth is not in us."

Gal. 3: 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

The regenerate can fall from grace and be lost.

Gal. 5: 4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

1 Cor. 10: 12: "Wherefore let him that thinketh he standeth take heed lest he fall." Luke 11: 24-26. Matt. 24: 12, 13. 2 Tim. 4: 10.

Even the elect can lose faith for a time, though they cannot be finally lost.

Ps. 37: 24: "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." This is shown us by the example of David, Peter, and others.

But though the baptized may fall, "there is remission of sins whenever they are converted; and "the Church ought to impart absolution to those thus returning to repentance." Here the Novatians erred. Novatianus (about A. D. 250) dealt very rigorously with those who had lapsed in the bloody persecutions of those days. His followers extended this practice to those also who had fallen into other "mortal sins." Though they did not deny that such could be saved, they held that this must be done outside of the Church, which to them was the body of perfect saints. Thus they refused to absolve such sinners and to receive them back into the Church.

This position is a denial of the blessed Gospel, that invites all sinners to return and receive remission of sins. Is. 1: 18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Jesus says, John 6: 37: "Him that cometh to me I will in no wise cast out."

It is the duty of the Church to absolve and receive back those who return: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." 2 Cor. 6-8.

By repentance the sinner returns again and again to baptismal grace: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." Jer. 3: 12.

But what is repentance?

It is not a sacrament, as the Catholics teach. The application of certain external means, characteristic of the sacrament, is lacking in repentance. Besides, in a sacrament God acts, offering, conveying, and sealing to men the grace that Christ has merited, while repentance takes place in the heart of man. It is a change wrought in him by the converting grace of God.

The Greek word rendered repentance means a change of heart or mind. In its narrower sense it denotes the sinner's turning away from sin; its broader meaning comprises also his turning to God for grace.

The first change is called contrition, "terrors smiting the conscience through the knowledge of sins." The sinner realizes that he has offended God by his sins; he is ashamed and troubled in his conscience; he humbles himself before God in a frank confession of his sin and guilt; he hates the sin in which he formerly delighted.

Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Jer. 3: 13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord the God." David. Peter, Mary Magdalene. The publican. The jailor at Philippi.

Contrition is the work of the Holy Ghost who by the law works such knowledge of sin. Rom. 3: 20: "By the law is the knowledge of sin."

Contrition is necessary, but it is not meritorious; it does not save us. Floods of tears of remorse will not wash away one sin; God's heart is not turned toward us by our fears and groans. If Grace does not intervene, contrition will ultimately lead to despair.—Judas Iscariot.

We are saved by faith, "which, born of the Gospel, or absolution, believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers from terrors."

Acts 16: 29: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Faith consists of knowledge, assent, and confidence.

Rom. 10: 14: "How shall they believe in him of whom they have not heard?"

John 3: 36: "He that believeth not the Son shall not see life."

Hebr. 11: 1: "Faith is the substance of things hoped for, the evidence of things not seen."

This faith the Holy Ghost works by the Gospel. Rom. 10: 17: "So then faith cometh by hearing, and hearing by the word of God. By faith we are justified before God, have peace with Him, and rejoice in the hope of eternal life." Rom. 5: 1, 2.

Contrition and faith constitute true repentance, nothing else is required. No satisfactions are demanded, no meritorious work, no suffering. Whenever Scripture speaks of justification, it emphasizes the fact that there is no merit on the part of the justified. Rom. 2: 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Eph. 2: 8: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast."

But this faith is a living thing; where it lives in a heart, that heart is transformed. We cannot believe in Christ without learning to love Him. Thus good works follow faith; they are the fruit of repentance. Matt. 3: 8: "Bring forth therefore fruits meet for repentance."

Matt. 5: 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfactions of our own."

In these words our Confession rejects what the Catholic Church teaches on repentance, namely: Faith is not a part of repentance, but a certain disposition of the mind preceding it. Its object is not chiefly the

grace of God in Christ Jesus, but the entire revelation of God. To believe means to assent to the teachings of the Church, though one may have but little knowledge of them. The really active element in faith is not confidence in the promises of the Gospel, but love, active in good works.

Repentance consists of contrition, confession of all mortal sins to the priest, and satisfactions rendered by the penitent; it is not a change of heart, effected by the saving grace of God, by which the sinner is prepared to receive the forgiveness of sins God offers freely for Jesus' sake; but a work performed by the sinner himself, by which he merits the grace of God and makes himself acceptable to the Righteous Judge. This brief summary of the Catholic doctrine suffices to show that it commands us to merit grace by satisfaction of our own—justification by works pure and simple.

And Rome does not stand alone in this error,—it is shared by many Protestants, who make the new obedience a part of repentance. May we learn to appreciate the pure doctrine of our Lutheran Church!

J. B.

SAD BLUNDERS IN THE HUMAN FRAME

We thoroughly enjoyed the following article printed in *The Literary Digest*, feeling, as we read it, that we ought not withhold it from our readers. In its reasoning it follows closely the learned discourses with which modern scientists now and then regale us, and its deductions are no less conclusive than theirs. They who, overawed by the cocksureness of the evolutionist, so freely surrender their faith in the almighty and all-wise Creator can hardly avoid showing this writer the same humble deference.

"We learn with some alarm from an essay in the veracious *Century Magazine* that our bodies are far below, deplorably below, the easiest standards of efficiency. One may feebly offer, perhaps, the excuse that the human body was originated at a time when efficiency as practised today by all reputable business houses was unknown, and consequently could not be expected to be fitted to exigencies as yet non-existent; but facts remain facts.

That we may know just how our bodies might be rebuilt to be more efficient, nothing is more helpful than the account from this valued magazine. We are told concerning the human machine:

Man is an adaptive mechanism; no doubt about it. In the good old cave days, and before, when he used to swing from tree to tree with his toes, man had toes to swing from tree to tree with.

Later, swinging from tree to tree being considered out of place in a drawing-room, and nimble, prehensile toes being of but little practical assistance to the modern business man, toes became static, so to speak.

Their only known use to the efficient man of the present is to feel the ends of his shoes.

Believing, then, in the obvious importance of adapting the human anatomy to fit conditions of today, the account tells us that, with a little patience and understanding of physiological mechanics, we may yet grow to be really worth the place we occupy. It is added that a noted efficiency engineer, whose name the account considerably withholds, at his own request, has gone over the human organization in great detail, and reports briefly the following suggestions for improvements of strictly efficient principles:

1. It is ridiculous for bones to be made of bone. Reinforced concrete, with steel hinges at the joints, would be more serviceable.

2. White is not a good color for the skin, and skin is a poor material for skin to be made of. A skin of pale-green rubber or leather would be pleasing to the eye, wouldn't show the dirt, and would last a lifetime.

3. It is absurd to have two eyes in front when one would do. One eye should be placed in the back of the head. Better still, a third eye could easily be developed. If a man tried constantly to see with the back of his head, in a few generations a third eye would undoubtedly sprout there.

4. At present the head can turn only part way round. It would be much more efficient if worked on a swivel, like an office-chair. Then it could be revolved rapidly. Also, it could be unscrewed and detached. The hair could then be shampooed much more easily. Also, if one had a headache, he could unscrew his head and leave it home until the headache was over. An extra head could be conveniently carried in a Gladstone bag or a mandolin-case.

5. The human machine is the only machine that has to be cut open before it can be repaired. The top of the head could easily be arranged so it could be unscrewed, like the cover of a pickle-jar. Thus the brains could be dusted regularly and old-fashioned ideas removed en masse.

6. It would be more efficient to have the chest on a hinge, so it could be swung open like the bonnet of a motor-car or the door of a refrigerator. The heart, which, of course should be made of rubber, and the other organs, several of which, by the way, might be omitted entirely, could then be examined and repaired, just as your motor-car or your watch can be. Your physician could keep the key to your chest.

7. The mouth is too far from the stomach. Food gets all worn out traveling through the canals, tubes, etc. A better place for the mouth would be the small of the back. It would be out of the way, and could be used, like the door of a furnace, for the introduction of fuel. The mouth would not lose its talking function entirely. It could shout warnings to persons about to tread on one's heels.

8. When the mouth had been relegated to a lower position, the problem of talking might seem a big one. But to an efficiency engineer it is simplicity itself. By a little perseverance any man could learn to talk through his ears and his nose. Thus he could converse constantly at dinner. He would not have to pause for the insertion of food. And he could talk to three persons at once, one on his right, one on his left, and the hostess.

9. The feet should be made of rubber and the toes cast en bloc. If the feet were made of rubber, the expression a "bouncing baby" would then have a real meaning.

10. All limbs should be detachable, so that they could be removed at night and placed on a shelf or stood up in an umbrella-stand. This would make it possible to effect a great saving in the size of beds. Also, in case any limb, as for example, the funny-bone, were injured, the limb could be sent to the doctor to be repaired without laying up the entire machine.

These are only a few of the suggestions the efficiency expert made. All that remains to be done now, he says, is to figure out some way of installing these improvements in the human machine. He is now working on the problem."

REVISING THE OLD CREED AGAIN

At a meeting of Baptists, commemorative of the two hundred and fiftieth anniversary of the Baptist religion in the State of Massachusetts, held in Boston, October last, the following substitute for the Apostles' Creed was offered and placed in the minutes of that meeting as a new declaration of Christian faith:

"I believe in God, the Father of all races; in Jesus Christ our Lord, and in the Holy Spirit, the purifier of the hearts of men.

"I believe in the Gospel as the power of God and the wisdom of God, and in Christian good will as the force to transform the world.

"I believe in the Church universal, the communion of the good, the coming of the kingdom, and the life everlasting."

According to reports this substitute for the Apostles' Creed was proposed on the assumption that the old creed "contained phrases which the modern mind cannot accept at their face value." What these phrases are, which are unacceptable for the "modern mind," is clearly shown by the things omitted from this new declaration of faith. Indeed, the things omitted in this doctrinal statement are its most significant features, showing its utter departure from the Christian faith.

The first remarkable omission noticeable are the attributes of God, "almighty," and "Maker of heaven and earth." These are not acceptable for the "modern mind." Why? Because the "modern mind" does not believe in the fiat of creation. Heaven and earth were

not created; matter is eternal, and it is only due to evolution that the universe came into existence. No wonder that the word "almighty" is omitted; for if matter is eternal, God must be eternally limited by it, and there was no need that God through His almighty power created heaven and earth. Does not an attempt such as this on the part of the Baptists of that assembly to revise the first article of the Apostolic Creed prompt the inference that they do no more believe God to be infinite in power nor the almighty Maker of heaven and earth? But then they profess that God is "the Father of all races." Does not this statement in a measure ratify their belief in the old truth expressed in the first article concerning God? Hardly! Evidently it is but an expression of the current thought in our time to which men of diverse religious tenets so willingly subscribe: the Fatherhood of God and the brotherhood of man. God, according to their conception, is the Father of all men without regard to their sinful state and their necessary reconciliation with Him, a conception averse to the doctrine of God the Father in the first article.

Of the second article of the Apostolic Creed only this is said: "In Jesus Christ, our Lord." Obviously this meager statement of Christ is sufficient for the framers of this new creed. That Jesus Christ is "God's only Son"; that He "was conceived by the Holy Ghost, born of the Virgin Mary;" that He "suffered under Pontius Pilate, was crucified, dead and buried;" that "He descended into hell;" the third day He rose again from the dead;" that "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead"—all this seems to have no bearing with them in formulating their new confession. On the contrary, the very fact that these divine facts, these paramount statements concerning Jesus Christ have so ostentatiously been omitted give rise to the suspicion, that these words of our Christian faith are considered as "phrases which the modern mind cannot accept at their face value."

What fatal omissions in this substitute for the Apostles' Creed! Surely these omissions perpetrate a gross denial of Christ. That Christ is the Only Begotten of the Father, the Eternal Son, the second person of the Holy Trinity, who in the fulness of time became man for our salvation does not appeal to the "modern mind" of these creed-makers. True, they call Him Lord, "our Lord," yet certainly not in the sense of Scripture, but presumably in the sense of Master, the great Teacher, the model and prototype of man.

Much less can "modern mind" accept the great and fundamental truth of the Gospel, that this same Jesus Christ suffered and died as a substitute for us sinners paying the stupendous price of our rescue from everlasting misery. There is no need of such redemption. Forgiveness of sin, purchased through the blood of

Christ, upon which forgiveness complete silence prevails in this incredible doctrinal confession, is of no avail. Salvation of man is but a matter of moral development from evil to good, as is intimated by the phrase of this new creed: "I believe in the communion of good."

It is not difficult to conceive, furthermore, what is meant by the Holy Spirit, in whom these creed-makers profess to believe as "the purifier of the hearts of men." It is significant that they merge the three persons of the Godhead into one. There is to them no such thing as Trinity; there are no three persons in the One God. Hence the Holy Spirit is not true God, not the God of eternal wisdom and sanctification, but only a power, a moral force emanating from what they call God. The "modern mind" sees the Holy Spirit in every human being. The Spirit, it is said, purifies the hearts of men, but irrespective of the redemption through Christ and the work of regeneration through the means of grace, the Word and the Sacraments. This Spirit is filling the world with so-called righteousness. Every man and woman who is good and honest and is lending a helping hand in the social and moral uplifting of society in general is inspired and led by this Spirit; and whatever is good in the world, all civilization, all education, pure morals, clean politics and municipalities, liberty and freedom of nations, advancement of humanity—all this is the work of the Spirit according to the "modern mind." For what else can the statement in this new creed mean: "I believe in the Christian good will as the force to transform the world"?

From the foregoing statements of this new declaration of faith it is easy to ascertain what kind of Gospel is meant, which these modern churchmen proclaim, saying: "I believe in the Gospel as the power of God and the wisdom of God." It is not the Gospel of grace which is summed up in the precious words: "God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life," (John 3: 16.) not the Gospel of which St. Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. No, it is the Gospel of rationalism, of moralism, of humanitarianism; and the religion promulgated by these people is of the type of Eliot's New Religion.

In conclusion the writer would state that the foregoing article was suggested by a more elaborate article on the subject by Leander S. Keyser in the "American Lutheran Survey" to which it owes its premises.

J. J.

THE ANTI-CHRIST

The student of history is well aware that the glorious dawn of the Protestant Reformation was preceded by an era which the pen of the historian has well-

named "The Dark Ages," and which the poet has styled "the blackness of Rome's starless night." A close scrutiny of the cause of this darkness repeatedly brings him face to face with the personage and system which brought it about—the man of sin—the son of perdition, the Anti-Christ, the Scriptural prophecies regarding whom are so strikingly fulfilled in the Pope of Rome and the Papal System—Popery in general.

History must needs brand Popery as the cause and instigator of the Dark Ages—there is no alternative—the facts are too plain—and if Christ be the light of the world, then the personage who brought about the spiritual blackness of the Dark Ages is Anti-Christ indeed.

But lest any be of the opinion that personal prejudice may have led Luther and his followers to this conclusion, the writings of eminent theologians outside the Lutheran Church on the subject, may be taken as conclusive evidence, that there was no room for personal prejudice in the deep conviction of Luther that the Pope, or rather the Papal System is a fulfillment of the predicted Anti-Christ of Scripture. Those acquainted with the events in the life of the great reformer which brought forth his prophecy: "Wie ein Rauch wird der Antichrist verziehen," are also familiar with the incidents which revealed so clearly that he had Scriptural proof for his convictions. But what say the Scriptures in regard to Anti-Christ?

In 2 Thess. 2: 3, 4 we find the great Pauline prediction of Anti-Christ: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition—Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."

"The great falling away" could not be more literally fulfilled than in the pagan and idolatrous superstition of the Church of Rome, not only in "The Dark Ages," but to this very day, as she is still the avowed enemy of the open Bible, and the Gospel of Christ, which she hides from her "faithful" under the rubbish of her vain traditions and doctrines of men.

"He that sitteth in the temple of God, shewing himself that he is God." How clearly has this prediction been realized! When Pope Alexander the VI, moved to his consecration, he passed under a triumphal arch, inscribed "Caesar was a man; Alexander is a God." Marcellus, in an address to Pope Leo X, at the fifth Lateran Council, exclaims: "Thou art another God on earth." Gregory II. boasts to the Greek Emperor: "All the kings of the West reverence the pope as a God on earth," and Pope Nicholas writes: "Wherefore if those things which I do, be said to be done, not of man, but of God, what can you make me but God? Again, if the prelates of the Church be called and counted of Constantine for Gods, I then, being above

all prelates, seem by this reason to be above all gods." But to cap the climax, the crown of infallibility was placed upon the head of the pope by the Ecumenical Council of 1870.

Said Pope Innocent III: "The pope holds the place of the true God," and the common law, in the glass, denominates the pope—"our Lord God."

For many centuries, each Pope, at his inauguration, has taken his seat in God's Church, upon God's altar, and has been adored by men falling down before him and kissing his feet. Still they style themselves successors of St. Peter, who, when Cornelius, the centurion, fell down to worship him, forbade him, saying, "Stand up! I myself also am a man."

In a letter which St. Bernard, Abbot of Clairvaux, wrote to Pope Eugenius III, A. D. 1150, he exclaims in part: "Who art Thou? The High Priest, the Supreme Bishop. Thou art the Prince of Bishops—the heir of the Apostles. Thou art Abel in Primacy, Noah in government—Abraham in the patriarchal rank—Melchisedec in order—**Christ in Unction!**"

Some writers have stated that as the papal throne in St. Peter's, upon which the Pope is seated when crowned "King of Heaven, Earth, and Hell—is high above that part of the altar which contains the Host—he thereby strikingly fulfills the scripture: "he exalteth himself above all that is 'called' God." Does not Rome venerate and adore her wafer as a God? Is it not repeatedly referred to by Catholic writers as "our tabernacled God?" Pope Honorius III, invented the adoration of this wafer in 1220, and thus Rome worships a God made by the hands of men, and the Papal throne in St. Peter's is high above the tabernacle of this wafer-god!

Another prophecy of Scripture pertaining to Anti-Christ, which has strikingly found its fulfillment in the occupants of the papal throne is the following: "It was given Him to make war with the saints and to overcome them." It is estimated by those who have given the subject investigation, that Papacy, during the past thirteen hundred years, has, directly or indirectly, caused the death of fifty millions of people. Truly Rome has been "steeped in the blood of saints." For a corroboration of the correctness of this staggering total one need but read the history of the Huguenots, whose wholesale slaughter took place in Paris on St. Bartholomew's Day, Aug. 24, 1572—the slaughter of the Albigenses and Waldenses—the massacre of Orange—the reign of Bloody Mary—the cruel Thirty Years War—and narratives of the persecutions which have extended to every country where Popery has had a footing. In all these dreadful scenes of carnage Anti-Christ found extreme satisfaction.

Is it any wonder then that Bishop Cox, one of the compilers of the Liturgy of the Anglican Church, writing from England in 1559, said: "We are thundering forth in our pulpits, and especially before our Queen

Elizabeth, that the Roman Pontiff is truly Anti-Christ."

Some writers have tried to brand Napoleon, and the Emperor of Germany as Anti-Christ, and "Brother Johannes" writing in 1600, believes him to be Luther, but history clearly points its "Thou are the man" to the triple-crowned ruler on the papal throne, and all, who with Luther, look at prophecy and then at the papacy, must exclaim with the great reformer: "It is most manifest, and without any doubt true, that the Roman Pontiff, with his whole order and kingdom, is the very Anti-Christ." A. H.

MENDING TROUSERS

Two pastors' wives, alleges the Western Christian Union, were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home nearly all the time." The other sister said: "We are getting along fine. My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly." While the two sisters were talking they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees.—Selected.

"THEY SHALL COME FROM THE EAST"

Luke 13: 29.

When Krisnu Pul, the first convert to Christ in Bengal, was on his death-bed, all who visited him were impressed with the deep peace that reigned there. The stillness of the sick chamber, broken only by the low utterance of a prayer, or the feeble voice of the dying man as he spoke of his hopes and prospects, and of the Savior to whom he owed them all, seemed to breathe nothing but tranquillity. He was asked if he loved Jesus Christ. "Where can a sinner go, but unto Christ?" he replied. Soon after the same question was repeated. "Yes," said he, "but He loves me more than I love him."—Selected.

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