

# The Northwestern Lutheran

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

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## ADVENT

Sing to the Lord a new-made song;  
Let earth in one assembled throng,  
Her common patron's praise resound;  
Sing to the Lord, and bless His name,  
From day to day His praise proclaim,  
Who us has with salvation crowned:  
To heathen lands His fame rehearse,  
His wonders to the universe.

He's great, and greatly to be praised;  
In majesty and glory raised  
Above all other deities;  
For pageantry and idols all  
Are they whom gods the heathen call;  
He only rules who made the skies:  
With majesty and honor crowned,  
Glory and strength His throne surround.

Be glory then to Him restored  
By all who have false gods adored:  
Ascribe due honor to His name,  
Peace-offerings on His altar lay,  
Before His throne your homage pay,  
Which He, and He alone, can claim:  
To worship at His sacred court,  
Let all the trembling world resort.

Proclaim aloud, Jehovah reigns,  
Whose power the universe sustains,  
And banished justice will restore:  
Let therefore heaven new joys confess,  
And heavenly mirth let earth express,  
Its loud applause the ocean roar,  
Its mute inhabitants rejoice,  
And for this triumph find a voice.

For joy let fertile valleys sing,  
The cheerful groves their tribute bring,  
And tuneful harmonies awake:  
Behold! in truth and justice clad,  
God comes to judge the world He made,  
And to Himself His throne to take:  
He's come, to judge the world He's come,  
With justice to reward and doom.

## COMMENTS

**Dominicans' Centenary** On December 22nd, 1216, Pope Honorius III granted the Spaniard Dominicus Guzman a charter which permitted him to organize the monastic order that bears his name. The seventh century of this official recognition of the order is now being celebrated by Roman Catholics throughout the world. The American celebration centers about the house of the order at Washington,

D. C. (The Romanists, and especially the Dominicans, have a way of establishing themselves near the seats of temporal power.) The history of this order is not without interest for us because for three centuries it was an important factor in the religious life of our forefathers and in good and evil helped to pave the way for the Reformation. It was the great knack of the papists in the time of their greatest power to divert all attempts at reformation and rehabilitation of the true Christian church into channels of private enterprise. If a man like Dominicus arose and seemed to proclaim theories not wholly in accord with the policy of the papacy in general, he was allowed to form his own order, where his favorite doctrines were soon destined to be modified by existing conditions. Dominicus' leading thought was to found an order of men who would preach; preaching had wellnigh disappeared. Furthermore, they were to appear before the faithful in all humility and were not to flaunt the riches of the church in the face of the poorer members. He was led to this resolution by the success of his preaching campaign against the persecuted Albigenses. That he was a son of Rome to the core of his being, in spite of this apparent criticism of the usual conduct of Rome, is evidenced by the fact that he was satisfied to follow in the train of the bloody crusaders who raged against the Albigenses and slaughtered men, women, and children in one of the most disgraceful episodes history records. The Dominican order soon spread very rapidly and at the death of its founder in 1221 it was firmly established. In general it preserved the characteristics of its founder; it continued to be the preaching order. It also cherished the tradition taken over from its founder that a preacher must be a student. Learning, as much as possible under the conditions of the time, was to be found in its leaders. This enabled them to win the favor and the confidence of many rulers so that the Dominican influence was at times one of the most vital forces in the Romanist church. Long before Luther's time, however, their preaching had degenerated into the most silly sort of saint worship, miracles that the most credulous could scarcely be expected to believe were retailed by them and the Word itself was utterly forgotten. Luther's friend Erasmus Alberus wrote a stinging satire on the ridiculous preaching of the Dominicans and Luther himself wrote a preface for the first edition.—With the discovery of the new world, the Dominicans were some of the first

missionaries to reach the Indians. In general they can be said to have produced their share of the great men of their church. Two names among their preachers are known by almost everybody: John Tauler and Savonarola. Tauler, a mystic, was one of the most powerful and generally revered preachers of all times; Luther valued him highly. Savonarola is known for his zealous asceticism which brought about a reformation in his city of Florence, but which was finally nullified by the hanging of Savonarola as a heretic. Among the scholars of the order Albertus Magnus and Thomas Aquinas take the highest rank. Thomas may be said to have formulated the accepted theology of the Romanist church. In our day we had reason to recognize as one of the most offensive Roman scholars the Dominican Deniflé, who had with infinite labor and cunning woven together a story of Luther that may serve as an unexcelled example of the "poison pen" art. Fortunately all the scholarship in the world cannot shake the firm foundation upon which the worth and fame of Luther rest, and fortunately there are greater and more disinterested scholars, (in fact, all scholars outside the Roman church) that have long ago refuted every base accusation that Deniflé, or any one else, could dig up.—In England the Dominicans were known as Blackfriars, from the color of the gown they wore. They now number about 5,000 in all lands.

H. K. M.

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#### A By-Product of the Election

Occasionally we refer to the prohibition question in these columns.

It is a question that all American citizens are forced to answer by their ballots every now and then. We have in every campaign the impassioned orator who appeals to our religious feeling in order to garner in our vote. That has been done so often that prohibition has largely become the American religion. Whatever the cause, the movement still seems to be growing. In the last election four states have declared for prohibition directly and two others have elected prohibitionist governors and legislatures, pledged to pass prohibition measures. That makes 23, possibly 25, states dry territory. Adding those counties in wet states that have gone dry on their own account, we find 2,637,490 square miles dry and 336,400 square miles wet. Of the 2,543 counties in the United States, only 355 remain wet, yet more than half our population still lives in wet territory; this seeming discrepancy is accounted for by the fact that all the large cities and urban districts have so far refused to vote out the saloon. The success in this election has naturally filled the hearts of the prohibitionist with joy; they feel themselves well on the way to their great goal: national prohibition. To carry a constitutional amendment they need thirty-six states. With twenty-three states now in line, two others pledged, and prospects exceedingly promising for them in

twelve besides, they feel that they have the upper hand and that in a few years at the most the whole of America will have to quench its thirst in non-alcoholic beverages. As an example of what persistent agitation will accomplish, the performance is noteworthy; we are not quite prepared to take it as evidence of any moral awakening.

H. K. M.

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#### Ministerial Association Almost Disrupted

"The Sheboygan County Ministerial association, after twenty years' existence, was all but disrupted at the monthly meeting Monday because the members did not agree with the interpretation of the Scriptures by the Rev. David Thomas, Congregational church, in a recent sermon on The Personality of Jesus"—reports the Milwaukee Journal.

The preacher in question is quoted as follows:

"It was said that He was born of a God, and a peasant girl in Palestine. That at his birth something was thrown into the cogs of the sublime machinery of the infinite universe that a star might lead three wise men to a stable in Bethlehem. It was said too that at his birth the heavens became peopled with creatures called angels, which no man has ever seen, and that these sang to shepherds in the hills.

"Thus for nineteen centuries did He stand alone in gloomy grandeur and men trembled and hid their faces, and denied themselves the divine privilege of finding, of climbing up to see what the light really was.

"At last the brave have come, have questioned and explored, and we know He was a man, even as Lincoln, even as you and I. That His soul was divine as our souls are potentially. Capricious gods and miracles flee before the on-coming modern man."

Two ministers resigned from the association, publicly stating their reasons. The Rev. B. Jenkins, Grace Episcopal church, said:

"I assumed, when I became a member of the association, that every member accepted the Christian story, though they differed on the fundamentals. I find it otherwise, and I cannot allow myself to enter Christian fellowship with an association that tolerates a man who does not accept the faith."

The Rev. P. Hinkamp, First Presbyterian church, stated, in an interview "that he resigned because he did not believe the other ministers should have association with one who was trying to tear down what they were trying to build up, and whose interpretations of the religious truths were so radically different from theirs."

We honor these men for their testimony against the blasphemous expressions attributed to a man who calls himself a Christian minister. 2 John 10 and 11 we read: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed,

is partaker of his evil deeds." Failure to testify would have been paramount to a denial of Christ. We express the hope that they, having now given these matters some thought, will begin to realize that the Lutheran position is the only Biblical one, that we can enter into religious fellowship with those only who are one with us in faith. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. Rom. 16: 17.

J. B.

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**A College Campaign** It is incorrect to assume that Lutherans are the only people that see the importance of religious education. With increasing frequency one may note expressions of sentiment from other sources that show a growing sense of responsibility for American youth in this respect. It may be that most Americans outside the Lutheran church are too timid and too inconsistent to go to the root of the matter and come out strongly for the primary church schools, but if they are found to advocate religious training in colleges and universities, they cannot well refuse to accept the religious common school. A campaign for religious education in American colleges has recently been inaugurated. About two hundred colleges are enlisted in the movement. Nearly all denominations are represented in its membership. We find eight Lutheran colleges among them. The work is laudable, but it would surely be better done if each denomination would manage it for itself. The slogans adopted by the managing committee are not at all bad. They are worth reproducing.

Our theme: The supreme place of religion in education and of education in religion.

Our aim: To put the cause of Christian education upon the heart and mind of the Christian church, and the cause of the American college upon the conscience of the American people.

Our battle cry: More students for our colleges, better colleges for our students.

The battle cry is not unknown with us; but too often it does not rise above a feeble whisper. More students, that seems to be the most important from a practical point of view. Once the students are at work, the interest the college demands is automatically created. Then our colleges will get the help they need, which is not possible when "help" assumes the pose of critical aloofness. Our schools and colleges need one thing more than anything else—good will, unlimited good will, more good will. They cannot grow better under the whip, they cannot improve in an atmosphere of belittling criticism. In this, as in so many other affairs, the general public is content to follow the guidance of those that are supposed to be better informed; if these leaders use their better knowledge of the subject to expose weaknesses rather

than to point out the merit of the institutions, they are causing no end of harm and blocking the way to correct the defects which they have found. The spirit of the resolutions quoted above is plainly of the truly helpful kind. May that spirit increase with us; we need it.

H. K. M.

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**"Missionaries Twain"** That is the head under which the following editorial appeared in a recent issue of the Milwaukee Sunday Sentinel. We print it in its entirety, not only because it presents some very interesting statistics, but also for its very mild judgment of one of the men who in our day have reached—some say, fame—some, notoriety.

"John Wesley, the founder of Methodism, though a graduate of Oxford and a man of letters, had a marvelous gift of reaching and awakening the spiritual springs and religious emotions of great audiences of rough and uncultivated men.

There was a magnetism in his intense earnestness that wrought marvels of genuine and permanent conversion and gave him a personal influence of an unrivaled kind. "He had," said Matthew Arnold, "a genius for godliness." Of his oratory as an exhorter, it is recorded that "it was colloquial, terse and homely, but never vulgar."

But other times, other manners. From examples of the moving eloquence of the eighteenth century evangelist that swayed the hearts of multitudes of rough, brutalized and sin-sodden miners as the wind plays upon the Aeolian harp—an oratory that was "colloquial, but never vulgar"—let us turn to the following perhaps rather extreme but characteristic passage from a recent call to God and the ways of righteousness by that remarkable modern evangelist, the Rev. William Sunday.

"Why at Pentecost one sermon saved 3,000 people; now it takes 3,000 to get one old buttermilk eyed, red nosed, whisky soaked old blasphemer. \* \* \* Come on, you assassins of character; come on, you sponsors of harlotry; come on, you defamers of God and enemies of the church; come on, you bull necked, beetle browed, hog jowled, peanut brained, weasel eyed four-flushers, false alarms and excess baggage!"

"God moves in a mysterious way His wonders to perform." Surely in none more mysterious than the calling of men to grace through such adjurations as the above quoted passage from Mr. Sunday. For there is no questioning Mr. Sunday's power to draw crowds and to move crowds. In proof of which we submit the following tabulations of the concrete results in twenty-three towns showing the efficiency of Mr. Sunday's form of religious appeal in terms of converts and cash:

	Estimated Population.	Con- verts.	Thank Offering.
Philadelphia . . . . .	2,000,000	41,724	\$51,136

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Baltimore . . . . .	500,000	25,797	46,000
Pittsburg . . . . .	500,000	25,797	45,000
Trenton . . . . .	103,000	16,810	32,358
Syracuse . . . . .	153,000	21,155	23,255
Scranton . . . . .	120,000	16,999	22,398
Wilkesbarre . . . . .	67,105	16,594	22,188
Columbus . . . . .	182,000	18,137	20,939
Omaha . . . . .	124,096	13,022	19,000
Paterson . . . . .	125,600	14,225	14,386
Wheeling . . . . .	41,641	8,300	17,450
Toledo . . . . .	168,497	7,686	15,423
Johnstown . . . . .	80,000	11,829	14,000
McKeesport . . . . .	42,694	10,023	13,438
Des Moines . . . . .	86,368	10,200	13,000
East Liverpool . . . . .	20,387	6,354	12,554
Canton . . . . .	50,217	5,640	12,500
Springfield . . . . .	46,921	5,312	11,565
Erie . . . . .	66,525	5,312	11,565
South Bend . . . . .	54,600	6,393	11,200
Wichita . . . . .	52,450	6,209	10,111
Denver . . . . .	213,381	8,100	10,000
Greater Kans. City	400,000	20,646	32,000

'Figuring the totals, we find that in twenty-three towns Mr. Sunday achieved 308,014 converts and \$483,-276 in thank offerings. A most impressive showing! One sincerely hopes there is a proportional increment in permanency of spiritual regeneration.

'Mr. Sunday says frankly that the soil which he plows and the seed which he sows must be left for the future care and cultivation of the local clergy — upon them devolves the all-important work of seeing to it that the harvest be commensurate with the pioneering work of the missionary. Wesley's work, we know, throve and multiplied in its durable fruits. May it be so with Mr. Sunday's! But there really is a startling difference in the forms of appeal. Wesley knew his public. Perhaps Mr. Sunday knows his.'

We think Mr. Sunday most decidedly does know his public; the figures above give us ample reason to think so. But as to the lasting good resulting from his pyrotechnic performance — —well, we have a decided opinion on this point, too, and it is not favorable. To the calm observer it is evident that what above is

called "the pioneer work of the missionary" is but the tumultuous beginning of a task which in the very nature of the thing must afterward be carried out in calmness on the every-day level of life. The state of mind in which the above-mentioned "converts" tread the "saw-dust trail" will not last. From the almost physical belaboring of the revivalist and the glare of the tabernacle they go forth to again take up their hum-drum existence; the emotional stimulus removed, quiet returns; the revivalist passes on to other fields and the "converts"—are consigned to the care of the "local clergy" to be kept where the revivalist left them. If they do not remain "converts," it is of course laid at the door of "the local clergy." In the face of such an unfair division of labor between the revivalist and the local clergy were it not reasonable to ask, why have the revivalist at all? We do not have him; but we have another reason, as a church we desire to stand as St. Paul did, Acts 26: 25: "But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness." G.

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**The Bible in the German Army** During the first year of the war a little less than three million Bibles were distributed among German soldiers. In the second year, the number reached three and a quarter millions of Bibles. The total thus is in excess of six million. All this following on the heels of widespread evidences of the retrogression of the Christian faith in Germany is more than gratifying. There can be no doubt of it: the war has brought a religious awakening. When Germany went to war, the Bible, if taken at all, had to share its place in the soldier's knapsack with Goethe's Faust and Nietzsche's Zarathustra, now it is far and away the one book that the soldier carries. H. K. M.

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**A Fine Brain?** An Englishman, whose admirers have said that he possesses the finest brain of the times, has written a book that shall not be named in these columns for fear of contaminating them. In this book he has drawn on his fancy to portrait Jesus. Briefly, he tells a story of Jesus in which there is no death and no resurrection, no divine birth. Jesus is nothing but a deluded and deluding impostor. After His supposed resurrection He goes about the country trying to undo what He had done, lamenting His great "sin" of calling himself the Messiah. He meets Paul and tells him that his (Paul's) preaching of the Gospel is wrong. Paul nevertheless goes on with his preaching, though he is now supposed to know that it is all a gross deception. The story concludes by picturing Jesus as a beggar despairing of everything.—That is the story the "fine brain" produced out of its unbelief. It is so gross, and vile, and blasphemous that any word in refutation is unneces-

sary. It is mentioned here only, because it is an example of the pernicious activity of Satan. It may also serve to warn us again that merely because anything appears in print over the signature of a famous name that is no assurance that it is worth while. In England the high position of the author did not prevent Lord Douglas from applying for legal action against the man who "intended to hold up the Christian religion to ridicule and contempt by suggesting that Jesus Christ was an ignorant, deceitful, violent tempered, and vainglorious impostor." The court refused to take action in the matter. But in the greater court of Christian opinion this horrible book stands a self-confessed criminal. Christians should realize the great need of being sure of themselves and of refusing to dally and toy with that modern unbelief which inevitably brings forth fruits such as this. H. K. M.

### EXCOMMUNICATION

The Lord Jesus speaks of excommunication in Matt. 18: "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

It will immediately appear that we have here not primarily the directions how to proceed in order to excommunicate a sinner, but, rather, an admonition of the Lord that we do everything within our power to obviate the necessity of an excommunication. We are by these words taught the duty of brotherly admonition.

Who is the object of such admonition? "**Thy brother.**" True, we have duties toward others also; the welfare of the soul of every sinner concerns us. Yet Scripture lays stress on the close relation in which we stand to those who profess with us the same faith: "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 3. We are to serve them as fellow members of the body of Christ: "As every man hath received the gift, even so minister the same one to another." 1 Peter 4: 10. We are to show them preferment when we practice charity: "Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. We are to watch over, assist, and further them in their Christian life: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." 1 Thess. 5: 14. Thus we are also concerned with their sins more than with those of others: "For what have I to do to judge them also that are without? do

not ye judge them that are within? But them that are without God judgeth." 1 Cor. 5: 12, 13.

"If thy brother shall **trespass against thee**"—Christian admonition is to set in when a brother has sinned. The offence must not necessarily have been directed against the admonitor. 1 Cor. 5: 11: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner . . ." 2 Thess. 3: 6: "—brother that walketh disorderly."

"Go"—we cannot remain unconcerned; we cannot simply disregard the wrongdoings of a brother; we dare not shirk a duty that might bring us trouble, nor be afraid to do what God wants us to do.

But what are we to do? "**Tell him his faults between thee and him alone.**" Tell him, not others; no, not even the pastor. The eighth commandment forbids that we reveal the sins of a neighbor; besides, that will benefit neither him nor those who hear our tale.

But who is to tell him, to speak to him about his fault? Some consider Christian admonition the specific duty of the preacher of the Gospel, but that is wrong; it is the duty of every Christian. He who knows the sin of the brother has the sacred duty to go and speak to him about it. He may find a hardened heart, but he should not give up, "**then take with thee one or two more.**" And the offender is not to be cast off even after he has "neglected to hear" the two or three, "**tell it unto the church.**" What the church is, the Lord tells us in the twentieth verse: "Where two or three are gathered together in my name, there am I in the midst of them." With us this is ordinarily the local congregation to which the erring one belongs, or, rather, the voting members assembled to conduct the affairs of the church. The order of admonition is not a rule to be followed mechanically. Any one, or all, of the three steps may be repeated. The Savior wants to impress on us the value of a man's soul and lead us to labor patiently and diligently to save a soul in danger of damnation. For that is the purpose of brotherly admonition, "**if he shall hear thee, thou hast gained thy brother.**" When the church takes up the sin of a member as described, it does not act in the capacity of an officer of the law or of a judge, whose duty it is to mete out punishment to the offender. It stands in the stead of Christ, the Good Shepherd, who follows the lost sheep into the wilderness to bring it back. Christian admonition has for its aim the repentance of the fallen brother. The motive is love: "Count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 15. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1.

Great is the joy of the brethren when they succeed and the fallen brother turns to Jesus with the prayer for forgiveness. They consider it a high privilege to

be permitted thus to serve the Savior for the good of the souls of others.

But we are not always successful; Satan is wily and the human heart obstinate. Often the sinner hardens himself against the Word preached to him by the church and then the words apply: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." If he neglect to hear the church—yes, it was the church that spoke to him, the church made up of men. But the church did not speak to him of its own, it preached to him the Holy Word of God, the law of the Lord. And Jesus says, Luke 10: 16: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." And again, John 8: 47: "He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God." This man, consequently, has despised not mere men, but God Himself. He has revealed the state of his heart. He is an unbeliever, an impenitent sinner, an enemy of God, a "heathen man and a publican," indeed. It has become manifest that he is "not of God," no more a member of the Holy Christian Church, but a child of the devil, a son of perdition.

This condition, of the man's own making, is actual and real even though no other human being knew about it.

But it has become known to the church—and now the words apply, "Let him be unto thee as a heathen man and a publican." It becomes the duty of the congregation to pronounce on this man the judgment of God, declaring him an impenitent sinner, who is no more a member of the Holy Christian Church, but a child of the devil, subject to God's wrath and the sentence of eternal damnation. 1 Cor. 5: 3-5: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This act is called excommunication. It is the duty of the church to excommunicate the openly impenitent sinner: "Put away from among yourselves that wicked person." 1 Cor. 5: 13. 2 Thess. 3: 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Neglecting to do this, the church would become a "partaker of other men's sins." But "when the church deals with a sinner by Christ's demand, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us himself." For He says Matt. 18: 19: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven."

This "let him be unto thee" is binding on all Christians, even though they do not belong to that particular congregation, they must regard the rightfully excommunicated a heathen man and a publican. He can, naturally, not be admitted to the Holy Sacrament. He has forfeited his membership in the church, though he is not debarred from attending public services. Christian parents will not ask him as sponsor for their child. Earnest Christians will not fail, when opportunity offers, to impress on him that he is lost and admonish him to repent.

But the Church can go no further. It has no power but that of the Word, thus it has no right to inflict any punishment on the excommunicated or even to treat him spitefully. Excommunication does not dissolve the bonds between husband and wife, parent and child, government and citizen. It is the preaching of the Law of God and its purpose is a spiritual one, namely the repentance of the sinner. That is the meaning of the words of Paul, 1 Cor. 5: 5: "For the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." This purpose was accomplished in the case of that man at Corinth; he repented. Since then, many who had remained obdurate to the end when being admonished have broken down in their pride under the terrible preaching of the law in their excommunication; others who turned away stubborn still felt the thorn in their conscience and returned later, asking for forgiveness. Such penitents are to be absolved and received back into Christian fellowship; "Sufficient to such a man is this punishment, which was inflicted by many, so that contrariwise ye ought rather to forgive him, and comfort him lest such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." 2 Cor. 2: 6-8.

It would be contrary to the Gospel if a congregation were to impose on the penitent a period of probation or would demand of him some penance. He is to be forgiven freely and received with joy, even though his sin had been a grievous one, causing the world to revile the church for again acknowledging him a brother.

"Whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. 18: 18.

"There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

J. B.

#### COMMERCIAL EVANGELISM

The fact that the writer is not a Lutheran but the editor of the "Presbyterian" gives the following article on commercial evangelism great weight:

"The Church in general is committed to the evangelist. She is sensitive in regard to anything said or done against this work. We have received a number

of letters and a number of interviews on this question recently. There seems to be a conviction in the church which is growing in extent and strength, and which considers that this high and sacred calling is being debased through wrong motives and unwise practices. Bishop Berry of Philadelphia, before the Methodist Ministers' Meeting in Pittsburgh recently made some strong statements against commercializing and secularizing of evangelism, and his statements were received with vigorous and spirited applause by the body of ministers. Among other things he said: 'I am absolutely opposed to this highly organized tabernacle form of evangelism. I would like to take away this temptation to commercialism, which is sapping the very essence of religion out of the gospel. I can give inside facts to show you that I know what I am talking about. Everything that is done during the campaign is done with a view of making the collection on the last day a large free-will offering. Everything is money, money, money. I repeat, I do not believe in this highly organized, well-disciplined tabernacle form, because of the persistent way in which the pastor is discounted in the community. The tabernacle machinery relegates the minister to the rear. While the campaign is on, the minister is put in the background. He may do a little personal work, such as taking up cards and ushering, but he is entirely left out of the real work. And when you put the pastor out of the evangelistic field, you strike a disastrous blow at the evangelistic effectiveness of the church.'

Neither the bishop nor the other friends of evangelism who have thus spoken refer to any particular evangelist. They deal with the spirit and practice which has become common. The "Presbyterian" some time ago repeatedly warned the evangelists against the growing practice condemned in these criticisms."

The Lutheran church is not "committed to the evangelist." It does not feel that it needs him, for its preachers are all evangelists, delivering the message of the life-giving Gospel of Jesus Christ. An explanation for the necessity of holding periodic revivals may be found in another article of the "Presbyterian" in which it says of the conditions in the church: 'The church is no longer the house of God. It may be only convention hall. It is no longer the 'House Beautiful' for the care and refreshment of weary and struggling pilgrims, a place for the care of souls, or for saving men. The church is regarded as a 'power house.' Its products are purely human to be managed as any secular business on mere human and secular plans. As one Christian worker said, 'The church has tried the plan of worship of the gospel long enough, and it is a failure. We want and we will have business procedure in the church under the lead of business men.' This secularism in the church has in many cases created a restiveness in regard to the eldership as well as the ministry, and men of years, wise and efficient according to the

apostolic measure, are laid aside for men with 'snap' and secular efficiency. For such secularism the church is a poor field, and will give poor results."

Here is where the trouble lies. Let the church be the house of God all the year round, the place where the pure food and the refreshing water of the Gospel are offered to the starving souls of men. Let every preacher recognize and be faithful to his mission: "Now then we are the ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 20.21. Where the pure Gospel is preached from the pulpit; where the young are carefully reared in it; where it is constantly applied to the spiritual needs of the members; — there will be life, constantly growing life. Away with all "secularism" in the church, let the life-giving and life-sustaining Gospel come to the front and remain there — and we will need no revivals, or, rather, there will be daily revivals by its power.

J. B.

#### REFORMATION BY-PRODUCT

Some time ago a prominent New York clergyman, Dr. C. F. Reisner, investigated the contributions of ministers' sons to social progress. In looking through "Who's Who" he found one name in every twelve to be that of a minister's son, a proportion eighteen times greater than the number accredited the sons of other professional men.

Another investigator found that among the persons prominent in English history, 1,270 were the sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the 99 foreign members of the French Academy of Science, one in every eight is a minister's son, and of the 48 foreign members of the English Academy of Science one in every six came from the minister's home. Other investigations have revealed similar results. The French scientist, De Candolle, says that the sons of clerical families have actually surpassed during two hundred years the contributions to the role of eminent scientists, the similar contributions of any other class of families. It is a significant fact that the president of the United States is the son of a clergyman, as have been a number of his predecessors, and that his chief competitor in the present presidential campaign is also the son of a minister. Incidentally we might remark that these figures thoroughly refute the oft-repeated libel that the minister's son has a peculiar tendency toward going wrong.

We quote these facts, however, to illustrate one of the many phases of the Reformation's influence upon the world's life. Had there been no Reformation the world would have lost these mighty contributions of the sons of ministers to its progress and uplift, for

every minister's son is a product of the Reformation. When Martin Luther took unto himself a wife in person of the noble Catherine Von Bora, he smashed the ascetic ideal which bound every clergyman to a life of celibacy.

No man can estimate the loss which the world sustained in those dark centuries by the enforced sterilizing of its best individuals. The sterility of the priesthood, and much of the noblest womanhood of the Church, for centuries, impoverished mightily the human race. Undoubtedly one of the main causes for the moral and spiritual darkness that prevailed in pre-Reformation days was the lack of a sufficient number of men of vision, talent and leadership—a shortage produced largely by the law of celibacy imposed upon the ministry. The dearth of leadership in Roman Catholic countries today can in part be accounted for by the same reason. The contributions of the Protestant parsonage of men of the highest talent to all the walks of life is the strongest evidence of what the world lost when its best men and women were condemned to childlessness by the law of celibacy.

One of the many sad effects of war upon a people's life is that it drains a nation of its strong and hardy manhood, and leaves the work of propagation to those who are least fitted for it. Similarly one of the sad effects of the sterilization of the priesthood for centuries was the snuffing out of genius, talent and leadership that would have meant much to the world's progress. The law of celibacy cut off the morally and spiritually capable, just as war cuts off the physically capable. How much the advancement of the race has been hindered by this unnatural and unscriptural policy of condemning to childlessness the greatest portion of the intellectually and spiritually fit cannot be estimated, though we know that the world's loss was enormous by beholding the fine products that have since come out of the Protestant parsonage for the enrichment of the world's life. Had the world continued to look to the institutions of Roman Catholicism for its leadership it would never have recovered from its moral and spiritual bankruptcy.

The fecundity of the Protestant parsonage stands out in bold relief to the sterility of the Catholic rectory. When you call the roll of the world's immortals—the names of men and women whose achievements have won the love and gratitude of mankind—not a single one came from the home of the Catholic priest, while multitudes have come in refreshing, life-giving streams from the homes of Protestant parsons. For its men of genius and large achievement, its moral and spiritual leaders the world owes nothing to the Catholic rectory, but immeasurably great is its debt to the Protestant parsonage, as is indicated by the figures quoted above.

When Luther denounced and abandoned the compulsory celibacy life of the ministry and re-established

the minister's family he opened a long-closed fountain of blessing to the world whose life-giving waters have since rolled out in undiminished volume to make the wilderness glad and the desert to rejoice and blossom as the rose.—Rev. G. Arthur Fry in Lutheran Church Work and Observer.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

—“A Christian need not row himself down the stream; if he but rests upon his oars, the ebbing tide and rapid current will be enough.”

#### ITEMS OF INTEREST

##### Laying of Corner Stone

The corner stone of the Ev. Luth. St. Paul's church at White Bluffs, Wash. was laid Nov. 12. This was a day of exceptionally great joy for the young congregation in our western mission field. Rev. L. C. Krug, pastor of the charge officiated at the ceremony and delivered an address, taking for his text 1 Cor. 3: 11.

##### M. E. Mission Funds Increase

In spite of the disturbed conditions owing to the war, the total receipts of the board of foreign missions of the Methodist Episcopal church for 1916 were \$1,933,256.31, a total increase of \$232,682.51 over 1915, which has held the record as a banner year. Much enthusiasm followed the announcement of these figures by Dr. George M. Fowles, treasurer of the board, at its annual meeting at New York. Special gifts, to be applied to mission work, reached \$585,435.09. An unnamed friend gave \$50,000 for property in Foochow, China.

##### Raffling Images in Latin America

Gambling is recognized by thoughtful observers as one of the great national sins of Latin America. How this may even become involved with religious things is shown by this advertisement, which was translated from La Republica, Guatemala:

“Raffle.—On next Palm Sunday the precious image, ‘The Children's Jesus,’ which is shown in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posedas.

From another local paper *Diario de Centro America*, comes this similar shocking news item:

“Raffle.—In the presence of the Councilman Rafael Zirion, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in José I. Juarez's store. Arturio H. Rubio was the lucky man. The chances were \$40, and a total of \$2,200 was taken in.”

Rev. William Allison, a Presbyterian missionary in Guatemala, explains that the councilman came to prevent “frauds in the holy raffles.” He adds: “These same raffled ‘gods’ will in a few weeks or days be baptized and kneeled to, and asked to perform cures and find stolen goods for their fortunate owners.”—Miss. Review.