

# The Northwestern Lutheran

Rev. C. Brueger, Jan 21, 1920  
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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## CHRIST, THE LORD OF LIFE AND DEATH

Thou Lord of Life and Death,  
Blest Son of God the Father,  
Jesus, in humble faith  
Before Thy throne we gather.  
Thy Spirit bids us come,  
In fervent prayer to Thee.  
O bless Thy Christendom  
Now and eternally.

From Heav'n Thou didst descend,  
Thou First-born of Creation,—  
To be the sinners' Friend,  
To die for our salvation!  
From Sinai's dread curse  
Thy death hath set us free,—  
The thunder-clouds disperse,  
When Calv'ry's Cross we see.

The wonders Thou hast done  
Reveal Thy Godhead truly.  
Grant us, Incarnate Son,  
Grace to adore Thee duly.  
At Thy Almighty Word  
The dead to life arise!  
The sick are healed, dear Lord;  
Thy pow'r all ills defies!

Restore our sin-sick souls,  
O Thou divine Physician.  
Ere judgment thunder rolls,  
Grant us sincere contrition.  
Cleanse us from ev'ry stain,  
Save us in all distress;  
Till Heaven's Home we gain,  
Clothed in Thy righteousness.

Thou speakest but a Word,  
And lo, the dead awaken!  
Hush Thou our sorrow, Lord,  
When our belov'd are taken  
From this drear vale of tears  
To realms of bliss above.  
O calm our griefs and fears,  
Thou Fount of boundless Love!

When Judgment trumpets wake  
All who in death are sleeping,  
To Salem's mansions take  
The saved in Thy love's keeping.  
When at Thy blest "Arise"  
We greet Thee, risen King,  
The realms beyond the skies  
With endless praise shall ring!

ANNA HOPPE,  
Milwaukee, Wis.

On the Gospel Lesson for  
the 24th Sunday after Trinity.

WHEN JESUS THEREFORE SAW HIS  
MOTHER, AND THE DISCIPLE STANDING  
BY WHOM HE LOVED, HE SAITH UNTO  
HIS MOTHER, WOMAN, BEHOLD THY  
SON!

THEN SAITH HE TO THE DISCIPLE, BEHOLD,  
THY MOTHER!

AND FROM THAT HOUR THAT DISCIPLE  
TOOK HER UNTO HIS OWN HOME.

John 19:26-27.

The dying Son of Mary commits His mother to the care of His beloved disciple John. John is to take the place of Jesus; he is to show Mary the filial love which Jesus had never failed to show her; he is to provide for her and to comfort her as Jesus would have provided for her and comforted her.

John is the disciple "whom He loved," the disciple who had tasted of the divine love of the Master and in whose heart fervent love had been kindled by the love of Jesus.

That John should have refused the commission; that he should have neglected the care of Mary after having accepted it; or, that he should have performed his sacred duty grudgingly;—is simply unthinkable. There could be only one response from the disciple "whom He loved," namely this: "And from that hour that disciple took her unto his own home."

There are others whom the Savior loves and for whom He wants lovingly to provide, the men He calls as pastors of His flock, as His ambassadors. Of them He has spoken: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." 1 Cor. 9:14.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17. "Esteem them very highly for their works sake." 1 Thess. 12:13.

"When I sent you without purse, and scrip, and shoes," He asks His disciples, "lacked ye anything?" And they had to answer, "Nothing." He wants to be able, and He will be able, to ask every one of His servants in the Church, every teacher, professor, pastor, at the close of his life, this same question, to receive of every one of them the same answer, Lord, we have never suffered want while in Thy service. That does not pertain only to the years of active service, but also to the years of decline. Nor does it

apply to the men only, but also to their dependents who according to God's Word are to look to their husbands and fathers for their support.

To whom does Jesus turn, to whose care does He commend His servants? To all true Johns in the world, to all whom He has loved, to whom He has revealed His love, to those who taste of His love daily. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you." 1 Thess. 5:12.

They whom He has loved are to take His place in caring for those for whom He wants to provide, loving them as He loves them, giving them the care that He wants them to receive, comforting them in His place.

Is it possible that any true John should refuse to accept this duty, to neglect it, or to perform it only grudgingly?

Let us ask ourselves this question when we think of the Pension Fund of our synod! J. B.

#### COMMENTS

**The League of Nations** By the time this reaches the reader the presidential campaign will have been decided. What little spirit the rather sleepy campaign managed to rouse was linked with the League of Nations and its "inseparable concomitant," the Treaty of Versailles. We have held up comment on this much-debated subject until now because it might have been interpreted as an attempt at exercising political influence.

The question is one of politics; during the campaign there were not a few fiery orators who were eager to prove that it was a moral issue. Not as we understand moral issues. The League is a political device. It couldn't be much worse; it cannot be made much better. As a harbinger of the millenium it is the same pitiful failure all its predecessors among the Leagues and alliances of history have been. The half dozen wars now raging in Europe were not needed to establish this fact. If diplomats are of the opinion that something can be done to relieve dangerous situations by means of such leagues, by all means let them expend their ingenuity to devise some that will work. But let them stow the silly twaddle about establishing a rule of conscience and of moral rectitude.

The question of League, or No League, is exactly as moral as the question of putting a five per cent ad valorem tax on canned buttermilk, or making the tax six and one half per cent. But the matter of preventing wars? some earnest politician may interpose. To prevent war is in itself not more moral than the taxing of buttermilk. If an injustice is perpetuated by preventing a war it may be most immoral. The anxiety

to prevent war may be understood but it has its source in very practical, political, material, and selfish reasons—including the discomfort of dying—and one would have to search far and wide before he found a framer of "rules to prevent war" who would give one satisfying moral reason for his endeavors.

Furthermore, just as wars have been prevented without the aid of leagues, and just as wars have come under leagues, it is quite apparent that prevention or provocation of wars, in itself, is a matter quite independent of the existence of leagues and if that matter were to be decided on moral grounds, it might be furthered as much by working from the bottom up as it would be under the league plan of working from the top down.

If the decision should fall for the League it will not have been because all people with moral scruples were on that side of the question.

Together with the League, the Treaty of Versailles has been discussed. It would be difficult to find anyone who would seriously contend that it is an instrument of righteousness. It is a police measure on a large scale and as such we are prepared to accept many harshnesses as inevitable means to bring about the desired end; in this case, the security and prosperity of the victorious powers. Just as any police court can find some law to justify its holding some suspect under confinement, so the Treaty can be justified by its makers. But that does not make it moral.

If the Treaty were as much concerned with the security and prosperity of the defeated governments as it is with its own, then one might speak of it as a moral document. Since it is what it is we have only one way out if we disapprove of it: we must seek recourse in a political way. We might start a party with the slogan: Rewrite the Treaty, It Is Poor Policy. If you would go beyond this and actually try to start a party on the principles of morality, you would find yourself in a federal prison as a traitor who loves enemy countries more than his own and is plotting to do harm to his own land.

Such a situation may arise. It was very nearly at hand during the war. When it does arise there is but one thing for the Christian to do: Go to prison and suffer for his principles. The governments of the world never will understand such a moral stand. We are as yet unconvinced that the League or the Treaty present moral issues; to our mind they are but political devices and police measures which were inaugurated by duly constituted governments. The fixing of unfavorable boundary lines, the paying of indemnities, the curtailment of political rights are serious hardships but they are the result of the victors' policy; it may be mistaken and defeat the object sought, but that again is not a moral, but a political development.

At the United Lutheran convention a speaker introduced a resolution in which he asked for a declara-

tion on the part of the convention that "the Treaty of Versailles be modified." The convention dodged the issue by adopting a committee recommendation which stated that this resolution was nothing more than the personal opinion of the man who introduced it.

Why not rule immediately that this question and all kindred questions have nothing whatever to do with a religious organization?

The same convention showed that it was not clear on the division between moral and non-moral matters by entertaining a debate on the question of universal military training. They did not act, but referred the matter to a committee. Again, why not declare from the chair that this matter is of no moment to a Christian congregation which is bent upon the learning and spreading of the Word of God?

Much of the confusion is the result of a great difference of opinion in regard to the force of the word "moral." As it is used nowadays it means almost anything from "fair, equitable, legal, ethical" to "expedient, politic, wise." To a Christian it can only mean, according to the Word of God in the Gospel. If a matter touches on my faith in Christ and my enlightened understanding of God's holy will, then to me it is "moral," it involves my conscience and governs my conduct without other considerations; a Christian's morality is not that of the world.

Many pastors of other churches have felt themselves called upon to apprise their congregation of the beauty and excellence of the League, and possibly of the Treaty. A few days before the election, candidate Cox grew violently indignant at reports that he had from a few of these; they reported in some instances that some of their parishioners had threatened them with dire threats if they would not cease their endorsement of these measures. Governor Cox sympathized with these unfortunate clergymen, for he agreed with them that the League and the Treaty were moral issues and as such should be endorsed from every pulpit in the land. His Republican opponents were not a whit better; they bombarded the clergymen, possibly using the same mailing list available to their Democratic rivals, with literature to show that the League was a "breeder of war" and as such a highly immoral issue which merited the denunciation of every Christian in the land.

We need not expect politicians to be versed in the niceties of Christian doctrine, least of all Lutheran doctrine. Apparently there are thousands of preachers in the land that are as little versed as the politicians in this matter, otherwise the astute managers of political destiny would not spend thousands of dollars of perfectly good money in sending out circulars to show how moral, or immoral, the League and the Treaty are.

Whatever becomes of the fortunes of these ephemeral documents, Lutherans have every reason to await developments with equanimity. Their hopes of a truly moral world are not even distantly related to such human makeshifts.

H. K. M.

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**Dispute On the Soul** In an interview recently published in a scientific magazine, Thomas A. Edison, the inventor, advances his theory concerning the human soul and its chance of existence after the death of the body in which it dwells. It is stated by Mr. Edison, that our bodies are made up of countless small cells, which he calls entities. These cells never die, but at the time of death pass from the body to take other form, and thus our personality, or soul, breaks up into separate units which combine with others to form new structures. It is folly, therefore, according to Edison's theory, to hope for eternal life, since when man comes to the stage of death, his soul, or personality, breaks up into separate units.

To this Bishop Charles Sumner Burch, of the Episcopal Diocese of New York, takes issue, expressing his views of Edison's arguments as follows:

"I believe in the Christian idea of the immortality of the soul, and that would include the continuance of the personality after death. This is our reverent belief, yet we must depend on revelations, on our trust and belief in the past of the Christian religion and in what conclusions great philosophers have reached favorable to our faith. Take, for instance, Plato and Socrates, and others, not Christians at all. They did not believe that life ended at death.

"Mr. Edison likes to theorize, imagine, discuss his likes, thoughts and tendencies, but this article of his, wherein he states his theory of life, is a contradiction in itself, of the very issue of life.

"If Mr. Edison is to be believed, then our world is not worth the trouble of living in it.

"To right the wrongs we have suffered, the wrongs we have inflicted on ashes, to justly balance this world of ours, there must be a hereafter. Everything leads up to it, but we can't prove it."

Bishop Burch is right in saying, that while we cannot prove, with conclusive evidence, the hereafter of the human soul on purely metaphysical grounds, as we take it, but that we believe the immortality of the soul and the continuance of the personality after death, basing such belief on the revelation of Scripture, as we take it for granted that the Bishop means such revelation. But why depend with such belief, furthermore, on what conclusions great philosophers of the past have reached, like Plato and Socrates and others, who, it is true, did not believe that life ended at death? That would involve of again basing one's belief of the immortality of the soul on purely intellectual grounds; for, whatever deductions philoso-

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phers of all times as such have made concerning the existence and the hereafter of the soul is a product of mental speculation, and, therefore, not conclusive.

No, we do not base our belief of the existence and immortality of the soul on theories of science. No one can solve the mystery of the soul. "As Thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all." Eccl. 9:5. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11. It is from the Word of God alone we learn anything satisfactory concerning our souls; and there we find that the soul is something distinct from the body; a living personality, and capable of living separately from the body in another world. This appears from Matt. 10:28, where our Lord says to His disciples, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In like manner, we learn from the Gospel lesson of Dives and Lazarus, that the soul of the former was tormented in hell, while his body lay buried on earth. Again, Jesus Christ assured the penitent thief on the cross, that he should be with Him in Paradise, while, as we know, the body of Jesus was laid in the tomb. J. J.

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**Gambling** "All things are lawful unto me, but all things are not expedient," says St. Paul. Among these things are meat and drink, and also pleasures and amusements, which latter would include card playing.

The Christian is a free man; to him these things are lawful. He cannot permit any man to impose on him a law that God does not make, for he would then be denying the Gospel that makes men free.

In the use of these things, the Christian is, however, guided by the consideration of the expediency of these things for himself and for others. The Christian is a man who is working out his salvation with fear and trembling and who trembles also for the salva-

tion of others. He will religiously avoid anything that endangers his soul or the soul of his fellow man.

It cannot be denied that there have in these recent years crept into our circles things that had been carefully banished by our fathers, among these, card playing, practiced not only in the home but also in places where many Lutherans congregate. It would, perhaps, not be unwise to ask ourselves whether this is through the asserting of itself of the spirit of Christian freedom, which spirit never forgets to consider the expediency of a thing, or whether we are gradually losing our spirituality and are accomodating ourselves to the spirit of the world.

The warning the Western Christian Advocate addresses to its readers is neither untimely nor unnecessary:

"The great stream of gambling now flowing in this country finds its sources in the card-table and, alas! too frequently in the homes of Christian people. As you view the stream at its source it looks innocent and without the least appearance of peril. But go down the stream and report what you see. Go a little farther down, for the current is downward. What do you see? The stream of innocent card-playing, a seemingly harmless pastime, a diversion for women who have nothing else to do, turns into a dark stream where men gamble into the dark hours of the night, where men lose their hard-earned money, where young men are ruined in character and moral tone. Where does the stream end? There is but one answer: in a gambler's hell. Then if you are a Christian, watch yourself if you play cards. The course of that game is into the whirlpool of gambling. Can you launch upon it and not be in peril? Be careful whom you ask to join you at a game of cards. Remember, the stream has a downward-rushing current. You may not have gone down any farther than the parlor game. But what may happen to the youth whom you enlist in the game? He may be carried away. The whole business is perilous." Better, in the name of Jesus Christ, leave it alone. J. B.

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**Should We Feel Of all the strange situations none Flattered?**

could be stranger than that of a heathen leader exhorting so-called Christian workers to exert Christian influence for the betterment of the world. This is what took place at Tokio when the international Sunday school convention held in that Japanese city went through its programme.

The International Sunday school association is another of those "Christian enterprises that is filled with glowing hopes and soaring ambitions and trumpets its intentions abroad with a great blare only to prove upon examination to be nothing short of a downright betrayal of everything that Christianity

should stand for. In its disregard of all Christian standards it deserves to be called utterly unprincipled. It is everything to all men in the worst possible sense—in the matter of truth. It professes a willingness to serve and help all others but does it at the expense of every characteristic Christian means of regeneration. "Come and join us," it says, "then we will attest to your worthy character and your Christian spirit and let you remain whatever you please."

If any of these Sunday school workers are able to grasp the irony of that typical incident at the closing exercises of the Tokio convention, they must seriously think of disavowing an organization that can relish that sort of tribute. It was the closing session. Eminent Japanese were invited "to address the meeting;" the invitation were beautifully indiscriminate. Representatives of various heathen religions were given places on the platform. Most of them enjoyed this "equality" with the Christian missionaries and proceeded to demonstrate it by showing the same sort of broadmindedness that the convention had shown in inviting them.

One of the speakers, who announced himself to be a Confucianist, showed his appreciation of Christian doctrine by reminding the convention that "all people are the children of one Creator and the citizens of the same world." On this broad basis it should be possible to extend the limits of Christianity even to the problematical inhabitants of Mars, sight unseen. But the speaker reserved the finest jewel of his contribution to his closing exhortation. He said: "I have encouraged my countrymen to come to the convention because Japan needs a spiritual rebirth, and the zeal displayed by the Christians will spur the religious workers of Japan to increased efforts."

It is inconceivable that Christians should create a situation such as this; still more that they should repeat remarks such as these with evident relish. We are to show the Japanese missionary zeal in our Christian work so that the native religions may be spurred on to greater efforts! If that be the fruit of Christian missionary work, the less we have of it the better. As a matter of fact there are many smaller Christian missions that are as far removed from this washed out type as voodooism is from Christian faith. To these scattered few and to us Lutherans the Gospel command to preach to the heathen is addressed. The international association and others like it haven't the faintest idea of what Christ meant when he gave that commission to conquer the world to His disciples.

It might also be mentioned that the association had accepted the hospitality of a Tokio committee which was in its majority made up of non-Christians, that is, conscious and purposeful heathen. It were far better in Tokio and elsewhere to do without a few of the comforts of life if the acceptance of gifts leads to such shameful denials.

H. K. M.

**The Hunger Strike** The papers recently reported that a man somewhere in our country went on a hunger strike to bring about the conversion of his daughter. Naturally, we condemn that method of doing missionary work, but let us not glory in the fact that none of us ever went hungry in order that some soul might be converted, for a fact it seems to be, judging from the reports of the Treasurer of our synod.

J. B.

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**Did Mac Swiney Commit Suicide?** No, we do not intend to answer the question, Did Mac Swiney commit suicide? We are merely wondering that so many are busying themselves with the morality of his act, who, perhaps, never for a moment pause to consider the morality of an act that they are about to commit. Instead of arguing on the question whether or not he committed suicide, men should reflect on the fact that by their unbelief they are living in spiritual suicide. His fate is decided—men would do better to think of their own.

J. B.

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**The Pope and the Hunger Strikers** The Irish hunger strikers are Roman Catholics. A number of them, including the very sympathetic Lord Mayor of Cork, Terence Mac Swiney, have died. The Irish clergy were unanimous in according to the dying men all the offices of the church. As far as they were concerned these men, dying a death of their own choosing, were loyal sons of the church. Public opinion has not been quite so unanimous; even some members of the Roman Catholic church have had their doubts.

Before Mac Swiney's death the ever-watchful Roman court took the matter in hand in a manner that again shows its resourcefulness and its equipment to cope with any wordly situation. The question was referred by Pope Benedict to the Congregation of the Holy Office. This is one of the most important congregations, or committees, functioning within the Roman church. Originally it was the "holy inquisition" of unholy memory; the tribunal that examined those whose orthodoxy had been questioned. When they found one guilty of heresy they would deliver him up to the arm of civil government for punishment and by this technicality escaped direct accountability for the untold murders and all the slaughter committed in its name.

We are told that this old congregation has been extended to include that other inquisitorial body, the Congregation of the Index, which examines all publications and determines which are to be read by loyal children of the church and which are to be shunned.

To this body, then, the cause of Mac Swiney and the others is referred. There are indefinite statements that at present the opinion of leading members

of the congregation is quite divided. That is the usual attitude at the beginning. Optimists look for a decision after some years. Judging from the exigencies of the case the decision will be some decades in coming.

The beauty of this institution is that the decision is taken from the hands of the general public with the assurance that it is being thoroughly prepared by those most expert in such matters. In a few years high feeling one way or another will have subsided. Political conditions will then have shaped themselves in such fashion that it will be an easy matter to hand down a decision that will prove of benefit to Rome.

It took a little less than five hundred years to make of Joan of Arc a Saint after she had been originally burned at the stake as a heretic. Terence Mac Swiney, if Ireland's fortunes should be served thereby, may be put on the road to sainthood much earlier in spite of the fact that his martyrdom is under the cloud of suicide, as some maintain.

Rome is the most patient, the most farsighted power on earth—in worldly matters. Its celibate clergy from the pope down to the youngest novice is measured in centuries because it has no personality and no soul. The thousands of human elements that go to make up the hierarchy are as unemotional and as unerring—in worldly matters—as a glacier on its frozen course down its valley. If in good season Terence Mac Swiney becomes a byword and Ireland of no account, none will more coldly and more soullessly curse him than the congregation of the Holy Office; if Ireland remains one of the great stronghold's of the pope's power and if Mac Swiney is its hero, then Rome will make him its saint. "The children of this world are in their generation wiser than the children of light," and the Roman hierarchy decidedly is of the children of this world. We do not envy them that wisdom.

H. K. M.

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### The Bleeding Statues of Templemore

Of the many heathen practices which Rome has taken over into its worship bodily, none has persisted more tenaciously than the practice of designating shrines to which the believers might make their pilgrimage to receive spiritual and bodily blessings. It is the Roman substitute for the revival and is often far more efficacious than its hysterical counterpart in "protestantism."

In this, as in other matters, Rome pursues the safe and sane course to begin with. After some miracle shrine has become popular and established a sound reputation as a source of miracles it is duly investigated and given the official approval. In the meantime humbler Roman clergy work on the popular imagination and create the sentiment which will eventually call for official recognition.

Just now Ireland and the Roman church are in closer union than ever before. The Irish clergy is the cement that holds the Irish factions together in their fight for independence. Anything to enhance the value of this relationship is welcome to all concerned. And at this opportune time a new shrine is uncovered in Templemore.

There are two statues, one of the Virgin Mary, the other of the Savior; the former "bleeds from the mouth, the other from the eyes." By the thousands the faithful pilgrims come to Templemore to view this supernatural manifestation. Only a few months old, the tales of miraculous cures are mounting far into the hundreds. The long-suffering Irish peasantry cannot well resist the urging and the pleading of its political priests if these priests come to them with this "indisputable evidence of divine approbation."

It is not necessary to brand the miracle shrine a piece of brazen charlatanry; even without the bloody effusion the primitive imagination of the Irish peasant would see things if they were pointed out to him often enough. We are not as far removed from the darkest Middle Ages as we think we are. Next door to us in Wisconsin is Holy Hill with its shrine at the top. We can well believe that the crutches and canes left there by grateful beneficiaries of the curative shrine are genuine evidence, for any person who can climb up that unconscionably steep hill without the aid of a pulley can go anywhere without crutches—and without the aid of miraculous shrines. But the Middle Ages are not confined to Roman Catholic portions of Ireland and other Roman countries. In Back Bay Boston the same spectacle greets one in the fashionable parlors of the Mother Church of Christian Science.

Phinias T. Barnum freely translated an old Latin proverb, perhaps without knowing of its existence, when he said: The public wants to be humbugged. That is more true in religion than it is in circus life; man's sinful flesh always gilds the lie to make it acceptable to the sinlader's heart. To the flesh the lie is its fairy queen and truth but a cheerless old hag.

H. K. M.

## THE TEACHING OF CHRISTIANITY

### Its Method

(Continued)

The why and wherefore of our previous discussion will appear when it is now stated that, abhorring reason and all its works as we officially do, we have practically yielded ground to it in the method of our preaching and teaching, if not in doctrine.

Rationalism, intellectualism, and dogmatism are the habits of thought that reason has familial. Rationalism may be likened to the son who, with no working capital but his native talent, had to work hard to make a living and never could break away

from home to see the world; hence his pride in the old homestead and devotedness in keeping it up, his nativistic intolerance and vulgarity of manner. Intellectualism is in the way of being the grandson who has enjoyed prosperity and the advantages it brings, has been abroad in the world, become a man of the world and taken on its polish; he would not live, of course, in the old house that Reason had built down in the flats, but on an eminence overlooking the town has erected a stately mansion appointed with treasures gathered from all the nooks and corners of the world; he is the patron of all the activities of the town and is deferred to by the dwellers therein, even though his old age practice of occultism makes him the laughing-stock of some. His being a chip of the old block after all, as is revealed every once in a while whenever his veneer comes off, endears him to the populace.

With Intellectualism there has come to live the offspring of a family by the name of Faith which in an earlier day had gone up into the hills in quest of their salvation. Distress of spirit had moved the founder of the family to search the Book, and 'I will lift up mine eyes unto the hills, from whence cometh my help' had proved his inspiration. He up and lifted up his feet to strike out for the hills and the deliverance of his soul. He found it.

As is in the nature of things, the original incentive gone, the joy of possession palled on the later generations, the arduous life of the hills began to tell on them and to engross their minds. To be sure, the Book was given the place of honor of all the household furniture, and the tradition of Faith's preaching lived and was cherished by all of his issue; indeed, so much so that his sayings became the shibboleth of the clan, the authority and text of their discussions; the Book, the source of Faith's inspiration, was permitted to gather dust.

So it is little wonder that the tribe did not bring forth another seer with the vision of its forebear, and that the offspring of Faith whom we discover under the roof of Intellectualism in the plain below did not descend the hills with the mantle of the prophet on his shoulders and fired with the message of Faith's great find and the consuming purpose to make it known.

This son of Faith has even lost his hill name and in the family with which he has come to live is known as Dogmatism. They have so nicknamed him, because every other word with him is dogma and because he doggedly defends his dogma against all comers. He has brought the Book with him, but that is used merely to punctuate his dogma. He frowns on many of the views and practices of Intellectualism and his house; they do not show resentment, but rather amusedly bear with what they consider the uncouthness that marks him a man of the hills. So, on the

whole, they get along quite well, being Dogmatism he does not really challenge their existence, but has learned to speak their language and thus, unbeknownst to himself, to think many of their thoughts and is quite content to be one of the family. Anyhow, his occupation as an organizer takes him away to where there is promise of a following for himself and where duty tells him to preempt the ground against the coming of those who have adopted other dogmas.

Nothing happens.

In the translation of our allegory, the history student will readily interpret the various allusions. It permits of side-lights which the argument in the following will forbid, and it thus may serve the informed reader as a short-cut through the history that should introduce the analysis to follow. Or: the study of such a parable is a good incentive to the study of history, which beckons in the distance as our ultimate goal.

It has been stated these many years that we are guilty of the habit of thought that goes by the name of dogmatism, and this situation has been ascribed to our method of work: dogmatic training. The term dogmatism at once calls to mind our ardent study of dogmatics. Is there any cause relation between the two?

Dogmatics is that discipline of theology which assembles the body of Christian doctrine, defines and formulates the various truths of Holy Writ and systematizes them in a whole.

To begin with, it is a noteworthy fact that in all the Scriptures there is no such system of doctrine. Then, Luther in the twenty-three quarto volumes, St. Louis edition, of his writings offers no compendium of dogmatics. His catechism isn't such; that is a sermon, the first part to convict of sin, the rest the message of grace and of the life of grace.

Of course, there are and have been various ways of handling dogmatics. In its ideal form it would immediately become history. But we are thinking of dogmatics in its accepted form, and of this may be said what is in point of our general discussion, to wit: that it appeals to and calls out chiefly the faculties of the mind. Definition and systematization, or orderly arrangement in a whole, belong to the province of the mind, they are interests of the mind and of the mind alone, the heart is not interested in them, and thus the mind becomes the chief actor in this work. The question will be whether or not there is any harm in this.

It is evident that our quarrel now is not with the false doctors who work on the principle that the truths of divine revelation should submit themselves to reason for testing and approbation (rationalism), but with dogmatics at its best. And with dogmatics at its best, when it is made the mistress of theological thought and training and hence naturally looked upon

as the fountainhead of theological thought and Christian knowledge, the harm is in that thinking will take on a wrong intellectual slant, the mind being the chief agent in action, being chiefly exercised and cultivated; in that, in lesser minds at least, the habit of thought will be bred which we call dogmatism; and in that it will eventually lead to the modified form of rationalism mentioned above.

Take dogmatics at its best! Because of its purpose of definition it must present propositions tangible to the mind, but by so doing it can't help but lose the texts it gathers for proof from their context and move them away in many instances from the pivotal points of sin and grace and thus divest or empty them of their message character. To illustrate! The doctrine of God, essence of God, spirituality, proof text John 4:24: 'God is a spirit, and they that worship him must worship him in spirit and in truth.' The Master says, 'God is a spirit' to the Samaritan woman only in passing, in order to emphasize the truth of God's universal fatherhood and love and to bring home the more elusive truth that they who worship him must worship him in spirit and in truth, opening up to her thereby the whole world of the Gospel and of faith and shedding an added light on the spirituality of God<sup>14</sup>). Such a meditation however, would be beside the point of the dogmatic definition sought, indeed, would make intangible, and so it is omitted. The lasting harm is that to our dying day the text will linger in our consciousness with the effect of satisfying our mind that God is a being minus flesh and bones and thus disposing of it,—because we have learned it as a proof text. There is a way of learning this truth and others, which does not require the mental steps of dogmatic definition—absorbing we would call it,—but the discussion of that is more germane to our final chapter on the historical method of study.

Or take the doctrine of the angels. Dogmatics, in view of its purpose of arrangement, must consign them to subdivision so-and-so. To be sure, it gathers all the data of Biblical history and the scattered statements of the Scriptures in regard to them and carefully defines their work as well as their nature, but this very business of assembling and arranging takes them out of history and works to make them unhistori-

<sup>14</sup>) Apprehended only by faith, and that in such a way that it can be felt out only, not reasoned out, that is made tangible to the mind. It goes again to show what a negligible quantity reason or even the mind is as the organ of perception in the processes of faith, and that in general the notitia of the dogmatists does not get us anywhere, as little as it does in the matter of the faith of infants.

It should be noted, in passing, that we employ our terms in the sense of the older psychology or promiscuously even, as they have come to live in every-day speech. The new psychology is not without merit in some of its findings and in its reform of terminology, but proceeding as it does from materialism pure and simple, it won't get us anywhere either.

cal and to that extent unreal. Childhood study of Bible history, art and poetry, which have seized on the angels for their appeal to the unsophisticated mind, fix them in one's imagination, but dogmatic training at a later age, the age when one likes especially to indulge and exercise the mind, removes them to its realm and cages them there<sup>15</sup>).

As to some of the profoundest utterances of the Scriptures, dogmatics is at a loss for definition. Take for example, Rom. 9, which defies all formulation in a dogma, unless its edge be taken off or the heart be taken out of it. The best that dogmatics can do is to dismiss it as a crux, which is a demand of the mind addressed to the mind and asking the mind's resignation. Which is all very well, but the danger is that thus there may be entirely dismissed from the mind a truth that is the very climax of the Law and the Gospel. Whereas it can be and should be preached, whereas it can be apprehended by the intuition of faith and in the exaltation of faith will be preached and be preached right.

These are some of the more obvious things that dogmatics does; the inadequacy of dogmatic definition of the elementary truths of the Gospel even, justification, faith, etc., a more important subject still, has been under frequent discussion by more experienced minds.

Dogmatics so does, because that is inherent in its nature, because that attaches to its peculiar purpose of abstraction, definition, and arrangement, because in view of its purpose it addresses itself to and engages the mind. It does not preach, because that would to a large extent defeat its purpose; it cannot really preach, because the mind is impersonal and the truth, inasmuch as it is chiefly revolved in the mind, loses its personal appeal and insomuch fails of faith, which is of the heart.

Dogmatics itself is impersonal or rather abstract, since it does not go forth into life to see. True, it takes object lessons from life, but its purpose is not simply to see—the full weight of this will appear, when we consider the historical method—and hence, inasmuch as it turns to its peculiar business of abstraction, definition, and arrangement, which it must do to have a function of its own, insomuch it removes from life and fails to nourish the flame that is faith.

Inasmuch, insomuch!

Lacking thus the power of complete positive achievement, dogmatics may be credited with negative achievement, that is the showing up of error.

<sup>15</sup>) Take even the doctrine of the devil. Isn't it a fact that the devil is largely a figure of speech with us? Not doctrinally, of course, but practically. We assume that such is the case, because he is pigeonholed away somewhere in the system of doctrine. It would be another matter to determine in what measure the intellectualism and general unbelief of the age have contributed to our disregard of the devil.



But even here it should be borne in mind that error is largely a matter of the will and that only in the measure that his will is conquered by the Gospel, in other words: only in the measure that faith illuminates his heart, does the errorist recognize the fallacy of his doctrine. And as for the study of the orthodox student, there is a more conclusive way of showing up error, on which dogmatics cannot enter.

By all of which it is not contended that dogmatics is all wrong, or that the statements of dogmatics are wrong, and that it should be abolished. It does argue, however, that it should be assigned its proper rank, it argues that dogmatics should not rule theological thought and training. Its proper place and function are the same as that of the mind. The mind is only a passageway. Such should dogmatics be, it should not be made the camping ground of theological drill.

The overindulgence of dogmatics has this evil result in the history of the church and of education that, in lesser minds, it breeds the habit of thought called dogmatism. In attempting to sketch a composite picture of the dogmatist in the following, we would caution the reader to regard it only as such.

The dogmatist (not the real dogmatician) looks up to dogmatics as the compass of theological thought and to its peculiar work as the royal road to theological learning.

He is satisfied that in his system of doctrines he has the set of tools with which to work, the sum of theological knowledge. Naturally he applies himself to leg-work, literally and figuratively speaking, he is a traditionalist and is not prompted to continued searching of the Scriptures for further exploration of the truths which he considers definitely disposed of in his dogmatic definitions and formulas, overlooking that dogmatics is only an abstract of Bible truth. When he is jolted into a first-hand study of the Scriptures, even then, because of his predisposition, he will in a given case call on his brain for file x, folder xyz, and with what is stored there begin to—dogmatize.

On the other hand, whatever is not immediately expounded in his set of dogmas or in the array of proof texts, as which Bible truth lives in his mind, he will dismiss as incompetent, irrelevant, and immaterial or will assign it to the jurisdiction of human reason, because it is foreign to his thought that the Bible is not only the Book of Life, but also a book of life, and that only in the measure of our studying it as such and feeling out the inward life of both its writers and its characters do we increasingly learn to get at their thought, which dogmatics can only feebly express by way of definition, but which very well can be preached, brought home to the heart, and lived.

So then, deriving from this mental habit of his, the dogmatist's practical attitude towards things and his work are vitiated.

In his wider thinking and work (art, music, and literature, the common expressions of life; education, citizenship, etc.) he is subject to the corrupting human thought of the particular time and environment in which he has his being—no man can get away from his milieu, unless he will impose the Gospel on every last feature of it. In his very own sphere, the witnesship of Jesus Christ, he fails in that he preaches and teaches dogmatics. For obvious reasons, his preaching in general will lose the Gospel accent. To specify, however: his preaching and teaching of both the Law and the Gospel becomes an academic threshing out of dogma. There is no punch in his preaching of the Law, or as the Britisher would say, no bite; it does not bite into life. And even when he does preach the Gospel *ex professo*, it lacks the good news ring, because of its academic setting forth. It is in the nature of things that the dogmatist's whole work will become a matter of rote, done according to the rule of thumb.

Such a disposition, finally, cannot help but work itself out in the other relations of life. Dogmatism makes for a lack of charity and a queer form of what might be termed mental dishonesty, and both in the name of the Lord. Uncharitableness toward him who is believed to be in error, because some accepted dogma is thought to be at stake; mental dishonesty, that is an ignoring and evasion of obvious fact, because some accepted formula of life is thought not to have been conformed with.

In short, dogmatism, in its practical expression in life, will make for what is known as legalism, which argues that there may be something wrong with the method of education.

It now remains to point out a few of the effects of dogmatism in the wider fields of Christian education.

There is the abuse of the catechism in the training of the young. The catechism has become a young dogmatics. The study and faithful memorizing of the Small Catechism will certainly never lose its place, but the expansion of it to a formidable array of definitions is a waste of so much time, because the child works with its imagination and not with its mind, and the bringing up on such a diet will only serve to make it, in later life, an easy prey to legalism.

Then there is the neglect or the abuse of Bible history, the latter making of it a disconnected study of stories (*Geschichten*), with appropriate or inappropriate morals attached, instead of a study of history, the history of salvation (*Geschichte*). There is the neglect of a connected, intensive study of the Bible itself.

In the other branches there is the neglect or misdirection of the study of art and music, that make their appeal to the heart, the lifeless study of literature, the overemphasis of grammar and of mathematics, the latter probably being due, too, to the corrupting influence of the utilitarian spirit of the age.

But the chief fault of dogmatism is in that it sets itself against historical thinking and the study of history that it calls for.

(To be concluded)

### ROBERT BARNES ON JUSTIFICATION

In the review column of this issue, reference is made of Robert Barnes, Luther's English friend. This Reformer is one of the three, Tyndale and Frith being the others, who have been called "chief ring-leaders" of the English Reformation. They "sustained the first brunt, and gave the first onset against the enemies." We reproduce in the following a short extract from his "Only Faith justifieth before God," as we purpose in future to produce some more extracts from prominent divines of the old Anglican Church, who have come under the influence of Luther's teachings.

"Truth it is, that we do not mean, how that faith for his own dignity, and for his own perfection, doth justify us. But the Scripture doth say, that faith alone justifieth, because that it is that thing alone, whereby I do hang on Christ. And by my faith alone am I partaker of the merits and mercy purchased by Christ's blood: and faith it is alone that receiveth the promises made in Christ. Wherefore we say with blessed St. Paul, that faith **only** justifieth **imputatively**; that is, all the merits and goodness, grace and favor, and all that is in Christ to our salvation, are **imputed and reckoned unto us because we hang and believe on him**, and he can deceive no man that doth believe in him. And our justice is not (as the Schoolmen teach) a **formal justice** which is, by fulfilling of the law, deserved of us; for then our justification were not of grace and of mercy, but of deserving and of duty. But it is a justice that is reckoned and imputed unto us, for the faith in Christ Jesus, and it is not of our deserving, but clearly and fully of mercy imputed to us.

"Then cometh my Lord of Rochester (Fisher, Romish Bishop of Rochester), and he saith, that faith doth begin a Justification in us, but works do perform it and make it perfect. I will recite his own words: 'Justification is said to be begun only by faith, but not to be consummated, for consummate justification can no otherwise be attained than by works, wrought and brought forth to light.'

"What christened man would think that a Bishop could thus trifle and play with God's holy word! God's word is so plain, that no man can avoid it, how that faith justifieth alone: and now cometh my Lord of Rochester, with a little and vain distinction invented of his own brain, without authority of Scripture, and will clearly avoid all Scripture. But, my Lord, say to me of your conscience, how do you reckon to avoid the vengeance of God since you thus trifle and despise God's holy word? Doth not St. Paul

say that our Justification is alone of faith, and not of works? How can you avoid this same, **Non ex operibus?** (not of works: Eph. 2.) If that works do make justification perfect, then are not St. Paul's word true; also St. Paul saith, that 'we are the children of God by faith.' And if we are the children, we are also the heirs. Now what imperfection find you in children and in heirs? Christian men desire no more but this, and all this they have by faith only. And will you say that faith doth begin a justification?" J. J.

### "TIMELY MATERIAL FOR A SERMON ON THE PRESENT POLITICAL SITUATION."

Submitted for publication in the Northwestern Lutheran by Rev. A. B. Korn.

A Pastor is not in the habit of reading all matter sent to him through the mails, especially not such matter as is commonly enclosed in envelopes with the flaps tucked toward the inside, he knowing by experience—oftimes costly experience—that such envelopes contain valuable information as to life insurance, oil stocks, land investments, domestic and foreign exchange, remedies for man and beast, get-rich-quick schemes of all sorts, sent by a veritable host of friends who use the Gemeindeblatt Kalender or other church almanacs as a mailing list, wishing to enrich, help back to health, and otherwise assist the pastor to prosperity at the expense of his oftimes meager salary. Such envelopes generally find their way into the waste basket with their flaps in quiet repose. But when the pastor receives an envelope, as he did recently, marked, "Valuable!" This envelope contains timely Material for a Sermon on the present Political Situation," his curiosity naturally is aroused, flap tucked in or not. Not that he is in particular need of "Sermon Material," but to know that this "Timely Sermon Material" might be. This sermon material happened to be sent, not as in days gone by by the War or Treasury Department, but by The Witness Committee of Pittsburgh, Pa. (Reformed Presbyterian Church), consisting of a number of pamphlets, the larger ones bearing such titles as, "The Newest Wave in Christian Thought," "Will we Elect to Perish," "Peace, Peace; where there is no Peace," "What is the matter with our Country." The last named pamphlet arrests our attention. It states, "Evidently something is wrong. . . . Our Nation, as well as the other nations of the world, is in the midst of troublesome times. Congress has made but little headway in the solution of the difficult problems that confront us. . . . The deportation of the Bolsheviks is good as far as it goes, but ten thousand still remain for every one deported. Ten thousand rivers of wood alcohol would scarcely eradicate the breed." Why, among all things possible, "Wood Alcohol?" There are poisons to be employed by far more effective and

humane than this now popular substitute for "demon rum." To continue with the pamphlet, "There is but one effectual remedy for our national disquietude. We need Christ in our national life. As a Prophet, Jesus Christ came in the flesh to speak for God, (Not as God?) and for nineteen centuries the universal verdict has been—"Never man spake like this man." As a Priest he came to atone for the sins of man and out of all earth's millions since that day on Calvary none has ever come to the Father in His Name and been rejected. But He came as a King, as well, to rule this poor old world of ours with the sceptre of beneficence and peace, and today, after nineteen hundred years—can we think of it without a sense of shame and deep regret?—not a nation on the face of the globe looks to Him as the Source of its authority and the Fountain of its law....." Here the pamphlet goes on to prove from words of Holy Writ that Christ must stand at the head of each department of civil government as Judge, Lawgiver, Legislator, Executive, that Jesus Christ is Potentate, King of kings, Lord of lords, these terms all to be taken in the civil government sense, and crowns all by citing the Parable of the Pounds, "His citizens hated Him, and sent a message after Him, saying, we will not have this man to reign over us. . . . But those mine enemies which would not that I should reign over them, bring them hither and slay them before me." (Luke 19:14, 27.) And in summing up, the pamphlet says, "Jesus Christ is the only Potentate; the Kingdom is His; He is the Lawgiver, the Executive, the Judge. He is the Governor of the nations; He ought to be acknowledged; the citizens who hate him may say, "We will not have this man to reign over us," but in doing so they seal their doom. The teachings of Scripture are plain enough." Are they plain enough? Mayhap to those who misconstrue them and make them plain enough to satisfy their needs.

This is not only plain enough but exceedingly plain. Did the author intentionally—shall we say ignore?—overlook such words of Christ as, "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight. . . .but now is my Kingdom not from hence?" (John 19:37.) And, "Ye know that the princes of the Gentiles exercises dominion over them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto (as earthly Potentate and King), but to minister (not as earthly Potentate and King), and to give his life a ransom for many?" (Matt. 20:25-28.) One thing surely is plain, this pamphlet was written in the interest of some sort of State Religion, although the letter enclosed with the Sermon Material most emphatically asserts, "Our history as a Church is one continuous protest against

any control of the State by the Church or of the Church by the State." What kind of state government might the "Commonwealth of Jesus Christ" be that is being advocated in the closing words of the pamphlet? We are asked, "And why should not the Church, as a corporate society, set about definitely and in sober earnest to create that public moral sentiment, which, when created, could register itself with perfect propriety in our Federal Constitution—that public moral sentiment which would make us a Christian nation in fact, and having made us Christian in reality, would lead us as a consequence to a national recognition of Jesus Christ, "the blessed and only Potentate, the King of kings, the Lord of lords?" Could this "Commonwealth of Jesus Christ" be any other than a State controlled by the Church or a Church controlled by the State? It is all exceedingly plain. A union, a compromise, of all religions calling themselves Christians shall be brought about. Under whose administration shall this be brought about? The League of Nations enjoys honorable mention and we know its champion. It is all exceedingly plain, consistent with the motto, "One Country, one God, one Language." When this new religion shall have become a corporate part of our Federal Constitution, laws will be enacted to make all officers of our country swear allegiance to it, to make it compulsory for all to embrace it. And woe unto all who fail to embrace this religion, who fail to acknowledge this new Jesus Christ as their Potentate, Lawgiver, Executive, Judge, Governor, "in doing so they seal their doom," they will be persecuted, imprisoned, slain, mayhap deported as the breed of the Bolshevists. Yes, it is all plain enough.

The pamphlet states in concluding, "that very Commonwealth of Jesus Christ. . . .has never yet been tried." Hasn't it? Ah, but to think of the dark Middle Ages, when the power of the Pope held sway, when he as Christ's vice-gerent persecuted, imprisoned, burned, hung, quartered, sacked, all for the interest of the temporal "Commonwealth of Jesus Christ." Does the author wish to play into the hands of Rome, to pave the way for a new tyranny?

Very timely sermon material indeed, for such as are in the habit of using sermon material of that sort. As for us who believe that Christ's Kingdom is not of this world, we will consign it to the waste basket and seal its doom.

#### OUR WASHINGTON LETTER

Recently Cardinal Gibbons assisted by Cardinal O'Connell in the presence of the Roman Catholic hierarchy of this country and 50,000 people laid the foundation stone of the National Shrine of the Immaculate Conception. It is being erected in honor of the blessed Virgin and to the memory of the Catholics who died in the late war. It is to cost \$5,000,000, and

to be Romanesque structure, the largest Roman Catholic edifice in the western hemisphere and one of the greatest basilicas in the world. The sanctuary is to be large enough to accommodate the whole hierarchy of this country, and several thousand other ecclesiastics. There will be an episcopal throne for his eminence, the cardinal. The church will have only 29 altars. A very special feature will be 15 altars to the 15 mysteries of the rosary. And all this in our enlightened age and country! Under the light of God's word these rosarian mysteries become 15 big errors. The real mystery is how they can get such stuff across and also enthrall their people over it. We have often heard it stated that Roman Catholicism in this country is more enlightened than in Spain and Portugal and Austria. We once believed it, we now seriously doubt it. Thank God there is an effective antidote against Rome's error and pomp—a good dose of biblical doctrine.

Lately we have had all kinds of convention in the city of Washington. Nearly all were concerned with so-called social reconstruction work. The first to meet here was the sixth biennial session of the National Conference of Catholic Charities. We never thought that the innocent and inviting delicatessen stores and their attractive shelves of beautifully labeled cans could be the cause of any trouble, but they are the cause of much misery, at least, so declared one of the expert social workers at this conference. She said:

"If wives would take trouble to prepare wholesome and appetizing meals for their husbands, instead of depending on the corner delicatessen store and the ready-cooked canned foods, there would be a great many more happy homes and fewer divorces. The other causes cited for divorces were: "profanation of the marriage vow, immorality, shiftlessness, general bad habits, intemperance, interference of relatives, religious differences, depression, extravagance and unclean homes."

The "movies" also came in for hard knocks, on account of their evil influence on the young. It was stated that, "Dime novels of a generation ago were less harmful than the movie thrillers of to-day, with its appeal to the taste for the sensational. They depict crime, violence, physical encounters of all kinds. They have punch in the use of weapons and the employment of criminal devices."

Since the war there has also been a fearful increase in the number of girls disappearing from their homes. It is estimated that 70,000 girls disappear yearly in the United States. In the opinion of the conference, "immoral dancing, dressing vampish, moving pictures, and the lure of the stage are the chief causes why girls leave home."

By its wide-spread social, charitable and educational work, Rome is making a favorable impression

on the public and is gaining general popular commendation, and is also making converts. The purpose back of all this wide-spread activity is propaganda, to make America Roman Catholic.

About the time the Conference of Catholic Charities adjourned another convention opened its sessions; the Fifteenth International Congress against Alcoholism, which was to have met here in 1914. It is composed to a great extent of renowned scientists and social workers of all nations, who in a rational and scientific manner would combat and suppress alcoholism. It is not specifically a prohibition movement. Much to the disgust of the foreign delegates, despite the fact that it was held under the auspices of the State Department of the United States Government, the convention became a prohibition and W. C. T. U. affair. Most of the time was spent in wrangling over the 18th Amendment and the Volstead Act and its enforcement. The air was hot with charges and recriminations. Poor Mr. Kramer, the Prohibition Commissioner, who, by the way, is a Lutheran of the Merger Synod, had to confess that it was a physical impossibility for him and his 10,000 assistants to keep watch on the 100,000,000 and more of people. A big pageant was held in front of the Capitol steps, depicting the evolution of the U. S. Constitution including the 18th Amendment. Later a reception was held which we attended out of curiosity. We were told that many of the foreign diplomats would be there, but the only celebrities of big proportions that were present were Secretary of the Navy Daniels and Mr. Bryan. The dry side, it seems, is not the side of the foreign diplomats. The refreshments were elegant and plentiful; why not? Good old Uncle Sam was "footing the bill." A delicious fruit-punch was served. Of course there was no "stick" in it. However, some of the guests brought of their own private stock and secretly added this to the punch, as one of the waiters told us and also convinced us by holding a few of the empty glasses to our noses. Possibly this was done as a joke. If so, it shows with what levity and disregard a Constitutional Amendment and a Federal law are treated. Prohibition is making of a vast number of people, who formerly were law-abiding citizens, habitual violators of the law. They feel that it was brought about by the sharp practices and political threats of a minority and that it is overstringent and an infringement on their personal liberty and natural rights. They have small conscience, or none at all, in evading the law. Civically and morally it is doing untold harm by destroying respect for the Constitution and law—the very foundation of all good Government, and especially of a Democracy. As it is, the laws already have very little sanctity in the eyes of the masses and they have no scruples in breaking them.

J. FREDERIC WENCHEL.

### FROM "THE NATIONAL CATHOLIC REGISTER."

(The following article, transparent as crystal, was sent us for publication. We gladly use it, not to play politics one way or another, but simply to show what Rome is up to.—Ed.)

"It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on Earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service.

"God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Joseph Tumulty, Knights of Columbus, fourth degree, true Catholic, wields the greatest political power of any man in America, and as a true Catholic, he is exercising the great trust that God has given unto the hands for the glory of the Holy Church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party. Other presidents have feared the power of the Holy Church and have courted its support, but this is the first time in the history of the country when the President and a great political party have sought an equal and honest alliance with the Catholic Church. And before seeking this alliance, the President and his party have shown their good faith by works.

"Through the efforts of the Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under the control of the Catholic Church and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means an addition to the Church of one million young men, or at least their strong preference and sympathy for the Catholic Church. We must make the most of this opportunity. President Wilson has also shown every encouragement and sympathy with the program of the Church in bringing the war-orphaned children of France to this country. These children are solidly Catholic and will be reared and educated in the faith. All these things and more, show that President Wilson and the Democratic party are sincere in their friendship for the Catholic Church. This is only as it should be, because ninety per cent of the Catholics of America belong to the Democratic party. By an alliance between the Catholic Church and the Democratic party, the ideals of both will be made secure by creating a dominant political organization. This may be proved by actual figures.

"This country is normally Republican by about three million votes. There is not much doubt that the Catholic Church can give to the Democratic party two million more votes, especially with the woman suffrage,

because of their noble devotion to the cause; in their noble devotion to the Church, the women of the Catholic Church will vote first for its interests. The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their own political prestige and strength. The Republicans are making desperate efforts to wrest control of Congress from the Democratic party, and in this way discredit the President. Their party machinery is quiet but deadly. In elections that have already been held, they have made decided gains, partly through the indifference of the Democratic voters. Every Catholic must awake to his duty and stand by his Church and President Wilson. Your duty is plain. The Republican party is the recognized and open enemy of the Catholic Church. Every recognized leader in its organization from the lowest to the highest is a member of the secret and pagan order of Masonry, the ancient and most dangerous enemy of the Holy Catholic Church and the true faith."—Lutheran Standard.

### APACHES IN THE LIMELIGHT

The "Century Magazine" (New York) each month contains an art department, which as a rule offers eight reproductions of famous oil paintings. But when Mr. Forman Hanna, kodak artist of Globe, Ariz., was in New York last spring, he persuaded the editor of "Century" to print a collection of kodak prints. And thus it is that the August issue of the "Century Magazine" contains eight kodak pictures, entitled "Dwellers of the Desert." The very first picture is that of a smiling Indian maiden, who is none other than Rhoda Goody, a communicant member of our mission in Globe. Rhoda is a faithful Christian. She is now married and the proud mother of a little boy, whom she has promised to bring for baptism. You will find an interesting item on Rhoda in the "Jubilaeumsbuechlein" (pp. 54-57), which was published to commemorate the twenty-fifth anniversary of our Apache Mission. If you have no copy of this interesting pamphlet, you can order one through your pastor.

In this collection of snapshots is another one depicting Apache life. It shows an old squaw weaving one of their wonderful baskets, a work, by the way, requiring more skill, patience, labor, and ingenuity than fancy work or embroidery. If you have access to a public library, it will repay you to take a look at the appealing face of this old squaw. She is dead now, she and her whole family having been wiped out by the flu epidemic. But she was the grandmother of Alfred Jay, one of the first pupils in the Globe school; and she frequently heard the Gospel from the Globe missionaries. And we venture to express the hope that she has passed from her miserable tepee to her "mansion in the skies."

Does it not fill your heart with grateful pride to learn that the pictures of some of your Apache sisters have appeared in one of the most prominent magazines of the land? But, dear reader, what is that feeling of justifiable pride compared to the knowledge that as a direct result of God's blessings on your prayers and your pennies the names of these very same redskins are written in heaven, in the book of life!

H. C. N.

### HELP FOR THE GERMAN SUFFERERS

Once more, before winter sets in, we would like to urge all our pastors and all members of our congregations to push the help for the German sufferers with all possible energy. All reports agree with the official information received by the committee from the most reliable source of Germany, that the distress of the German poor will be greater this winter than ever before.

On information received the committee will direct its activity mainly to the needy of the so-called middle class who, as a rule, are not supplied by the German Red Cross, because they are too modest to apply for support to public agencies. Likewise such Christian institutions as homes for deaconesses, for dependent, tuberculous, and epileptic or otherwise deficient children, for the aged, etc., will be aided by the committee, while we refrain from giving aid to strictly ecclesiastical purposes, as long as we are not assured that such aid is applied in conformity to the Gospel.

We advise that a committee be appointed in every congregation, to collect money, food-stuffs, shoes and clothing, and all kinds of dry-goods, needles and sewing thread, and to send their shipments to their nearest Lutheran or other reliable shipping agencies. For Wisconsin and the adjacent territory our Milwaukee agency which is conducted by **Rev. H. Knuth, 1114 Chambers St.**, will gladly receive all kinds of shipments, and send them directly to Germany. All money is to be sent to the district-treasurers of the Synod.

By order of the Committee for the aid of Europe,  
Wauwatosa, Oct. 25th, 1920. AUG. PIEPER.

### DEDICATION AT BENTON HARBOR

After nearly four years of effort the Lutheran congregation at Benton Harbor was rewarded for its untiring work by being able to consecrate to the Lord's work one of the finest church edifices in that part of Michigan. There were delays and postponements in the building; there were unexpected setbacks, such as the failure of the contractor; there were calculations gone wrong, such as a largely increased costs of materials and labor,—but in spite of all the purpose of the builders could not be thwarted.

The congregation is not one of the older ones but in recent years it has shown a very steady growth

and plainly needed a larger and more suitable church. Though not numbered among the wealthy the energetic members have succeeded in paying for more than half of the cost of the \$68,000 venture and have thoroughly equipped the building. The remaining debt is faced without fear.

On the day of dedication, October 24th, more than two thousand members and guests assembled before the portals of the new structure. It was designed to seat six hundred; four hundred more crowded the aisles and all other available floor space in defiance of all restraining laws; the other thousand filled the old church where impromptu overflow services were held and sought shelter against the inclement weather which had set in in the basement and in neighboring houses.

This enthusiastic throng remained for three services. The Rev. G. E. Bergemann, of Fond du Lac, preached in the morning; the afternoon services were conducted by the Rev. J. Haase of Covert, father of the local pastor; evening services in English were held by the undersigned. The Rev. H. C. Haase, pastor, read a brief history of the building operations at each gathering.

Benton Harbor is a rapidly growing city, now numbering twelve thousand inhabitants. With its new facilities the Lutheran church should find excellent opportunities to extend the sway of the Gospel in its parish.

May the Lord Jesus give His blessing to this congregation that it may carry out the mission which it has undertaken trusting in the power of His grace.

H. K. M.

### ANNOUNCEMENT

On account of the growing deficit in the treasury of our synod, the board of the Theological Seminary has decided to postpone the calling of a fifth professor till next Spring. Due notice will be given at that time.

JOHN BRENNER, Chairman.

### INSTALLATION

On the 21st Sunday after Trinity, Mr. A. G. Kurth, was duly installed as teacher of the upper grades of Saron's parochial school at Milwaukee. May his work be crowned with blessing from on high.

Address: Mr. A. G. Kurth, 2518 Center St., Milwaukee, Wis. H. H. EBERT.

At the request of President J. G. Glaeser, the Rev. J. H. Schwartz was installed on the 18th Sunday after Trinity as pastor of St. Paul's Ev. Lutheran Church, Marshall, Dane Co., Wis., the undersigned officiating.

Address: Rev. J. H. Schwartz, Marshall, Wis.  
THEODORE THUROW.

## MISSION FESTIVAL

On the 17th Sunday after Trinity, September 26th, Trinity congregation of Watertown, Wis., celebrated its annual mission festival. Preachers: Wm. Nommensen of Columbus, and Paul Pieper of Cudahy. Offering, \$205.60.

F. E. STERN.

## ITEMS OF INTEREST

## Jewish Salvation Army

The Jews of New York City have formed what is to be known as a "Jewish Salvation Army." After the organization is thoroughly developed locally, it is expected that it will be launched on the basis of a nation-wide scope. Conditions in that city and elsewhere among the Jews necessitate some action of this kind. Unless some form of Jewish evangelism is supported by the leaders of the synagogue to buttress the religious life of the people of their race, the moral breakdown will continue. The millions of Jews in New York have been greatly neglected in moral instruction and religious education. As a result one of the most difficult problems of that great city is the moral breakdown of one of the most reliable sections of humanity—the moral and sagacious Jew.—Western Christian Advocate.

## Opposition to Christianity

Opposition to Christianity has not ceased in China. This year on March 7, less than 200 miles from Shanghai, a young man had his eyes put out for attending a Christian church. On a visit to Soochow the young man had heard the Gospel preached for the first time, and after his return home he accompanied a friend to Christian services nearby. The father consented to blinding his son for attending, and the step-mother did the deed. It was intended also to cut out his tongue, but neighbors succeeded in getting him away, and he is now in a Christian hospital.—Lutheran Church Herald.

## Cut In Price Of Wives Demanded

New York—A demand for reduction in the price of wives is sweeping the Chin Hill region of Burmah, according to Rev. J. Herbert Cope, representative of the Baptist foreign mission society in that country.

"It is the custom for the groom to pay his future father-in-law, which is supposed to compensate the latter for loss of his daughter's labor," Cope wrote in a letter received here today.

"Men have been demanding more and more, until now a young man who marries acquires a debt which he is years liquidating. And if, while paying slowly for his wife the husband incurs the anger of her father, she is promptly called home and, in some cases, sold to another man."

## Sunday School Growth

Latest statistics show that there are now 35,000,000 members in the Sunday schools of the world, in 300,000 schools, and with about 3,000,000 officers and teachers. This represents a gain of nearly one million a year for the past three years. In foreign lands of the Far East there is divided as follows: 600,000 members in India; 300,000 in China; 200,000 in Japan; 200,000 in the Philippines. There are about 70,000 in South America.—The Lutheran Companion.

## BOOK REVIEW

Robert Barnes. Luther's English Friend. By William Dallmann. Cloth, 112 pages, 4½x7, profusely illustrated. Price, 50 cents. Concordia Publishing House, St. Louis. Mo.

John Wiclif. The Morning Star of the Reformation. By William Dallmann. Cloth, 79 pages, 4½x7, profusely illustrated. Price, 50 cents. Concordia Publishing House, St. Louis, Mo.

Dallmann is doing creditable research work on historic—religious lines. He is bent on getting right down to the bed rock of historic facts, gathering all the material available, and, having analyzed such material with the view of ascertaining the causes and developments of events, he presents the subject-matter in a concise and concrete form, thus enabling the reader to picture to his mind a clear view of the history involved. This study is a feature which is commendable for historical write-ups. It shows history in the making, and permits one to see men just as they were, and things just as they happened, good and bad, and this at once appeals to the reader's mind.

It is principally this feature which, in our opinion, makes these two biographies from the pen of Rev. Dallmann interesting and instructive reading matter.

The book on Robert Barnes presents, from the time of Luther, a personage whose relation with the work of the Reformation is barely known. And yet, under divine Providence, he had become instrumental in bringing Lutheranism to the English speaking people. Barnes, a learned English divine, having been persecuted and imprisoned by the papists for his evangelical teachings, escaped from England in the year 1528 to Wittenberg in Germany. There he remained about three years studying theology under Luther, and imbibing the great principles of the Reformation. He was recognized by the latter as his English friend, and was even received into his home as his table companion. Luther himself is quoted saying of this man, after he had died a martyr's death in England: "Our good, pious table companion and guest of our home, this holy martyr, St. Robertus."

While at Wittenberg, Barnes published in 1530, a defense of Lutheran teaching, setting forth 19 theses partly on Christian doctrines attacked by the papists, partly on abuses of the Roman church.

Returning to England Barnes was active in preaching the Gospel according to the Lutheran faith in various prominent parishes. He was considered by English theologians as a preacher of the Gospel of no mean order. In 1540 this pious man was condemned by an act of Parliament for heresy and burned at the stake. As a whole this biography furnishes wholesome reading.

The same must be said of the second biography by the same author, brought to notice above.

John Wiclif will ever be known in history as "The Morning Star of the Reformation," and in particular, as the great English Reformer. The first is beautifully portrayed by the author in the present volume. It has been justly called a little masterpiece both as to its contents and diction. A number of very beautiful and characteristic quotations from Wiclif's writings and teachings are produced. The author makes the following eloquent pen-painting of Wiclif: "The grand old man, the illustrious pioneer of reform in England, stands out in solitary and mysterious loneliness, and through the haze of six long centuries his dim image looks down like the portrait of the first of a long line of kings, without personality or expression, yet from the quarries of history we can gather enough stones to make a mosaic of him."

... "Wiclif was a brilliant Oxford professor and a humble parish priest, a theologian and a philosopher; a religious reformer and a political economist; a translator of the Bible and a practical trainer of priests; a caustic critic and a successful organizer; an orator and an author; a hard-

hitting polemic and a gentle Gospel preacher; a man of the court and a man of the people; a master of books and a leader of men; a Latin scholastic and an English pamphleteer; the last of the Schoolmen and the first of the Reformers; a student of the past and a builder for the future; a vigorous assailant of abuses and an unerring searcher for the seat of trouble; a man of fierce invective and of deep sympathy; a dry logic chopper and the master of picturesque, idiomatic, strong, nervous, and racy English; a polished man of the world and a humble and sincere Christian, who lost in his life and triumphed after his death." J. J.

The following musical composers have come to the "Reviewer's Desk," which we would bring to notice:

**Unto Us**—A Christian Cantata adopted from Medieval Liturgical Plays by Paul E. Kretzmann. Set to Music by G. C. Albert Kaepfel. Concordia Publishing House, St. Louis, Mo. A grand musical opus breathing the Christmas spirit which no doubt will appeal to our church audiences. The cantata will require about hour to perform.

**My Shepherd** (Mein Hirte)—A Sacred Solo with piano or organ accompaniment by Walter Sassmannshausen, 2061 N. Kedzie Ave., Chicago. Price 35 cents.

**Geistliche Gesænge** for Solo, Choir, Quartet and Organ, by Walter Sassmannshausen.

1. Jauchzet dem Herrn alle Welt, with German and English text.

2. Der Herr ist auferstanden. German and English. Price 15 cents.

3. Ehre sei Gott in der Høche. German and English. Price 15 cents.

4. Fuerwahr, er trug unsere Krankheit. German and English. Price 12 cents.

**Geistliche Choere** by Fritz Reuter.

53. Weihnachtsgesang for Mixed Choir, Solo and Organ. Price 15 cents.

56. Weissagung. Das Volk, so im Finstern wandelt, Children's Choir or Solo, Mixed Choir and Organ. Price 20 cents, both compositions with German and English text. Fr. Reuter, 126 North Washington St., New Ulm, Minn.

**Variations** on the melody, Lasst mich gehen, by Fr. Reuter.

We cheerfully recommend all of the above named compositions. J. J.

**PLEASE NOTICE!**

Beginning with January 1921 the Subscription Price for our Periodicals will be as follows:

PER YEAR.	By Mail for Milwaukee and Foreign Countries.
Gemeindeblatt . . . \$1.25	Gemeindeblatt . . . \$1.50
Northwestern Lutheran 1.25	Northwestern Lutheran 1.50
Kinderfreude . . . .40	Kinderfreude . . . .50
Bunte Blaetter . . .25	Bunte Blaetter . . .35
Junior Northwestern .40	Junior Northwestern .50
Quartalschrift . . .1.50	Quartalschrift . . .1.60

**RECEIPTS FROM DISTRICTS FOR MONTH OF SEPTEMBER 1920**

	Pacific	Nebraska	Dakota	Mich.	Minn.	No. Wis.	WestWis.	So.E. Wis.
General Fund	\$ 5.00	\$ 50.00	\$ 98.10	\$ 30.00	\$ 105.14	\$ 439.37	\$ 898.77	\$ 300.51
General Institutions		80.00	173.00	297.00	529.86	816.85	1,591.00	463.68
Synod. Reports		2.00	6.90		11.00	10.00	5.00	6.60
Debts		40.00				624.88	25.00	152.02
Theological Seminary, Coll.	5.00			122.62	10.00	569.26	88.32	250.00
Theological Indigent Students					8.06	69.60	4.00	
Northwestern College, Coll.	5.00			25.00	10.00	685.21	687.99	638.43
Northwestern Indigent Students			5.00			60.00	4.00	56.65
M. Luther College, Coll.	5.00				35.00	255.41	15.00	85.00
M. Luther Indigent Students			15.00		23.00			28.50
College Saginaw, Coll.	3.93			213.30		25.00	10.00	
College Indigent Students				44.45	10.00	10.00		28.00
Home for Aged		10.00		.50	15.63	4.53	14.00	11.63
Indian Mission	5.00	341.00	135.00	151.22	641.06	1,514.95	1,653.76	853.63
Home Mission	45.00	455.27	380.45	890.91	15.92	2,573.43	2,334.78	1,191.64
Church Extension		153.10	5.00	472.45	419.85	266.95	468.55	171.92
Needy Congregations			5.00		10.00			
Pension, Collections		5.00		40.00	35.00	161.86	90.00	93.15
Pension, Personal		1.50			4.00		12.00	11.00
Home for Feeble-Minded			39.42		2.00	53.30	483.50	
School for Deaf					10.20		12.00	60.00
Children's Home Society				2.65	2.00	20.00	2.00	9.35
Negro Mission		99.26	27.39	30.35	348.41	274.09	301.81	463.83
Hebrew Mission							12.76	11.00
City Mission		4.02			48.41	36.00	2.00	2.00
Hospitals, Denver				245.50				
Sufferers in Europe		25.00	1.00	59.85	19.50	32.20	271.47	78.00
Orphan Home, Fremont		5.00						
Autos		51.50	99.52		146.67	1.00	10.00	32.55
School Campaign				2.00				
China Mission					10.00		3.00	12.00
Luther Fund						19.26		4.00
Mission in India							50.00	
Milwaukee High School								434.75
Springfield								25.00
<b>Totals</b>	<b>\$ 73.93</b>	<b>\$1,322.65</b>	<b>\$ 990.78</b>	<b>\$2,627.80</b>	<b>\$4,046.79</b>	<b>\$8,535.35</b>	<b>\$9,050.71</b>	<b>\$5,474.84</b>
Grand Total, \$31,122.85.								

W. H. GRAEBNER, Treas.