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Theodore Emanuel Schmauk—A Biography.¹⁾

PROF. THEO. GRAEBNER, St. Louis, Mo.

“So far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion.” (p. 131.)

These words are quoted by the biographer from Dr. Schmauk's “Call” for the General Council's convention in 1907. The students of American Lutheranism as it had developed during the second half of the nineteenth century will agree with Dr. Sandt's judgment that for the extent to which these words are applicable to the General Council and to the General Synod the subject of this biography has been more immediately responsible than any other man. During his entire career, Theodore Schmauk cast the great influence of his personality into the balance for the advancement of conservative Lutheranism. The man and his work are worth the labors which Dr. Sandt has expended upon this biography.

Dr. Schmauk possessed special qualifications that made him a leader in affairs of the Church. Dr. Abrahamson, editor of *Augustana*, said in 1915: “His forceful and magnetic personality are on a par with his good nature and adaptability, and his readiness to meet trying situations. Also, there can be no question as to his impartiality and straightforwardness in conducting the [convention] proceedings. His capacity for work is phenomenal. Besides being President of the Council, he is pastor of a large congregation, professor at Mount Airy, editor of the *Church Review*, the ablest of its kind in the country. He has wrought out a marvelously complete system of Sunday-school instruction, and published im-

1) Theodore Emanuel Schmauk, D. D., LL. D. A Biographical Sketch, with Liberal Quotations from His Letters and Other Writings. By George W. Sandt. Philadelphia. United Lutheran Publication House. 1921. 291 pages, 5¼×8¼. \$2.00.

THE THEOLOGICAL OBSERVER.

Ohio Synod. — The *Luth. Kirchenzeitung* (May 20) takes editorial notice of the Missouri Synod's Diamond Jubilee and says, amongst other things: "If ever there was a strictly conservative Lutheran body, it surely is the Missouri Synod. Nevertheless, this growth! Here is a historical fact that refutes all talk trying to persuade us that we must be liberal, accommodate ourselves to the

spirit of the time, etc., in order to win men and grow externally. The very opposite is seen in the Missouri Synod. Missouri has at all times been unyielding; it is so still. In this body the Scriptures and the Confessions have been, and still are, valued to their full import. There was no disposition to surrender any part of them. With this asset Missouri has been working in free America, abounding in sects and religious confusion, and now exhibits its enormous achievements. What so many regard as Missouri's weakness has in reality been its strength. This fact we might write down for our own remembrance. — It is a mark of the pastors and leaders of Missouri that they never — aye, never tire of discussing doctrine on the basis of Scripture and the Confessions. That is *one trait* in what may be called 'the spirit of Missouri.' We point to the great free conferences that were held between the Missourians and their opponents. In Detroit, for instance, there were not less than 700 pastors and professors, who for days discussed the doctrines of conversion and election. You could do that with Missouri — where has there been seen the like of it in modern times? So this entire doctrinal controversy. It was a mighty conflict in behalf of the doctrine — the doctrine alone. For two years a committee of the Synodical Conference, the Iowa, and the Ohio synods is laboring by means of colloquies to bring about doctrinal unity. Tired? No thought of it! So highly these people prize doctrine, so much time and labor they gladly devote to it. Again and again our representatives have testified that the Missourians and their associates were ready with their whole heart to search these doctrinal matters thoroughly. People who thus cling to doctrine and contend for its purity are of an entirely different nature than superficial unionists, who, in the critical moment, will declare five an even number. God will bless all who value His Word so highly. . . . That is part of the spirit that belongs together with true Lutheran conservatism and love for the Word of God and its pure doctrine. Many a miscue has been made in seventy-five years. It cannot be otherwise among men, even among the most seriously disposed and faithful. But gratitude toward God, who has granted this division of American Lutheranism so much glorious blessing, and through Missouri has communicated this blessing also to other parts of the Lutheran Church, will be the basic note of this festival celebration. May God keep Missouri, and us, and all Lutheran Christians faithful in the doctrine and confession of His Word, and grant us His blessing for our external growth and prosperity." The same issue reports that at Laagootee, Ind., a lodge-ridden town, a congregation has been organized, that has admitted no lodgemen to membership and proposes to keep lodgemen out. The congregation has purchased a church that will seat more than 200.

D.

Historical Inaccuracy in the Scriptures Not Founded on Fact. — In an article, "Is Liberalism Popular with the Laymen?" Hugh R. Munro says in *The King's Business*: "No sooner does the hostile critic call in question a single fact of the Biblical record than the archeologist's spade uncovers the needed evidence. It has been claimed

in comparatively recent years that there was no such nation as the Hittites, so frequently mentioned in Old Testament history, but to-day the British Museum maintains an extensive Hittite department devoted to the remains of that ancient civilization. It was said that the art of correspondence was unknown in the time of Solomon, so that the exchange of letters with Hiram of Tyre must be fictitious. It has been found, however, that not only was the art of correspondence well known during this era, but postmen were actually employed for the transmission of the same. As the era of the major and minor prophets is reached, the corroboration of historical details is still more marked, each new discovery bearing added witness to the historical exactness of the inspired record." Says the *Watchman-Examiner* in a recent issue: "Much is made of 'modern scholarship'—almost to the point of deification. 'Scholars' say 'so and so,' and it must be so, even if it is not so. The spade and recent research in Oriental lands have conclusively reversed many of the dogmatic positions of the 'scholarship' of twenty years ago." FRTZ.

Catholic Institutions.—The Catholic statistics, as given in the recently published *School Directory*, show 16 universities, 51 seminaries, 62 colleges for men and 52 for women, 1,552 high schools, 829 parish high schools, 113 religious seminaries, 309 novitiates and training-schools, and 6,551 elementary schools; and the pupils attending all of these number over two millions, with 54,265 instructors, mostly religious. — *America*.

Our Christian Nation.—Rev. Edwin Curtis, of Boston, "baptized" Mrs. Melbourne Porter's pet dog "Buster" according to Presbyterian rites! The presbytery voted to depose him; the congregation threatens to bring the case into court if he is not reinstated.

(*Luth. Stand.*, March 18.) D.

In its Monday edition of February 13 the *New York Herald* reported the following sermon: "The modern liberal in religion cannot honestly use the Lord's Prayer. That was the opinion repeatedly expressed by Dr. Charles Francis Potter in a sermon on that topic before members of the West Side Unitarian Church yesterday. The three reasons upon which Dr. Potter based this concluding opinion were the liberal's belief in science, in democracy, and in personality. These preclude, he declared, an acceptance of the familiar passage of Scripture in its entirety. While some passages of the Lord's Prayer are 'helpful' and some 'wonderful,' Dr. Potter believed that the first two words were enough for any liberal. 'There is enough in those first two words,' he said, 'to think about through eternity. The point is the liberal does not need to have a set formula for prayer.' The liberal in theology Dr. Potter described in terms of a definition by Dean Fenn of Harvard Divinity School as 'one who admits no bonds save those which inhere in the constitution of the mind itself. He makes his final appeal to his innermost sense of duty and rationality.' He is 'a freeman of religion' who refuses to obey the mandate of any overlord and insists that every document, even those he makes, shall be subject to amendment. In answering the question, 'Can a Liberal Use the Lord's Prayer?' the subject of his discourse, Dr. Potter said:

'The liberal's belief in science prevents him from thinking of heaven as a place. It prevents him from asking for material blessings, whether of bread or rain. It makes it utterly impossible for him to believe in a personal devil. Therefore in the Lord's Prayer he cannot say, "which art in heaven," "give us this day our daily bread," or "deliver us from the evil one."' The liberal's belief in democracy makes him hesitate to think of God as King, and consequently he is apt to leave off the doxology at the end of the prayer which Jesus never said. 'The modern liberal's belief in personality as the highest evidence of God makes him loath to attribute to God actions which a good earthly father would not be guilty of. The modern father knows that he would not lead his children deliberately into temptation, and he has no use for a God who would.' Science, said Dr. Potter, reveals more of the laws of God than manuscripts to the modern liberal. If during the next hundred years religion could be made democratic, such a step, he said, 'would be the greatest in the history of the race.' 'See what would happen,' he continued. 'In the first place, God would step off His throne. He would become not a monarch, but would get to work, and we all would have the great privilege of working with Him and helping Him to complete the world which He made not in seven [*sic*] days or in seven million years. He would become the great helper. Picture the pathos of the loving father who looks forward to the day when his sons can be his co-workers and then finds them thinking of him only as "dear old dad." Many people look upon God in just this light, as some one who doesn't count except when they are in trouble. Shall God be relegated to this position? No; the infancy of the race is past. Democracy is a great step forward when we dare to take it in religion.' Personality, the remaining third essential to the modern liberal, represents the 'very best' that can be said of man or woman. 'The greatest compliment to a man,' said Dr. Potter, 'is to call him a good person.' On the basis of these three beliefs, he declared, the 'freeman in religion' must take exception to portions of the Lord's Prayer."

A New York paper early in February printed the following: "The zero hour of human degradation has been reached in the dance-halls," writes John J. Birch, superintendent of the educational department of the New York Civic League in the *Reform Bulletin* out to-day. 'Dancing is one of the greatest menaces to the moral welfare of our country,' Mr. Birch declares. 'Corsetless dances and pajama parties seem to be especially flagrant in the Middle West, while in San Francisco war has been declared on jazz and cheek-to-cheek dancing. "Petting parties," shimmy, bunny hugs, and moonlight dances are favorites with young people. 'In New York,' he continues, 'the night life is becoming wilder and the cafés and "clubs" are open until the break of dawn. There are some dance-halls fallen so low that they have a side-room over which is a sign, "Check Your Corset Here." Old-timers of Broadway tell me of exhibition dances by nearly nude entertainers that outdo in suggestiveness anything ever before witnessed. The costumes often consist of a none too large *brassière*, or scanty bodice, held in place either by a small shoulder

strap, or a single layer of chiffon, and a loin cloth from which is hung a fringe consisting of beads. The vile character of the dance and the aftermath of vice that is usually associated with it indicate the tide catching its victims from every walk of life. Public sentiment has become fully aroused, and the hour seems right for a State-wide bill for the strict regulation of dance-halls. For this reason the New York Civic League is having a bill drafted, which will soon be introduced in our Legislature. If passed, it will suppress not only much of the wild night life of New York and other large cities with indecent dances, vile women, clinking glasses, and wholesale impurity, but will safeguard the young people of our State and remove one of the instruments of the devil for destroying morals and wrecking lives. Something must be done.' Dr. Birch concludes, appealing for funds with which to fight the moral battles of the league." D.

Religious Statistics.—The secular papers recently printed the following report, dated at Washington, February 12: Every day during the last five years an average of 2,173 persons joined the churches of America. During the same time an average of three congregations has been organized daily, and the average number joining the ministry has been four and one-half persons a day. These facts are brought to light by religious statistics for the United States compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. The figures show that the churches are steadily overcoming their war losses. The total church-membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a gain of more than a million members for the preceding twelve months. The various religious bodies report 233,104 congregations, headed by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the Government figures for 1916. While there has been much talk of a shortage of ministers, the increase in clergy has been approximately 50 per cent. more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially as church-members the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population, including all baptized persons. Protestant bodies count only communicants. The thirty bodies related to the Federal Council of Churches have 19,933,115 members. They have a total of 142,472 congregations, manned by 113,761 clergy. Their gain in membership over the preceding five years is 1,245,935. Their total constituency is 55,812,722, a gain of 3,448,618 over the 1916 census figures. The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of various churches, these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows: Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054;

Latter-day Saints (Mormons), 1,646,170. Of the Jewish figures 400,000 are estimated. The Jewish bodies have different methods of reporting, some counting only heads of families and others only heads of families who also are pew-holders. Vol. 22 of the *American Jewish Year-Book* estimates the Jewish population of the United States at 3,300,000. As the churches report their statistics as a whole, it is practically impossible to tell in what part of the country the great gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third, with a membership of 2,466,645 persons, and the Presbyterians are fourth, with 2,384,683 members. Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members, as compared with 1916 figures, their total membership of last year being 51,635, and the Methodist Protestant Church, which shows apparently a loss of 8,625 members for the five-year period. The Churches of God in North America, General Eldership, with a membership of 25,920, also show a decrease of 2,406 members. The Roman Catholics show a membership and adherents' gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests. The Methodist Episcopal Church, North, reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant communion. The Methodist Episcopal Church, South, shows a gain of 91,315 members for the preceding year, with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army, with a reported membership of 35,969, shows an increase of only sixty-five persons over five years ago. The combined Baptist bodies present a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist Convention, with a membership of 1,253,878, apparently has a gain of only 2,173, but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the Northern Baptist Convention, transferred their alignment to the Southern Baptist Convention, which now has 3,199,005 members. This was the largest gain made by any single communion. The National Baptists (colored) show an increase of 177,746. Fourteen other Baptist bodies have a loss of 7,687. The Latter-day Saints, or Mormons, as they are generally known, report a membership of 587,918, an increase of 113,000 over the 1916 census figures.

The last available figures regarding membership of the various denominations and their gains during the last five years are as follows: Congregational churches, 819,225 (gain, 27,951); Presby-

terians U. S. A., North, 1,722,361 (gain, 111,110); Presbyterians U. S. A., South, 397,058 (gain, 39,289); United Presbyterian Church of North America, 160,528 (gain, 198); Reformed Presbyterian Church in North America, General Synod, 2,400 (gain, 14); Society of Friends (Orthodox), 96,135 (gain, 3,756); Disciples of Christ, 1,210,023 (gain, 16,005); Evangelical Synod of North America, 274,860 (gain, 64,993); Evangelical Association, 160,000 (gain, 39,244); Seventh-day Baptists, 8,044 (gain, 64); Christian Church (American Christian Convention), 97,084 (gain, 21,653); United Lutheran Church (organized within five-year period from a group of Lutheran churches), 791,400; Primitive Methodists, 10,986 (gain, 1,633); Moravians (*Unitas Fratrum*), 31,767 (gain, 5,394); Reformed Episcopal Church, 13,022 (gain, 1,972); Reformed Church in America, 135,634 (gain, 9,295); Reformed Church in the United States, 331,369 (gain, 13,005); Christian Reformed Church, 43,902 (gain, 5,234); Church of the United Brethren in Christ, 364,229 (gain, 15,401); United Evangelical Church, 90,096 (gain, 322); National Baptist Convention (colored), 3,116,325 (gain, 177,746); African Methodist Episcopal Church (colored), 551,766 (gain, 3,411); African Methodist Episcopal Zion, 412,328 (gain, 155,159); Colored Methodist Episcopal Church in America, 245,749.

The membership of some of the better known smaller bodies is as follows: Social Brethren, 950; Society of Ethical Culture, 3,210; Spiritualists, 105,837; Theosophical Society, 62,180; Universalists, 58,566; Bahais, 2,884; Adventists (five bodies), 136,233; Armenian Church, 27,450; Church of the New Jerusalem (Swedenborgian, two bodies), 8,087; Friends (four bodies), 117,239; Volunteers of America, 10,200.

D.

Great Britain. — The *St. Louis Post-Dispatch* (Sunday Magazine, February 19) gives an extensive account, on the basis of the documents that have passed, of the Major-Douglas controversy that is now distressing Christians at London. Rev. Major, Principal of Ripon Hall, Oxford, had denied the physical resurrection of the dead. ("What I have stated means that when a corpse is put into the grave, nothing ever comes out of it again, whereas the teaching of the Christian Church, at any rate in the early and Middle Ages, and in the case of the Roman Catholic Church at the present time, is that a body which is put into a grave comes out of it again at the resurrection as a body.") Rev. C. E. Douglas preferred charges of heresy against Major with the Bishop of Oxford, who, in reply, advised Douglas not to "make ourselves ridiculous." Douglas appealed to the Archbishop of Canterbury. Meanwhile Major has "refused to have any communication with" Douglas and glories that he has destroyed an old superstition. He is aided by friends, one of whom, C. Maurice White, complains that Douglas has called Gautama (the Hindu Buddha) "a heathen mystic." The Bishop of Oxford is still deliberating whether sufficient grounds exist for instituting a heresy trial, which would "involve everybody concerned in ruinous expense." Nice bishop! What does it cost British taxpayers to keep such a decorative fixture in their Established Church? Possibly they get him cheap; 35 cents would be an outrageous price for him.

D.

France. — Our brethren in Alsace are contemplating the opening up of a mission in the city of Paris. Many of the young people from our Lutheran congregations in Alsace are going to Paris either for study or business, or to find employment, and these need to be looked after spiritually. D.

Norway. — *Kristeligt Dagblad* reported some time ago that O. Folden, F. W. Gulbranson, E. Hjelvik, Johan Prytz, H. E. Ridder-vold, and others had published in *Luthersk Kirketidende* a call for help to congregations in distress throughout Norway. The call stated that the authorities of the Norwegian State Church were unable to supply vacant parishes with pastors, or to give large pastorates, requiring the full time of several ministers, more than one pastor. In view of this state of affairs, the parties suggested that laymen who had not received a theological training should be admitted to the ministry in the Norwegian Church in order to relieve the distress. *Luthersk Vidnesbyrd*, for March, remarks that this suggestion, if carried out, must take cognizance of the qualifications for assuming the Christian ministry that are named in 1 Tim. 3, 2 and Titus 1, 9; also that the ministerial office, according to 1 Cor. 14, 34 and 1 Tim. 2, 12, cannot be conferred on a woman. — C. Moe writes in *Kr. Dagbl.*, and is quoted in *Lutheraneren* for March 15, to the effect that Rome has started a vigorous campaign in the Scandinavian countries, to bring them back under Pope rule. It looks as if Rome's recent successes in the Protestant parts of Central Europe are going to be repeated in Northern Europe. That hoary imperialism, fostered for ages at the Vatican, — an inheritance of the Caesars and a new edition of the *orbis terrarum Romanus*, — is ever dreaming its pet dream and seeing its favorite vision of a papal world. Renegade Protestantism has paved the way for Rome's return to its former haunts. "Lutheran" theologians have put the two idols of Roman theology, Aristotle and Pelagius, whom Luther had cast out, back into the universities and churches. Rome finds the house from which it was driven 400 years ago swept and garnished for its reception. When it has become reestablished in Lutheran countries, the last state will be worse than the first. D.

Finland. — *Kristeligt Dagblad* reports: "On the 12th of January there came from the Church Diet in Viborg an important report regarding the attitude of church people to the present relation between State and Church. It was reported that for the present there is no reason for seeking a complete separation of Church from the State, but church people would favor a gradual severance of the relation on condition, namely, that the Church be given its own organ for taking up all the tasks which the State intends to surrender, and that the Church retain its property undiminished. Regarding religious instruction, the report says that for the children of the Evangelical Lutheran Church the church people are opposed to the introduction of a so-called moral instruction which is not based upon Christianity." It will remain to be seen whether this gradual severance of the connection between State and Church in Finland can be carried out without detriment to Christian consciences.

The Swedish churches of Finland, of which there are quite a number, Finland having formerly been under Swedish rule, were visited by Gustave A. G. Carlsson during Easter week. In a letter to the editor of *Augustana* he writes that he found the churches well attended, but that it looks as if the Swedish language were going to be suppressed in Finland, and soon no Swedish minister would be able to hold or secure a pastorate in that country, unless he were able to minister in the Finnish language. There is a Christian People's High School at Nykarleby, of which the writer hopes that when Church and State are separated in Finland, this school will become for Finland what Augustana College at Rock Island, Ill., is for the Swedes in America. "As regards church affairs, it is a pleasure that in these parts the services are well attended. As yet the people here are not so modern as to be able to live without the church. One thing which I considered almost unchristian is the shameless propaganda which the sects are carrying on among the Lutheran people here. We think it is going pretty far when a sectarian minister tells our Lutheran people here that they are going to hell if they follow their Lutheran minister. And still more shameful it is that American churches support these sectarian preachers for the purpose of watching and tearing asunder Lutheranism in these difficult times." The writer thinks that this intolerable state of affair ought to be brought to the notice of the Federation of Churches of Christ in America. If the Federation does not know it yet, this should certainly be done. Perhaps the Lutherans in the Federation might do the informing.

D.

Sweden. — In *Augustana* (May 18) M. LeVandre, in an account of his journey to Sweden and other countries, describes his impressions of the Swedish State Church. In some places he found the churches well attended; the dome at Lund was so crowded that he could be accommodated only with an improvised seat in the aisle. The attendance at Stockholm was less than he had expected, contrary to the prevailing notion that Stockholm is a churchgoing community. In the large Kristina Church at Falun the small attendance, spite of the good sermon of Pastor Wenner, had a depressing effect on him, but at a pastoral conference he was told that on the Sunday following the church was crowded. In the Kronoberg District it seemed as if all the people attended church, etc. Though there are infidel currents in modern Swedish thought, the Church is still deeply rooted in the affection of the people. The press of Sweden is assuming a more intelligent attitude towards religion and the Church than formerly, but there are also perverse writers who claim that Christianity is an obstacle to progress. Voices are raised to this effect occasionally in the Swedish Diet (*Riksdag*), where motions are made aiming at the separation of the Church from the State. "Notwithstanding these motions, however, I am loath to believe, as my good and esteemed brother, Dr. Haeggglund, says in *Teologisk Tidskrift*, that 'the separation between State and Church is at our door.' The Archbishop (Dr. Soederblom) does not believe it either. Of course, if the State should become a hindrance to the Church in discharg-

ing its missions, even the Archbishop declared himself in favor of separation. The socialist government with Vaerner Ryden as 'ecklesiastikminister' a few years since did, indeed, a sad thing, when it autocratically abolished the Catechism and limited the time for Christian instruction in the public schools." Though this bold attempt may have been directed merely at the stupid cramming of the Catechism, it opened the people's eyes to an impending danger, and the stirring appeals recently made by Provost L. M. Engstroem in Bolstad to the king, cannot pass unnoticed. The matter will surely come up again in the Diet. Moreover, a change of the present administration is merely a question of time. In the place of the Catechism several good books of instruction have been published. Some of them even make the Five Chief Parts of the Catechism their basis. They tell the children something also about the church-year, the divine service, the history of the Church, and church-books. A book of instruction based on the Sermon on the Mount is also favored by the government, but it will hardly prove satisfactory. The Swedish Church will still have to provide a children's book of instruction in the Christian doctrine. A plebiscite is being urged on the measures of Minister Ryden. "If a plebiscite is decided upon regarding the question of the separation of the Church from the State, as happened in Norway some time ago, I believe that the result will be the same in this as in the former instance. Ninety per cent. of the people voted for retaining the state church. In Sweden the majority would not be as great, because the so-called 'free religions,' of which Sweden has a great number, would surely be blind enough to vote for separation, but the majority for retaining the state church would be quite large even in Sweden. When the Catholic bishop Bitter some time ago attacked the Protestant spirit in the instruction at the schools, one could see that the entire press was united in declining the Romish view-point, and vigorously set up not only a strong opposition to this attack on the ground of culture, but even arrived at a high estimation of the evangelical religion as compared with the Catholic." Influential Swedes advocate the union of the Church with the State for the Christian upbringing of the people by the influence which the Church will exert on legislation in a Christian spirit and by imparting Christian instruction. This position is taken with a full knowledge of the religious condition in countries that have adopted a different system, such as America, Holland, Scotland, Switzerland, and others. The fact is pointed out that in these countries a large number of children grow up without any Christian knowledge. "That is the reason," said the Swedish *Kyrkotidning* some time ago, "why we must now emphatically turn against the question of the separation of the Church from the State, because that would leave 60 per cent. of our people without Christian education and render education worse for the remainder. That this would be the case is clearly shown by America. . . . It is being asked why it is that Rome is now going forward with such powerful strides, that in Reformed Holland and in America with its many shades of religion rationalism, sectarianism, and Puritanism are holding orgies." The financial waste caused by the estab-

lishment of free churches, and the consequent spiritual (?) retardation, are considered in this connection. It is also pointed out that by far not all who are found in free church organizations are true Christians, notwithstanding their much-lauded "congregational principle of the New Testament." "The free church is not even desired in Finland, and if it should ever be adopted there, an attempt will be made by all means to retain the Church as a 'rikskyrka' (a church of the commonwealth). That is the state of affairs, too, in Germany. We all act and speak without reflection if, following the American mode of thought, we speak with contempt of the state church, and say: It were well if the Church were separate from the State. We do not know what we are saying when we speak thus. The day is coming when all churches will be separated from the state, for that has been foretold in God's Word. But we must bear in mind that this also belongs to the preparatory events preceding the antichrist, *viz.*, the great apostasy, Christianity's loss of strength and dissolution, not its strengthening. The church state, the state church, the free church, apostasy, antichrist—that is the sequence of events. We have nothing to boast of, but must seek our own salvation with fear and trembling." Unless it has escaped our notice, this curious view is published without comment in *Augustana*, a free-church organ in our country for Swedish free-church people. We wonder how its readers will like it. To us the account is valuable solely because it truly reflects current European sentiment on the subjects of state church and free church. The ruling parties in Europe do not want the free church and resort to some desperate exegesis and argument in order to justify their opposition to the free church and their defense of the state church, the people's church, the community church, or whatever else the thing may be called. Even the revolution that has swept over parts of Europe has not taught inveterate state-church men a lesson, and a still severer jolt may be necessary to open their eyes. The strangest infatuation is that the aggression of Rome can be successfully checked only by the state church, while the very opposite is true: the state church is preparing the way for Rome; for state-church rule, as it has existed in Europe for several centuries, is only another form of Pope rule. We shall not be surprised at all if in the end the advocates of the state church will turn papists rather than free-church men. The state church leaven is working also in America. There was no time in the history of our Republic when the principle of the separation of Church and State was less secure than the present. *Videant consules*, etc., we must say to our statesmen, and to our free-church Christians we must say: Pray more fervently for the preservation of your liberties!

D.

Russia. — One of the most illustrious pages of the modern history of the Lutheran Church has been written in the land that is now overrun with Bolshevism. A number of Lutheran pastors, faithful to God's Word and Luther's doctrine, have laid down their lives. Just prior to the moment when the fiercest persecution broke out against the Lutherans, the general superintendent of the Evangelical Lutheran Church at Moscow sent out a most touching letter to the

pastors in his district. In view of the fact that he himself had to pay the penalty of sticking to his post with his life, the following remarks of his letter are especially significant: "To you, my dear ministerial brethren, do I turn with the plea in the name of our Redeemer and Lord, that you do not abandon your flocks, but that you hold fast the trust committed to your care. Truly for many it will be a heavy cross and sacrifice; but, my dear brethren, do we not serve a Master whose right it is to ask of us our utmost sacrifice, One who has sacrificed Himself for us? The fathers in the faith of the ancient Church, in times of persecution, took no thought of their life and security, and in our day the Lutheran Church of Russia has won for itself a long list of noble martyrs who sealed their spiritual ministries with their blood. Shall we prove ourselves unworthy of them? We are called to quicken life, to preserve life, in a world that bears the seal of death on its brow. Though our congregations become small and weak, that is no reason why we should forsake them. On the contrary, it is the very best reason why we should stand by them. Yes, more; do not only have concern for your own congregation, but minister to the needs of the unshepherded neighboring flocks. The Consistorium is no longer in a position to supply the many vacant parishes. Come to the rescue wherever the needs cry loudest. The joy and gratitude of the forsaken congregations are a rich reward for any sacrifices you may be called upon to make. I myself have been thus rewarded. Therefore I call to you: Forward with joy! Join with me in this work of sacrificial love." — In its issue for March 9 the *Lutheran* points out to the lukewarm American Lutheran churches who did not respond to the appeal for help for their Lutheran brethren in Russia that the same influences which are bent upon extirpating the Lutheran Church in Russia, namely, the Roman Catholic and the Reformed churches, will later on turn their attention with a similar aim to Lutherans in other parts of the world. "To let the Lutheran Church die in Europe is to have a dying Lutheran Church in America." And such a church in America will not be able to withstand the onslaughts of the aforementioned enemies. D.

Poland. — *Freie Presse* of Lodz (January 22) reports that Congressional Poland, which adopted religious liberty as a principle and then proceeded to administer church affairs by Roman Catholics, now proposes to deal with nationalistic differences among its citizens (Poles vs. Germans) and religious differences (Catholics vs. Protestants) according to the methods of the former Czarist government. *Nowy Dziennik* of Cracow speaks of putting religion under police control. "Evangelical Lutherans" like Pastor Michelis are opposing the formation of a Lutheran Free Church, independent of the state, and are warning against the "prophets" of Lodz, who are advocating such an organization (*Der Volksfreund*, December 18). — In *Der Friedensbote* (January 15 and 22) the struggle of the Evangelical Lutherans in Soviet Ukraina, from the Zbruev River to the Black Sea, to free themselves from the domination of antichristian forces — mostly Jews — is described. The congregations seem to have achieved local successes, but lack organization. D.