

The Northwestern Lutheran

Jan 18
Rev C Buenger
65 N Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave or forsake us. 1 Kings 8: 57.

Vol. 5.

Milwaukee, Wis., September 8, 1918.

No. 18.

THE THRONE OF GRACE

Savior, my soul hath heard Thee say,
And trusts Thy promise sure:—
"Though heav'n and earth shall pass away,
My word shall still endure."

Thy Word eternal, tenderly
Removes all fear and doubt;
The burdened one who comes to Thee
Thou never wilt cast out.

When thunder-clouds of Sinai
Would hide my Father's face,
To Calvary Thou bidst me fly,
And there implore Thy grace.

I'm coming, burdened down with guilt,
O Lamb of God, to Thee;
Thy precious Blood, for sinners spilt,
Can cleanse, can set me free.

Thy promise still is sure, dear Lord,
And thou art still the same,
Trusting in Thy Eternal Word,
O blessed Christ, I came!

Life's anxious cares I cast on Thee,
My Mediator,—Friend;
For He, with Whom Thou plead'st for me,
Help and relief can send.

The rest I sought, I found in Thee,
Now all is calm within,
And Thy forgiveness, full and free,
Has cancelled all my sin.

Each day and hour, till life shall cease,
Thy Mercy-Seat I'll seek,
For pardon, blessing, grace, and peace,—
For strength when I am weak.

O let me seek Thy throne of grace,
And all my needs supply,
Until I see Thee face to face
Beyond the starry sky.

—Anna Hoppe.

COMMENTS

Reciprocating They are reciprocating, our young Lutherans in the service of our country. We are preaching to them through the military pastors we send to them and the literature we supply; they, in their turn, frequently address a powerful sermon to us in what they say and write.

This from France: "I hope the authorities will see the great need and give our Lutheran Church Board

permission to send our pastors; never before did we want or need our pastors more than we do now."

In the Lutheran Soldiers' and Sailors' Bulletin, a young soldier says of our "Lutheran Center" near his camp:

"The very thought that such a building exists near the camp has brought joy to the heart of every Lutheran soldier here. It is our own. It is a place where we can worship, where we can pray, praise and give thanks to God. . . . It is a place where we can hear the Word of God the same as it was taught us at home. It is a place where the homesick and down-hearted may meet the chaplain for consolation and encouragement."

Though these writers do not know it, they are addressing to us a powerful sermon that ought to strike home. Do we not often simply take the spiritual blessings we enjoy for granted? They tell us that they feel the need of the Gospel and are thankful for every opportunity to hear it. From the words of the second writer we learn how highly he now prizes the fellowship of his brethren in the faith. We at home have our pastors and teachers, our churches and schools, and every opportunity and inducement to associate with other Christians. Do we appreciate these blessings? Find your answer by observing the attendance at services, congregational meetings, Bible classes, rehearsals of the choir and meetings of the ladies' society. Observe with whom the Christians associate. Yet, our needs do not differ in the least, not even in degree, from the needs of the young people in the army, the navy, or the hospital; only they are now realizing them more fully than ever before. May they readily accept the Christian service we are rendering them; may we eagerly learn the lesson they are teaching us! That were a blessed reciprocity. J. B.

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Research Work While the most of the world is absorbed in one way or another by the terrible struggle going on in Europe, there are still a few great minds which, refusing to become involved by anything so modern; are still delving for the truth in the musty annals of the past and bringing to light what would astonish the world if it were not otherwise engaged. A product of such research work is brought to general attention by the following little item which was reprinted in a Milwaukee paper a few days ago.

A Mighty Fact

Bismarck acknowledged and regretted that English was the language of North America. Attempts were made by Germans in America to modify this great fact, but Germany has now rendered them abortive. The language of Shakespeare, of Chaucer, of Milton, of John Bunyan, of Wordsworth and of the Scriptures, is the language of North America—and nothing can change this mighty fact. Those who are living on this continent must accommodate themselves, and their prejudices to this fact.—Minneapolis Journal.

Our language is the language of the Scriptures! Just think of it! And we have been kept in the dark all these centuries. What a waste of time we have been guilty of, teaching our theological students Hebrew and Greek so that they might read the Scriptures in the original. Dr. Luther thought he translated the Bible from the original; in the light of these later discoveries, however, we must confess that he did not go back far enough to get to the original. Science tells us that original types often recur: perhaps Chaucer's style, for example, will be adopted by the press after the war and we will be reading the daily happenings with some difficulty. We have, as yet, not been informed as to where this discovery was made; perhaps present-day activity in Palestine has something to do with it. We ought to be thankful to the press for its untiring efforts in uncovering the facts to which the public must accommodate itself and of course we humbly hope that it will early take us into its confidence that we may be among the first to cast aside our old prejudices. G.

ONLY ONE ROAD TO HEAVEN

Bishop J. C. Ryle.

Some people seem to think that there are many ways to heaven. They appear to fancy that it matters little what man believes so long as he is in earnest. They tell us we have no need to be so particular about doctrines; we are to be satisfied if people go to some place of worship; we have no right to doubt then that all must be right.

All this would be very good if we had no clear account of the way of salvation in the Bible. But we have such an account—plain, unmistakable, and easy to be understood. Let me tell you what it is.

All through the Bible, from Genesis down to Revelation, there is only one simple account of the way in which men must be saved. It is always the same; only for the sake of our Lord Jesus Christ—through faith; not for our own works and deservings. You see it dimly revealed at first; it looms through the mist of a few promises, but there it is.

You have it more plainly afterwards. It is taught by the pictures and emblems of the law of Moses, the

schoolmaster dispensation. Every Old Testament sacrifice was a confession that a Savior was expected who should die for sinners.

You have it still more clearly by-and-by. The prophets saw in vision many particulars about the Redeemer yet to come.

You have it fully at last, in the sunshine of New Testament history: Christ incarnate—Christ crucified—Christ rising again—Christ preached to the world. The Gospels are Christ living, speaking and moving among us. The Acts are Christ preached, published and proclaimed. The Epistles are Christ written of, explained and exalted. All through, from first to last, there is but one name above every other and that is Christ.

But one golden chain runs through the whole Bible: **No salvation excepting by Jesus Christ.**

The bruising of the serpent's head, foretold in the day of the fall; the clothing of our first parents with skins; the sacrifices of Noah, Abraham, Isaac and Jacob; the passover, and all the particulars of the Jewish law; the high priest; the altar; the daily offering of the lamb; the holy of holies, entered only by blood; the scapegoat, the cities of refuge—all are so many witnesses to the truth set forth in the text: all preach with one voice, **Salvation only by Jesus Christ.**

In fact, this truth appears to me the grand subject of the Bible, and all the different parts and portions of the Bible are meant to throw light upon it. I can gather from it no ideas of pardon and peace with God, excepting in connection with this truth. If I could read in it of one soul who was saved without faith in a Savior, I might perhaps not speak so confidently. But when I see that faith in Christ (whether a coming Christ or a crucified Christ) was the prominent feature of all who went to heaven; when I see Abel owning Christ in his better sacrifice at one end of the Bible, and the saints in glory in John's vision rejoicing in Christ at the other end of the Bible; when I see a man like Cornelius—who was devout and feared God, and gave alms, and prayed—not told that he had done all and would of course be saved, but ordered to send for Peter and hear of Christ; when I see all these things, I say I feel bound to believe that the doctrine of the Bible is this: **No salvation, no way to heaven, excepting by Jesus Christ.**

Reader, I do not know what use you make of your Bible, whether you read it or whether you do not; whether you read it all, or whether you only read such parts as you like. But this I tell you plainly, if you read and believe the whole Bible you will find it hard to escape the doctrine that there is no other name given under heaven whereby we can be saved, but only the name of Jesus. I do not see how you can consistently reject what I have been endeavoring to prove. Christ is the way, and the only way; Christ is the

truth, and the only truth; Christ is the life, and the only life.

I conclude with words once preached before the English House of Commons by that Gospel Minister, John Owen, which I commend to your serious attention:

Christ is the way; men without Him are Cains—wanderers, vagabonds. He is the truth: men without Him are liars like the devil of old. He is the life: men without Him are dead in trespasses and sins. He is the light: men without Him are in darkness, and go they know not whither. He is the vine: men that are not in Him are withered branches prepared for the fire. He is the rock: men not built on Him are carried away with the flood. He is the Alpha and Omega, the first and the last, the author and the ender, the founder and finisher of our salvation; he that hath not Him hath neither beginning of good nor shall have end of misery. Oh, blessed Jesus, how much better were it not to be than to be without Thee! never to be born that not to die in Thee! Eternally to want Jesus Christ.

Reader, may you be able to say Amen to the spirit of this passage, and then it will be well with your soul.

ZIONISM

No revolution created by the Great War has been more rapid, more thorough or more fraught with the destiny of the world than the revolution in the world-attitude on the return of the Jew. For nearly two thousand years the return to the Holy Land has been the dream of the devout Jew; but not until the nineteenth century has it come within the range of the practical. Lasalle and D'Israeli both dreamed, in their youth, of leading their people back into the Holy Land. Napoleon, when he was besieging Acre, planned a Jewish State, and later summoned the Sanhedrim in Paris for the first time since the Dispersion. But it was when Dr. Hertzl—a man who, Sultan Abdul Hamid said, "Seems to possess the spirit of a prophet, and to lead his people like a new Moses"—was reporting the Dreyfus case for the *Neue Freie Presse* of Vienna that, stung by what the Emperor Frederick called "That shame of the nineteenth century, Anti-Semitism," he founded the modern Zionist societies in 1896; and an offer of \$10,000,000 was actually made to the Sultan for a Jewish charter in Palestine. And now today, when the British Armies are entrenched in the Holy City, three years have wrought what twenty of Zionistic propaganda failed to achieve, and Israel stands politically, within sight of the Holy Land.

For the change in three years has been portentous. Fifteen years ago not one per cent. of universal Jewry were Zionists: what is the fact today? No sooner, in May, 1917, had two societies of British Jews issued a manifesto against Zionism, than it was immediately

countered by the Chief Rabbi, Dr. Hertz, who denied that the manifesto "Represents in the least the views held by Anglo-Jewry"; and by Lord Rothschild, the premier Jew in England, who stated that "Our opponents are a mere fraction of the Jewish opinion of the world." The *Times'* comment on the controversy was this: "Authoritative declarations such as these dispose of the contention that Zionism is not representative of Jewish aspirations. **We believe it in fact to embody the feelings of the great bulk of Jewry everywhere.**" Two hundred and fifty Jewish organizations throughout Great Britain have memorialized the Government in favor of the establishment of the Jew in Palestine; and in the United States, where nearly 90 per cent. of the Jews are Zionists, a Congress of Jews said to be the first really democratic gathering of Israel since the Dispersion, memorialized the President on behalf of a Jewish Republic in Palestine. "The Temple at Jerusalem," cried the Rabbi of Tremont Temple, New York, a few weeks ago, "Will be rebuilt, or possibly the Mosque of Omar, which stands on the Temple site, be cleansed and re-dedicated to Jehovah."

Not less almost miraculous, and certainly not less practically important, has been the extraordinary revolution in international sentiment. The attitude now taken up by the democracies of the world has this year been expressed by the British Labor Party thus: "The Conference expresses the hope that it may be practicable, by agreement, to set free Palestine, to which such of the Jewish people as desire may return." Such is the revolution in the Press that the journals are at this moment discussing whether Palestine should be a British crown colony, a condominium, a self-governing State under the protection of the Christian Powers, or a republic. France and Russia have already expressed their sympathy; President Wilson has appointed a commission to study the problem of a Jewish State; and now, in a decision incomparably the most important, Mr. Balfour writes to Lord Rothschild: "His Majesty's Government **view with favor the establishment in Palestine of a national home for the Jewish people, AND WILL USE THEIR BEST ENDEAVORS TO FACILITATE THE ACHIEVEMENT OF THIS OBJECT.**" So, for the first time in two thousand years, the return of the Jew is backed by the whole might of a Gentile Empire, and that the Empire which is actually conquering the Holy Land. Nor is that the least amazing act in the drama which has been supplied by the President of British Zionists, Dr. Weizmann. The inventive genius of this Russian Jew supplied the British Government with a chemical essential to the manufacture of munitions, the lack of which in the crisis of the War was more serious (says the *Jewish Chronicle*) than will ever be known; and in return received, at his own request, no financial reward but the promise of Palestine for his people.—Selected.

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.00 per year, by mail in Milwaukee at \$1.25 per year, in the interest of, and maintained by the Ev. Luth. Synod of Wisconsin, Minnesota, Michigan, and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

OUTLINES OF ANCIENT HISTORY

PART I

THE GENESIS

CHAPTER I

IN THE BEGINNING
GOD CREATED

THE HEAVEN AND THE EARTH

CHAPTER II

ADAM AND EVE AND THE FALL

CHAPTER III

THE PROTEVANGEL
(Gen. III, 15)

PART II

PRIMEVAL MAN

CHAPTER IV

THE DEGENERATION

CHAPTER V

THE DELUGE

PART III

THE SEMITIC AGE

CHAPTER VI

THE PROMISE AND THE NEW RACE
(Gen. IX, 25-27)

CHAPTER VII

ANCIENT EGYPT

CHAPTER VIII

BABYLONIA-ASSYRIA

CHAPTER IX

THE BUFFER STATES

CHAPTER X

THE CHOSEN PEOPLE

ISRAEL'S MEASURE OF WRATH HAD BECOME FULL AND HAD BEEN Poured OUT ON THE WAYWARD PEOPLE. SO, TOO, THAT OF THE NATIONS WHICH HAD BEEN THE CHASTISING INSTRUMENTS IN THE HANDS OF JEHOVAH. THE SEMITIC AGE RUSHED TO ITS CLOSE. UNDER NE-

BUHADNEZZAR SEMITIC POWER ONCE MORE FLARED UP IN A FULL BURST OF SPLendor AND THEN WENT OUT (FALL OF BABYLON 538). SEMITISM HAD SEEN ITS DAY; 'JAPHETH' NOW WAS TO COME INTO HIS OWN.

Mene mene theqel upharsin.

IT WAS, INDEED, A SOLEMN HOUR IN THE HISTORY OF THE WORLD WHEN BABYLON FELL. NOT, HOWEVER, BECAUSE OF THE CAPTURE OF A MIGHTY CITY, A CITY AS LARGE AS OUR GREAT CAPITALS TO-DAY, WITH BUILDINGS AS HIGH AS OUR VAUNTED SKY-SCRAPERS AND, MOREOVER, ENCLOSED BY WALLS THREE HUNDRED FEET HIGH AND SEVENTY-FIVE IN DIAMETER; NOR BECAUSE IT MEANT THE OVERTHROW OF THE MISTRESS OF THE WORLD; BUT—BECAUSE IT WAS THE LORD. THE LORD GOD OF SHEM WAS CASTING OFF THE RACE THAT HAD HONORED HIM NOT. THE FIRST GREAT CHAPTER IN THE BOOK OF NATIONS HAD BEEN WRITTEN.

WHAT THE FALL OF BABYLON MEANT JEREMIAH THE PROPHET HAD WITNESSED FULLY A HALF CENTURY BEFORE:

Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

Flee out of the midst of Babylon, and deliver every man his soul, be not cut off in her iniquity; for this is the time of the Lord's vengeance, he will render unto her a recompence.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad!

Make bright the arrows, gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple.—(Jerem. L. LI.)

PART IV

THE ASCENDANCY OF JAPHETH

CHAPTER XI

MEDO-PERSIA

CYRUS THE GREAT, 'the righteous man of the East whom God called by his name, before he knew Him, to whom He gave kings as dust to his sword'—thus the prophecy of the great seer of Judah quite two centuries before (Isa. XLI. XLIV.)—; the conqueror of Babylon and inaugurator of Aryan rule in the world; the founder of the greatest Oriental empire; the ruler who issued the remarkable decree of restoration of the Jews in behalf of Jehovah's temple; the man whose simple, but majestic epitaph on the tomb at Pasargadae read: 'O man! I am Kurush, the son of Kam-bujiya, who founded the greatness of Persia and ruled Asia. Grudge me not this monument!'—to him must be accorded a special place in the history of the ancient world.

Before this splendid consummation of his career, Cyrus had been ruler of the small principality of Anshan in Elam, the ancient foe of Babylon. With little effort the budding conqueror overthrew the

power of the chieftains of related Media and thus became master of a vast territory extending to the river Halys in Asia Minor. There had existed a triple entente between Media, Lydia, and Babylon, fostered by royal intermarriage. The fall of Media alarmed Croesus of Lydia; he hastily formed a new coalition joined by Nabonidus of Babylon and Amasis of Egypt, equally apprehensive respecting their safety, and Sparta in Greece; but crossing the Halys before the arrival of his allies to meet the menace of Cyrus' power single-handed, Croesus suffered a disastrous defeat. Lydia fell (546), and so did Babylon (538), as mentioned above.

The Zenith of Power.

After the further conquest of Egypt by Cyrus' son Cambyses, *Darius Hystaspis* conceived still vaster designs of territorial acquisition; he determined to extend the frontiers of his empire into India and Europe alike. At one blow what is the Punjab region of India was brought under his authority; the attempt upon Europe, after the initial Scythian expedition, miscarried (Marathon 490). Withal, the Great King, with his seat at Susa (Babylon, Ecbatana), exercised authority over an empire extending from the Nile to the Hellespont and thence to the Indus and consolidated by the satrapal system and by the building of great highways. With *Xerxes I* (Salamis 480) the decline set in.

An episode, wonderful like the story of Daniel and assigned to the time of Xerxes, is the reign of *Queen Esther* and the elevation of Mordecai the Jew. Remarkable in Persian civilization, which in other respects was borrowed from Babylon, are their love of truth, the immutability of laws, and the theoretical slavery under the despot of prince and peasant alike.

PART V.

THE HELLENIC AGE

Introductory.

We embrace the remainder of Ancient History under this heading, because little Hellas gave to history that civilization which ruled the ancient world henceforward, until its breakdown signalled the approach of the Fullness of Times. Greece is the mother of this civilization, Rome its missionary.

CHAPTER XII

ANCIENT GREECE

HELLAS was 'wherever there were Hellenes' (Migrations to Asia Minor in consequence of the Dorian Invasion ca. 1100; Age of Colonization 750-600: Magna Graecia, Sicily, Massalia, Cyrenaica, Naucratis, shores of the Hellespont, Propontis, Euxine, Thrace, Chalcidice), but the home of her civilization was what is to-day known as Greece. 'Nature in Greece never goes to extremes. The islands are never overlarge. The climate is rarely excessively cold or oppressively

hot. And Nature here seems to abhor vagueness. The singular transparency of the atmosphere, especially that of Attica, lends a remarkable clearness of outline to every object.' This suggests that the natural features of the peninsula were a determining factor in the achievement of that lasting contribution of Greece to the world's civilization: Greek Art.

Sparta and Athens.

Greece proper never attained to nationhood, let alone world-empire. She remained broken up into petty rival city-states. (Argos, Sparta, Corinth, Athens, Thebes, Megalopolis, Messene). After the passing of the tyrants (First Age of Tyrannies 650-500), CLASS RULE VS. RULE OF THE PEOPLE was the foremost question in this rivalry, the chief exponents of which were Sparta, the champion of oligarchic rule, and Athens, the mother of democracy.

The constitutional history of ATHENS before 600, with its continued curtailment of the prerogatives of the kingly office (Theseus, Codrus), until it was shorn of all individual authority and the king reduced to an archon, second in rank, is an interesting study. Draco being only a codifier, the great lawgivers of Athens are *Solon* (594) and *Cleisthenes* (508), the latter the real founder of the Athenian democracy, granting the rights of citizenship to all free inhabitants of Attica; with its perfection in the Periclean Age (445), it was the truest democracy the world has seen.

SPARTA, in the Peloponnesus, in a pronounced way was the military state of Greece, with an admirable organization (Lycurgus 850?) that shaped everything in the life of the state and of the individual toward the accomplishing of one end: military efficiency. The discipline of this people is best illustrated by the saying of the Spartan mother to her departing soldier boy: 'Come back with thy shield or upon it!' The prestige of Spartan arms filled the world (Anabasis of the Ten Thousand 401) and accompanied her, with but few reverses (Pylos; Leuctra) throughout the history of Greece.

The decision between the two rivals came in the PELOPONNESIAN WAR (431-404). Athens had previously, exhilarated by the marvelous successes of the Persian Wars (500-479), by virtue of her naval supremacy (*Themistocles*; *Pericles*), augmented through the agency of the Delian League (*Aristides*), made herself the tyrant of the Aegean. Her aspirations to the hegemony on land (*Pericles*) were smothered at Coronea 447, before the opening of the major contest with Sparta; when this came, the disastrous Sicilian Expedition (*Alcibiades*) in the second stage of the contest (415) proved Athens' undoing, and the unfaithful champion of democracy came to grief (404).

An episode of the rivalry of city-states, after this and the period of Sparta's undisputed authority, is the short-lived supremacy of THEBES in Boeotia (*Pelopidas*, *Epaminondas*; 371-362). The civil war at

home and the state of exhaustion following it opened the way for the Second Age of Tyrannies in the colonies (Dionysius of Syracuse 400; *Timoleon the Liberator* 340).

Greece and Persia.

But before this culmination of domestic affairs, Sparta and Athens and the other Greek cities had been companions-in-arms in an achievement that was of decisive import to the world at large and future history, viz., the stemming of the Asiatic tide in the PERSIAN WARS (500-479). The attempts upon Europe by Darius (Marathon 490: *Miltiades*) and Xerxes (Thermopylae: *Leonidas*, Salamis: *Themistocles*, 480; Plataea: Pausanias) were frustrated by united Greece, and Europe was saved from the menace of the decadent East.

It remained for the greatest son of larger Hellas, the ambitious son of a great father (Philip of Macedon; *Demosthenes*), to bring the Orient itself under the sway of Hellenism by the CONQUEST OF PERSIA (Arbela 331). The meteoric conqueror, *Alexander the Great*, was an ardent champion of Greek culture and with a purpose went about the Hellenization of the East. The larger import of this work is in that it broke the ground for Christianity; for one, it gave the world a universal language of culture (Hellenistic Greek: N. T.), and obliterating the distinction between Greek and barbarian widened the sympathies of men.

The centuries after Alexander down to the Birth of Christianity and beyond, viewed from a general cultural standpoint, are known as the HELLENISTIC AGE; the successors of Alexander (Diadochi) were equally aggressive in imposing Greek culture on the subject East (the *Seleucidae* and Palestine), and the *Ptolemies* established at Alexandria a center of learning from which Greek thought was radiated to the East and to the West (Alexandrian Age in literature 300-146; Septuagint).

The Greek Spirit.

It is this world of the spirit in which Ancient Greece stands pre-eminent and has made her abiding contribution to the civilization of the world. The main motive force in the life of the Greeks, especially of the Ionian race (Athens), was their native SENSE OF BEAUTY. Their pantheon, their peopling of inanimate nature with charming creatures of their fancy, their legend lore (*Homer's Iliad* and *Odyssey*), their athletic exercises (Olympian games) were, in the last analysis, an expression of this sense of beauty; it is significant, too, that the Delphian oracle, which played such a big part in Greek life, was dedicated not to Zeus, but to youthful and beautiful Apollo, himself the very incarnation of the Greek spirit. There was at the bottom of this cult of beauty the failure of Greek thought to offer something beyond this life (Hades), as did the

Egyptian doctrine of the future life (mummies). Hence the Greek turned to this life, enriching it with everything that is lofty, beautiful, and noble.

Whereas the attempts at art of the East had been characterized, as to conception, by colossal size (pyramids, obelisks, sphinxes; hanging gardens, temples, palaces, tombs, and walls) and gorgeousness (Solomon's temple), and by rigidity of form and lack of perspective, as to technique, the Greeks breathed life into their marble and conceived the standard of true beauty, producing the noble works of art the world of to-day still treasures. The lasting principles of form laid down by Greek art are NOTHING IN EXCESS and CLEARNESS OF EXPRESSION (cf. geography above), and these maxims seemingly are the standard to which the world must always get back (classicism). Greek architecture (Parthenon: Doric), sculpture (Myron, *Phidias*, Paeonius, Praxiteles; the Laocoon group), and literature (Aeschylus, Sophocles, Euripides) were governed by these principles; the period coincident with or in the neighborhood of the great Age of Pericles (445-429) was their golden age (475-300; in literature the Attic Age). *Homer* (850?), the epic bard of unique position in the world's literature, *Hesiod* (800?), the didactic poet of nature and real life, and *Pindar*, the lyric poet (500), belong to an earlier period.

In the realm of thought, it is not the moral teaching of *Socrates* (399) or the philosophy of *Plato* (375) and *Aristotle* (350), of the world's greatest thinkers though they be, that give voice to the heart of the Greek Weltanschauung, but the tragic writing of the dramatists *Aeschylus* (475) and *Sophocles*, and singularly, too, the work of the historian *Herodotus*, both of the latter again contemporaries of Pericles. The Greek view of life is expressed in the DOCTRINE OF NEMESIS. Man is pursued by fate; sin is punished; crime is inevitably visited by retribution, involving in disaster all who come within its sphere. By the dramatic representation of this profound conception of the order of the world, to which was lent the matchless beauty of form, Greek genius has given to the world the masterpieces of literary art.

The Breakdown.

Needless to say, Greek thought was at the best but a half-truth, and because they stopped short there, and had to under the Law, being 'a law unto themselves' (Rom. II, 14), the culture based on this conception of life had to break down and lead to stoicism (Zeno), as long as the mind remained virile, and then to despair (Skeptics), whence it was but a step to utter abandonment and licentiousness (the later Epicureans). The downfall of Greek civilization is the second great lesson of the history of the Ancient World.

(To be continued.)

DID YOU HEAR FROM US?

We did not hear from you. We were expecting a letter and an order for supplies. We did not receive yours as yet. Did you have no meeting of your Church Council? Of your congregation? Why not call a special meeting and consider this matter of the Lutheran Church Board for Army and Navy's Campaign for funds. It is of vital importance. There is still time to obtain the literature and envelopes and plan your campaign.

START NOW!

FINANCE COMMITTEE,
Lutheran Church Board for Army and Navy, U. S. A.

NOTICE

By request we print the following:

DEPARTMENT OF JUSTICE
OFFICE OF UNITED STATES MARSHAL
Eastern District of Wisconsin

Milwaukee, Wis., August 26, 1918.

Gentlemen:

Kindly publish the following as a news item in your paper:

"A German alien female changing her place of residence to another place within the same registration district shall immediately report such change to registration officer of the registration district and present to such registration officer her registration card for the purpose of having endorsed thereon by such registration officer the change of residence.

A German alien female who desires to change her place of residence to a place of residence within another registration district must obtain a permit. Such German alien female must present herself to the registration officer of the district in which she then resides and make application for the permit on a form supplied by the registration officer, and present her registration card to the registration officer for the purpose of having the permit of change of residence, if granted, endorsed on the registration card. If the registration officer denies the application there may be an appeal under certain circumstances set forth in Article XIII, Paragraph 3, of the General Regulations, to the United States Marshal of the judicial district for final action.

A change of residence in violation of the Regulations subjects a German alien female, among other penalties, to arrest and detention for the period of the war.

The registration officers who acted in the registration will continue to act as registration officers for the purposes stated in respect to permits for change of residence."

Respectfully,

SAMUEL W. RANDOLPH,
United States Marshal.

THEOLOGICAL SEMINARY

The opening day for the new school year at the Theological Seminary has been set for September 11. As customary, the first assembly of faculty and students will be for devotional service, to be held in the chapel room of the Seminary at 10 a. m.

It will please our friends to learn that the enrollment of new students promises to be fairly satisfactory for once. At this writing, the number announced is 24, with some prospects for a further slight increase. This gives us a comforting outlook for the summer of 1921 when these young men will have completed their theological course. Under normal conditions our Synod at present needs from 18 to 20 candidates each year, both for the continuance and extension of our regular missionary work, and to offset losses from the ministry through death or resignation. For several years past the graduating classes of the Seminary have never been large enough to supply the required number of new workers. The memory that we had at our disposal only half the force required last June, is still a source of deep regret, because so much of our important mission work will suffer delay and loss in consequence. These conditions will presumably be aggravated in 1919 and 1920; for the classes to be sent forth in these years will hardly furnish as many candidates as will then be required. Perhaps we shall be able to catch up with the demand in 1921!

The Seminary having rounded out twenty-five years at its present location in Wauwatosa, a jubilee celebration has been appointed for Sunday, September 22. All our congregations are cordially invited to participate; for the work of the Seminary is directly their affair, and the good Lord has wonderfully sustained and greatly prospered it. Jubilee services will be held in English and in German, both in the morning and afternoon of the designated day. Besides brief introductory remarks by members of the faculty, there will be addresses by Rev. J. Brenner, Prof. J. Meyer, Prof. O. Hoenecke, and Prof. E. Kowalke. The two first named are members of the first class which began its theological studies in the Seminary building now twenty-five years old. Prof. Meyer also represents Dr. Martin Luther College at New Ulm, Minn., while Prof. Hoenecke and Prof. Kowalke stand for our institutions in Saginaw, Mich., and Watertown, Wis., respectively. Thus all our higher schools of learning, which are directly affiliated with the Seminary, will have a voice in the celebration. Further details are to be published at a later date.

BETHANY LADIES' COLLEGE

The new school year of Bethany Ladies' College at Mankato, Minn., will begin Oct. 8th. For catalogue and other information write to Bethany Ladies' College, Mankato, Minn.

MEETING OF NORTHWESTERN COLLEGE BOARD

The annual meeting of the Northwestern College Board will be held Sept. 11th, 1918, 10:00 A. M., at Watertown, Wis.

CHR. SAUER,
Sec'y pro tem.

ITEMS OF INTEREST

A Synodical Council of War

At the recent meeting of the District Presidents of our body, convened at St. Louis during the first week in June for the assignment of calls, the status of our synodical body was, as usual, fully discussed. Special attention was naturally given to the consequences which the agitation against the German language has had for our congregations, schools, and our institutional and missionary work. It developed that, while some Districts have not been affected by the movement for the elimination of the German language, others have suffered much. The reports submitted by the District Presidents were generally along the lines familiar to our readers from the reports in the Lutheran Witness, some eight or ten Western and Northwestern States being more especially active in banishing the German language from the common and parochial schools, and even from congregational services. As our readers are also aware, the Lutheran Church has quite generally been identified with the Prussian State Church, and has become known as the "Kaiser's Church," with consequent damage to our stand in popular favor. All these matters were fully discussed, and it was found advisable to recommend to our General President that he appoint a Synodical Council of War. President Pfothenauer reported that he had already taken steps in that direction, having requested Third Vice-President Fr. Brand, of Springfield, Ill., and Professors L. Wessel and Th. Engelder, also of Springfield, to serve as a Board of Counsel in matters pertaining to effects which the war and issues arising from the war have had upon our church-work. Upon advice of the District Presidents, President Pfothenauer widened the scope of this Board, giving it powers also as a Bureau of Information, and directing that it establish a general office in some centrally located point yet to be determined. This will require the full time of at least one of the members of the Council, and it is understood that a force of correspondents will be appointed covering the various Districts of our Synod.—The Lutheran Witness.

Relation of Synodical Conference to National Lutheran Commission

"1. The Synodical Conference will co-operate with the National Commission in every way possible. 2. Pay their share of all general expenses. 3. Co-operate completely with this Commission or its representatives in dealing with the Government, camp, and cantonment commandants, the Federal Council of Churches, the Y. M. C. A., etc. 4. Have their appointees as camp pastors sanctioned by the Commission. 5. But the Synodical Conference reserves the right to minister to the spiritual needs of men from their congregations through their own representatives whenever it is possible for them to do so.

"At the request of representatives of the Synodical Conference, the chairman and secretary of the National Commission have been authorized to declare:

"1. That paragraphs 4 and 5 of the above agreement involve the idea that the Commission only accredits to the authorities the men who have been regularly called by the

Synodical Conference, the Commission as such not issuing calls to men for the service.

"2. That the representatives of the Synodical Conference in the Commission and its Executive Committee are always representing that body and assuming responsibility only in those matters in which the Synodical Conference is in complete co-operation with the Commission. (See paragraphs 1, 2, and 3 above).

"Note.—During the recent financial campaign difficulties were encountered in the spread of literature because of an express embargo and other causes. This necessitated the hurried preparation of special literature in various parts of the country. The Commission regrets that in the consequent confusion some misstatements were made regarding the co-operation of the Synodical Conference. The Commission's literature stated the relation of the Synodical Conference to the Commission thus: 'Co-operation in course of adjustment.'—(Statement of Lutheran Commission.)

Do They Get Their Politics From Home?

I have just been reading in the Josephinum Weekly (now no longer allowed to claim the benefit of second-class postal rates because of its violation of the Espionage Law) the report of a sermon by the Rev. Dr. Joseph Och, of the Josephinum College, Columbus, from which I quote the following paragraph:

"He spoke of the fact that Catholics of each nation rally to the support of their home land in the war. He said the Pope does not interfere in the political affairs of his Catholic subjects and that if it be true that he did, he could end the war in a few hours. The Pope governs them as to their religion, not as citizens of this or that nation. Catholics get their religion from Rome and their politics from home."

Over against that I set Lord Curzon's quotations from recent sermons by Irish parish priests.

A certain Fr. Murphy, is reported as having said on April 28th in the Church of Killenena:

"All Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription. If any policeman went out to force Irishmen to join the English army and was shot when doing so, he would be damned in hell, even though maybe in a state of grace that morning."

Another instance quoted is that of the Rev. Gerald Dennehy of Eyries, County Cork, who told three hundred men at mass that any Roman Catholic policeman or agent of the Government who assisted in putting conscription in force would be excommunicated. "The curse of God would follow them in every land." He asked his hearers to "kill them at sight"; "they would be blessed by God and this would be the most acceptable sacrifice that could be offered."

It will be interesting to see whether these and other papal clergy who have tried to use their religious authority for political purposes will be disciplined. As yet, no censure has been thundered forth from the Vatican against that American Cardinal who declared last year that any Roman Catholic voting for a certain constitutional amendment would commit the sin against the Holy Ghost!—The Living Church.

Lutherans in Cook County

"Statistics recently compiled by the undersigned show that there are 237 Lutheran congregations in Cook county, of which Chicago and suburbs are the biggest part. The following synods are represented: Missouri, English Missouri, Joint Synod of Wisconsin, Augustana, Chicago, Slovak, Norwegian, Northern Illinois, Wartburg, Danish (3 bodies), Joint Synod of Ohio and Iowa. Details will appear later."—F. R. W. in The Lutheran.