

The Northwestern Lutheran

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

Vol. 1.

Milwaukee, Wis., November 21, 1914.

No. 22.

PSALM 146

I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

Why should I place in man my trust?
E'en princes die and turn to dust,
Vain is the help of flesh and blood;
Their breath departs, their pomp and power,
And thoughts, all vanish in an hour,
Nor can they make their promise good.

Happy the man whose hopes rely
On Israel's God: He made the sky,
And earth, and seas, with all their train;
He saves th' oppressed, He feeds the poor;
His truth for ever stands secure,
And none shall find His promise vain.

The Lord gives eyesight to the blind,
The Lord supports the sinking mind,
He sends the righteous strength and peace,
He helps the stranger in distress,
The widow and the fatherless,
And to the prisoner grants release.

God shall the wicked overturn,
On them His wrath shall ever burn,
Sinners shall perish in their ways:
Sion! the God thy sons adore,
He, He is King for evermore;
The Lord thy God forever praise!

COMMENTS

The Political Campaign In the political campaign that came to an end on the first Tuesday of this month an element has entered that has never in recent years assumed the importance attained in this election. Due to influences that need not be discussed a marked tendency has developed to vote for candidates according to their church affiliations; more accurately expressed, to vote against a candidate, if he was found to be of a certain faith. The public press has been rather diffident about saying openly how things are going; there seems to be fear on their part to face a situation that undoubtedly exists. The defeated candidates in some instances are less reluctant to assign the causes for their defeat. Roger Sullivan of Illinois in an authorized statement speaks of "regrettable religious prejudices"; Mr. Roosevelt admits that "the religious issue in New York was of greater influence than he thought possible"; in our

own state the man on the street interprets the result of the election to a great extent according to the line of cleavage brought about by the appeal to religious feeling. If this condition must be accepted as a fact, there can be no other explanation for it than that the church that experienced this disciplining brought it on itself by going into politics as a church and thereby challenging all others to fight it on that ground. There is a great danger in the condition brought about by such unwise activities by any church. In doing our duty as citizens we must not be guilty of the same offence that caused this wave of feeling against the first offender. Opposition to any political party, even if that political party is a religious organization, must never be injected into the policy of our Lutheran church. Whatever may be done as a purely protective political measure must not be forced into our church-life. In recent years a number of American churches have yielded to the pressure of some of its leaders, that were themselves pursuing political ends, and have gone on record publicly as opposed to certain activities of the Roman Catholic church. We see no advance in this; on the contrary we can only see a deplorable prostitution of our one and only duty as preachers and spreaders of the Gospel. Such entanglements with political aims and ambitions can only drag us further into the political maze, and it is a maze. How will our church find its way out? The Roman Catholic is not the only force that does not meet our approval in its many activities, we will find strange allies with whom we have nothing in common, if we form the habit of taking it for granted that we are always the supporters of those that oppose the Roman Catholic. There is yet another danger, that we be exploited by any unscrupulous manipulator who has accepted our views, just as many Roman Catholics have taken their position, with the sole object of capturing votes. Let us continue the wise course we have pursued hitherto; let us not mix politics and religion; let us vote **always** as good citizens should vote and let us be fearless in opposing any vicious trend that develops in our public affairs. We can do this as good citizens and can retain our precious liberty of thought. And we daresay that our votes will never be wasted and the cause of true liberty will be better for it. By all means keep the church out of politics, the Roman Catholic church, and the Lutheran church, and every other church, and every other semi-religious organization as well.

H. K. M.

SIM
Jan 13
Rev. C. Bremer
65 N. Ridge
Kenosha

"The Death of Mystic Religion"? It has occurred to many observers that the intellectual and spiritual leaders of the great nations now at war have nearly all lost their bearings under the stress of great events and when they raise their voices to be heard above the roar of the battlefield it scarcely pays to listen to them. They have little to say, and most of what they say is made up of apologies and explanations of why their former views of the times of peace must be readjusted. This is especially disquieting when we thus realize that the religious leaders up to four months ago were distributing spiritual food that is now found to be utterly inadequate to cover the present needs. One of two conclusions must be made. Either the leaders of the old order of things and the public opinion they represented were always wrong and are now exposed in all their weakness, or, taking their leadership as the best expression of what the church and religion should be, the Christian religion has collapsed. It is this latter view that finds ready expression by those very men that have enough honesty to see the uselessness of trying to make the accustomed easy and broad religion cover the world-war, but have not enough honesty to see the truth—that this liberal religion never was a religion that could satisfy the human heart. We, as Lutherans, have never been in doubt; it did not require the great war to show us how far from the real standards of Christianity contemporary religion had strayed. For that reason we do not find ourselves so pitifully at sea in the face of this great crisis. John Galsworthy the English writer tries to be calm and dispassionate in appraising the collapse of values of spiritual nature caused by this war. He writes of the 300,000 churches whose worshipers are now united in the one desire to destroy each other and from that he argues the death of "mystic" religion. He admits it has been dying gradually for many years in the European countries now affected by the war, but this blow, he thinks is the death-blow. When he uses the term "mystic" religion we feel ourselves included, for that is the conception that certain men have associated with the term. They call everything mystic that is in accord with the Bible doctrine; a personal God, who has united the fallen race of man through Christ with Himself and hears their prayers in His name is the mystic God of a mystic religion. That is now a thing of the past, "we shall not pray to a God who is without us," we shall not be concerned in the future about the welfare of our souls in the life to come; this war shows the futility of all such faith and hope, says Galsworthy, —we are through with mystic religion. But are we? Far from it! How little does Galsworthy and his like understand the language of God! Because we have departed from what he calls mystic religion we have been tossed on the sea of doubt. Because Galsworthies have been denying the personal God and His work

through Christ, that is why their mock-Christianity has been repudiated in this bitter conflict. Those men on the battlefields that are forced to witness the harrowing scenes of destruction and are forced to take part in them, those mothers and wives that hold their solemn vigils at home, rejoicing when they hear that their loved ones are only wounded and not killed, and those who must find fortitude to bear the news that they shall never again behold the faces of their dear ones,—what of them? What message has Galsworthy for them? Are they negligible? Will they be content with vague promises of universal human concord and content when they recall that these same preachers had the same message four short months ago and that since then the greatest discord and bloodshed of the world's history has come to pass? Now, if ever, is the time to return to the mystic religion, of which Mr. Galsworthy knows nothing but a name,—now bleeding and humbled hearts will find in the Gospel of salvation through Christ the only solace; if they do not find it there, they will never find it. Galsworthy was right,—"mystic" religion was dying before this war.—But now—now it must experience a rejuvenation and must find renewed strength, and it will. Yes, it was dying, but now it will arise in youthful vigor. Like Israel, nations decay in their Christianity, in their faith, while they prosper and progress, and like Israel they return unto the Lord when trials and tribulations have cleared their eyes of the haze of material things so that they can perceive the things that endure. H. K. M.

THE LUTHERAN CHURCH IN AMERICA

III.—Period of Revival 1820-1866

(Continued)

Among the men whose work was to determine the destinies of our American Lutheran church Walther ranks foremost on account of his exact German university training together with his strong platform of clearly defined and in every direction well demonstrated theology, for which he could quote Scripture, Luther, and the church fathers of the 17th century. Grabau had exaggerated an idea which is at the core neither scriptural nor Lutheran.

The Fritschel brothers made the mistake of taking a stand between the Buffalo synod and the Missourians. While not contending for everything that Grabau held, they fought against the Missourian "Uebertragungslehre" because they could not find it in Scripture. At the same time the Iowa people fostered some other tenets which were not compatible with clear Lutheranism. They had their private opinions concerning the Antichrist, Chiliasm and the so-called Open Questions. The trouble with these contentions was that they were merely negative. They did not hold what was clearly expressed in the symbolical books

concerning Chiliasm and the Antichrist. Concerning questions which were not settled in the symbolical books they said that freedom must be given to theologians to entertain one view or the other, while Walther opposed to this half-souled negative position the clear and positive statement that all questions that pertain to our salvation are settled in the Bible. It may be that the Fritschels scented a legalistic tendency in the way in which the above mentioned doctrines were put forth by the Missourians in teaching and practice. If they did, they failed to show it. On the other hand we must say that every legalistic trait was far from the intentions of Walther and his followers.

If a clear Lutheran position was to be attained by the American Lutheran Church, it was a historical necessity that these two parties, Buffalo and Iowa, must go to the wall for the time, although we must admit that they were honest Lutheran men and that in their congregations true Lutheran faith was taught and engendered in the hearts of their hearers. But exaggerations and "half-way covenants" cannot live.

Hoenecke was perhaps the most talented of them all. He brought with him from Halle that learned Pietism of his teacher Tholuck which would not have qualified him to take that part or side in these American discussions which he took. But he had a singularly sharp mind, trained in one of the best schools of his time. He was able to grasp a situation in a moment and to demonstrate it in few words. But he was averse to writing for the public. In place of that he developed in the course of his pastor- and professorship the ability to show in public in singularly clear and impressive speech the truth, the punctum saliens of the Gospel as it was taught by the Lutheran fathers and especially how every doctrine was grounded in the Gospel.

The leaders of the old eastern synods were not prepared in a way to enter these discussions which were carried on among the German synods of the Middle States. They lacked the thoroughness of a German university training. Neither did participation seem necessary to them for any practical reason, for there was little contact at that time between these two parts of the Lutheran church. But they followed the discussions, began in the meantime to study German theology, which was placed before them in the *Evangelical Review*, and profited also from the reaction of this German theology on American theological schools of other denominations as Andover, Princeton, and Union, where men like Park, Hodge, Green, and Smith taught their pupils the peculiarities of historical Lutheranism.

The strongest influence upon this new and intensified study of Lutheranism was perhaps imparted by the work of Dr. Phil. Schaff, who came from Berlin to the Reformed Theological Seminary at Mercersburg in 1843 and there began the publication of the

"*Kirchenfreund*" in 1848. Schaff was perhaps the most influential of German-American theologians in disseminating European German knowledge in our country and was undoubtedly the foremost church historian here. But of course it takes some time before such food is digested and with the eastern people there remained a somewhat unfavorable attitude toward this German Lutheran theology which was propagated by the German synods of the Middle States.

It was especially one of the leaders of the eastern synods, Charles Porterfield Krauth, who became later on the teacher of the rest over against the rationalism of Schmucker. Through his efforts sound Lutheran doctrine was disseminated among the older synods and the result of this onward movement toward sound Lutheran doctrine was that Pennsylvania returned to the General Synod. In 1850 they had already joined their educational forces in Gettysburg, by Pennsylvania's keeping in Pennsylvania College a German professorship with which was connected a German professorship in the seminary. In 1853 Pennsylvania applied for admission in the General Synod and the respective resolution together with other publications pertaining to this step of the synod shows, that it was meant as a testimony for sound teaching. But now in 1855 the "Definite Synodical Platform" of Schmucker appeared. It was a pamphlet in which the Augsburg Confession was altered and curtailed by leaving out a number of doctrines concerning which the "Vermittlungstheologie" of Germany had its misgivings. There was dissension in the seminary and in the synods. But all synods took part in the ensuing discussion and especially four "Free Evangelical Lutheran Conferences" of Missouri, New York, Ohio, and Pennsylvania, held from 1856 to 1859, were the consequence.

Disruption of the General Synod was in the air. But for a while action was put off on account of the War of Secession. In this trying time the General Synod showed its thorough Americanism by severing connection with bodies in the South who sympathized with the Confederates. This mode of procedure obtained among all English church bodies which came into consideration by having members in the South, but not by the Missouri Synod which, in that way also, showed a clearer conception of things spiritual than that entertained by the other bodies.

During these last ten years new Lutherans came from the Scandinavian countries. As early as 1825 a small band of Norwegians had come to the neighborhood of Rochester, N. Y. In the forties they came in greater numbers to Wisconsin and Illinois and 1853 they founded "The Norwegian Evangelical Lutheran Church in America" which very soon took the part of the Missourians in the theological discussions.

The new Swedish immigration began about 1850 and poured into Illinois, seeking connection with the

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. **Subscription Price: \$1.00 per year in advance.**

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

Synod of Northern Illinois. In 1860 they founded the Augustana Synod and their own theological seminary, first located at Chicago, now at Rock Island.

IV.—Reconstruction and Consolidation 1866-1914

Already in 1857 there occurred two things which foreshadowed the future of the General Synod. Dr. C. P. Krauth, Jr., published a series of articles maintaining the great importance of the General Synod in opposition to the criticism which Schmucker's Definite Platform and its defenders had called forth, and when in the same year the Melancton Synod under the leadership of Dr. B. Kurtz with a strongly un-Lutheran "Declaration of Faith" similar to that of "the Definite Platform" appeared before the General Synod applying for admission, it was accepted, in 1859, at the instance of Dr. Krauth with the mild request to strike the charges against the Augsburg Confession from its "Declaration." This action resulted in the disintegration of the General Synod.

Krauth became later on the theological leader in the General Council. His activity in those years shaped the thought of the General Synod. This synod comprised at that time two-thirds of the Lutheran Church in this country. The first secession was the above mentioned withdrawal of the Swedes from the Synod of Northern Illinois and the founding of the Augustana Synod. This was done because of the doctrinal timidity of the General Synod in dealing with the case of the Melancton Synod. After the intermission, during the War of Secession, which brought on the split of the General Synod in a northern and southern section, the discussion concerning the confessional status of the General Synod was taken up again when the Franckean Synod applied for admission in 1864. This synod had its own confession of faith somewhat like that of the Melancton Synod. Some distinctive doctrines of the Lutheran Church were left out. It had been rejected by the General Synod in 1839 together with the Tennessee Synod which held just the opposite views. It was a piece of half-heartedness to place a ban on the rationalists and

also the confessionalists. The same half-heartedness obtained in 1864. The ban was removed from the Tennessee Synod in 1857, but the half-way-measures induced the General Synod to apply the same treatment to the Franckean Synod in 1864, when this synod applied for admission.

A protest against the admission was presented by the delegates from the Ministerium of Pennsylvania and many single members of other synods, because the admission was unconstitutional. When the Franckean Synod was nevertheless admitted, the delegates from Pennsylvania withdrew from the sessions of the General Synod in order to report to their synod. Although this was not meant as an act of the Ministerium of Pennsylvania, and although the General Synod through the influence of its conservative members had given a more definite wording to that part of the constitution over which the dissension had arisen, so that the Ministerium had resolved in 1865 to continue its connection with the General Synod, its delegates were debarred by ruling of the chairman from participating in the proceedings of the General Synod in 1866 at Ft. Wayne, Ind., on account of their withdrawal the year before. A few weeks later the Ministerium dissolved its connection with the General Synod. The New York Ministerium, Pittsburg, Illinois, Minnesota, and Texas synods and the English Synod of Ohio followed.

In consequence of this some disintegration took place also in the synods of Illinois and Pittsburg and the Ministerium of New York, and members left them and formed new synods in order to maintain the connection with the General Synod. Since that time a lack of definite confessional sentiment is the characteristic status of the General Synod over against the General Council, which finds its expression in the fact that only the Augsburg Confession is accepted as a basis of Lutheranism. Although there was back of this fighting a conservative element that concerned itself with the doctrinal status of the Lutheran Church, there was more dissension over questions of church polity, than the pressing state of the church called for. That the General Synod with its lack of confessional sentiment was left to this parliamentarism is natural. But we shall see that also the other part was affected in that way when they formed the new body.

There was a desire for the union of all who were clear in the confession of the distinctively Lutheran faith, and in December, 1866, a convention assembled at Reading, Pa., in which 13 synods were represented: Pennsylvania, English Ohio, New York, Pittsburg, Minnesota, Wisconsin, Michigan, German Iowa, Canada, Norwegian, Missouri, and Joint Ohio with its English District Synod. The principles of faith and church polity prepared by Dr. C. P. Krauth were a crystallization of the ideas about which the discussion had been carried on in all the foregoing years by all

the Lutheran synods. While there seems to obtain a lack of clearness concerning the distinction between the invisible church and the one-time much cherished "true visible church" and also a certain stress laid upon outward church polity, these principles of faith and polity are to all intents truly Lutheran.

When in 1866 the first convention of the General Council assembled in Ft. Wayne, the Missouri Synod was not represented. The Joint Synod of Ohio had not adopted the proposed constitution and the Iowa Synod was not ready to enter into full connection with the General Council. The difficulties that interfered with the full union of these bodies were indicated in a paper presented by the representatives of the Joint Ohio Synod. These are the so-called "four points," the questions concerning chiliasm, secret societies, pulpit and altar fellowship.

The first point had been in discussion between Iowa and Missouri. A prominent teacher of the Ministerium of Pennsylvania, Dr. J. A. Seiss, entertained the same views as Iowa, a "mild chiliasm" explaining Art. XVII of the Augsburg Confession as being contrary only to "Jewish opinions" while the chiliastic ideas of Spener and Bengel were justifiable, being the ideas of pious Lutheran teachers in the 17th and 18th century. The General Council could not find the way to a clear stand.

The secret-society-question created more trouble. In the older eastern synods even many ministers were lodge-members. In the new western synods, German and Scandinavian, there was a clear understanding, that church and lodge are incompatible inasmuch as lodgism is and must be a piece of rationalism. The General Council then did not see its way clear to take a decided stand in this question. The testimony against this form of worldliness has become stronger, but the prevailing policy is to accept secret-societymen into communion of the church, upholding in that way the old half-way-measures which perpetuate the deteriorating influence of the world in the church.

The practice in the eastern synods, that the ministers preach in the pulpits of other churches during the sessions of the synod was also one of unsound origin. But since it was looked upon as a matter of policy the synod could not arrive at a clear understanding. In the course of time however this custom has abated in the General Council due to sound teaching which has more and more gained ground.

Altar-fellowship with non-Lutherans had been extensively practiced in the older American-Lutheran church. The clear confessional basis of the new western synods made all discussion of this question unnecessary, because this fellowship was not in keeping with a clear Lutheran policy. But old customs hindered the General Council from settling this question at that time.

The resolutions which were passed on these four

questions two years later at Pittsburgh, Pa., at Akron, O., in 1872, and at Galesburg, Ill., in 1875, gave countenance to a better confessional position but they did not come up to an unmixed Lutheran standard. The main trouble was that these questions were looked upon as debatable questions of practice. They might have been debatable for those in the General Council who held the right position, if it had not been for the fact that the other party to the debate was fundamentally wrong. If two parties agree in fundamental principles they may disagree as to their practical application. But if they disagree in fundamental questions, a compromise will always favor the wrong side. While we must admit that in the western synods, especially those that formed the Synodical Conference later on, a certain rigorous legalism may have obtained in single cases, and furthermore that we are not altogether free from a wrong practice of building congregations with lodge-members and often letting the right testimony abate, at least in practice, it must be said as a matter of historical truth, that while the prevailing sentiment and practice in these questions was clear and truly evangelical in the synods of the Synodical Conference, the General Council was at fault in its half-way-standpoint, and in spite of the good Lutheran teaching, which has more and more taken the van through the efforts of Dr. C. P. Krauth and his pupils, it has perpetuated up to this day the half-heartedness especially concerning the lodge-question.

In 1866 the result was that Ohio, Wisconsin, Minnesota, and Iowa, left the General Council. Iowa did not sever its connection altogether but made use of a provision of the Council that representatives of synods adopting the "Fundamental Principles" of the Council could have the privilege of debate. So Iowa has kept its place on the floor of the Council up to this time. Michigan left the Council in 1887.

J. PH. K.

(To be continued)

A WORD TO THE LUTHERANS WHO ARE NOW ON THE BATTLEFIELD

The following message is sent out by Pastor Huebener of Miltitz, Germany, secretary of the General Lutheran Conference: "The war with all its terrors has broken out over night. Well-nigh all Europe is in conflict. Great losses in blood and treasure are the prices that will be paid for it. Paralysis of industry and commerce will lay a heavy burden upon us all. Our Lutheran church and the vigorous budding forth of our Lutheran-unity work since the beginning of this year will suffer from this havoc-producing war. Yet, at the same time we are profoundly convinced that our work of peace for 'the strengthening of the whole Evangelical Lutheran church in all its members, offices, and works' is at this very time of two-fold greater significance. The preaching of the Word will not lose

its power, and the unity of the Spirit, founded on the unchanging gospel, will stand firm, uninjured by the national or political affiliations of the individual believer.

"Out on the fields is harvest time just now; but in the kingdom of God it is seed-time. With iron plow is the soil of our hearts being torn up; the pain pierces to our innermost being. But behind this plow follows the Holy Sower and scatters richly the seed of his word. That seed sprouts forth in life-producing power, and the church of the Word seizes every opportunity to do its blessed soul-saving work in the congregations. Yea, in the unity of our faith and confession do we recognize and possess a bond of peace which holds together countless Christians in spite of the war. Thousands are again seeking and crying out after the living God, who has revealed himself to a world of sinners. Everywhere open doors for the gospel just now! This crisis does not only enhance the joy of true Lutherans to bear earnest witness for the faith, but it also sustains and strengthens the unity-consciousness. Thus do we look hopefully in these serious and troublous times into the future. We recognize ourselves as being at one with all those who, whether in the church at home or abroad, love the pure Word and sacrament and maintain them where and how they can."

Forty millions of Lutherans—German, Polish, Hungarian, Slovak, Lettish, Lithuanian, Russian, and French—are involved in the present terrible war, according to the estimate of "The Lutheran."—Luth. Herald.

MILLENNIAL DAWN

A COUNTERFEIT OF CHRISTIANITY*

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

United Presbyterian Theological Seminary, Xenia, O.

1 Tim. 3: 16: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Even if we substitute the revised reading of this great rhythmical verse it still testifies to the theanthropic person of our Lord: "He who was manifested in the flesh," etc. The plain and emphatic teaching is, that Christ, the Son of God, was manifested, i. e., the invisible, eternal Son who dwelt in the bosom of the Father, has been made visible and is brought nigh to us in that He has taken into union with Himself human flesh. He was justified in the Spirit, i. e., He was proved to be what He claimed to be, the Son of God; He was seen and served by angels; was preached unto the Gentiles as a Divine Savior, and believed on as such; and finally was received up into

glory. There we have the inspired history of the incarnation, the earthly life and ministry, and the exaltation of the Lord Jesus, the Son of God.

One other Scripture must give its solemn warning against any and all who deny that Jesus Christ assumed our nature and was incarnated in human flesh: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is that spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world" (1 John 4: 2, 3).

3. **The atonement of Jesus Christ was that of a mere man.** (Study ix.) Millennial Dawnism reiterates to weariness that Christ during His sojourn on earth was only and solely a human being. Even the spirit nature He had before coming into the world was changed into a man and so ceased to be. His death, therefore, was a creature's death; His sacrifice only human; His atonement a mere man's. What a wretched caricature of Christ's person and work! What an inadequate and puerile conception it denotes of Divine justice and law, and of man's guilt and ruin by sin! Scripture testifies that man, by his wealth, by his righteousness, by his self-sacrifice, can never redeem himself, much less his fellow man. (Ps. 49: 6-12; Matt. 25: 8, 9.) God claims this for Himself; He has found a ransom, He Himself is the Savior of men, and He has laid help on His Fellow, His Equal, even Jesus our Lord. Everywhere in Scripture the sinner's justification before God rests upon what Paul describes as "the righteousness of God" (Rom. 3: 21-26; 4: 1-8; 2 Cor. 5: 21; Phil. 3: 9, etc.). That is, it is a Divine righteousness, provided in the Lord Jesus Christ and offered to all men who hear the Gospel. It is not a mere man's righteousness at all that we have in Christ; it is God's own righteousness, and therefore it meets and satisfies every claim upon us whether of law, or justice, or satisfaction to God, or holiness. The Apostle Paul does not shrink from ascribing even divinity to the blood of Christ: "Feed the flock of God which He hath purchased with His own blood" (Acts 20: 28). An uninspired man would never have dared to write so amazing, so matchless words as these. Of their genuineness there is ample proof.

4. **The body of Jesus was not raised up from death.** (Series II, pp. 125-130.) To explain the disappearance of the body which was crucified the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary" (pp. 129, 130. In Series

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

I. p. 231 we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense."

Wicked and disastrous as are the teachings of Millennial Dawn noted above, this is immeasurably worse, if that be possible. Here the climax in audacity and falsehood is reached. For here the basal, the vital truth on which Christianity rests, viz., the absolute certainty of Christ's literal and bodily resurrection is denied, is utterly perverted in the face of the testimony of the Four Gospels, of all the Epistles, and of the Revelation, and of the glorified Son of God Himself. If Christ be not risen from the dead, then Christianity is wiped out as a supernatural system, and Christians are of all men the most pitiable, the most fearfully deceived. The heresiarchs of the early centuries, Cerinthus, Marcion, Valentinus were not more daring nor more destructive in their wild vagaries than is the author of these books. The lie invented by the chief priests and elders that His disciples stole His body away during the night while the soldiers slept is less shocking than the baseless and wicked speculation that it was dissolved into gas! To the devout, believing mind, nothing scarcely could be more blasphemous or dreadful than this slander. A thousand years before He appeared in human form the Spirit of God promised Him that His flesh should rest in hope, that it should not see corruption. (Psa. 16: 9, 10; Acts 2: 26-28.) We know from the record how careful, how anxious we may almost say, Divine Providence was that His body after His death should be protected; hence the Roman guard, the new tomb wherein man never had lain, the official seal, the watch of angels, God's mighty guard, all combined to protect and safeguard the sacred remains until the resurrection. Then the disciples, Mary of Magdala, James the Lord's brother (Gal. 1: 19), Peter, John, all saw Him alive in His own veritable body; talked with Him, walked with Him, even ate with Him. "Dissolved into gas"! Shocking, most shocking!

We learn from the narrative of the Gospels that the risen Savior appeared to the disciples five times on that memorable first day of the week, that some six times besides He was seen by them; and how often besides during the forty days elapsing between His resurrection and His ascension we are not told. But we know full well that He gave His disciples proof on proof of the reality of His resurrection that the very body in which He suffered and died on the cross was now risen in the power of an endless life. He was and still is, "This same Jesus."

Some slight curiosity was felt to see what the author of Millennial Dawn would do with the repeated appearances of the Lord. Here is how he disposes of them: "The creating of the body and clothing in which He appeared to them, in the very room in which they were gathered, was proof unquestionable that

Christ was no longer a human being. . . . As a human being He could not come into the room without opening the door, but as a spirit He could, and there He instantly created and assumed such body of flesh and such clothing as He saw fit for the purpose intended." The writer totally ignores the supreme fact that the Lord's resurrection body, while retaining its identity, was a spiritual body (1 Cor. 15: 44), i. e., a body perfectly adapted to the spirit and its conditions; accordingly, it was no longer under the sway of the natural laws which govern other material bodies. For the notion that Christ instantly created a body with its appropriate dress each time He appeared to His disciples there is not the most distant hint in the entire Bible—a notion invented by the exigencies of a theory. The Savior's own words to His affrighted disciples appear to be designed to forestall such a silly and absurd idea: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24: 36-40).

5. **After His resurrection Jesus became Divine.** (Series I, pp. 178, 179; Series II, pp. 107, 108, 131, 155.) The teaching is, that as a reward for His perfect obedience Jesus was exalted after His death to the highest nature, the Divine. For this Christ-dishonoring doctrine there is not a shred of Scripture. Christ's exaltation is always joined with His bodily resurrection from the dead, and with His glorious person as the God-man Mediator. (Acts 2: 32-36; Rom. 8: 34; Eph. 1: 19-23; Phil. 2: 6-11; 1 Thess. 1: 9, 10; 1 Tim. 2: 5, 6; 3: 16; Heb. 1: 3, 4; 1 Peter 3: 21, 22; Rev. 1: 17, 18.) The Lord Jesus did not and could not become Divine at His exaltation, for He was Divine from eternity. Can a mere creature become a sharer in the Godhead, and be endowed with the infinity and the almightiness of God? Is not the Divine Essence incommunicable? Believers are indeed said to be partakers of the Divine nature (2 Pet. 1: 4), but this does not mean that they partake of the perfections of the Almighty. "Partakers of Christ" (Heb. 3: 14) is exactly equivalent.

But, was there a resurrection of Christ at all if Dawnism teaches the truth? His body was not raised; "He is no longer human in any sense or degree," we are told. His human spirit did not die, for He commended it to His Father. He promised the penitent thief that "this day thou shalt be with Me in Paradise," and it was His spirit that should be in that blessed place. The spirit being He had before His advent was changed into His human spirit, it did not retain a separate existence at all. Well then, Who or what was raised up?

The books furnish unmistakable evidence that Mr. Russell holds that a particular class of the saved, called the "little flock," will share with Jesus in the possession of the Divine nature. This notion is taught with

caution and reserve, but hints of it are met with here and there in the volumes. One can easily guess who constitute this favored company. On meeting with it one is instantly reminded of the lie of Satan, "Ye shall be as God" (Gen. 3: 5).

(To be continued)

ON GOING TO CHURCH

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part, as hearer and as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good-will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—Bishop Vincent.

HE DIED CURSING

"I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1, 26.

A freethinker, a man who ignored the Bible and looked upon Christians as being either fools or all hypocrites, was often heard to assert in substance that as we are only sure of this life, it was wisdom to enjoy it. As to man having an immortal principle within this tenement of clay, or accepting the doctrine of a Judgment day, or of heaven and hell, he left that to weak-minded people. For himself, he would not be occupied with such foolish things.

He lived in unblushing sin, neither regarding man nor fearing God, and was the terror of all who knew him. His terrible oaths were enough to chill the hearts of his hearers, who often wondered that God did not blot him from the face of the earth.

Thus he continued for years, when sickness brought him down upon his death-bed. Still he retained his bitterness toward God and his people and refused to

have their prayers or advice. Concerning the future, he stubbornly declared that he would risk it. But as death drew near he began to meditate, and became alarmed. The Bible might be true. There might be a conscious existence after death. There might be a Judgment to come and hell for sinners. He became alarmed and when alone was heard to pray, and then allowed some Christians to enter.

One who desired to see the poor wretch saved, found him tossing and delirious. The death-damp was already upon his brow; the tongue now refused to utter the words he desired to speak. Evidently he was terrified, and groping for something to stay his sinking soul and hopes upon. The delirium made speaking to him useless, though, at times, he became rational.

Soon he passed away, and his end was fearful; suffering intense agony, his tongue gave vent to cursing and blaspheming. Then in a few moments he sank back a—corpse. His last word was an oath. Literally, "he died cursing."

There was a time when this poor creature might have had salvation upon the easy terms of the gospel by repentance for sin and faith in Jesus Christ, but he trod "under foot the Son of God." Heb. 10, 29.—A. H. Gottschall.

THE GOOD LIFE, LONG LIFE

It is not growing, like a tree,
In bulk doth make man better be;
Or standing long—an oak three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measures life may perfect be.

Ben Jonson.

ITEMS OF INTEREST

From the Fox River Valley

The congregation at Shirley, Wis., has become self-supporting and forms an independent parish. For many years it was one of the units which made up the parish of Morrison, more recently it was, for about a year, affiliated with Greenleaf. The resolution to form an individual parish was adopted last spring and steps were immediately taken to carry it out. To meet the requirements of new conditions a parsonage was built. Then a call was extended to Rev. Reier, English missionary in Minneapolis, Minn., to minister to the needs of Shirley parish. The call was accepted and a few weeks ago Rev. Reier was installed in his new field of labor.

In regard to building operations the past summer was a busy one within the confines of the Valley Conference. No less than three congregations have erected new parsonages. The buildings are nearing completion; they are located at Wrightstown (F. C. Uetzmann, pastor), Forestville (E. C. Hinnenthal, pastor), and Shiocton (M. Hensel, pastor).