

# 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: 57.

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## LUTHER AT THE DIET AT WORMS

1521

April Eighteenth

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He stands alone before a vast ensemble  
Of churchly potentates, and priests, and kings.  
Nor doth the lordly concourse make him tremble,  
For to the armor of the Lord he clings!  
He stands alone,—the Saxon monk, the lowly,  
Alone, yet not alone, for 'at his side  
The guards invisible, majestic, holy,—  
The hosts angelic steadfastly abide.

"RECANT!" From out the august, princely diet  
The word is hurled at him in thunder-tones!  
A solemn pause,—a hush,—a moment's quiet,  
And lordly occupants of earthly thrones  
Gaze at the one they deem so unprotected.  
Their carnal eyes see not the aids divine!  
When lo, upon his visage is reflected  
The light that in the sphere above doth shine!

"Except I be convinced from Scripture's pages,  
I'll nevermore recant," is his reply!  
What though Hell's mighty host against him rages?  
Armed with the WORD all foes he can defy!  
"I'll not retract a word that I have written,  
Unless assured from Scripture that I erred!"  
Thus with a blow the Papacy was smitten,  
Felled by the monk who trusted God,—and dared!

He stands defiantly before the princes,  
His conscience bound in God's inspired Word!  
Ne'er for a moment from the Truth he winces,  
And like a clarion cry his voice is heard:—  
"I can't do otherwise! God help me, Amen!"  
"Lo, here I stand! His WORD will I defend!"  
Thus spake the lowly one, in humble raiment,—  
The oak, whom neither wind nor storm could bend!

The years roll on. The Truth that he had spoken  
Hangs in the balance on the battle-field.  
Ah, nevermore will holy vows be broken!  
Ah, nevermore will Heav'n-born courage yield!  
The hallowed soil on which they fell is gory  
With martyr's blood. E'er faithful unto death  
They won the victor's prize,—the crown of glory,  
And still sing on:—"THE JUST SHALL LIVE BY FAITH!"

Through war and tumult, strife and Inquisition,  
The Church of Jesus meekly bore His cross.  
Ne'er wavering from Scripture's Rock-position,  
She patiently endured the pain, the loss!  
Her garments free from Poper's pollution,  
She faced the martyrdom of stake and sword,  
Unmoved amid proud Babylon's confusion,  
She followed in the footsteps of her Lord!

Ye thrice-blest heirs of Reformation glory,  
Ye children of the Light, will ye not vow  
To spread the Holy Gospel's precious story

O'er all the earth, till ev'ry knee shall bow  
And ev'ry tongue confess the risen Savior  
The King of Kings,—the mighty Lord of Lords?  
Sing praises to His holy Name forever,  
Salvation, full and free, His grace affords!

O work while it is day,—ye heirs of Freedom!  
The night doth come, when earthly toil must cease.  
He Who has conquered on the fields of Edom,  
Shall flood your hearts with sweet, celestial peace!  
Till with the Church Triumphant ye adore Him,  
And cast your golden crowns before His throne,  
In love and gratefulness bow down before Him,  
The Crucified as Lord and Master own!

O keep us in Thy WORD, Thou precious Jesus!  
The days are evil. Unbelief abounds!  
As Judgment nears, the battle's heat increases,  
We hear false doctrine's harsh, discordant sounds!  
Keep Thou us loyal to the Truth forever,  
Thy Holy WORD alone shall be our Guide!  
O dearest Lord, we pray Thee, leave us never,  
Till we have anchored safe on Canaan's side!

We pray Thee, blest Redeemer, Savior, Master,  
Lead Thou Thy blood-bought Church forevermore!  
Protect her from the storm-clouds of disaster,  
And pilot her to yonder heav'nly shore!  
O fill her with the unction of Thy Spirit!  
In Word and Sacrament with her abide,  
Till in the Father's House she doth inherit  
The "many mansions" as Thy chosen Bride!

ANNA HOPPE,  
Milwaukee, Wis.

(In commemoration of the Quadri-centennial of the Diet of Worms).

**"He Hath Made His Wonderful Works To Be Remembered: The Lord Is Gracious And Full Of Compassion."**  
Psalm 111:4.

Well may we apply these words of the Psalmist to the institution of the Lord's Supper, the most wonderful institution ever founded on earth, as, indeed, they have a prophetic, a Messianic bearing on it. It was at the annual celebration of the passover during the Old Testament dispensation, that the 111th Psalm, of which these words constitute an integral part, was sung in praise of the Lord who had ordained for His people the eating of the paschal lamb in memory of the passing over of the angel of destruction in that last and darkest of nights under the Egyptian bondage. Now that very ordinance of old was a type and figure of this New Testament institution. "For even Christ our passover is sacrificed for us," says Paul the apostle.

Great and wonderful, therefore, that sacrament of the old covenant was in its significance foreshadowing the wonderful works of God, much more so is this sacrament of the New Covenant, for while the old had the figure, the emblem, this one has the substance.

This institution of our Lord and Savior Jesus Christ founded in that awful night preceding His crucifixion is indeed wonderful, wonderful in its nature and contents, as well as in its object. It is wonderful, in the first place, because in it is embodied the most wonderful work of God. Who can fathom that inscrutable mystery, the redemption of the world by the sufferings and death of the incarnate Son of God on Calvary? To redeem lost and condemned sinners when nothing less than incensed wrath should have been expected which would hurl them into eternal damnation, to pay the penalty for the huge guilt of man, which no sacrifice of the world could pay for, to pardon sin in the face of divine justice and righteousness, to be reconciled unto those who were God's enemies, acquitting them from all guilt, offering them eternal peace and adopting them as God's dear sons—that is a work of God which surpasses all human understanding, which is beyond the conception of man's reason. It is "the mystery which hath been hid from ages and from generations, but now is made manifest to God's saints." Col. 1:25. It is in this most wonderful and most blessed of all of His works, the sacrificing of His beloved Son on the cross for the salvation of mankind, that the just and righteous God revealed Himself as the gracious Lord full of compassion upon, and full of love and mercy for us sinners, and it is this work that will ever be remembered to His glory by the myriads of those who have been saved. Yea, it is for this work the cry shall be heard in all eternity, saying with a loud voice, "Salvation to our God which sitteth upon the throne and unto the Lamb."

Now it is this most wonderful and most glorious work of God that is embodied in the Sacrament of the Altar; for that is based upon the very mystery of our redemption. This is apparent from the nature and contents thereof. The contents of this sacrament,—what are they? The contents of the sacrament of the Old Covenant, the Covenant of type and figures, were the body and blood of a lamb; the contents of the sacrament of the New Testament, the Covenant of realities, are the body and blood of the Son of God. There can be no doubt as to this. The Lord expresses this in clear and unmistakable words. Giving the bread to His disciples He said: "Take, eat, this is my body, which is given for you." And passing the cup He said: "Take, drink ye all, of it. This cup is the new testament in my blood." With the bread He gives His body, that body which was made a sacrifice for us; and with the wine He gives His blood, that blood which was shed in atonement for sin.

Language cannot say this more plainly than He says it. Nor would the Lord have Himself misunderstood here. He will not suffer the words of His last testament and will to be changed or interpreted, so as to conform to our understanding of the same. Any interpretation of our own to render it plausible to human reason would empty this sacrament of its precious contents, and consequently strip it of its character of being the most wonderful institution ever founded. Brethren, true Christian faith takes the Lord at His Word, and therefore without any hesitation answers the question, What is the Sacrament of the Altar? as our Catechism answers, and as the church has always answered it, in the plain words, "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."

"He hath made his wonderful works to be remembered." Wonderful in its nature and contents, this sacrament must also be wonderful in the object for which it was instituted. What is that object? May we ask, before answering the question, what does it mean that God has made His wonderful works to be remembered, above all His most wonderful work—the reconciling the world unto Himself by the crucifixion of Christ—what does it mean that it should be remembered? Does it mean only this that we keep such all-important and all-saving work in memory only as an historic fact? Certainly not. It means that the great blessings of God's work shall be conveyed to us, that we trust in them, be benefited and comforted by them, in short that our faith concerning our salvation through Christ be firmly rooted and established.

So here in this blessed institution of the Lord. That is not a mere feast of remembrance, not a mere outward ceremony to remind us of Christ's suffering and death. No, the Lord's Supper is the Lord's testament, and we all know, a testament is an instrument by, in and through which the possessions of him who makes the testament are conveyed to his heirs. It is a means of grace communicating to us the very treasures for which Christ gave His body and shed His blood, namely the forgiveness of sins and together with that all spiritual blessings, life and salvation. Our Lord's own words make us certain of this: Given and shed for you for the remission of sins." There can be no greater assurance given that our sins are forgiven and that we are reconciled unto God than the body and blood of Christ. The very ransom with which Christ Himself paid the debts of all the world, is here given into our possession. If God should demand a new price for our redemption, we could pay it by offering unto Him the body and blood of Christ which we eat and drink in Holy Communion. And thus to strengthen our faith in the atoning death of Christ, to be assured of our own personal redemption and salvation,

to receive the greatest consolation which Christ Himself can give us, is the great object of this sacrament, and so standing, as it does, in most beautiful harmony with the whole counsel of God, that we are saved through faith in Christ, it is a wonderful institution, a precious memorial of God's wonderful works.

Lenten Noonday Sermon.

J. J.

COMMENTS

**The Emerson Bill** Our representative at Washington in sending us a copy of the Emerson Bill remarks: "I am also enclosing a copy of another dangerous bill. We ought to take energetic action against it. These bills sometimes appear very innocent on the surface and yet back of them are sinister aims. They are liable to great abuse."

A BILL

**"To punish the sending through the mails any publication that stirs up racial or religious hatred.**

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the sending of any publication or printed matter through the mails that contains any statement or article the obvious purpose of which is to stir up racial or religious hatred is hereby prohibited.

"Sec. 2. That any person or persons found guilty under section 1 of this Act shall be punished by a fine of not exceeding \$5,000 or imprisonment not exceeding five years, or both."

It requires no great imagination to see the dangers of this bill. Whatever the intentions of the framer may have been, he is leading us toward the abolition of the freedom of the press. There is no paper published against which complaint could not be raised under such a law. Any well organized body would be able to wage a campaign against the interests of our country without fear of being disturbed in its plans by the disclosure in our papers of its purposes and methods.

No church paper could warn its readers against dangers that threaten their faith, for to warn could be interpreted as stirring up religious hatred. We love peace, but we do not want it at such a cost.

The comments on this bill are very interesting. The Lutheran Companion prints the protest of the Sacramento Church Federation:

"Hon. C. F. Curry, House of Representatives,  
Washington, D. C.

"Representing thousands of Sacramento Protestants, we petition you to submit to Congress our vigorous protest against Emerson Bill, H. R. 14658. To our minds its wording, 'preventing religious hatred,' is a smoke screen. This measure, thus camouflaged, will build machinery to destroy undoubted basic American right of criticism. Religious journals,

though sometimes extreme, are best media for distribution of certain news, including that exposing propaganda. To pass Emerson bill, denying right of free press, is dangerously reactionary and revolutionary."

The secretary of the Federation is quoted as follows:

"Although America is now practically at peace, the Emerson Bill, referred to in the enclosed telegram, in our minds, attempts a censorship more dangerous than that to which all patriotic Americans cheerfully submitted under the necessities of war.

"Any one familiar with the workings of Jesuitism throughout the centuries knows that the identical force which impoverished Spain and Portugal by eliminating their best blood through sending to the stake the men who dared think, finds the philosophy behind the Inquisition again at work in such legislation as this."

Then the Companion adds:

"From the above it is easy to see what is brewing in the world to-day, and it behooves Protestants, especially in America, to have their eyes opened and not to have their liberties as Christian citizens in any sense curtailed by a power that centers in a foreign potentate who, as the head of the Church, claims to be the visible representative of God on earth.

"That the Catholic Church expects to lay all Europe again at the feet of the Pope as a result of the War is no longer a secret. Berlin, we have been told, is to have a papal nuncio. It would not surprise us if efforts would be made to have similar nuncios at the courts of the three Scandinavian countries. And then, if there should be a papal nuncio at the court of King George and another at Paris, the temporal power would again be established in all Europe, practically.

"But we did not for a moment suspect that the designs of the Pope on America would become apparent so soon. We are watching with keen interest what our newly elected President may do in this matter. Had the old régime been continued in power, it would not have surprised us in the least if there had been a papal nuncio in Washington also. Is it not high time that the American people bestir themselves? It is not a question of preaching hatred. It is merely a question of refusing to acknowledge the temporal power of the Pope, to which he has neither divine nor human rights.

"If the readers of the Lutheran Companion can do no more, they can at least protest to their Congressmen and Senators against the passage of the Emerson Bill, after they have learned its content. We advise them to do this at their earliest convenience."

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J. B.

**An "All Church" Ticket** The papers tell us that Twin Falls, Idaho, has "distinguished" itself: "Churches of Twin Falls have joined in placing in the field an 'all church' ticket for

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the coming city election." We confess to a strong suspicion that the bodies thus active are fast "extinguishing" themselves as churches. We do not know what conditions prevail in Twin Falls and are therefore unable to say how such a report came to be spread throughout the land; but this much must be said: a report like the above works immense harm to the church, and the churches of a community are in duty bound to avoid everything that might give rise to it. The ends for which the church works cannot be achieved by laws or the administration of laws and therefore the church cannot afford to be represented as a legislative or administrative body, it puts her in a false position. The church's aim must be to make new creatures of men by the preaching of the Gospel of Christ Jesus; the state is God's institution to keep order in the world. If the church but makes Christians of a people she will not need to concern herself as to organizing and marshalling forces in a community: in all the questions that touch on her well-being the enlightened Christian will know the correct stand. It is the obtrusive "Jack of all trades" who lays himself open to the suspicion that "he is master of none."

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G.

**The American Sunday School** "Look to your Sunday School," says the Western Christian Advocate.

"If you were face to face with the fact that democracy was in peril and threatened with death, to what would you turn as its only hope? This question is being asked by men who feel that the form of government we are prizing so highly is desperately in need of being defended against its enemies. It is the conviction that great forces must be developed in the national life which will make it impossible for the enemies of democracy to live within its borders. The fine flower of Christian civilization is democracy with its wonderful ideals of freedom and liberty and self-realization. When these are attacked, as they are to-day, the nation must find the great defense and prepare to give it all the possible accentuation and prominence.

"The average American knows that there are a

number of defenses which lie behind the free institutions which we value as fundamental to our future. These we know to be the public schools and state educational institutions and the church schools scattered over the land, and the parochial schools and the American Sunday schools. He also knows that of all these institutions the day schools and the Protestant Sunday schools are the most democratic. But if he looks for the one organization which carries the real hope of democracy, in which one would he find it? What are the ideals upon which democracy rests? The public schools have been stripped of their religious element. They can not propagate religious ideals. Democracy is fundamentally based upon religious conceptions. Then back of the public school is to be found another institution which functions in behalf of democracy after the public school has finished its work. The parochial schools can not be looked upon as an indispensable support to democracy, for they are not democratic in their purposes. They are built upon the group idea. They do not function in behalf of all, but of their own kind. The American Sunday schools operate on a democratic level in behalf of all the people in the community. They are based upon volunteer service and seek to serve men, women, and children of all classes and grades of society."

We cannot begin to untangle the various ideas so sadly confused in this article and will, consequently, not discuss the relation between Christianity and democracy, nor speak of the various enemies of our free institutions for whom it is to be made impossible to live within our borders. We appreciate it that the Advocate mentions among the defenses of our institution also the church schools scattered over the land. Still we cannot quite understand the discrimination in favor of the Sunday school which is here clearly expressed. The parochial schools, we are told, "are built upon the group idea. They do not function in behalf of all, but of their own kind." Consequently, "they are not democratic in their purpose."

Where does the difference lie? In the form of the institutions? Sunday schools are conducted by individual congregations; so are the parochial schools. In Sunday schools men and women render volunteer service; no less do members of churches maintaining parochial schools render volunteer service in paying for their support. The Sunday schools are operated in behalf of all the people in the community, that is for those who choose to attend them; the parochial schools also are open to every one who wants to avail himself of their blessings, irrespective of all classes and grades of society.

In this respect we see very little difference between the two, unless it is the **confessional** group idea in the parochial schools that makes them less democratic.

But are the Sunday schools less confessional in their character? We always read of the Lutheran, the Methodist, the Baptist, the Congregational, etc., Sunday school. Does the name mean anything? If it does, it tells us that a certain congregation is in its Sunday school inculcating those who attend with the doctrines and principles of its church. There we have the same group idea.

Or, have the Sunday schools become so thoroughly despiritualized that they no more stand for certain definite religious doctrines and are merely ethical in their character? Then the churches would be failing of their mission and would, to our mind, no more be developing the great forces that are needed to safeguard the welfare of our land.

So long as the Sunday school remains true to its purpose, it is preaching Jesus Christ into the hearts of those who attend and training them in the fear of God, in which they also become good citizens of any and every country in which they should happen to live, democracy, monarchy or even autocracy. But then they are doing hastily and superficially what the parochial schools attempt to do thoroughly. Let all those who are apprehensive of the future, look not to the Sunday school but to the Christian day school as the best means to give our children the training which will make them a blessing to our country. Not that we would advocate the closing of the Sunday schools, they are necessary on account of those whom we cannot reach by the parochial schools, but that we would urge those who believe in the Christian training of the young not to be satisfied with doing it only as well as it can be done in a short hour once a week.

J. B.

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**A Call For An Unpaid Ministry** Under the title "A call for an unpaid ministry," the Literary Digest quotes from an article written for the London Evening Standard by Dean W. R. Inge, of St. Paul's Cathedral. The writer deplores the present decadence of clericalism. He finds three causes for it:

—"The whole system of public worship was designed for a state of society when very few persons read and very many were unable to read. Now we have become a reading nation. We absorb our intellectual food through the eye more than through the ear, and the parson is no longer better instructed than his congregation. The metaphor of a shepherd and his sheep has become absurd.

—"Christianity is a historical creed with a long past. Some of its rites and dogmas come from the Jewish synagog, others from Greek philosophy, others from Roman imperialism. This continuity with the past, which gives it an additional charm and interest to those who have been educated on the old lines, is a pure disadvantage to its acceptance with the large and

increasing class who have been educated without traditions.

—"Our industrial civilization has produced an overwhelming prevalence of that anti-Christian spirit which is sometimes called materialism, but which I prefer to call secularity. It is the one enemy with which Christianity can make no terms."

This is the remedy he suggests:

"Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and to do all that the clergy do now? And why should not these men and women be the parish doctor, the schoolmaster and schoolmistress, the parish nurse, and other members of the little community, without respect of class or sex?"

"There would be several advantages in this change. The Church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges and which erects a barrier between the clergy and laity. The ministers, being engaged in secular callings, would have the layman's point of view, though they would, of course, be chosen as being earnestly religious persons. The rivalries of various denominations would vanish, and the sects themselves would quickly and spontaneously fuse. The public would feel, as they do not at present, that religion was their own business, not the business of those who make their living out of it. . . .

"It must be remembered that there is already a large number of clergymen who earn their living by teaching, at the public schools and universities. Many of our ablest bishops have been chosen from schoolmasters and college dons.

"There is no reason why this system should not be extended to the medical and other professions. Doctors especially would have a good deal to tell us from the pulpit, if it were a recognized thing that they should preach from time to time. I have assumed without argument that women will in the near future be admitted to ordination."

One trouble the learned writer has saved himself, that of adducing proofs for the decadence he deplores, his own article establishing that fact beyond the possibility of successful contradiction, though it does not prove the general decadence of which he speaks. From his attitude toward the Bible only one recommendation could consistently be made, to close all the churches and stop all religious work.

If Greek philosophy and Roman imperialism, or Jewish legalism, have crept into the churches anywhere, let them be put out and let the eternal Gospel of Jesus Christ shine forth unclouded by human error, which is the case where men still believe in a verbally inspired Bible and teach its unchanging divine truths.

The continuity with the past which the Word of God establishes will ever have a "charm and interest" for a Christian who holds that the Gospel is the Truth of God for all ages.

As for the method of bringing the Gospel to men and training them in it, we believe that the wisdom of the Lord's plan has been fully borne out by the experience of the Church. There is to-day, and there will be to the end of days, shepherds who are doing the Lord's work and flocks who are thankful for the service of such shepherds.

But what we admire most was the refreshing naivety of this modern thinker. He still wants Christianity preached, only not by men chosen for that particular work. Now, if it is to be preached at all, this preaching must be considered the most important thing in the world. But while we are specializing in almost everything else, we are to assume that no particular training for the ministry is necessary and that almost anybody can attend to it in his spare time. We happen to know that the work of a pastor requires the full time and all the energy a man possesses.

The writer wants to get away from the clerical professionalism, "which erects a barrier between clergy and laity," and then he turns to the schoolmaster and the doctor who are as much given to professionalism and dogmatism as any one we know of. By the way, why should they specialize in their work when everybody is able to read the medical books and the works on education? Why have a nurse, when it is so easy to obtain the necessary instruction by a correspondence course?

Our dean sees an almost immediate fusion of all denominations follow the adopting of his suggestions. How wonderfully do not the various medical schools fuse, and what sweet unanimity is there not among the educators! Speaking of the layman's point of view, we fear that the doctor and the school master will lack it just about as much as the present minister. Be sure not to forget the merchant and the mechanic! And do these men, if they are Christians, really, on account of their occupation, differ on the revealed truths of God? St. Paul tells us that they do not. Or is it a new gospel they are to preach? Then we must admire the dean for the wonderful charity he shows by embracing "the one enemy with which Christianity can make no compromise," secularity.

No, Dean Inge, we rather agree with William T. Ellis, who, in the Saturday Evening Post, says:

"One of the pathetic sights of our day is the spectacle of clergymen turned into vice-raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life-insurance agents, and almost everything else. To make the eternal timely, and to bring the infinite near, and to introduce burdened and dissatisfied men and women to the sufficien-

cies that lie outside the realm of physical senses—this is the mission of the minister. For him to accept any other position, however eminent, is a descent."

J. B.

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**Pitiable Darkness** In a recent issue, the Western Christian Advocate prints a picture which speaks volumes on the pitiable spiritual darkness in which many of our fellow men are still living. It is a photograph, taken a few weeks ago, which shows an old Buddhist priest bringing a tray of idols out into the open air in the forlorn hope that they may see the barren fields and be moved to pity. We cannot reproduce the picture for your eye, but this mention will be sufficient to impress it upon your heart. Pitiable darkness there, and we have the light, not only for ourselves, but also for those who still dwell in darkness.

J. B.

#### A PROLOGUE TO THE DRAMA AT WORMS

It was a jolly bonfire that Luther made of the papal bull of excommunication that frosty December morning in 1520. The old Elster gate of Wittenberg had witnessed strange things of late. The straggling little town was full of life. Not a day but that travelers by the score came to Wittenberg as their journey's end. But of all strange sights this was the strangest: a throng almost boyishly extravagant over an act that was so daring that men of undoubted courage would have hesitated to perform it—and the same throng showing under its exuberance a thoughtful and determined resolve that made of the jolly bonfire a solemn act of dedication to the highest cause.

Luther and his friends were now sure: The indulgences are bad enough but they are not the true cause of the decay of the church, the pope and his whole hierarchy are the curse which is devastating Christianity. Now they realized it and they recognized that Luther was the champion who would have to fight their battles.

Luther was to answer in sixty days. The burning of the bull was the only answer he made. For the time being nobody could be found to enforce the papal threats. Luther's old enemy, Dr. Eck, hurried from one university to another, from one prince or bishop to another without avail. From Luther's own prince, the Elector Frederic the Wise, he got no comfort whatever. A mass sentiment had arisen to protect the daring friar which the papists were unable to change; the Germans from top to bottom felt in some vague way: If Luther is harmed, all of us are harmed.

By this time the Monk of Wittenberg was far from being the lonely figure he was when the first rush of papal enmity threatened to engulf him. He had hosts of nameless friends everywhere. His writings had found their way to all countries and every where they

had won friends for him. Many ceased being nameless friends and eagerly offered their support. It was perhaps the most difficult task for Luther at this time to protect himself against friends who could not share with him the high ground on which he stood. The avalanche of ready helpers that rush to the aid of every movement are its greatest enemies in their unreadiness and in their misdirected enthusiasm.

There was Ulric von Hutten, one of the choice spirits of the age but scarcely a champion of the Gospel truth. With cynical disdain for the Roman church and everything in it he welcomed the combat between Rome and Wittenberg and hoped that both parties might succeed in destroying each other. Then he began to read Luther's writings. He was profoundly stirred. He offered himself to Luther and began to write against Rome on his own account. He did more, he appointed himself recruiting officer for the new cause. Of the notable friends he made for the Saxon monk the most formidable was the famous knight, Francis of Sickingen. Sir Francis was in effect an outlaw. The empire was so decentralized that this man with his army of mercenaries and followers was a power to be feared. He was more than a match for any one or two of his enemies and was protected against concerted opposition by the prevailing jealousies of the petty princes. It might be said that his was the most impressive military force in the whole empire. The Ebernburg was his stronghold. Many friends of Luther took refuge there. They begged Luther to stay with them. Had Luther harbored any political plans it would have been an easy matter for him to set forces in motion that would have toppled over the whole tottering structure of the empire. With Luther to raise the battle-cry Sir Francis would have swept the field. But in that event the Reformation would have been a political revolution and nothing more.

Among the great ones of his world Luther remained the greatest because he was not of it. When he needed help, and never did a man need it more than he did at this time, he knew that the world could not offer it and if it gave him its best; he knew that in the days that were to come none could help him but his God.

The array against him was crushing. The pope had done with him and was even then using his vast political and "spiritual" powers to destroy the Wittenberg heretic utterly. It but remained for the state to carry out what the church had decided—and the state was Charles V, the newly elected head of the Holy Roman Empire. It might not be amiss to dwell on the political status of the Europe of that time to gain the true perspective when we behold Luther before the Reichstag. The Holy Roman Empire was a vast collection of nations and national fragments under a Kaiser who was elected by seven Electors. It in-

cluded Austria, Hungary, Bohemia, Italy, Switzerland, and parts of Poland besides those states which now make up the German Empire—it was a giant among empires but a very emaciated giant. It was a fiction that did not prevent the thousand and one princelings and dukelets to pursue their selfish aims with no one powerful enough to hinder them. The big man always was the pope; he appointed many bishops and other church dignitaries to rule over portions of the empire in every quarter—and three of the electors were bishops.

The pope had to be content with the choice of Charles V in June, 1519, because the noisy citizens of Frankfurt where the election was held were clamoring irresistibly for a German Kaiser. They had begun to feel themselves as Germans, due no doubt to the writings of Luther who had addressed them in plain terms in their own tongue and had awakened in them the slumbering racial pride which had become all but lost under the stifling tyranny of Rome. With the fear of Rome removed they breathed again as freemen.

A strange sort of German was the youthful Kaiser Charles. The blood of Germans was in his veins but in every other way he was more Spanish than the Spain of which he was the monarch before his emissaries bought for him the imperial crown of the Holy Roman Empire.

In no great hurry to come to Germany the young Kaiser dallied until October, 1520, before he went through the coronation formalities at Aachen. On the 22nd of January, 1521, he opened his first Reichstag at Worms.

There was business enough to transact, reforms of every nature were hoped for, but the overshadowing business of the Reichstag was the affair of Brother Martin. The people hoped the Kaiser would exercise his authority and support the new cause against the foreign tyrant at Rome. Unfortunately the pope and the Kaiser had a definite understanding that made of Luther's trial a mere formality, was only a question of method. The Kaiser would not outlaw the rebellious monk as the pope asked him to do without any trial whatever, because he could see on every hand unmistakable evidence that all Germans were as one in demanding for Luther a fair trial.

The pope had dispatched Aleander, one of the very shrewdest men of the court, to direct matters at Worms and to keep the Romanist princes in line. When Aleander arrived at Worms he saw that the Luther trouble would not be quite as easily solved as it seemed possible to the church governors in far away Rome. He writes upon his arrival at Worms: Every stone, every tree cries Luther—out of every ten Germans nine are for Luther and the tenth is against the pope.

Public feeling may be judged by the fact that he was for a long time unable to secure lodgings in the city. Finally he secured a dirty cell that nobody else seemed to want. Not being able to do anything with the Germans, the papal messenger set to work on the Kaiser. In February he delivered a three hour speech before the Reichstag demanding Luther's conviction without further ado. But the members were almost as one denying his request. Even those who were aligned against Luther agreed with his friends that as a German he must have a fair trial before an open court. A record of these events relates how the Count Palatine "bellowed like ten bulls" in uttering his opinion.

The upshot of all this jockeying was that the Kaiser agreed to summon Luther before the Reichstag in person. He sent his herald, Caspar Sturm, to deliver the summons and to guarantee safe conduct. The date for Luther's appearance was set for April 16th. It sounds strange to read how the Kaiser addressed his summons to "The Honorable, Dear, and Devoted Martin,"—especially in view of the fact that he had already given orders to collect and destroy all his writings "because they were heretical."

The herald reached Luther at Wittenberg on March 26th. Luther remained unperturbed; if anything he worked harder at his preaching, writing, and teaching than ever before. On April 2nd he is ready to take leave from his friends. Turning to his faithful friend, Philip Melancthon, he said: "My dear brother, if I do not return, if the enemies kill me, you must carry on the work and remain steadfast in the truth; if you live my death will not matter."

The city of Wittenberg furnished the traveler with a modest vehicle drawn by three horses. It was a sort of cart with the bottom where the passengers sat or reclined covered with straw. In spite of the unpretentious equipment the journey was a veritable tour of triumph. Wherever he appears he is welcomed by eager throngs. Never had a victorious prince a warmer, heartier greeting from his people than did the shrinking, hollowed little monk of Wittenberg.

At Erfurt the city council asks him to preach. He does. The church is filled to overflowing; the beams supporting the galleries all but broke down. One of the last stops is Oppenheim, quite near to the Ebernburg where the redoubtable Sir Francis is ready to receive the man who knows that Worms may mean to him death and disgrace. For a last time friends—and foes—urge Luther to take sanctuary under the powerful arm of the knight. Luther is impervious to all suggestions that might mean a shirking of what he considers his duty. To his friend Spalatin he writes: "And if there were in Worms as many devils as there are tiles upon its roofs, that should not deter me."

On the morning of the 16th the journey approaches its end. Worms is just settling down to its noonday meal when a fanfare of trumpets apprises it of the coming of its famous guest. Two thousand citizens had gone out to meet the courageous monk and then retraced their steps for two and one half miles to be his guard of honor. Nearly every dinner in Worms grew cold that day. Everybody was on the streets or in the windows trying to get a glimpse of the Augustinian friar.

Caspar Sturm was in the lead, by his side rode a herald with the imperial banner which signified safe conduct, then followed Luther's little traveling cart with its four passengers. The three companions were Petzensteiner of Nuernberg, who was the official companion of his fellow monk according to the old monastic rule, then there was the celebrated Wittenberg professor, Nicolaus of Amsdorf, and finally an interested student from Wittenberg, the Pomeranian nobleman, Peter Suaven. Behind the cart there came Justus Jonas, at this time a shining light in the legal profession, who through Luther's influence gave up the law for the Gospel soon thereafter and became more famous in theology than he ever would have become in jurisprudence.

To find safe quarters for Luther was not a simple matter in the crowded city. Many offers were received from friends of the pope or the Kaiser but it seemed incautious to put the hospitality of one's enemies to a test. Just before Luther's arrival the question had been solved by the friends of Luther who had secured for him a room in the Hospice of the Knights of Saint John which he was to share with two knights.

As Luther alighted before the Hospice he cried, "God will be with me!" It is significant of the temper of the welcoming crowd that a priest rushed out from the surrounding mass of humanity and embracing Luther dropped to his knees and thrice kissed the traveler's humble cloak.

Luther had little time for concentration; everybody wanted to see him, speak to him. His Elector insisted upon giving him the counsel of his best legal adviser, Jerome Schurf, and Luther was soon in consultation with him to find out the exact extent of his rights and privileges before the unaccustomed routine of the Reichstag. It was an evil omen to Luther's friends that the Kaiser had made the enemy of the monk his chief prosecutor, the papists were correspondingly elated when it became known that Dr. John Eck was to frame the charges against Luther and was to conduct proceedings for the court.

Fairly early the next morning Ulric von Pappenheim, the imperial marshal, informed Luther that he must be ready to appear before the Reichstag at four o'clock on the afternoon of that day, April 17th.



At the appointed time he calls for his charge but finds it impossible to conduct him through the streets which were packed solid with masses of spectators, all anxious to speed the monk on his way. Instead of trying to fight his way through the crowds Pappenheim leads the way to the rear of the Hospice and then through backyards and gardens he manages to get his charge to the Bishop's palace, where the Reichstag was in session, on time.

The crowd was as dense within the building as everywhere about it. Even members had difficulty in getting to their seats; some never got there. As Luther slowly pushed through the milling crowds he heard encouragement on every hand. Hands clutched at him, others patted him on the cheek and back, this one cried, "Fear not." Another, "Be a man." Still another, "Be steadfast." The grizzled old hero, George von Frundsberg, detained him a moment and looking into his eyes said with feeling, "My little monk, you are going into a hotter battle than ever did I with my veterans. But if you are sure that your cause is just then go ahead in God's name; He will not forsake thee." It was the kind of blessing that Luther needed and surely it helped him to abide by the decision his conscience had forced upon him and which he upheld so triumphantly on the following day when he toppled over the clay idol of the authority of councils and tradition and set up anew the standard of God's Word as the only authority to which a Christian bows.

H. K. M.

## LUTHER BEFORE THE DIET AT WORMS

April 18th, 1521

The Lutheran Church throughout the world at this time celebrates the 400th anniversary of an event which by the grace of God was destined to be of supreme importance to every Christian: the Diet at Worms. Luther was there on trial and with him the Bible, freedom of conscience and a host of other issues, directly or indirectly involved. Luther first appeared before his judges on the 17th of April and was granted another day's time to deliberate as to whether he would recant or qualify what he had written. He gave his answer on the following day. His reply was worthy of the cause and characteristic of the man. We find a translation of his oration in "The Life and Letters of Martin Luther," by Preserved Smith and reprint the following:

"Most Serene Emperor, Most Illustrious Princes, Most Clement Lords!

"At the time fixed yesterday I obediently appear, begging for the mercy of God that your Most Serene Majesty and your Illustrious Lordships may deign to hear this cause, which I hope may be called the cause of justice and truth, with clemency; and if, by my inex-

perience, I should fail to give any one the titles due him, or should sin against the etiquette of the court, please forgive me, as a man who has lived not in courts but in monastic nooks, one who can say nothing for himself but that he has hitherto tried to teach and to write with a sincere mind and single eye to the glory of God and the edification of Christians.

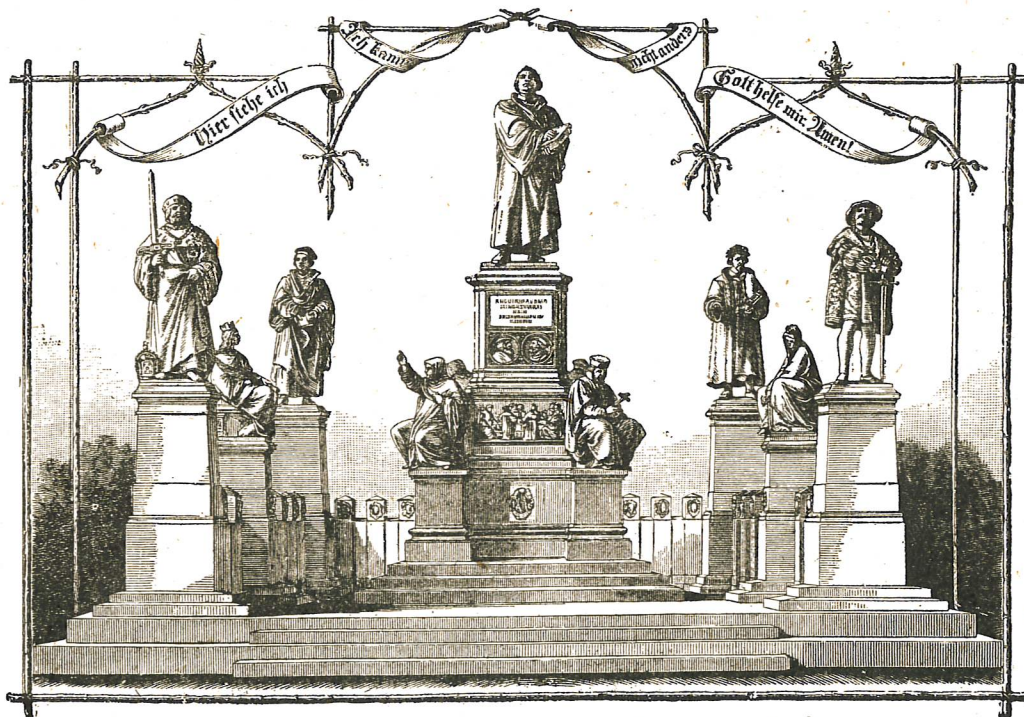
"Most Serene Emperor, Most Illustrious Princes! Two questions were asked me yesterday. To the first, whether I would recognize that the books published under my name were mine, I gave a plain answer, to which I hold and will hold forever, namely, that the books are mine, as I published them, unless perchance it may have happened that the guile or meddlesome wisdom of my opponents has changed something in them. For I only recognize what has been written by myself alone, and not the interpretation added by another.

"In reply to the second question I beg your Most Sacred Majesty and your Lordships to be pleased to consider that all my books are not of the same kind. In some I have treated piety, faith, and morals so simply and evangelically that my adversaries themselves are forced to confess that these books are useful, innocent, and worthy to be read by Christians. Even the bull, though fierce and cruel, states that some things in my books are harmless, although it condemns them by a judgment simply monstrous. If, therefore, I should undertake to recant these, would it not happen that I alone of all men should damn the truth which all, friends and enemies alike, confess?

"The second class of my works inveighs against the papacy as against that which both by precept and example has laid waste to all Christendom, body and soul. No one can deny or dissemble this fact, since general complaints witness that the consciences of all believers are snared, harassed, and tormented by the laws of the pope and the doctrines of men, and especially that the goods of this famous German nation have been devoured in numerous and ignoble ways. Yet the Canon Law provides (e. g. distinctions IX and XXV, quaestiones 1 and 2) that the laws and doctrines of the pope contrary to the Gospel and the Fathers are to be held erroneous and rejected. If, therefore, I should withdraw these books, I would add strength to tyranny and open windows and doors to their impiety, which would then flourish and burgeon more freely than it ever dared before. It would come to pass that their wickedness would go unpunished, and therefore would become more licentious on account of my recantation, and their government of the people, thus confirmed and established, would become intolerable, especially if they could boast that I had recanted with the full authority of your Sacred and Most Serene Majesty and of the whole Roman empire. Good God! In that case I would be the tool of iniquity and tyranny.

"In a third sort of books I have written against some private individuals who tried to defend the Roman tyranny and tear down my pious doctrine. In these I confess I was more bitter than is becoming to a minister of religion. For I do not pose as a saint, nor do I discuss my life but the doctrine of Christ. Yet neither is it right for me to recant what I have said in these, for then tyranny and impiety would rage and reign against the people of God more violently than ever by reason of my acquiescence.

affair is that the Word of God is made the object of emulation and dissent. For this is the course of fate, and the result of the Word of God, as Christ says: "I am come not to send peace but a sword, to set a man against his father and a daughter against her mother." We must consider that our God is wonderful and terrible in his counsels. If we should begin to heal our dissensions by damning the Word of God, we should only turn loose an intolerable deluge of woes.



Luther Monument in Worms.

"As I am a man and not God, I wish to claim no other defence for my doctrine than that which the Lord Jesus put forward when he was questioned before Anas and smitten by a servant: he then said: If I have spoken evil, bear witness of the evil. If the Lord himself, who knew that he could not err, did not scorn to hear testimony against his doctrine from a miserable servant, how much more should I, the dregs of men, who can do nothing but err, seek and hope that some one should bear witness against my doctrine. I therefore beg by God's mercy that if your Majesty or your Lordships, from the highest to the lowest, can do it, you should bear witness and convict me of error and conquer me by proofs drawn from the gospels or the prophets, for I am most ready to be instructed and when convinced will be the first to throw my books into the fire.

"From this I think it is sufficiently clear that I have carefully considered and weighed the discords, perils, emulation, and dissention excited by my teaching, concerning which I was gravely and urgently admonished yesterday. To me the happiest side of the whole

"Let us take care that the rule of this excellent youth, Prince Charles (in whom, next God, there is much hope), does not begin inauspiciously. For I could show by many examples drawn from Scripture that when Pharaoh and the king of Babylon and the kings of Israel thought to pacify and strengthen their kingdoms by their wisdom, they really only ruined themselves. For he taketh the wise in their own craftiness and removeth mountains and they know it not. We must fear God. I do not say this as though your lordships needed either my teaching or my admonition, but because I could not shirk the duty I owed Germany. With these words I commend myself to your Majesty and your Lordships, humbly begging that you will not let my enemies make me hateful to you without cause. I have spoken."—

Eck replied with threatening mien:—

"Luther, you have not answered to the point. You ought not to call in question what has been decided and condemned by councils. Therefore I beg you to give a simple, unsophisticated answer without horns. Will you recant or not?"—

Luther retorted:—

“Since your Majesty and your Lordships ask for a plain answer, I will give you one without horns or teeth. Unless I am convicted by Scripture or by right reason (for I trust neither in popes nor in councils, since they have erred and contradicted themselves)—unless I am thus convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God, I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen.

**LUTHER'S LETTER TO GRAF ALBRECHT  
OF MANSFELD TOUCHING ON PRO-  
CEEDINGS AT WORMS, WRITTEN  
MAY 3, 1521**

Most Gracious Lord. Herr Rudolph von Watzdorf (the Count's steward) begged me to send a private account, of what happened to me at Worms. To begin with, they did not expect me to appear, for although I had a safe-conduct I was condemned before I was tried, and asked if I would disown my books. You know my answer. His majesty, indignant, wrote with his own hand, ordering the States to proceed against me, as was seemly for a Christian Emperor and Defender of the Faith to act to a hardened heretic.

I was admonished by some magnates of the realm to submit my books to the Emperor and Diet, and was then summoned before the Bishop of Treves, Elector Joachim, etc.

The Elector of Baden gave me a most ingenious admonition, saying they did not intend disputing with me, but would just admonish me in a brotherly way, begging me to consider what confusion had arisen through me, and that I should honor the powers that be, and yield in much—even although the authorities may at times have erred, and such like. I said I was willing to submit my books, not only to His Majesty, but to the least of his subjects, provided nothing should be decreed against the gospel, and also that I had never taught any one to despise the authorities, and was not attacking Pope or Council for their evil lives, but for false doctrine. For where false doctrine is, there obedience has no sway.

I pointed out the article condemned in Constance: “There is only one universal Church, which is the company of the elect.” This being an article of our faith, I would not have condemned it. We say, “We believe in one holy Christian Church.”

We must avoid offence in works, but cannot in doctrine, for God's Word is ever an offence to the great, the wise; and the saints, even as Christ Himself was made of God, a sign which was spoken against.

Therefore my Lord of Treves, in despair, summoned Dr. Hieronymus Behns, Amsdorf, and myself. It was a miserable disputation, their sarcastic allusions

missing their aim entirely. I said the Christian must judge for himself, ever as he must live and die for himself, and that the Pope was not umpire in spiritual things—God's Word being the property of all believers, as St. Paul says, and so we departed.

Once more Dr. Peutingger wished me to submit my books to His Majesty, for I ought to believe they would come to a Christian conclusion. When hard pressed, I asked the Chancellor if they would counsel me to trust the Emperor and others, as they had already condemned me and burned my books. Afterwards my Lord of Treves sent for me alone; for all through His Grace was more than gracious, and brought up the old topic, but I knew no other answer, and he dismissed me.

Then a count came with His Majesty's Chancellor, as notary, and bade me leave Worms, with a safe-conduct of twenty-one days, and His Majesty would treat me as seemed good to him. I thanked His Majesty, and said, “It has happened as the Lord willed. His name be praised!” I was forbidden to preach or write on my journey, and promised all, except to let God's Word be bound.

And thus we parted. I am now in Eisenach—but watch! They will accuse me of preaching at Hersfeld and Eisenach. For they take it literally. I commend myself to your Grace. Your Excellency's chaplain,  
Martin Luther.

**DOUBTING PRAYER**

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight or of the unjust judge. In one case there was unwillingness; unwillingness to rise and give bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread, and as a righteous Judge to protect and deliver the oppressed. And whilst we must constantly and patiently wait upon Him, we must be sure that no word of prayer, no thought of prayer is in vain.—Rev. H. C. Holloway, D.D.

When Jesus Himself shall appear, everything of earth will be left behind as useless rubbish. If this be so, what manner of persons ought we to be? 2 Peter 3:11. How loosely we should hold to the things of time. Let the truth be grasped—this Jesus will come—surely, suddenly, soon! And we shall be led to see that we are only pilgrims and strangers. We shall then order our life accordingly.—Selected.

## WHAT OTHERS SAY

## Being Serious Enough

Most readers of *The Continent* have had it borne in on them from many quarters that religion is not a longfaced matter. The ancient elder or prayer-meeting devotee is everywhere by common agreement of conventional minds pictured as sad and unjoyous. For the most part a really live and discriminating memory does not reproduce any number of such believers, from its pictures of the past. But perhaps somewhere there has been warrant for Thoreau's idea that the good women of his day always gave the impression that they were going for the doctor. At any rate, it is the unanimous opinion of present advisers that the church cannot expect to win anybody, specially young people, by gloomy, long-faced religion.

The other phase of the question deserves to be thought of also. Can the church win men with a religion that is trifling and gay and jaunty? Suppose it sets up as its ideal the giving of men a good time, diverting them from all depressing experiences, providing pleasure—will it then win men? A recent writer wants the church to pay less attention to sin, assured that sin will take care of itself if life is sufficiently enriched. Instead of attacking the sins of social relationship, society does better to provide for a right social relationship. Is this a good rule? Has the time come for the inclusion in the program of churches of increased pleasures and recreation for the sake of avoiding seriousness?

The same query arises about the conduct of ministers. On the streets of a certain small city a minister was recently praised because he would never be known as a minister if he were seen outside the church. He did what other men did, he sat at the same street corner and joined the same conversation, he told the same sort of stories, he played the same games, he laughed at the same jokes, he seemed to have the same amount of time for such things as other men. What some men liked about him was that "he was not so serious as ministers generally are." But others condemned him for the same reason.

Which group was right? Where does the larger danger lie in ministerial conduct—in over-seriousness or in over-lightness? How far ought a minister of religion to be like, how far ought he to be unlike, other men? Plainly he must not be "invisible during the week and incomprehensible on Sunday," but that does not answer the other question. Religion, in his hands, must give men the impression of seriousness or not give it. How far can it give that impression except through a deep seriousness on his own part?

The query arises again in the manner of the services of religion. When it was proposed in a certain session meeting that the people be urged from the pulpit to practice the moment of silent prayer at the opening of

church services and that all conversation be eschewed after entering the sanctuary, some of the members objected on the ground that religion must not be formal but free and that God must be pleased with the brotherly greetings of the people in his house. Some ministers pride themselves on their colloquial method in preaching, their informal dress and speech and general familiar bearing in the pulpit and prayer meeting.

When a congregation in one church failed to applaud a particularly striking saying in a sermon, the visiting minister told them that they were very much deader than his own people or they would have given a hearty round of applause for it—which they then naturally did. But some of the people did not altogether like it. One well-known minister of America frankly told a stranger congregation at the opening of his sermon that they were free to applaud if they heard anything that seemed worth it—reminding them that he was "not one of the long-faced sober preachers who could not endure noise in the sanctuary." How far are these ideas defensible?

For many readers, the mere phrasing of these situations provides answers to the questions. Escaping from over-seriousness by leaping into trifling or cheap familiarity is no escape at all but the exchange of one error for another. It is a present weakness of religious life that it is not serious enough. It does not run deep enough to steady the spirit. With some men it consists pretty largely of a good-natured attitude toward things in general; anything is all right that is not impossibly bad. But the high dignities of the relation which a man holds to Most High God ought not to be discarded.

Dr. Parkhurst suggests that while the veil of the temple has been rent in twain, it is not even yet proper to rush in and eat off the mercy seat. If ministers and other Christian believers do not take religion with any real seriousness, other people are not apt to do so. Every note of mere trifling and foolishness helps to dull the hearing of the world for notes of reality which the Christian wishes to sound. When the grave issues of true religion are realized, the meaning of sin and salvation, of God in Christ, of eternity and judgment, seriousness is the only decent attitude. It does not kill the joy of life but deepens and enriches it.—*The Continent*.

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## The Ignorance of the Educated

Gilbert K. Chesterton has said many startling things in his American lecture tour. He has poked a lot of fun at the credulity of "educated" people. For instance:

Every educated man knows that in the Middle Ages Jews had their teeth pulled out. They didn't. We all know that Rousseau preached about the primitive savages living in a sublime state of happiness.

He didn't. We all know that man was evolved from the lower animals by natural selection—which he wasn't. And that he was evolved from the anthropoid apes—which he wasn't. That the strongest man used to rule primitive tribes—but he didn't. Can you imagine one man able to frighten 100 others into obedience? Why, despotism did not exist in primitive society. It is one of the complications of modern, highly civilized society and it generally is based on militarism. And as for our common knowledge that primitive man used to knock down woman with his club—why the excessive shyness on the part of primitive woman? Why, when man was so rude, was woman so refined? All the above sophistries are peculiar to educated people. The bricklayer is free from them because his mind is not crammed with catch words and false culture. He sees black and white as such even if he chooses black. The danger of education, therefore, lies in our using falsities as a base for incidental judgment and opinion.—The Watchman-Examiner.

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#### "The Inside of the Cup"

It is some eight years since Winston Churchill's striking novel, "The Inside of the Cup," was published in book form. A screen version of this novel has recently appeared, which, no doubt, is being viewed by multitudes. That the screen version is less objectionable than the written version is due, we suppose, to the impossibility of setting forth its doctrinal basis in any pronounced way under such conditions. If, however, any are influenced by this picturization to read this novel for the first time, or even to re-read it, we think they should at least bear these things in mind. They should not overlook the fact that Mr. Churchill's criticism of the existing church is made from a fundamentally non-Christian point of view. No doubt, Mr. Churchill is under the impression that his criticism of current Christianity is made in the interest of a purer Christianity, but unquestionably he is mistaken in this. It is a Christianity without miracles, without doctrines, without an atoning sacrifice, not to mention other things, that he commends to us. A Christianity without miracles, without doctrines, without a Christ whose death was an atoning sacrifice, however, is no Christianity at all. Whatever Mr. Churchill himself may think of the matter, his criticism of the existing church and its teachings is made, not in the interest of pure Christianity, but in the interest of something other than Christianity, so that the effect of his criticism is to further unbelief in Christianity and to substitute therefore a somewhat that lacks the essential marks of Christianity. It is, indeed, to be greatly regretted that there is so much in connection with the existing church to warrant the representation of Mr. Churchill, much as we believe

that his representation is markedly one-sided. It should be remembered, however, that these things are but an excrescence on the Church. We need not deny that there have been, and are, those who, though identified with the Church, have made their ways to wealth and power by exploiting their fellows and who surrounded with every comfort, are indifferent to the happiness and welfare of others; but that only proves that such are merely Christian in name and not in fact.—The Presbyterian.

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#### Of Federation

Most church people who have felt ill at ease in "Federation" gatherings, and have intuited rather than perceived a plan to compromise and entangle them by means of what was apparently ordinary hospitality, will read with mingled feelings a recent utterance of the Rev. Doremus Scudder, sometime pastor of "the Union Church," Tokyo, and now secretary of the Boston "Federation of Churches," delivered December 4th, before the "Federal Council of the Churches of Christ in America." After paying a glowing tribute to bolshevik Russia as "the home of idealism, the first great nation on earth whose rulers have openly proclaimed in its constitution economic brotherhood as chief goal," and dwelling on the possibility of its "rallying all Asia in search of the Holy Grail of human unity, Mr. Scudder denounced the futility of offering a divided Christianity to the Orient—by which he meant "putting dogma, or organization, or polity, or independency, in the place of the substance of the life of Jesus: i. e., realization of his Father and devotion to the highest interests of his human brothers." Specifically, he explained, this denunciation applied to the Federal Council he was addressing, because it refuses to admit those who deny our Lord's Deity to fellowship. We quote:

"This Federal Council, in conformity with a policy that fences off the world evangelical to make it synonymous with the holding of a theory of the personality of Him who declared categorically, 'No one knoweth who the Son is save the Father,' keeps out two great companies of disciples whose hospitality it does not refuse, from coming to this historic centre of Christian liberalism. We are willing to eat the bread of Unitarian and Universalist, to be entertained in their homes, let them pay our hotel bills, aye, in some of our churches to invite them to the Communion table, but not to have them sit with us in the council. China and Japan won't stand long for this interpretation of Christianity."

Mr. Scudder went on to speak of his brief pastorate in Tokyo, where he "desired to admit to membership the veteran Unitarian missionary, but was told that such action would split the Church. The exclusive

spirit of this council quoted over there buttresses that sort of thing and hurts the whole Christian enterprise.

. . . . The point of view of young, modern-minded and modernly trained missionaries, Presbyterians, Congregationalists, Methodists, and others, is practically the same as that of this veteran. I do not mean to say they were Unitarians, for Unitarians and Trinitarians are terms that bulk little in the minds of many faithful, devoted, evangelistic, and successful pastors to-day, who build practical doctrine of the person of Christ upon Jesus' categorical statement, 'You can not know who I am,' and who are not afraid to say of that personality, 'He is beyond my ken. Until I get where God will give more light, I cannot dogmatize upon Jesus' relation to His Father.'

One hardly likes to suppose that the speaker is unfamiliar with his Bible. But the quotation upon which he relies should be given in full, otherwise its sense is distorted, and a suggestion of disingenuousness arises. What Christ said is this: "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (St. Matt. 11:2).

Put this with another passage in the same Gospel (St. Matt. 16: 13-17). Our Lord questions, "Who do men say that the Son of Man is?" The answer comes: "Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets." All these answers being unsatisfactory, He renews the question: "Who say ye that I am?" Whereupon Simon Peter replies: "Thou art the Christ, the Son of the living God." To this comes our Lord's reply: "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

Here is a complete reversal of Mr. Scudder's exegesis. Jesus demands an explicit confession as to His relation to the Father, accepts St. Peter's declaration of faith as a revelation from the Father, and (in the very next verse) declares that this declaration is to be the Rock-foundation of His Church. We suggest that our friend of the Federal Council revise his formula for justifying repudiation of the Blessed Trinity and of the Incarnation.

But another aspect ought to be considered. If they are right who deny the true proper Deity of our Lord, then we who worship Him as God Incarnate, pray direct to Him, trust Him even to the uttermost, and count Him the only Way, the only Truth, the only Life, the very Light of the World, are nothing less than idolaters. Why, then, should they wish to be partakers of our guilt? Mr. Scudder pays a poor compliment to their integrity, or their intellectual honesty, when he intimates that they desire such fellowship. Their attitude is expressed by Prof. Ephraim Emerton, of Harvard, who does not hesitate to call orthodox Christians polytheists.

Ah, the only article of a standing or falling faith is the whole-hearted "acknowledgment of God in Christ." For lack of this, the most illustrious leader of American Congregationalism told one of our clergy the other day American Congregationalism is wounded to the death. And the endeavor to make common cause with Buddhists and Jews and others who deny Jesus to be Lord of all is indeed a counsel of despair.—The Living Church.

### THE 400TH ANNIVERSARY OF LUTHER'S GREAT CONFESSION BEFORE THE DIET AT WORMS

By Prof. J. H. C. Fritz

The eighteenth day of April in the year 1521, makes the end of the Middle Ages and the beginning of the Modern Era in the history of the world. On that day the emancipation of man from a long period of spiritual, intellectual, and political serfdom took place, and there was given to the world that liberty of conscience, that freedom of thought, and that modern civilization which we now enjoy and which, we trust, shall remain our inheritance until the end of days.

On the eighteenth day of April, 1521, Luther was on trial before the Diet at Worms; the man and his work were put to the crucial test. Shall the Bible be an open book for all, or must man submit to the authority of the church as it had been exercised by popes and councils; shall the right of private judgment be granted or denied; shall man, for his salvation, look to his own works and righteousness, or to the free grace of God in Christ; shall the priesthood be the privilege of a certain class only, or shall every believer be considered a spiritual priest; shall the yoke laid upon the intellect by the medieval system remain and become more burdensome, or shall the intellect be freed and enter upon an era of new development; shall nations and peoples be tyrannized by religious and civil rulers, or shall the right of civil and religious liberty be granted? These were the great issues which Luther's answer to the question, whether or not he would recant what he had spoken and written, should decide.

Every historian will write history from his subjective viewpoint, but this will not prevent the truthful historian from presenting the actual facts of history. All historians agree that Luther's firm stand at Worms in 1521 brought about a mighty revolution and a tremendous change in the history of the world. Many thousands will celebrate the 400th anniversary of Luther's great confession before the Diet at Worms and will be as firmly convinced that they were enjoying its blessings, as Luther himself was convinced that he could not do otherwise.

In 1520, the year prior to the Diet of Worms, Luther had written three epoch-making works: "To the Christian Nobility of the German Nation." "The

Babylonian Captivity of the Church," and "On Christian Liberty." In these writings Luther gave a clear outline of his theology. In the meantime Eck and Aleander, the papal nuncios, brought the bull of excommunication to Germany. Luther burned it publicly on December 10. Leo X urged Charles V to put Luther under the ban of the empire. Charles was willing to comply, but the German princes insisted that Luther must not be condemned unheard. Accordingly Luther was summoned to appear before the Diet and answer for himself. Luther's friends were uneasy; they feared for his very life; they reminded him of the fate of Huss; they had little confidence in the emperor's safe-conduct. To say that Luther was undisturbed, would almost mean to deny that he was human, but his fear was overcome by trust in Him whose battle he was convinced that he was fighting, "I will go," he said, "though there be as many devils in Worms as there are tiles on the roofs of the houses."

The trial had been set for April 17. At 6 o'clock in the evening Luther was called before the Diet. What was the poor monk to be tried for? Was it murder, blasphemy, sensuality; was it intrigue, violence, or treason? No, of such things Luther was not guilty. What had he done? He had written ninety-five theses against the abuse of indulgences; he had taught that in the church the Bible is the only authority; he had insisted upon faith in Jesus Christ and a life of good works; he had attacked the doctrines of the papacy. For these things Luther was to be tried—no, he was not tried, he was simply to be called upon to say one word, "Revoco," that is, I recant.

Luther was open to conviction. He was willing to be tried. If he had not been, he would thereby have denied what he was contending for, namely that not man, but God through His word is alone entitled to settle all religious disputes. By the word of God, Luther was willing to be judged. Therefore he would not act in haste. He asked for time. On the following day he appeared again before the Diet and gave his answer. The excitement at the Diet was intense. What would the lonely monk do? Would he, could he defy pope and emperor?

"Wilt thou defend all the books acknowledged to be thine." (Luther had acknowledged the books to be his on the day before), "or at least recant in part?" That was the question which was put to Luther in German and Latin.

Luther replied at some length. He said that he was willing to recant and cast his books into the fire, if he could be convinced by the Scriptures that he had taught error. His reply displeased Eck. He asked Luther to say whether he would say "Revoco" or not.

Luther maintained his firm stand. He said, "Rather will I lose life and limb than surrender God's true and clear word."

On his homeward journey friends "took him captive" and, for safety's sake, removed him to the Castle Wartburg. It was there that Luther, in December, 1521, began his translations of the Bible into that German which became the German in literature and speech and which is still spoken and written today.

Luther was put under the ban of the empire and remained under the condemnation the rest of his life. He, nevertheless, lived on and continued his work until his peaceful death in February, 1546.

State and church alike are reaping the blessings of Luther's firm stand at Worms in 1521. Humanly speaking, the Liberty Bell, with its inscription, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," would never have rung out the signing of the Declaration of Independence by the Continental Congress, July 4, 1776, and our Charter of Liberty, the Constitution of the United States, would never have been written, if Luther at Worms in 1521 had spoken that one word, "Revoco."

The religious and civil liberty, which we Americans prize very highly, is the result of that independence which Luther maintained at Worms as the birth-right of man.

The right of private judgment, which Luther insisted upon, put the Bible into the hands of the people, so that every man could read for himself what God has revealed and from God's own word learn that salvation is by the grace of God through faith in Jesus.

The 400th anniversary of Luther's great confession before the Diet at Worms in 1521, will be an incentive to many to study anew that period in the history of the world which has enriched us with the blessings which we are today enjoying and which has for all times to come emphasized the principles which are fundamental for the well-being of man in church and state.

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† PRESIDENT R. D. BIEDERMANN †

As they who have but recently been similarly afflicted we with deep sympathy take note of the passing of Prof. R. D. Biedermann, President of Concordia Theological Seminary, Springfield, Ill.

The deceased was born October 6, 1864 at New Wells, Mo., and received his training at Ft. Wayne, Ind., and St. Louis, Mo. He labored as pastor in a number of localities until, in the year 1914, he was placed at the head of the Springfield Seminary, where death, resulting from heart trouble, suddenly overtook him on the 8th of March.

By his decease the Lutheran church, and particularly the Missouri Synod, loses an able, willing and conscientious worker.

## NOTICE

1. The committee on assignment of calls will meet at the Seminary May 26th, 10:00 A. M.
2. All reports and all other documents to be submitted to the Synod should reach me not later than June 7.

G. E. BERGEMANN, Pres.

## INSTALLATION

On Easter Sunday Mr. Arthur Ehlke was installed as a teacher in St. John's school in Milwaukee, Wis. His new address is Mr. Arthur Ehlke, 1714 Prairie St., Milwaukee, Wis.

JOHN BRENNER.

## NORTHWESTERN COLLEGE

The Board of Trustees of the Northwestern College, at its special meeting held at Watertown, Wis., March 30th, elected the Rev. E. Ph. Dornfeld of Milwaukee as professor at the institution to succeed the Rev. Prof. W. Henkel, now at the seminary at Wauwatosa.

CHR. SAUER, Sec'y.

## LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet D. v. on May 24th and 25th in the congregation of the Rev. H. C. Westphal, Marinette, Wis. Papers will be presented by the Rev. G. Schroeder, C. Doehler, J. Masch. Confessional address: W. Heidtke, C. Doehler. Sermon: J. Masch, P. Gutzke.

Announcements should be made to the local pastor.

PAUL C. EGGERT, Sec'y.

At the Diet of Spires the timid Melanchthon was on the point of agreeing with the Roman Catholic princes that the Lutherans should be silent, preaching no more, if they were guaranteed immunity from persecution. Luther wrote instantly to his nervous, temporizing colleague, "If you put the eagle in a sack, I will soon let him out!" Men have always been trying to imprison Truth, but it is too mighty to be held in prison, and seems to gain strength from every such attempt.—Selected.

## ITEMS OF INTEREST

## Vatican Gains Strength

Rome—With the certain resumption in the very near future of diplomatic relations between France and the Vatican and with a movement under way for the establishment of such relations between the United States and the Holy See, the diplomatic position of the latter will be greatly enhanced.

The Vatican, already as a result of the war, has gained a diplomatic representation never before attained in the history of the church. During the past year five new countries accredited ministers to the Vatican whilst the ambassador to the Vatican established early in the war by Great Britain as a temporary war measure was made permanent.

The five new countries to exchange diplomatic representatives with the Vatican are Czecho-Slovakia, Poland, Switzerland, Roumania and Jugo-Slavia. In addition the legations of Peru, Chili, Brazil and Prussia were raised to the rank of embassies. The representative from Prussia has the title of German Ambassador to the Vatican.

A total of thirty-one countries now maintain official diplomatic relations with the Vatican, five with the rank of ambassadors and twenty-six with the rank of ministers. To this number it is expected here both France and the United States will be added, the former with the rank of an ambassador and the later presumably with a minister.

As a consequence the Vatican is to-day in diplomatic relations not only with all of the great Catholic countries of the world and most of the Protestant nations, but it has succeeded in entering into semi-official relations with several of the great nations with other religions, such as Turkey, Japan and China.

Diplomatically therefore the Holy See has attained a representation never before reached in the history of the church. The increased prestige and strength that has thus come to the Vatican largely as a result of the war will be used, as Pope Benedict has already made known, in every possible way to bring about a peaceful post-war adjustment throughout the world.

The five countries which now have diplomatic representatives at the Vatican with the rank of ambassador are Peru, Chili, Prussia, Brazil and Spain. The other countries represented with ministers are Argentine, Austria, Bavaria, Belgium, Bolivia, Columbia, Costa-Rica, Czecho-Slovakia, Ecuador, Germany, Great Britain, Hayti, Honduras, Monaco, Nicaragua, Holland, Paraguay, Poland, Portugal, Roumania, Russia, San Domingo, San Salvador, Jugo-Slavia, Hungary, Uruguay and Venezuela.—Sentinel.

## New Bible House

We are glad that the New York Bible Society will soon have a fine new home. It will be at No. 5 E. 48th Street, New York City. The new building comes in answer to prayer. It is a gift from the estate of the late James Talcott. The building is Gothic in structure, dignified, imposing and beautiful—such a building as will compel the passerby to stop and look with admiration. Over the top of the large windows in the center of the building there is in stone an open Bible, and on its two pages the words: "And God spake all these words." There are two doors by which the building is entered. Over one door the words, "Thy Word Is Truth," and over the other, "Preach the Word." In the center of the building, between the first and second floors, is the name, "New York Bible Society," and underneath, "Talcott Building."—Free Methodist.

## 2 Men Crucified in New Mexico Friday in Easter Ceremony

Albuquerque—At least two men were crucified in New Mexico on Good Friday. American visitors at the village of the Penitentes at Abiquiu in northern New Mexico, saw the naked forms of two men tied to huge crosses where they hung for more than a half hour. Then they were taken down bleeding and exhausted. This was the culmination of a week of ceremonies by a fast disappearing religious order in America dating back to the days of the conquistadores. The victims are members of the Hermanos de Luz (Brothers of Light). On Monday, Thursday and throughout Good Friday, men paraded, flogging themselves across the back with heavy thorn whips dipped in salt water.—Milwaukee Leader.