

# THEOLOGICAL MONTHLY.

VOL. I.

JULY, 1921.

No. 7.

## Withdrawal from the Church in Germany.

PROF. W. H. T. DAU, St. Louis, Mo.

Physical suffering and political degradation, though they are very acute and prove extremely distressing to millions of her inhabitants, are not the most grievous affliction of present-day Germany. A wide-spread spiritual and moral decay is being revealed in that country, which causes its present humiliation to appear immeasurably worse than the one after the appalling ravages of the Thirty Years' War. On the spiritual downfall of the Church in Germany we offer here a collection of facts from a writer who evidently has made a fairly thorough study of the situation. Germany's moral debacle, especially as regards ethics of sex, we shall present in a later article.

### I. HISTORICAL FACTS.

An ominous symptom of spiritual decadence and decay is the organized movement for abandoning the Church, which has been given a fresh momentum by the revolution of 1919. The movement has already produced a special literature.<sup>1)</sup> Dr. R. Lempp, of Stuttgart, in the *Monatsschrift fuer Pastoraltheologie* <sup>2)</sup> offers a very informing article on this movement since the war, upon which we draw in this paper.

1) See *Violet*, *Der Stand der Kirchengaustrittsbewegung am Ende des Jahres 1919* (Status of the Movement Away from the Church at the End of 1919); *Kirchner*, Aufsätze (articles) in the *Christliche Welt*, 1920, Nr. 1 ff.; *Schubert*, Aufsätze in the *Volkskirche*, 1920, Nr. 1 ff.; *Schneider*, *Kircheneubertritte und -austritte im letzten Jahrzehnt* (Joining and Withdrawing from the Church during the Last Decade). The *Evangelical Press Association* has published a handbook for the study of this movement, *Der Kampf gegen die Kirche* (The Fight against the Church), and the *Press Association of Saxony* has issued a *Handbuch zum Kirchengaustritt* (Handbook for the Movement of Withdrawal from the Church).

2) December, 1920, pp. 49—59.

## THE THEOLOGICAL OBSERVER.

Prof. Christian Keyser Preuss,

President of Luther College, Decorah, Iowa, died suddenly at 2 o'clock, Saturday morning, May 26. The deceased, prior to the Norwegian merger, maintained intimate relations with many friends in the Synodical Conference. The undersigned heard him last at the unveiling of the U. V. Koren monument near Decorah, and still remembers the ringing words which he spoke on that occasion. That he entered the Norwegian merger was learned with sad regret by his friends at the time. D.

### Our Fathers Not So Much out of Date.

In the year 1871, at a meeting of our Western District, the question of advancing the standing of Synod's educational institutions came up for consideration. We cull from the minutes, p. 67: "Times have completely changed as to the demands made upon our ministry. . . . The doctrinal controversies waged with the sects are becoming more acute. To-day the mere claim that you have the Biblical doctrine will not suffice, — you must *prove* it. The Lutheran Church has awakened from her long sleep, has resurrected her old guns and turned them on the advocates of false doctrine. This has drawn fire from them. There are among them able gunners. . . . Without pastors who can dispel the sophistry of erudition — clouds of dust and mist — we cannot hope to prove victors; hence it is of the greatest importance to establish and maintain educational institutions of the highest standing. . . . If Luther had not been so learned a man and had not, by profound study, acquired a preeminent faculty for mature judgment, he could never have been the reformer of the Church. This he himself admits, stating that his faith would, without learning, have saved him from the devil, but without scholarship and the pen he could not have stood his ground, yea, vanquished his foes.

"An unlearned pastor can indeed guide his flock on the way to life, but he is not fitted to contend with scholarly opponents. Unless our Lutheran Church will do all within her power, not only to maintain her institutions of higher learning, but to advance their standing in every way, she cannot hope to hold her own, not to speak of gaining ground. And in contending for the truth a knowledge of the original Biblical languages is essential. At Pentecost the Holy Spirit bestowed the knowledge of languages in a brief time; *now* we must acquire that knowledge laboriously, but it is just as necessary to-day.

"Pastors must have a mind well schooled and excellently drilled, so that they can lay bare the most occult sophistries to the vision of the simplest Christian. And we must have efficient schools to produce men of that caliber. . . .

"The more colleges we have, the more of our young people we can hope to gain for them. We are continually lamenting the dearth

of proper men for our political or state offices. This could be remedied by properly educating young people of our faith and mind, and fitting them to fill even the most important public positions with credit and blessing." (Contrib.) PROF. A. W. MEYER, Winfield, Kans.

### Evolutionism = Infidelity.

Dr. L. S. Keyser goes on record (*Luth. Church Herald*, May 31) as claiming that an evolutionist who is a believer in the Scriptures is an extremely rare bird, in fact, he can be a believer only by a happy inconsistency; for evolution, rightly understood, is spontaneous development by inherent force. It is the denial of any force working upon matter from without, and necessarily rejects creation and miracle. "The destructive critics of the Bible are practically all professed believers in evolution. . . . Graf, Kuenen, and Wellhausen tore the Bible to pieces and tried to reconstruct its history solely because, as the good Book stands, it would not fit into their preconceived evolutionistic views. According to Dr. Geo. Henslowe's *Present-day Rationalism Critically Examined* the infidelity (called 'rationalism' and 'secularism' and 'materialistic monism') of Great Britain is 'professedly based on Darwinism.' And it is perhaps the most outspoken, brazen, and best organized infidelity in the world, having all the facilities for successful propaganda. Dr. Griffith Jones, of England, an advocate of evolution, refuses to accept the Bible at its face value, and remands most of its history to the realm of myth, legend, and folklore. In this country Prof. Leuba, a pronounced atheist, avows his belief in evolution." In Germany "the arch materialist Ernest Haeckel accepted the hypothesis of Darwin, and made it the basis of his crass views, even declaring that it was the duty of science to rid the world of its two crowning errors, belief in God and immortality. . . . Nietzsche . . . declared himself an adherent of Darwinism. . . . He died in an insane asylum! Read the pathetic story of his erratic career in Canon Henry Lewis' informing book *Modern Rationalism as Seen at Work in its Biographies* (published in London, 1913). . . . Camille Flammarion . . . everywhere in his book (*Death and Mystery*) rejects the solution of the problem of the future by the Christian religion, scoffing at it again and again. But . . . on page 25 he has this to say: 'Universal ignorance is the law of our mundane humanity from the days of its simian birth.' Page 28, referring to Auguste Comte: 'It was difficult to look at him without thinking of our simian origin. . . . Prof. James B. Pratt (in *Religious Consciousness: a Psychological Study*) . . . tries to account for religious experience in every way but the right way . . . and to discredit every real Christian experience by calling it the 'conventional' type. . . . But . . . on page 24, where he is speaking of the instinct of curiosity, he says: 'It is, in fact, one of the instincts of the race, inherited from our brute ancestors.'" Yes, scratch an evolutionist and discover an atheist. The facts in the case are such that any one professing evolutionism must show cause why we should not consider him an infidel. The *onus probandi* is on him. The case is similar to that of

being a Christian and a Freemason. The possibility of one individual being both rests on an inconsistency, but even as an inconsistency it is rare. It is more likely that the assumed form of Christianity is a hypocritical sham. At any rate, a genuine Christian is in bad company among evolutionists and Freemasons, and is horrified when he realizes the infidel character of his associations. D.

### U. L. C. in Argentina.

The Board of Foreign Missions of the Merger synods has appointed Dr. Chas. L. Fry its special representative for Argentina, S. A. The missionaries of the Board in Argentina are Dr. E. H. Mueller and wife, and Mrs. Anna H. Mueller. A permanent abode for the mission is to be secured at once, and the work in the Argentine field is to be pushed vigorously by stereopticon lectures which the new representative proposes to deliver throughout the U. L. C. D.

### Lutheran Foreign Missions.

George Drach, in the *Lutheran* (June 2), presents the following survey:—

BOARD.	FIELDS.	Mission- aries.	Chris- tians.	Income 1920.	Average per Conf. Member.
United Lutheran....	India, Japan, Liberia, British Guiana, Ar- gentina .....	152	92,600	\$575,722	\$.73
Norwegian Church..	China, Madagascar, South Africa .....	135	14,184	352,481	1.35
Missouri.....	India, China .....	31	2,631	*95,000	.15
Augustana.....	China .....	41	1,100	93,085	.46
Joint Ohio.....	India .....	8	†3,000	*45,000	.30
Iowa.....	New Guinea .....	43	6,024	†40,000	.30

\* Budget for 1921. † Estimate.

"The Augustana Synod, in addition to its China Mission, furnishes missionaries and money for the mission-work of the United Lutheran Church, and the United Danish and Icelandic Synods do likewise." D.

### An Open Letter on Freemasonry to President Harding.

In "An Open Letter to His Excellency, Warren G. Harding, President of the United States," published in the April number of the *Christian Cynosure*, S. C. Kimball says very strikingly and truly:—

"You may ask why I did not address you privately instead of in an open letter. The reason is because my letter relates to Freemasonry. I am informed that your private secretary is a Freemason, and if that be so, my lifelong experience leads me to fear that my letter would go into the wastebasket instead of to your desk.

"It was a sublime spectacle when you laid your right hand on Micah 6, 8 and said: 'What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God? This I plight to God and country.'

"The papers affirm, and your public acts seem to confirm, the fact that you are what is commonly called a high Mason. I wish it were all a slander, but I have not a single well-attested fact to lend support to such a hope.

"You publicly and solemnly swore 'to do justly,' but if you have taken the secret oaths of Masonry, you have done injustice to your own Christian conscience, to your noble public record, to nine-tenths of your fellow-countrymen, whom all standard Masonic literature insultingly stigmatize as dogs, *cowans* (in Greek *kyan*).

"You publicly swore 'to love mercy.' Is it mercy to a self-respecting man to be initiated in due form in Ancient Craft Masonry? You may say: I was not subjected to those unspeakable indignities. Most likely, but that makes it all the worse, as you become the decoy duck of our country in rejecting Jesus Christ and worshiping Baal Peor, the god of Masonry.

"How can you love mercy and swear under the most horrid penalties to discriminate against all outside the Masonic Lodge? How can you walk humbly with God and in secret swear to uphold a system, the cardinal principle of which is that the Bible is on a level with the sacred books of all heathen religions? Did you walk humbly with God when you swore to uphold a system that purposely ignores Jesus Christ in its lower degrees and mocks Him with worse than pagan rites in its so-called higher degrees? Did you walk humbly with God when you assented to a religion that teaches regeneration by the coarse buffoonery of a secret lodge, instead of a new birth from heaven by the blessed Holy Spirit, and that mocks the resurrection of the dead by the raising of fabled Hiram Abiff by a secret lodge grip? By what use of words can a man swear to walk humbly with God, and at the same time in secret swear to uphold a system of worship that fundamentally rejects Jesus Christ and places every pagan religion on a level with Christianity?

"President Washington when a young man took some of the lower degrees of Masonry, but when he became a public servant, he practically abandoned Masonry and declared it was not agreeable to him to be addressed as a Freemason. The humblest citizen has a right to demand that the President shall set a good example. Membership in the Masonic lodge is inconsistent with the duties of the presidential office. The President is in duty bound to defend the equal rights of every citizen. The Freemason is sworn to show partiality in favor of a brother Mason.

"Moreover, the principles of Freemasonry are immoral. The prudent limits of this letter forbid me to give detailed proofs of this. Daniel Webster, one of the ablest lawyers our country has produced, declared that Masonic oaths should be prohibited by law. President John Quincy Adams said he could demonstrate that the oaths of Freemasonry were inconsistent with morality and the Christian religion. Your distinguished Baptist brother, Rev. Dr. Nathaniel Clover, of Boston, when taking the Royal Arch degree, came to the oath requiring him to support a brother Mason, 'right or wrong,' and

said: 'Gentlemen, I cannot take that oath.' He left the lodge and was a lifelong anti-Mason. The great evangelists David Nelson and Charles G. Finney were Freemasons, but when converted left Masonry with their other sins.

"You may brush aside my criticism as not worth your notice, but can you ignore the reasoning of Chief Justice John Marshall, Gerrit Smith, Thurlow Weed, Joseph Cook, and William H. Seward on the subject of Freemasonry? Does the withdrawal of a multitude of godly men from the Masonic lodge for conscience' sake not move you to repentance? Is it not worth your notice that Christian churches numbering millions of members peremptorily refuse admission to Freemasons on moral grounds? If a man is right, he can afford to stand alone against the world, but is it wise for a Christian man to defy the moral sentiment of mankind in support of a demonstrated evil?

"In discussing the merits of the League of Nations you offered an unanswerable objection that it would *bind* the United States to *do things the nature of which was entirely unknown*. Your declaration of that sound principle did much to keep us out of the League and to make you President. Please apply that logic to the man who in one night swears to obey the horrid oaths of thirty degrees of Freemasonry of which he is supposed to be wholly ignorant. The sad example of Jephthah and of blood-guilty, drunken Herod should warn us not to swear to do things purposely concealed from us.

"When you took your oath of office with your right hand on Micah 6, 8, it was equally on Lev. 5, 4, which declares it to be a sin to swear to do a thing hidden from us. Even if it were not positively forbidden in the Bible, common sense would teach us the sin of swearing to do an unknown thing. I sympathize most heartily with you in the deplorable situation into which you have been decoyed. The excitement of the banquet-hall, the flattery of admirers, the charm of exquisite music, and the generous 'dispensations' of the fraternity, all tended to throw you off your guard.

"The oaths of Freemasonry are like a fish-hook in the flesh. Escape is difficult, but not impossible. Satan can forge no bands that Jesus Christ cannot break. The oaths of Masonry disqualify a man for holding public office. They tend to paralyze our laws and to corrupt our courts and legislatures. The Freemasons kidnapped and murdered William Morgan, a veteran soldier and worthy citizen of New York, and successfully defied the laws of that great State so far as to shield those murderers from just punishment. That Freemasons shield their lawless comrades and defy successfully the laws of the land is too well known to require proof. Their oaths compel them to break the laws of God and man.

"I know, Mr. President, you are very busy just now, and can hardly afford in week-day time to investigate the oaths of Freemasonry which you are accused of having taken in a lump, but I suggest that you purchase of the National Christian Association, 850 West Madison Street, Chicago, Ill., an authentic copy of Masonic

oaths and employ your Sunday leisure hours in carefully reading them. As one of your supporters and admirers, I am not willing that your honored name should go down in history stained with such abominable oaths. Millions of your countrymen are daily praying that the blessing of Heaven may rest on your administration, and that you may be counted worthy to be ranked with Washington, Lincoln, and Grant." Surely, an excellent summary of the evils of Freemasonry, and an appeal, which because of its very objectivity, and the kindly sympathy that breathes through the entire letter, is worthy of close study.

MUELLER.

### "Respect for Authority."

*America*, a Roman-Catholic weekly, says in its issue of April 16, 1921: "As for Protestantism, it is, as its name implies, a protest, a negative. And a negative is nothing. Its very basis is the right of private judgment and the right of any one member to protest against the individual or collective judgment or opinion or belief of his fellows. A first principle of religion is respect for authority, and the first principle of Protestantism denying authority has long since accomplished the ruin of itself, and as it struggles in a death agony, Samson-like, it pulls down the ruin of the structure to crush its followers."

"Respect for authority!" Yes, but the right authority. In the first of his Ninety-five Theses Luther says that "our Lord and Master Jesus Christ" is the authority whom men should respect. In the place of this authority the Roman Catholic Church puts its "infallible" Pope, and modern Protestantism "Dame Reason," and thus *both* are accomplishing their ruin.

Over against the *sola Roma* and the *sola ratio* Lutheranism puts the *sola Scriptura*, *sola gratia*, *sola fides*. Private judgment and private interpretation are not identical terms.

FRITZ.

### When a Man Is a President.

1.

The White House,  
Washington.

March 29, 1921.

MY DEAR MR. GOLD:—

On the occasion of the four-hundredth celebration of Luther's stand before the Diet of Worms, I think there will be general agreement that Luther's firm advocacy of unfettered opinion deserves commemoration as one of the notable contributions towards mankind's intellectual emancipation. Its fitting celebration will be a testimony to the fact that the world has, since his time, traveled far on the way to realizing his ideal of full individual liberty.

Very truly yours,

(Signed.) WARREN G. HARDING.

To Rev. Howard R. Gold,  
Secretary National Lutheran Council.

(*Lutheran Church Herald*.)

## 2.

*The Catholic World* (May, 1921).

"The President of the United States not only sent his personal representative to the funeral mass at Baltimore, but as soon as he received the news of the Cardinal's death, wrote this appreciation [*italics our own*]:—

"In common with *all our people* I mourn the death of Cardinal Gibbons. His long and notable *service to country* and to Church makes us all *his debtors*. He was ever ready to lend his encouragement to any movement for the betterment of his fellow-men. He was the *very finest type of citizen* and churchman. It was my good fortune to know him personally, and I held him in the highest esteem and veneration. His death is *a distinct loss to the country*, but it brings to fuller appreciation a great and admirable life. . . ."

Which reminds us of the fact that this man Gibbons wrote something about the *Faith of Our Fathers* and several other things, which, if carried into execution, would not have been of remarkable service to our Republic. At any rate, Gibbons did not travel very far on the way towards realizing Luther's ideal of full individual liberty.

MUELLER.

### New Zealand and the Decree "Ne Temere."

The *Converted Catholic* (March, 1921) offers the following bit of news, which may be of more than passing interest:—

"Our readers will doubtless remember the recommendation of the Select Committee of the Legislative Council of New Zealand respecting mixed marriages and the Pope's *Ne Temere* Decree," says the *English Churchman* (November 11, 1920). "It was, in effect, that any one who would impugn the validity of marriages contracted according to the law of the land, or would stigmatize the issue of such marriages as illegitimate, should be liable to a fine of £100 or a year's imprisonment. The recommendation of the committee has been adopted by the House of Representatives and has now become law. In declaring that the decree of the Pope must not override the authority of the state, New Zealand has set an example which the mother country would do well to follow." The *Converted Catholic* adds the following comment: "Also the Federal Government of the United States, say we"; and closes the matter with "A Jesuit's View" on the recommendation, as set forth in *The Month* (October, 1920), from which we cite in part:—

"Now their aim is clearly to penalize the holding of the Catholic faith in regard to marriage. If their meaning only is that no one should question the civil effects of civil-law marriage, they are uttering useless words; no one does dispute the power of the state to determine the legal effects of the marriage contract. But to claim that the state should determine what is and what is not the Sacrament of Matrimony and what makes it valid in the sight of God—that is the rankest Caesarism to which no Christian can submit. Catholics will



regard such a view as *ultra vires*, and treat it as a dead letter, just as they now treat the religious import of divorce decrees."—Having caught both the point and the logic of the "View," the dazed reader is certainly entitled to the old, old question: Why is a Jesuit?

MUELLER.

### Our "Christian Nation."

"The difficulty to-day is that the multitudes are no longer attending the churches. They are seeking after pleasure. The automobile, the golf-links, the baseball games, the moving-picture shows have come in between the multitudes and the Church. This is very serious for America.—There are 27,000,000 of Protestant youths under the age of 20 in America to-day who are receiving no religious instruction" (some people believe that "Protestant" is derived from "protest," in the sense of "object"—Ed.), "and there are 58,000,000 of people in the United States to-day who have no Church affiliation, neither Protestant, Catholic, nor Jewish." (Judge Wells, of New Jersey, quoted in the *Lutheran*, June 2.) That makes a partial crop of 85,000,000 irreligionists. But Justice Brewer said that ours is a Christian nation, and he was Judge of our Supreme Court, which is, of course, more than being just an ordinary judge in New Jersey. The most humiliating feature about this piece of statistics, which every hundred-per-cent. American is in duty bound to denounce as flagrantly unpatriotic, is that it comes after we have, with so much Christian fervor, passed the XVIII Amendment and the Volstead Act, and have immensely raised the moral character of our politics and public life by decreeing Woman Suffrage. It seems the better we become, the worse we get—just like the Pharisees of old. But perish the parallel!

---

D.