

The Northwestern Lutheran

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

Vol. 7.

Milwaukee, Wis., October 17, 1920.

No. 2

THE DEITY OF JESUS

("They shall call His name Immanuel,—God with us." Matt. 1:23.)

("For in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.)

Who art Thou, lowly Nazarene?
Whence comes Thy wondrous pow'r?
Who art Thou, at Whose hallowed mien
The foes defeated cow'r?

The pleading blind receive their sight,
The lips, once dumb, now speak;
The lame now leap in pure delight,
And praise Thy love, so meek.

The sick are healed, and palsied men
Their erstwhile health regain,
The dead are raised to life again,
The weak new strength obtain.

But oh, how canst Thou pardon sin
Thou sinless Virgin-born?
Art Thou, who madest lepers clean,
Divine,—of glory shorn?

Can mortal answer? Dare I say
What eyes of faith can see?
THOU ART THE GODHEAD VEILED IN CLAY,
O Christ of Galilee!

Thou hast created earth and Heav'n,
And all that in them dwell,
All pow'r and might to thee is giv'n,
Thou doest all things well.

Thy mighty hand, Incarnate God,
Has formed my mortal clay;
The earth to Thy command must nod,
Sun, moon, and stars obey!

The pow'r indeed is Thine, dear Lord,
To pardon all my sin.
Thou canst indeed the balm afford
To heal the wounds within.

For thou hast full atonement made,
And Thou hast set me free.
Thy blood the ransom-price has paid
On cross-crowned Calvary!

Yea, Thou hast died my soul to save,
O Christ of Nazareth!
And Thou hast risen from the grave
That I might conquer death.

Why should I doubt Thy Godhead, Lord?
Let carnal mind rebel.
In faith I trust Thy flawless Word,
Divine Immanuel!

I pray Thee, pardon all my sin,
Thou gracious Nazarene!
Let Thy blest Spirit dwell within,
O make and keep me clean!

Clothed in Thy robe of righteousness,
My Lord, my God, my King;
Thy Name eternally I'll bless,
Thy praise forever sing.

THOU ART MY GOD! Let me repeat
The glorious Truth again!
O let me worship at Thy feet
Forevermore! AMEN!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for
the 19th Sunday after Trinity.

HOW SHALL THEY PREACH, EXCEPT THEY BE SENT. Rom. 11:15

What a powerful appeal in a matter vital to every human being! "Whosoever shall call upon the name of the Lord shall be saved."

Saved—lost! Look at any person, even your most bitter enemy, and picture him to yourself as lost, lost as Scripture describes the state of those who are lost. Is. 66:24. "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."—Matt. 25:46. "And these shall go away into everlasting punishment."—Luke 16:24. "I am tormented in this flame." Rev. 14:10,11. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night."

Saved—Rev. 21:2-4: "And I John saw the holy city, new Jerusalem, coming down from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"Whosoever shall call upon the name of the Lord shall be saved," all that do not call upon His name will be lost.

Jan 21
Rev C Buenger
65 N Ridge

"How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard: and how shall they hear without a preacher?"

"No man can say that Jesus is the Lord, but by the Holy Ghost," Eph. 12:3. But the Holy Ghost does not work without means, "It pleased God by the foolishness of preaching to save them that believe," 1 Cor. 1:21. "So then faith cometh by hearing and hearing by the word of God," Rom. 11:17. The Word must be preached; we must have preachers.

"But how shall they preach, except they be sent?" God wants to send preachers and does send them, "he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers;" Eph. 4:11; but He wants to send them through us. "Separate me Barnabas and Saul for the work whereunto I have called them," He says to the Christians at Antioch.

So the responsibility rests on you and on me. The words, "how shall they preach, except they be sent," are pointed at us. Are we alive to this our duty? True, parents do give their sons and young men do enter our colleges and seminaries to prepare themselves for the service of the Church; our congregations do maintain these schools; our synod does carry on the work of preaching to the lost in the various fields of mission: but is all this being done to the extent to which it would be done if every one of us realized the import of the words **lost** and **saved** and remembered at all times that by his efforts the preachers are to be sent who are to bring to the lost the Word of God that saves them? J. B.

COMMENTS

Another Break In the Ranks One of the veteran followers of the new Christian Science cult has broken loose from the Mother Church and—will open shop independently, as we gather from the Journal of September 24th:

Mrs. Margaret B. White, granddaughter of Henry Ward Beecher and charter member of the First Church of Christ, Scientist, has resigned from that and the mother Christian Science church in Boston.

According to both Mrs. White and the Christian Science publicity bureau, Mrs. White's resignation was accepted some time ago without bitterness.

"I feel that the Christian Science organization is narrow in many of its precepts and rules," said Mrs. White. "I have a message to many who need it, and I want to be free to deliver it. Hence my resignation for the purpose of becoming an independent Scientist."

To the observer of conditions in the present-day "Church" this is not at all surprising; on the contrary, it is to be expected, since it is but a fulfillment of the word which our Savior has spoken. When you

depart from the Word of God as the foundation of faith an endless field of human speculation opens up before you. The kaleidoscopic groupings and changes appear glittering and very fascinating but—they are only human and offer no hope other than that they will soon again change. "Beware lest any man spoil (despoil, rob) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. G.

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We Have With Us We have with us this week, Milwaukee was recently able to say, the Benevolent and Protective Order of Elks; or was it, rather, for this order to say, we have with us this week the City of Milwaukee, the State of Wisconsin and the United States of America? The Milwaukee Elks were holding their "Carnival and Round-up Supreme." Several streets had been temporarily vacated to make room for the Carnival street shows and amusements which had been engaged by the order in harmony, evidently, with one of its aims, which is, as stated in the official program "teaching men how to live by frequent intercourse and proper restraint that curb selfishness and excess and which tell men to enjoy the good things of life without abuse."

The second form of stating the facts seems warranted when we review the list of those participating in the celebration of this private organization. The program gives it as follows: "Wisconsin National Guard and all state troops under the command of Commander in Chief, Governor Emanuel L. Philip and staff; Naval troops from Great Lakes Training Station; Men from Naval ships mobilized in harbor; American Legion in service uniform; Over-seas nurses; Navy reserves; Boy Scouts; Veterans of Spanish-American War; Veterans of Civil War in automobiles; Group of Union and Confederate veterans in uniform and ladies in automobiles."

State and Federal Government uniting to glorify in our name, a private organization whose affairs concern no one but its members. Rather too much benevolence on the part of our representatives, to our mind.

But it must be said for the Elks that they proved themselves appreciative of the services rendered them. In order to select a "Carnival Queen," they conducted a beauty contest, thus giving the members of the fair sex an opportunity, warmly welcomed, to display their charms to an admiring public.

And then, there was the gift of the present Elk Club House, valued at \$110,000. The program states: "This is the most magnificent gift ever given by a fraternal society in the United States." Now, there is benevolence indeed!—if one only could forget that in order to become a possible object of this benevolence and munificence a person had to be one of the thousands of holders of season tickets to the several Audi-

torium entertainments. Under such conditions, giving can become a positive pleasure even to one who has not in a secret order learned to "perform noble deeds in silence and without parade."

Naturally, we became interested and studied the official program to become better acquainted with this order, "a child of America and one of its noblest offsprings, which could not have been devised by the mind of man under any other condition than those that exist in our country and under our free institution."

We quote from the program:

"The Order of Elks, which now numbers about 700,000 members, composing the various lodges in over 1,400 of the principal cities of this country is the outgrowth of the theatrical and musical profession who met in New York City in the early winter of 1867-68 and formed themselves into a social organization known as "The Jolly Corks," the principle object of which was to have a good time whenever they happened to meet. The prime mover in the formation of this little society was Charles Algernon Sidney Vivian, the son of an English clergyman who had but a short time previous landed in New York, and who was at the time singing at the old American theater on Broadway, and whose memory is now honored and revered by the thousands of Elks throughout the land as the founder of our Order."

The spirit of the founders still lives in the order, for, though a number of additions and changes have become necessary, "the constitution as adopted fifty years ago is substantially the basis of Elk jurisprudence today."

1868 proved a critical year for the order, for "there was an apparent effort to give to the Order an exclusively theatrical feature." If that effort had proved successful, thousands of men who are not fortunate enough to belong to the profession once graced by the revered Charles Algernon Sidney Vivian would have been forever barred from enjoying the benefits of the order. But happily this calamity was averted, and "the Order continued to enroll members in large numbers and of various professions."

The primary object of the order is, according to the program, "to aid those in sickness and distress, and to help the weak and unfortunate and cheer the despondent," but this object is followed "modestly" by the others quoted above.

The Elks are a religious order, which is evident from the fact that they number a chaplain among their officers. Furthermore, "The first Sunday in December of each year has been set aside by the statutes and laws of the Order as the Elks Annual Memorial Day. In every lodge of the Order special memorial services are held out of respect to the memory of those brothers who have passed to the Great Beyond.

"The services are always open to the public and are most impressive and emphasize the fact of that belief in the Supreme Being which every Elk professes." As the lodge does not publish a confession of faith, we must judge its religion by the fact that the only test applied is that of belief in a supreme being, and by expressions of that belief that happen to be published.

In 1914 the press informed us in its report on the memorial service of the Elks: "The invocation and benediction were said by Rabbi Samuel Hirschberg." In 1916 a W. D. Bartholomew of Chicago spoke. Here are a few of his utterances: "We are setting up material here for our future dwelling. A smile, a word of encouragement to an unfortunate brother, or a step taken to aid another, all are material to build up our future dwelling. We have a mission to perform, my brothers. Our departed brothers have performed their duties and have gone to their perfect rest.".....

"Let us be of some service to our loved ones and brothers so that you may say safely 'when the roll is called up yonder, I'll be there.'"

Let our reader look up our issue of July 11th and read again the article headed The Idolatry of The Elks.

Or, shall we gain our information from a toast at the "Hour of Eleven," which the program declares to be typical:

"'Tis the mystic hour of eleven—when all Elkdom bows its head—and pays a silent tribute to the absent brother, whether he be in the land of the living or numbered among the dead.

".....To those in that far, far country whose voices we can sometimes hear in the murmuring breeze at twilight or in the laughter of the breeze at dawn—whose faces come to us in the long dark hours of night as we sit and think of olden times—whose hands we can almost touch as we reach to that mystic world of theirs that stands beyond the mountain peak of eternity—let us give back to them every happy thought, every handshake and smile, every love and friendship, which because love and friendship is as eternal as the stars and as undying as the soul, for to them it is given to know that when we are happy here they may be happier there."

Perhaps a poet in the program is the true exponent of that belief. His poem has four stanzas. In the first he expresses the hope, or is it fear:

"Perhaps it will be easier to keep the Herd in line
Since the frost is on the Highball and the dust is on
the Stein."

Then in two stanzas he recounts his deeds of drinking valor in the former days and complacently remarks:

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. Joint Synod of Wisconsin 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.

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.

"Sometimes I opine

That though our nation has gone dry, I certainly had mine!"

He closes as follows:

"But something tells me this Fall the Elks will find a way

To bring to life the glasses tall, the siphon and the tray.

And something tells me that the stein will leave its dusty nest

To foam throughout that Carnival with some old brewery's best.

And our dear Departed Brothers, looking downward from the sky,

Will see the town I used to love before
The Works Went Dry!"

We have not written these lines from any personal animosity, nor do we desire to cast any reflections on individual members of the B. P. O. E. We want to show the spirit of the institution that recommends itself to us in these words:

"The exemplification of charity, justice, brotherly love and fidelity, the cardinal principles of our order, coupled with the spirit of true Americanism, is hourly and daily attracting the citizenship of Milwaukee to membership in our order, thus showing that the ground-work and fundamentals of our order as put into practice in the daily life of the community, are the things which are needed this day and age to promote the happiness and welfare of mankind.

"It is the hope, the wish, the sincere and earnest purpose of Milwaukee Lodge of Elks to erect in this city an Elks Temple that will be a monument to Elkdom, a pride to the city of Milwaukee, and to that end all liberty-loving, loyal American citizens are invited to seek membership in this lodge."

In doing this, we have, we believe, answered the question we hear so often, What objections does the Lutheran Church raise against the lodge, especially against the minor lodges which do not boast of as extensive a ritual as do the major lodges, the Masons, the Knights of Pythias and the Odd Fellows?

It should not be necessary that the writer point out the individual objectionable features presented, as it requires but a little Christian thought to recognize them.

J. B.

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Is It Possible? Regarding the proposed School Amendment to the constitution of the State of Michigan requiring all children between the ages of five and sixteen years to attend the public school, the Supreme Court at Lansing, Mich., has, according to recent press reports, handed down a decision to the effect that such amendment shall be voted upon at the election in November. Upon what grounds the court could have handed down such a decision is indeed inconceivable, inasmuch as the spirit of said amendment obviously is contrary to the fundamental principles underlying our American institutions. If adopted, the amendment will hamper a large number of citizens of the State of Michigan in the exercise of their parental duties, as they see them, and in the exercise of their religious convictions as guaranteed to them by the constitution of their own State, as well as the Federal Constitution. Is it possible, therefore, that the Supreme Court should have decided as it has?

J. J.

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Sowing The Seed "What smart kids Winnetka will have," says the editor of a Chicago paper and gives us the reason for his conclusion in the following:

"Color harmony, vocational sociology, astronomy, dramatics, art appreciation, world trade, pottery and a thorough study of the Darwinian theory are but a few of the subjects listed for the seventh and eighth grades at the Winnetka public schools this year in the new "cultural" curriculum.

"The 'poor little rich' children of the suburb must take at least two of the 21 elective studies.

"We have found Winnetka children so precocious," said Supt. Washburne, "that we do not hesitate to give them studies apparently far beyond their years. Most of them come from rich families and enjoy all the advantages of cultured, refined homes."

"A thorough study of the Darwinian theory," we find listed in the above catalog. It were folly to assume that thoroughness here means anything else but a complete, oft-repeated, insistent denial of the Creator's part in the work of Creation. That is what the "precocious" seventh and eighth graders are exposed to and it is flaunted in the faces of the parents. These children are in the beautiful seedtime, but what will the harvest be? The Christian parents of Winnetka will at least have no occasion to say: "We did not know."

G.

THE TEACHING OF CHRISTIANITY

Its Method

Someone recently complained that the Forty Years of a Diplomat's Life, running serially in a rival contemporary of the Northwestern Lutheran, to all appearances would be forty years in the telling. The teaching of Christianity, of course, will be told about as long as there is need of teaching Christianity, and as long as we see through a glass darkly and know only in part; it will be told about until that great commencement day, when we shall all be graduated from the school of life, ushering in the real life, when we shall see face to face and know, even as we are known (1 Cor. 13:9-12), when from the froth of our earthwise discussions and dissensions there will rise our united chorus: 'Salvation to our God, which sitteth upon the throne, and unto the Lamb. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever, Amen.' (Rev. 7:10-12).

However, this is the last article of the present series, the chapter on organization is too extensive for the columns of the Lutheran.

It is a most vital topic which we now approach. What we need in our teaching of Christianity is historical thinking, the historical point of view and method of study and teaching. That is what we propose to discuss under the head of method, rather than the technique in the details of teaching.

Historical thinking! It is a bugbear to some of us. Why, isn't it the fetish of modern criticism, and hasn't it fathered the destructive heresies of evolution and the denial of the inspiration of the Scriptures? Whew!

No, Satan, not historical thinking, fathered them, mixing them and serving them up, as in the very beginning, with elements of truth to make them more alluring. What there is wholesome about the historical point of view is nothing new, it is the original Scriptural point of view, it's the method of teaching and of preaching of the sacred writers, and has been of all great Christian preachers and teachers since.

To be sure, the paths of theologians have often led away from it, and when modern learning seized upon it, it proceeded like the young vandal it was in its infantile stage of the last century, to smash everything in sight with the newly-found hatchet and to chop away the very props of Christianity. What havoc it wrought may be gathered from the testimony of Dr. Kelly quoted in the preceding number of the Lutheran. Christians whom God has spared the doubts of Dr. Kelly have always been puzzled by the peculiar kink in the spiritual make-up of modern theologians who profess, sincerely we take it, a belief in the divinity and saviorhood of our Lord and still would ignore His definite statement in regard to the very words of

Holy Writ: 'The scripture cannot be broken' (John 10:35), because of their historical point of view.

It now appears that there is a new wind blowing in the world of learning. The theory of evolution is going into the discard, so is the composition theory which tore the Scriptures up piecemeal. We may yet live to see the day when modern learning will put away childish things and begin to think and speak as a man. Certainly, it will never become Christian, but it may show some characteristics of manhood, before it completes the eternal circle of history and passes off into senility.

The effrontery, however, in asking us to patronize the schools whose weather-vane has not yet shifted to the new direction of the wind, and have our youth fed upon what they themselves will scrap ere long, surpasses understanding. And we, whilst we all this while have dutifully shuddered at the atrocities of modern learning, still there are those among us who would strike a compromise, and if granted the parochial elementary school consent to sending their children after confirmation, during the most impressionable years of life and at a time when the special subjects involved are taken up, to schools where the rankest kind of materialism, which the few really original thinkers and scientists of the world in its heyday even would not have stood sponsors for, is on the daily bill of fare.

The trouble may be that we are harboring a secret admiration for the learning of the world, for the attainments of those who handle the harp and the organ and for the handiwork of the artificers in brass and iron, that we too have been taken off our feet by the wonderful achievements in science and in learning of the twentieth century. Else, why will it occur again and again that the godless and ungodly schools of the land are held up to our students as the place where real learning may be got? The likeliest explanation is that we, like the children of the world who have cattle, are steeped in the practical materialism of making $\$1 + \$1 + \$1 = \3 , and are no longer wholly bound up in preaching the name of the Lord. See Gen. 4.

Does this busyness of ours account for it that we can't think in other terms than the world? All thinking and learning of the world is founded on reason, the laws of reason, the simplest and exactest demonstration of which is that $1 + 1 + 1 = 3$. Does that busyness of ours explain our indolence in that we don't think through this most simple of all axioms, and realize its shortcomings. Our reason judges by experience, based on our physical perceptions. $1 + 1 + 1 = 3$, because it thus presents itself to the physical eye. But that is earthbound, bound to time and space. The axiom is true only as far as human experience reaches. The experience of your neighbor, when in a certain anterior or anti-prohibition condition he saw double, went farther; as little a thing as the ouija-board, 12x14 in.

and made of seasoned maple, may in time change our entire outlook.

Such raillery aside, we should not allow even the laws of thought to hover over us as a legitimate form of government subject only to the veto of God, which, when we discern it, we accept in the spirit of resignation. Isn't it a sort of resignation, our taking shelter in a given case behind the much-abused and legalistically conceived obedience of 2 Cor. 10:5 ('bringing in to captivity every thought to the obedience of Christ') and letting it go at that? Whereas we should seriously bethink ourselves of the fact that there is no neutral ground, where reason may disport itself, but that, even as our natural will, it is flesh. And whereas we should rise above it as real masters and should cultivate the habit of thought that will lift us up above it. Whereas we should insist upon it that every human thought, even in a formal way, is shaped by the combined functioning of reason, will, and feeling, and, what is more important than these technical distinctions of psychology, that it is governed by character. What any man will make of 1+1+1, will always depend on his character.

The character of the Christian in this life is faith, faith with its concomitants of hope and love. Faith governs his very step, his eating and his drinking. Faith shapes his every thought. So the enlightened Christian, and here we specifically refer to the Christian's reason, does not worry about the mathematics of the Trinity. The only thing he is concerned about is the fact that He whom he knows to be the one true God has given His only-begotten Son to die for him, and that the Holy Ghost has sanctified him to everlasting life. To be sure, we are not contending that the Christian's reason, as it functions through the physical senses, now ceases so to function. But faith impregnates it, so that it senses, blindly as it were, without an image, metaphysically, but senses, the truth of what the Scriptures have to say in this and kindred matters, and lends as great assurance as though we were told by our physical eyes. It is more difficult by far, with the consciousness of our own iniquity, to realize our salvation through the infinite love of God in Christ than it is to accept the doctrine of the Triune God.

The earthbound functioning of the Christian's reason is sanctified too, in that it demonstrates to him that one unbeliever plus one unbeliever plus one unbeliever renders the distressing total of three lost sinners who also need to become acquainted, through him, with the Savior God the Father and the Son and the Holy Ghost. That's why the Christian school will teach arithmetic.

As to the wonderful achievements of our reason in science and in learning, they do not argue its dependability to the Christian, knowing as he does that the greater good accomplished in the history of the Church,

as far as human participation is concerned, has also been arrived at by the route of sin.

So much for the value of the human reason and the thinking and learning of the world which swears by it. It remains to be seen what bearing our discussion has on the method of the teaching of Christianity.

(To be concluded)

THE SCHOOL QUESTION IN AUSTRALIA

(From the Australian Lutheran)

The Scriptural Instruction in State Schools League is making a strenuous effort to obtain direct legislation in order to secure its objects in South Australia. Although a petition to the last Parliament, bearing 38,000 signatures, proved ineffective, the Executive of the League believes that its opportunity is at hand, as an early election is not an improbability. It urges all ministers of religion to join the League, and to co-operate in organizing branches all over the State. It offers speakers and literature for free distribution, and asks for the appointment of convassers and the collection of funds, practically leaving no stone unturned to bring its cause to a successful issue. Its objects are concisely stated in an official circular in the following words:

I.—WHAT we do NOT want.

- (1) We do not want a return to the denomination system of education.
- (2) We do not want separate grants to any denomination.
- (3) We do not want to abolish free education.
- (4) We do not want to upset the existing system of education as a great national system.

II.—What we DO want.

- (1) We want Selected Bible Lessons in the State Schools, as part of the school curriculum.
- (2) We want these lessons (strictly unsectarian) to be taught by the teachers within school hours.
- (3) We want opportunity for Ministers of Religion, or their accredited substitutes, to give instruction to children of their own denomination, in school hours, at a time to be mutually arranged with the Education Department.
- (4) We want a Conscience Clause for the parents, who object, so that no coercion or intolerance may be felt or suspected.

III.—WHY we want these things.

We want them—

- (1) Because of the beneficent influence of the Bible on national character.
- (2) Because, as a Christian people, we are bound to recognize in our national education, the history and precepts of Christianity.

- (3) Because we wish as many as possible of the children of our State to grow up with a knowledge of the common facts of Scripture history.
- (4) Because we believe the Bible to be the true basis and standard of moral and religious education.
- (5) Because of the value of the Bible as literature.
- (6) Because we believe the Bible to make the most effective appeal to a child's mind on moral truth.
- (7) Because **Voluntary Religious Instruction** however desirable as a supplement, is totally inadequate as a substitute for our demand.

What should be our attitude towards this movement? As citizens of South Australia and as members of our dear Lutheran Church, we have the duty to make up our minds on which side we are going to stand. Hence let us examine the statement quoted in the order in which it is given.

As regards the **last three points** given under the heading: "What we do not want," we may readily endorse them. "We do not want separate grants to any denomination," chiefly because that would constitute a violation of the correct principle of keeping Church and State separate, and would also be an abuse of the taxpayers' money, as it is not the duty and business of the State to look after the religious welfare of the community. Neither do we "want to abolish free education," as we deem it a wise policy on the part of the State to provide opportunities for all its citizens to obtain a **secular** education. Nor has it ever entered our mind "to upset the existing system of education as a great national system," for we see its necessity.

But we must take exception to the first sentence under this reading: "We do not want to return to the denominational system of education." Our readers are well acquainted with this system. It is the church-school system as it was in vogue in our midst until that iniquitous law destroyed it. We still insist on the right to establish and maintain such schools, for we sincerely believe that such schools are the best means for the purpose of bringing up our children "in the nurture and admonition of the Lord" and for "teaching them to observe all things whatsoever the Lord hath commanded" us.

If all denominations, without exception, would do their duty in this respect, very little room would be found for this movement of the League, which movement, however well intentioned it may be, is, in our opinion, a grave mistake.

The scheme to introduce "selected Bible Lessons into the State Schools as part of the school curriculum" (mentioned under the heading "What we do want"), is a declaration of bankruptcy on the part of the Church, or at least a section of it. Assuming,

as we have every reason to do, that the bulk of the League's membership is composed of Church members and leaders in the Church visible, this declaration of incompetency should cause the blush of shame to rise in us. Have we Christians really forgotten that it is **our solemn duty as Christians** to see to it that the Scriptures are made known unto men? What right have we to attempt shaking off this responsibility and foisting it on to the State school system, thus, at the same time, inviting the State, on behalf of the Church, to invade her sacred precincts?

What justification can there be given for the demand to be made (according to the second point) on teachers of all classes and creeds and no creeds to **teach** the lessons to be prescribed within school hours? Why should they do work for which they have not received proper training, which may not be in harmony with their religious convictions, and which should be done by the parents and the servants of the Church, and not those of the State?

But are we not assured that these "Selected Lessons" are to be strictly "unsectarian?" Yes, we are familiar with this term so commonly used in these days of false unionism and religious indifference. The meaning seems to be that these lessons shall contain nothing peculiar to the tenets of any particular sect or denomination, in order that by them neither Roman Catholics nor Protestants, neither Jews nor Gentiles, might be offended. This would seem to be a most reasonable arrangement, since the introduction of sectarianism into a State school, where a number of different creeds may be represented in a single class, would necessarily lead to grave trouble. However, the pity of it is that in Scripture lessons of that type the real point at issue in every lesson of the Bible will of necessity have to be avoided. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." These words of our blessed Redeemer show that all Scripture study and all instruction given from the Scriptures should aim at finding and showing Christ and His salvation. This, however, would be debarred from the scheme submitted, as the doctrine of the person and work of Christ, the doctrine of the infallibility of the Word of God and other essential doctrines of a similar nature, are among the most contentious in the world. And again: If lessons asserting the Divinity of Christ, the vicarious atonement, the infallibility of the Bible, and others, were included, what result would be expected if teachers antagonistic to these truths would "teach" them? Would they deny their conviction? Would they hide their antagonism? their unbelief? Would not the children, admittedly quick at perception, soon detect their teacher's attitude, and thus, perhaps, suffer untold harm instead of reaping the blessing intended for them? But supposing all such "contentious" statements of the Bible were avoided,

supposing the selected lessons were restricted to coincide with the code of morals laid down in the "Golden Rule," what would be the result? True Christianity could not possibly be thus achieved for the Golden Rule of love towards God and our fellowmen will not engender faith in Christ, which alone makes a man a Christian. The Golden Rule cut loose from the Gospel and used independently as a means of training the human character will produce self-righteousness and pharisaism, as the history of the Pharisees and others clearly demonstrates. And, furthermore, will not the growing generation thus instructed enter manhood and womanhood with an altogether wrong conception of the Bible and of Christianity? How can these lessons, from which the very essence of Christianity, the doctrine of salvation by grace for Christ's sake through faith, has been eliminated—I say how can such lessons create in the hearts of the school children a true picture of Christianity and of all that is near and dear to a Christian heart? Will not, in consequence of such instruction, the very aim of the movement be lost and frustrated? The man who demands "strictly unsectarian" teaching of Scripture lessons reminds me of the man that came to the grocery shop demanding groceries but refusing to specify what particular lines he desired. Point (3) under this heading, which demands "opportunity for ministers of religion or their accredited substitutes to give instruction to children of their own denomination in school hours at a time to be mutually arranged with the Education Department," advocates a step in the right direction, if the meaning is that the children are to be released from school, say, for half a day in the week, for the purpose of attending religious instruction to be given by their Church or their parents. As things stand at present, the State well-nigh entirely monopolizes the time of the children, giving very little opportunity for this all-important work. By the adoption of the suggested arrangement the present over-burdening of the children could be avoided and the over-worked teachers would welcome the special hours of rest thus provided. The conscience clause demanded in the last point would be indispensable if the scheme became law; but this very clause shows that the Scriptural Instruction in State Schools League is on dangerous grounds. Neither would this clause fully cover the difficulty. Imagine your children refusing to attend the Scripture lessons, while nine-tenths of the number of children attend! Would not your children, perhaps, be branded as unbelievers, or sectarians? Would not this very clause in the proposed Act become a prolific source of resentment and bitterness in various schools instead of preserving harmony?

It now remains for us to deal with the reasons advanced by the supporters of this movement for the adoption of this scheme by the electors of the State.

As to the first argument, "the beneficent influence of the Bible on national character," we are constrained to point out that it cannot be adduced with consistency because the League does not advocate the reading of the Bible in State Schools, but the teaching of "Selected Bible Lessons." If it were possible to read the Bible in State Schools and correctly to expound its doctrines and thus to instill into the hearts of the rising generation the wholesome fear of God and the love of Christ and His salvation, the beneficent influence of the Bible on national character could not but make itself felt throughout the State. Unfortunately, however, this cannot be done, as I have before pointed out. The alternative suggested by the League, however, is not reading the Bible, but teaching "selected Bible Lessons," which is an altogether different thing, in view of the fact that these lessons are to be "strictly unsectarian." How can you expect "the beneficent influence of the Bible on national character" if you eliminate from the lessons presented just those very truths which are essential? How can you expect to reap good wheat when you are sowing, perhaps, the mere outward shell without the real kernel? Take from those lessons Christ and His redemption (as you must, to make them unsectarian), the remaining code of ethics, in spite of all its glory and perfection, cannot impart moral strength, because it is devoid of life-giving power, which has its only source in the pure gospel of Christ.

The second argument, that we are bound to recognize in our national education the history and precepts of Christianity "is based on the mistaken assumption that we are a Christian people." Are we really a "Christian people?" Can anyone acquainted with our history truthfully assert that all the citizens of the State are entitled to the distinction conferred by the beautiful term "Christian?" Must it not be readily admitted that this distinction belongs but to a section of the community, the larger section, perhaps, but only a section after all. That being so, it should be clear to all that it would be unfair on the part of the State to favour one section of the community, while denying the same privileges to the other. If the aim is to recognize the history and precepts of Christianity as the facts of British history are recognized, then every other religious or even irreligious system should receive equal consideration on the part of the State. If a monopoly is given to the Christian system, the State does not act impartially as it should, particularly as regards matters of conscience, and thus the way would be paved for State Churchdom which would not prove a blessing but rather a curse, as history amply teaches. It is, furthermore, a well-known fact that opinions greatly differ regarding the precepts of Christianity. It would therefore be impossible to give a version of these precepts to which all

Christian denominations would subscribe, not to mention the other section of the people.

We heartily join in the wish expressed in the third argument that "as many as possible of the children of the State should grow up with the knowledge of the common facts of Scripture history," but we maintain that, while it is the duty of the State to care for the temporal welfare of all its citizens, without exception, and not to worry about their religious convictions, it is most emphatically the duty of the Church to preach the Gospel and make known to all creatures and all nations the common fact of Scripture history. Why try to shirk that duty?

Every Christian and many others will admit the Bible to be the true basis and standard of moral and religious education, as it pointed out in the fourth argument; but to use this means of education in our national State school system in the manner outlined would be impossible, as I have shown before. Lutherans throughout the world have therefore established schools of their own, and in them have given the educational influence of the Bible the fullest latitude.

To introduce select Bible lessons because of the value of the Bible as literature, as suggested in the fifth argument, would be a degradation of the Book of God, which is given to us for the purpose of making us wise unto salvation.

As regards the sixth argument, no church has more clearly recognized the wonderful influence which an appeal from the Bible exerts on a child's mind, but we nevertheless maintain that it is not the business of the State and its servants as such to make an appeal of that character, neither is it possible to do so on the basis of the proposed selected lessons, because they are to be strictly unsectarian and must eliminate the very essence of all true Biblical appeals, which is the grace of God in Christ Jesus.

The last argument clearly reveals that the League is on most dangerous ground. The scheme proposed is contrasted with voluntary religious instruction. It is but fair to infer from this phraseology that a certain kind of compulsion on the part of the State is desired in religious matters. Thus the liberty of conscience will be jeopardized, which is one of the most priceless of treasures of British citizenship.

It is for this reason, as well as for many others stated, that we must oppose the scheme of the League as harmful and dangerous to both Church and State.

W. J.

WHAT OTHERS SAY

The American National Association of Masters of Dancing is very much agitated over the attitude taken by the Methodist Episcopal Church toward dancing. The leaders of this association are seeking to lift their recreation to a level of respectability by getting the churches to cease their opposition. The fact is that

nearly all religious bodies are against promiscuous and public dancing. We have the word from pastors of other denominations, in which they confess that the dance is the ruin of their young people. They do not believe in it themselves. If they had their way they would banish it as of the devil. Methodism does not stand alone in its opposition. The ministers of all churches in their hearts stand almost solidly against it.—Western Christian Advocate.

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Doctrinal Preaching

In these days when we hear that men will not listen to doctrinal preaching, it is a pleasure to find a striking contradiction even when one is forced to the conclusion that it is the preaching, not the doctrine, that is at fault. During August, while at Onkama, Mich., I listened to a course of five sermons by Dr. Francis J. Hall, in St. John's chapel, which he built and to which he gives his services during his vacations. These sermons were a wonderful exposition of Christian doctrine in non-technical form. The Doctor's congregations increased from Sunday to Sunday, filling the church. In the frequent conversations I had with those who heard these sermons there was but one opinion expressed, a deep interest quite as marked among non-Church people as among our own. Several friends who returned home during August expressed the keenest regret at being obliged to miss any of this course.

This brings up a question I will leave for wiser ones. Scarcely a week goes by that I do not receive a letter from some former parishioner, usually a normal school or college student, asking help in some matter of faith and with the statement that their own priest had not made it clear to them, and, once or twice, that he had been responsible for their doubts. Question. Is the fault with the doctrine or with our failure to teach?—FRANCIS M. WILSON, The Living Church.

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Have the Churches Failed, Or Has the Individual Changed?

Much has appeared in print within the past year explaining the reason why the churches have apparently failed. In these various comments it has usually been stated that the trouble lies within the churches themselves, that they are not meeting modern conditions, etc. I will venture a different suggestion. Let us be honest enough to admit that perhaps the cause of such apparent failure may be found in the individual and not in the churches. In other words, that the opinions expressed are excuses rather than reasons.

Our forefathers were poor. They were compelled to work hard even to live, and the living was plain and simple. These heroic Puritans, however, were idealists of splendid type. Material success was only a

part of their ambition. Spiritual realities were warp and woof of their being, thinking and hoping. There was sincere interest in the Church and what the Church stood for. They achieved a grand success because with them the material was secondary to the idealistic and spiritual. Not to attend church and not to be vitally interested in Christ's message of pardon, peace, brotherly love and salvation, would have been to them abnormal, worldly and unworthy.

Is this the sentiment of the majority of our people today? I do not so interpret it. Rather is it true that "Jerushun hath waxed fat, and kicked." With the wonderful increase in our wealth and material comforts it is not difficult to understand the altered point of view and the changed thought and purpose of our people. I am speaking of the vast majority, and not of the sincere, loyal and clear-minded minority. Today it is "eat, drink and be merry," "wine, women and cigars," "the world, the flesh and the devil." In short, we have forgotten our first love, we have lost sight of our Pole Star, and in our bewilderment we are seeking to lay the blame on the churches rather than to admit that it lies within ourselves. To lower the standard of the churches, to introduce cheap and sensational methods, hoping thereby to catch the attention of the shallow-minded, would be to still further weaken the strongest God-given agency we have for proclaiming the simple message of Christ. In the simplicity of this message rests its power. If the story of the Galilean, just as it is, without eloquence and without varnish, does not appeal by virtue of its meeting the needs of humanity; if there is no response to His glorious message of pardon, joy and peace; if the soul of man does not answer to the throbbing heart of almighty love, then there is nothing under heaven which will meet the problem facing not only the churches but humanity itself. There is vast improvement needed in the Church. The measure of this need is found by direct comparison between the individual and the Christ. The improvement will be found along the line of simplicity, directness strength and faithfulness in proclaiming the Gospel by the Christ method. Did He find a brass band necessary? Was the moving picture a part of His system of teaching? Did He hesitate at truth so blunt and direct that many were offended? There is much good in both brass band, moving pictures, and any other device that may serve to arouse the attention of the thoughtless, but to suppose that the success of the churches depends upon these things rather than the plain, simple declaration of the truth as it is in Christ, is to betray a woeful lack of knowledge of the history of humanity for the past twenty centuries. Again let me suggest that in seeking the cause for the apparent failure of the Church we resort to self-analysis rather than to criticism of the Church. The truth may be bitter; it may also be salutary.—Christian Work.

Easy Salvation

Translated from the German of the Rev. Fructus Hockenmaier, of the Roman Catholic Society of the Divine Word, which has published a book entitled "Confession Made Easy." Corollary, there are instructions as to how to make salvation easy. This, of course, is not said in so many words; but, instead, the faithful are taught to "gain indulgences."

As Protestants readers may not be fully acquainted with the meaning of "indulgence," it may be well to say that among Roman Catholics it is believed to be remission of the temporal punishment due to sins, after the guilt of sin has been remitted by sincere repentance: absolution from the censures and public penances of the church. They consider it as a payment of the debt of justice to God by the application of the merits of Christ, and His saints, to the contrite soul through the church. It is therefore, in their opinion, believed to destroy or diminish the purgatorial punishment due to sin. In fine, it signifies that by it those who are in purgatory, or are bound to go there, will have their pains alleviated.

According to this book one can gain indulgences in comparative abundance by the performance of certain specified religious duties. This is by the authority of the pope. Some of the indulgences may be illustrative.

Léon XIII, thirty-four years ago, declared that by repeating the "Litany of the Holy Name of Jesus" once a day, an indulgence of 300 days is gained. A little later, in 1899, the same pope declared that the same indulgence might be had from repeating the "Litany of the Sacred Heart of Jesus" once a day. Pius VII in 1817 had declared that each time the "Litany of the Blessed Virgin Mary" was repeated, the same would be gained; and Pius X, in 1909, attached the same declaration to the repetition of the "Litany of St. Joseph." Plainly, the four litanies earnestly and regularly repeated, bring their reward!

The same blessing is said to be attached to the saying of certain prayers. Pius X ordained that the prayer to the Trinity, said once a day, will procure 300 days. Benedict XIV, in 1756, prescribed three short "acts" of faith, hope and love, which, whenever repeated, would insure an indulgence of "seven years and seven quarantines." As these "acts" are brief, it looks as if this was "easy" indeed. Pius X, in 1908, advocated consecration to the Holy Ghost, and appointed a form, which, recited once a day, secures a 300 days indulgence. Leo XIII, in 1884, urged the repetition of the Angelus, morning, noon and night, and stated that each time there was a gain of 100 days. Prayer to St. Joseph (Pius X, 1906) gained 300 days; to St. Anthony (Pius IX, 1866) 100 days each time; to St. Anthony of Padua (Leo XIII, 1899), the same. Prayers to St. Matthew, and St. Jude, are given, but no indulgence promised in connection with either.

Pius VII, in 1802, made much of the grace of purity, and wrote a prayer to St. Aloysius, which, said once a day, would gain 100 days indulgence.

The prayer for the dying, gains the same, each recitation. The prayer for souls in purgatory (Pius X, 1908) gains 300 days each time it is said. The following year the same pope added to his prayer, "Gentle Lord Jesus, give them eternal rest!" and for repeating this sentence in addition to the prayer, he promised 300 days more.

Perhaps the "best" indulgence is that prescribed sixteen years ago by Pius X, who wrote this "act of submission to the will of God:—

"My Lord and my God, even now I most willingly and cheerfully accept whatever form of death Thou wilt be pleased to send me, with all its anguish, sorrow and pain." "And whoever but once in his life devoutly recites this prayer, with true love to God, after receiving the sacraments, gains a plenary indulgence for the hour of death, provided he is in a state of grace, and without love for sin."

The invocation to the Virgin Mary in time of temptation procures forty days indulgence each time it is said, when one is tempted:—

"O my Queen, O my Mother, remember I am thy own. Keep me, guard me, as thy property and possession."

It is to be wondered as to how many indulgences a good Roman Catholic has gained!

W. H. MORSE, M. D.

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What the Church Must Do

Vice-President Marshall is credited with the following:

"Awake, O Zion, and if you really believe in the communion of the saints prove it by consistent conduct. This is no holier-than-thou message. I myself am a sinner. The man on the street is not tired of the words of the Nazarene. When the Church takes back the disciplining of the moral and religious life of its members, when it trains up its children with fixed views, when it proves its faith in the communion of the saints by its works, its courts will be thronged with worshippers, and there will be no need for patch-work legislation to reconcile labor and capital, nation and nation."

In other words, Mr. Marshall would say that the Church is not disciplining the moral and religious life of its members. Is he not right? Are not church members allowed the utmost freedom? There is very little restraint exercised by the churches upon the members, and as far as religious questions are concerned, members are permitted to believe pretty much as they like and still be members of good standing. From Mr. Marshall's statement one draws the inference that he does not believe that the churches

today stand for any real conviction on religious and moral questions. Their doctrines are of course formulated and fixed, but as far as the individual adherence to these doctrines is concerned, that is not inquired into.

Mr. Marshall would also say that the Church today does not train up its children with fixed views. In this he is no doubt right. Our present religious teaching does not, as it should, aim at personal conviction. This probably accounts for the tremendous falling away from the church. Our whole educational system, secular and religious, aims at enlightening the mind. It pays little or no attention to the creation of sound religious and moral convictions. Our leading educators for half a century have been of the opinion that it would be sufficient to enlighten the minds of the people. As the enlightenment grew the golden era of man would be ushered in when every one would understand what would be to the general interest and seek it from a purely selfish motive. The present condition in the world should explode forever such a theory. Men must be made, not only wise but also good. Adam and Eve were made wise, but they were not by the same procedure made good.

Mr. Marshall further intimates that the Church does not, as it should, prove its faith in the communion of the saints by its works. Shall we say that he is altogether wrong? We dare not, for there is not, on the part of church members, any decided effort to prove their faith by their works. If anything, a large proportion of church members live on the very borderland between the church and the world.

Now, says Mr. Marshall, when the Church comes back to where it should be, and practices what it teaches, and begins to foster opinions and convictions in its members on religious and moral issues, "its courts will be thronged with worshippers, and there will be no need for patch-work legislation to reconcile labor and capital, nation and nation." Did the Vice-President have the League of Nations in mind when he said "there will be need of patch-work legislation to reconcile...nation and nation?" We don't know, but of this we are convinced, that no mere leaguings of nations by means of written contracts will ever be able permanently to bind people together in mutual love and confidence, and also, that no armaments and navies, be they ever so formidable, will ever be able permanently to cow civilized peoples. The golden age of the kingdom of Christ will not come by agreements between governments. As a rule they are not concerned with anything pertaining to Christ's cause. The conflict that was raging, and is still raging, in sections of Europe was not brought on by any other than material and selfish motives, and as long as whole peoples are actuated mainly by such motives they will continue to fight each other regardless of any and all government agreements on paper.

The Church should busy itself, as Mr. Marshall suggests, with the fundamentals of faith and life, and see that its members grow strong in their religious and moral convictions and consistent in their religious life.—The Lutheran Companion.

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Crude Views of the Human Mind

By Prof. L. S. Keyser, D. D.

Just now we have been reading a new work on "Human Psychology." It is copyrighted in 1919, and was written by a professor of psychology in one of our leading American universities—a university, too, under the control of one of the great Protestant denominations. After reading the principal sections of this book, we do not wonder that many of the psychologists of the country announced themselves Atheists or Agnostics in 1916, when Professor James H. Leuba published his book entitled "The Belief in God and Immortality." We consider this book, written by an American college professor, as bad and rank a book as that of Professor Ernest Haeckel, of Germany, "The Riddle of the Universe." Indeed, Leuba's book is a more dangerous one than Haeckel's; for the latter is only the expression of one individual's views, while the former reports the opinions of a large number of "leading" American scientists. Among them we regret to have to say that the psychologists, by a large majority, denied the existence of God and rejected the doctrine of the self-conscious immortality of the soul.

The teaching of the work on psychology now under consideration helps to explain why so many of the psychologists of the country have gone over to Atheism and Agnosticism. Let us note a few points. Here is the first paragraph of the book under the sub-head, "Preliminary Definitions:—"

"Psychology is the scientific investigation of mental life. Mental life comprises the events which occur in the active give-and-take relations between organisms and their environment." What an inadequate definition of mental life! A few pages further on he says: "Mentality is a term used to express a certain give-and-take relation which exists between an organism and the world about." After further discussion, our author gives a formal definition of psychology: "We are now in a position to define our field of study more precisely. Psychology is the science which deals with the mutual interrelation between an organism and its environment."

The last sentence is printed in italics, indicating that it is meant to be the author's final definition. Suppose we analyze this statement. First, it is not good rhetoric to speak of "mutual interrelation." The word "mutual" and the syllable "inter" cover the same thought; hence the expression is tautological. We do not want to be hypercritical, but slipshod rhetoric may be an index to slipshod thinking.

But more serious is the attempted definition that

psychology is only the science of the mutual relation "between an organism and its environment." Does that give a clear idea of the sphere of the noble science of psychology? Why, the same thing might be said of biology, embryology, psychology, or any other science dealing with organism! It might be said of the work of the stomach that it consists of "the mutual relation between an organism and its environment." The like might just as well be said of the liver, the lungs, the heart, the eyes, or any other organism. So the proposed definition is utterly vague, ambiguous and confusing.

No, psychology is not to be mixed up with mere materialistic science. It deals with a specific and unique class of facts. We would define it as the science of the mind and its various functioning powers. It is not merely a branch of biology; it is something more, vastly more. Mind and matter, though marvelously related and conjoined, belong to different categories. The phenomena of mind are clearly in a class by themselves, and cannot be identified with the phenomena of material substance. For example, mind is self-conscious; matter is not. Mind is able to feel and think and plan; matter has no such ability. Mind can determine and move itself; matter is inert and moves only as it is moved. Mind has personality; it can say "I"; matter never can. Mind has moral and spiritual qualities and activities; matter lacks these altogether. Thus psychology deals with mental entities and powers, and any definition which does not say so definitely is not only vague and confusing, but misses the mark altogether. The very word *psyche* itself means mind, not brain, not the "neural" system.

Our author's treatment of personality is no less faulty. Think of this for lucidity: "Personality is the general rating of an individual." Surely, surely that is wide of the mark. Then the writer amplifies in this way: "It embraces all the various phases of one's character—temperament, intellectuality, skill, and morality. Personality sums up the total mental constitution of a human being at any stage of his development; in other words, it is the man's general character!" On the next page he tries his hand at more definitions: "Man's self or personality is the sum total of his specific experiences insofar as they represent the results of organization."

This is very indeterminate. We should say: Personality is that attribute of a mental being by virtue of which he is able to say "I." In other words, it is the power of self-consciousness that prevades and that implies all physical experiences. But our author does not think so. In a previous sentence he says: "The self, or mind, or personality, is not to be regarded as an abstract being, an entity distinct from the specific phenomena of mental life."

This means in plain speech that the mind is not something in itself, something different from, yet con-

nected with, the brain, but is merely the result of molecular action in the brain: or, to put it otherwise, the result of certain secretions and reactions in the "neural" system. If that is this writer's conception of the mind or soul, no wonder his whole book of 460 pages devotes only one page to personal immortality, and then takes the agnostical position. His conclusion of the whole matter is this: "At present scientific psychology neither affirms nor denies personal immortality."

And this is the kind of psychology that is being taught in many of our colleges and universities! For this book is intended for a college text-book. Is it not time that the scholars of the Christian Church lift the noble science of psychology out of the muck and quagmire of materialism, and treat the human soul, with its noble, godlike faculties, as a distinct created entity, organically connected during this life with a human body, but endued with power to subsist in self-conscious activity after the body has been dissolved in death. A true science of the mind will take into account all the facts, and not merely those connected with psychology and "brain-storms."—Lutheran Standard (Ohio).

LUTHER BURNS THE PAPEL BULL

December 10, 1520

(Reprinted from Lindsay's Luther and the German Reformation.)

Meanwhile at Rome the Bull condemning Luther had been prepared, and was published there in the middle of the month of June. It seems to have been drafted by Eck, Cajetan, and Prierias, and the workmanship was mainly Eck's. It is a very curious document. It begins pathetically: "Arise, O Lord, plead Thine own cause; remember how the foolish man reproacheth Thee daily; the foxes are wasting Thy vineyard which Thou hast given to Thy Vicar Peter; the boar out of the wood doth waste it, and the wild beast of the field doth devour it." St. Peter is then invoked, and the Pope's distressful state at hearing the news of Luther's misdeeds is described at length. The Bull then cites forty-one propositions, said to be Luther's, and condemns them. All Luther's writings, whenever and wherever found, are ordered to be burnt. The Pope details his many "fatherly dealings" with his rebellious son, and adds that even yet, if he will only recant, he is prepared to welcome him back to the fold; if he remains obstinate there is nothing before him but the fate of a heretic.

This Bull was published, by Eck and by the Roman legate Aleander, in some parts of Germany. When it reached Wittenberg both the Elector and the university took no notice of it, notwithstanding threats that the privileges of the university would be withdrawn. The Elector, some time later, asked Spalatin to find

out what effect the Bull was having on the students and citizens, and the chaplain reported that there were nearly six hundred students in Melancthon's classes and over four hundred in Luther's, while the crowds of people attending Luther's preaching were so great that the churches could scarcely contain them. The Bull had not caused the people of Wittenberg to shun Luther. The legate was determined to make a personal appeal to the Elector; he waylaid him at Cologne as he was returning from the coronation of the young Emperor, and demanded that he should publish the Bull in his dominions, publicly burn Luther's writings, and deliver up Luther himself to the Pope as a heretic. He added the curious threat that if this was not done, the Pope would withdraw the title of Holy Roman Empire from Germany and treat the land as Constantinople and the Eastern Empire had been treated. Upon this Frederic secretly consulted Erasmus. The cautious Dutchman told him "that Luther had sinned in two points; he had touched the crown of the Pope and the bellies of the monks;" while in an interview with Spalatin the great humanist declared that the attacks upon Luther came from ignorance enraged at science and from tyrannical presumption. Thus fortified, the Elector replied to the legate that he had never made common cause with Luther, nor would he protect him if he attacked the Pope, but that as matters stood Luther must have a fair trial. His Elector therefore protected Luther, and the Reformer was able to go on preaching, teaching, and writing in peace.

The Bull was proclaimed in some part of Germany, and copies of Luther's writings were seized and burnt; but the curious *Documenta Lutherana*, published a few years ago by the Vatican, reveal that this was done with increasing difficulty, and that the excitement caused by burning Luther's books was so great that the legate sometimes trembled for his life.

Meanwhile Luther worked on indefatigably with his pen. Attacks on the Bull and its authors in Latin and in German flowed from the Wittenberg press, and among others an elaborate defence and explanation of the forty-one propositions cited in the Bull. Luther also solemnly renewed his appeal to a General Council, and published it in Latin and in German.

When tidings came to him that his writings had been burnt in several parts of Germany, he resolved on the momentous step of burning the Book of Decretals, that part of the Canon Law in which the papal supremacy is supported by many a fictitious document, and with them the Bull itself. So on the 10th of December 1520 he posted a notice inviting the students of Wittenberg to witness the burning of the "Antichristian Decretals" at nine o'clock in the morning. A great multitude of students, burghers, and professors collected in the open space before the Elster Gate, where a great bonfire had been built. One

of the masters kindled the pyre; Luther laid the Books of Decretals on the glowing mass, and they caught the flames; then in solemn silence Luther placed a copy of the Bull in the flames, saying in Latin: "As thou has wasted with anxiety the Holy One of God, so may the eternal flames waste thee" ("Quia tu conturbasti Sanctum Domini, ideoque te contubernet ignis aeternus"). He waited till the flames had consumed the paper and then with his fellow-professors and other friends slowly re-entered the town and went back to the university.

The opportunity was too good a one to be lost by the students. The solemnity of the occasion at first impressed them, and some hundreds standing round the flames sang the "Te Deum." Then the spirit of mischief seized them, and they began to sing funeral dirges in honor of the burnt Decretals. Thereafter they got a large peasant cart, erected a pole in it, and hung on it a banner six feet long emblazoned with a copy of the Bull. They piled the cart with the works of Eck, Emser, and other Romish controversialists, hauled it through the town and through the Elster Gate, and tumbling Bull and books on the still glowing embers of the bonfire, they burnt them together. Then sobered again they sang the "Te Deum" and separated.

It is scarcely possible for us in the nineteenth century to understand the thrill that went through all Germany, and indeed all Europe, when the news sped that a poor monk had burnt the Pope's Bull. It was not the first time that a Bull had been burnt, but the burners had been great monarchs, with trained armies and a devoted people behind them, while in this case it was a monk with nothing but his manhood to back him. It meant that a new world had come into being and that the individual human soul had found its own worth. It is as impossible to date epochs as it is to trace the real fountainhead of rivers. In the one case a guess is made and some event is fixed on as the beginning of the new period, and in the other some nameless rill is selected as the source. But it is easy to see the river when it begins to roll in volume of water, and to discern the epoch when some utterly unlooked-for event startles mankind. So, this burning Pope Leo's Bull showed that modern history had begun.

An oak tree now stands between the Elster Gate and the Elbe River, planted long ago to mark the spot where the Bull was burnt.

There is no morning on which we can arise and go forth into the world, and say, "No enemy will come out against me today." There is no night in which we can retire from that world, and think to find safety in the solitude of our own chambers, and say, "No evil can enter here."—Selected.

LIST OF CANDIDATES

The following is a list of candidates nominated for the fifth professorship at our theological seminary:

Prof. A. Ackermann nominated by Dreieinigkeits Congregation, Bremen, Minn., Rev. H. Atrops.

Rev. J. Brenner nominated by Rev. J. Bauer.

Rev. J. Boerger nominated by Rev. H. W. Schmidt.

Rev. E. Ph. Dornfeld nominated by Rev. Heinr. Gieschen, Sr.

Rev. H. Fleischer nominated by Rev. Chr. Sauer.

Prof. O. Hoenecke nominated by Rev. Chr. Sauer.

Rev. W. Hoenecke nominated by St. Paul's Congregation, Ixonia, Wis.

Rev. K. Koehler nominated by Rev. P. Lutzke, and Rev. W. F. Beitz.

Rev. H. K. Moussa nominated by St. John's Congregation, Waterloo, Wis.; Rev. W. P. Hass, Rev. J. G. Glaeser, Rev. J. Freund, Rev. J. Mittelstaedt, Rev. C. Voges, Rev. F. Popp, Rev. W. Lutz, Rev. A. Berg, Rev. H. Schmeling, Rev. L. Baganz, Rev. O. W. Koch, Rev. R. Siegler, Rev. W. Reinemann, Rev. M. Taras, Rev. C. Siegler, Rev. J. Paustian, Rev. H. Pankow, Rev. A. Monhardt.

Rev. W. Naumann nominated by Rev. P. Kionka.

Rev. P. Pieper nominated by Rev. W. P. Hass.

Rev. G. Ruediger nominated by Herm. Gieschen.

Rev. W. F. Sauer nominated by F. Graeber.

Prof. Theo. Schlueter nominated by Rev. J. Bernthal.

Prof. Theo. Schroedel nominated by Rev. W. F. Sauer.

Prof. F. W. J. Sylvester nominated by Rev. R. Wolff.

Rev. E. Walther nominated by Rev. W. P. Hass.

Rev. Aug. Zich nominated by Rev. H. W. Schmidt, Rev. W. P. Hass, Rev. P. Kionka.

Election will be held Wednesday, October 27th, 8 p. m., at St. John's School, Cor. 8th and Vliet Sts., Milwaukee, Wis.
J. GIESCHEN, Sec'y.

CANDIDATES FOR NORTHWESTERN COLLEGE, WATERTOWN, WIS.

Rev. Karl Koehler, Wauwatosa, Wis., nominated by Rev. W. F. Beitz.

Rev. Henry W. Schmeling, Sparta, Wis., nominated by Rev. R. F. F. Wolff.

Rev. P. Peters, Dr. Phil., Allegan, Mich., nominated by Rev. Chr. Sauer.

Rev. Oswald Hensel, Wausau, Wis., nominated by Rev. Paul J. Kionka.

Rev. H. Koch, Reedsville, Wis., nominated by Rev. Paul J. Kionka and Rev. W. Mahnke.

Rev. W. Nommensen, Columbus, Wis., nominated by Rev. Paul J. Kionka.

Rev. Herman Gieschen, Wauwatosa, Wis., nominated by Rev. W. P. Hass, and St. Paul's Congregation, Ixonia.

Rev. G. E. Boettcher, Hortonville, Wis., nominated by Rev. J. B. Bernthal.

Rev. E. Ph. Dornfeld, Milwaukee, Wis., nominated by Rev. Paul Lutzke.

Prof. A. Ackermann, New Ulm, Minn., nominated by Rev. H. Atrops.

Rev. Wm. John Schulze, St. Louis, Mo., nominated by Rev. J. Baur.

Rev. John W. Pieper, Stillwater, Minn., nominated by Rev. J. Baur.

Rev. J. H. Abelmann, Edgar, Wis., nominated by Rev. W. P. Hass.

Rev. Alex Sitz, Rib Lake, Wis., nominated by Rev. W. P. Hass, and Rev. W. Fischer.

Rev. Paul J. Kionka, Maribel, Wis., nominated by Rev. H. C. Nitz.

Prof. Walter Wente, Saginaw, Mich., nominated by Marcus Congregation, Watertown, Wis.

Pres. W. Sauer, Watertown, S. Dak., nominated by Marcus Congregation, Watertown, Wis.

Rev. John Brenner, Milwaukee, Wis., nominated by Rev. O. Kuhlow.

Rev. A. Werr, Lake Benton, Minn., nominated by Rev. C. A. Otto and Rev. H. Wolter.

The election will be held on the 28th day of October.

CHR. SAUER, Sec'y.

MICHIGAN LUTHERAN SEMINARY

Eighteen new scholars enrolled in Saginaw,—that is certainly good news for all who love our institutions and would like to see them grow and flourish. The total number of scholars at the present date is 45, ten more than our total enrollment last year. In the Tertia (12. grade) are 7 boys, in the Quarta 7 boys and 1 girl, in the Quinta 11 boys and 3 girls, and in the Sexta 11 boys and 5 girls.

The work in all classes and branches (except in chemistry) has so far progressed satisfactorily. The new laboratory, which had to be installed to meet the requirements of the new course of studies, is not ready for use. The work tables and other fixtures did not arrive in time. With the beginning of the next month, however, the class in chemistry will be able to take up its work and by means of a few extra periods make up for the time that was lost.

The Joint Synod at Watertown authorized the board of our institution to buy enough land in the vicinity of our school to sufficiently enlarge the campus. So far this resolution could be carried out in part only. A piece of land, about one acre, was bought from one of the neighbors. We will require another piece, about 1½ acres large, to give us a campus of sufficient size, but the owners of it are not willing, on account of family reasons, to part with it at the present time.

The new dwelling for Prof. Berg has been begun and is nearly under roof. Mr. A. Vollmer, the con-

tractor, expects to complete the building by Christmas. The house will be a frame building with a front of 30 feet and a depth of 32 feet. The house will cost \$9,500.

OTTO J. R. HOENECKE.

CHURCH DEDICATION

On September 12th, the 15th Sunday after Trinity, the St. John's Congregation at Cornell, Wis., dedicated its house of worship to the service of the Triune God. The building had been started during the time of the now deceased brother Im. Albrecht, but was not finished until some time after his death. Because there was no other place to be found in which to conduct our divine services, the building was immediately after it had been finished, used for that purpose before it had been dedicated. Diverse circumstances did not permit dedication before almost a year had elapsed. Rev. P. J. Burkholz delivered the sermon for the occasion in the forenoon, taking for his text Luke 11:28, and Rev. O. W. Koch delivered the English sermon in the afternoon taking for his text Ps. 26:8.

May the God of Grace and Mercy permit His Word to be preached for the salvation of many in this little edifice. "Show us thy lovingkindness, O Jehovah, and grant us thy salvation." W. G. FUHLBRIGGE.

NOTICE

Any one knowing of people that wish to settle in Tucson, Arizona, or vicinity, will please refer such parties to Pastor W. F. Beitz, 721 N. 2nd Ave., Tucson, Arizona.

INSTALLATIONS

On the 17th Sunday after Trinity Mr. Emil C. Jacobs was installed as teacher of the second class of St. Peter's Lutheran School, Fond du Lac, Wis.

Address: Mr. Emil C. Jacobs, 282 3rd St., Fond du Lac, Wis.

G. E. BERGEMANN.

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September 26th the Rev. Reinhold Fenske was installed as Missionary-at-large of the Pacific Northwestern District in St. Paul's Lutheran Church at Tacoma, Washington, the undersigned, assisted by the Pastors Wm. Lueckel and Kurt Koehler, officiating.

Address: Rev. Reinhold Fenske, 515 So. 27th St., Tacoma, Wash.

ARTHUR SYDOW.

ITEMS OF INTEREST

Japs Alarmed Over New Cult

The Japanese government is taking vigorous measures for suppression of the weird new religion, Omoto Kyo, which has been spreading with amazing rapidity.

The first repressive act was seizure of 5,000 volumes of the Book of Flames, the gospel of the cult, and prohibition of its further distribution on the ground that it threatened peace and the security of the imperial household.

Wanisaburo Deguchi and Wassaburo Asano, cult leaders, were also enjoined from publishing anything likely to result in disorders.

The Book of Flames proclaims the divinity of the Japanese language and predicts that it will become the world speech.

It prophesies a great war in 1922 with complete extermination of all but "the holy ones who will gather on the broad rock of Ayabe."

It teaches the subversion of the present Japanese government and is said to inspire attacks upon the imperial family, though this is denied.

These alleged principles of Omoto Kyo have aroused official interest and action.

Omoto Kyo was founded in 1892 by the wife of a Japanese carpenter, the mad rag-woman of Ayabe, called O Nao Baasan, whose life was one of poverty and hardship and several of whose children have been pronounced insane.

Many of the writings of O Nao Baasan deal with regeneration through ousting of evil spirits, and she is credited with several "miraculous" healings.

Converts gather for these ceremonies in large halls, seated in rows on the floor. The "divinely appointed examiner" commands the congregation to cross hands. Then for an hour the converts go through wild gyrations, beating themselves and twisting their bodies. The ecstasies suddenly cease and the examiner asks such questions as these:

"What has taken possession of you?" "A dog got hold of me." "Why did it get you?" "I am indebted to the dog."

Among the followers of Omoto Kyo are said to be a large number of retired army and navy officers. Leaders plan to make stubborn resistance to suppressive measures, and to that end have purchased, for \$300,00, the plant of a powerful Japanese daily which they will convert into a propaganda organ. The organization has its grand shrine and many splendid buildings on a vast tract at Ayabe.

O Nao, who picked rags by day and prayed by night, often threatened unrepentant villagers with "divine conflagration," and was arrested after one destructive blaze. After her release she remained virtually a prisoner in a relative's house until her death in 1918, having meantime written hundreds of volumes of cryptic "revelations."

Her writings are said to be unintelligible except to the elect, who translate and qualify them for the masses.—Milwaukee Journal.

So the Orient is catching it, too! That last paragraph sounds so familiar that we cannot refrain from remarking that in resisting this new movement the Japs are refusing to be, as it were, Eddy-fied.

If Japanese resistance should weaken and they should take to the mad fling of the fascinating new cult game, we Westerners had better look to our laurels. Some enterprising Occidental might safeguard our priority here by opening a Correspondence School for Leaders of New Cults.

Vandals Steal Every Pew In Omaha Church

All the seats in the United Evangelical church here were stolen some time last week. The discovery of the theft was not made until Sunday when the church building was opened for service. The thief had entered by means of a pass key.

Philippine Church Has Separate Belfry

In the Philippines a belfry is usually built separate from the church, as a safeguard against accidents due to earthquakes. This precaution is taken in order that an earth tremor may not send the bell crashing down through the roof.—Popular Mechanics.

BOOK REVIEW

The American Lutheran Publicity Bureau of New York announces the following plan of "Tract Distribution."

The week of October 24 to 31st observed as Tract Distribution Week. Why?

Because the need of the time is the message of Jesus Christ.

Because the Lutheran Church has this message in unadulterated form and applies it as Christ would have it applied.

Because there are thousands in every community who know not Christ.

Because tracts are the cheapest means of acquainting people with the message of Jesus Christ and the Lutheran Church.

Because of the inspiration of national simultaneous action.

Because a thing once begun may easily become a habit.

Because every Lutheran ought to get the habit of using tracts.

Because it is poor policy to wait until you are attacked and then try to accomplish under adverse conditions in a week what has been neglected for years.

Because the only good policy is to educate the general public in a positive way and thus either make unjust attacks impossible or cause them to go unheeded by the general public.

TRACTS are silent witnesses unto Christ and unto the message of principles of the Lutheran Church.

How May They Be Obtained? By filling out the attached order blank NOW and sending it to the American Lutheran Publicity Bureau.

How Can the Individual Use Them? By handing them to friends, associates, strangers. By leaving them in public places, on car seats, etc. By inclosing them in mail sent out of home or office.

How Can the Congregation Use Them? By distributing them at the services. By installing a tract rack in some part of the church building. By putting an inexpensive tract holder in waiting rooms, reading rooms, rest rooms, offices, stores.

How Can the School Use Them? By giving them to every pupil. By having the children distribute them from house to house.

THE LUTHERAN CHURCH, a Short Historical Survey.

WHY GO TO CHURCH?

FAMILY WORSHIP.

WHAT IS THE BUSINESS OF THE CHURCH?

WHAT THE LUTHERAN CHURCH STANDS FOR.

WHERE AND HOW TO PRAY.

HELL.

THE CHURCH'S CLAIM UPON MEN.

JESUS THE GREAT PHYSICIAN.

THE GLORIES OF THE LUTHERAN CHURCH.

HANDS OFF THE PARISH SCHOOL.

BAPTISM.

THIS DO! HOW OFTEN? A Communion Tract.

THE BIBLE CHURCH.

CONVERSION.

WHAT IS THIS EVOLUTION?

American Lutheran Publicity Bureau, 22-26 E. 17th St., New York, N. Y.

The tracts mentioned contain wholesome reading matter and are well adapted for free distribution among our Church members.

J. J.