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The Vatican and Diplomatic Relationships.

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There are at present thirty-one countries represented by embassies and legations at the Vatican, and the *New World* (Chicago, Roman Catholic) boasts that "the diplomatic influence of the Holy See is the greatest in the history of the Church" — a statement which can only refer to the extension of these diplomatic relationships and not to the exercise of actual temporal power involved. However, it must be conceded that the Curia has scored heavily during the political upheavals consequent upon the war. When France renews relations with the Vatican, — as now seems certain, — Italy alone, of all the principal countries of Europe, will be without a representative accredited to the Papal Court. A Catholic News Service dispatch of April 1 says: —

"The Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant states of Europe, but has established at least semiofficial intercourse with Turkey, Japan, and China. All of the states which have arisen since the war — Poland, Czecho-Slovakia, and Jugo-Slavia — have exchanged diplomatic representatives with the Holy See. Every country in South America, most of the Central American republics, and Haiti and San Domingo have legations at the Vatican. Canada is represented by Great Britain, whose temporary representative has been made permanent."

The British envoy was sent to the Vatican five years ago on a mission which was intended to be "strictly temporary," its object being "to congratulate the Pope on his election [!] and to keep him informed respecting British policy during the war," as the press announcements read at the time. When no longer needed for this purpose, the representation was to come to an end. But it is two years and a half since the war ended, and the envoy is still at

THE THEOLOGICAL OBSERVER.

Spiritual Leaders Gone Wrong.

The *New York Evening Mail* of May 6, on page four, brought a most illuminating and sad article on Baptist seminaries. Many Baptist pastors think that their theological schools are unfit to train students for the ministry. Dr. Chas. H. Fountain, of Plainfield, N. J., has issued a pamphlet, *The Denominational Situation*, which renews a controversy going back to 1918, to the beginning of a controversy, and to questions raised in the Baptist press which led to the calling of a conference at Buffalo, last June, and the appointment of a commission of nine to inquire into the teachings of certain of their colleges.

To such as are interested in purity of doctrine and are solicitous for the younger generation, to pastors and laymen really interested in their church, these revelations are astonishingly sad. The Baptist Church has very generally maintained "close communion" in theory and practise. But great inroads have been made in the last decades by rationalists. And we can only hope that the men who are now demanding an accounting of their stewardship from the teachers may not rest till success is achieved.

It was but recently that some prominent Presbyterian writer gave it as his belief that the only church in which the Bible still holds sway as the inspired Word of God, coming with authority in its message, — the only Church, generally speaking, uncontaminated by modern belief, is the Lutheran Church. — *New York Lutheran*.

The Bible and church history teach us that corruption has come into the Church through its spiritual leaders. Some years ago we read that one blind man was leading another blind man, and both were headed for an excavation which had been made in a city street. A stranger seeing the danger of these blind men, asked one of them, "What are you doing?" "I am showing my friend around town," he answered. Christ says, "Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master." Luke 6, 39, 40.

Let us not say it boastfully, but very humbly, acknowledging the grace of God, that our Lord has for three-quarters of a century preserved unto our Synod purity of doctrine, that He has given us men at our institutions of learning, in our pulpits, and in our church-schools who have adhered to the unerring Word of God and have taught it to their students, their hearers in the churches, and their children in the schools. We have thus far, by the grace of God, kept out error. We have been called narrow, bigoted, uncharitable, unprogressive; but we have retained the old Gospel, and our work, done in the Lord, has not been in vain. Our Synod has grown from 12 congregations and 22 ministers in the year 1847 to 3,283 congregations and 901 preaching-stations, 2,471 active ministers in charge of congregations, 14 synodical institutions of learning (colleges, theological seminaries, and normal schools), 91 professors and 26 assistants,

2,042 students, 623,228 communicant members, and 1,009,982 souls in the year 1921. Our pastors are not preaching to empty churches, and the percentage of men who are members of our churches and who attend our church services is not small. But these figures are only worth considering when we bear in mind that we are still teaching and preaching the Gospel of Jesus Christ and are thereby doing the work of the Christian Church upon earth.

In spite of all this, however, we need to hear and heed the Lord's warning, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26, 41. In the measure in which indifferentism, rationalism, and materialism are gaining ground in the church denominations surrounding us, it is becoming increasingly difficult for us to maintain our firm stand for the old Gospel. If we, however, be deprived of any of the blessings which we now enjoy and are permitted to bring to others, it will be entirely our own fault. God desires to retain them for us; and by His grace we shall stand firm. Let us especially ask Him always to give us such spiritual leaders as show us the way of truth. FRITZ.

Luther and Modern Germany.

In an article on "Luther and Education" the *America* says: "The apologists of Martin Luther claim that he made modern Germany. If that be true, we ask in the light of the frightful climax to which Luther-made and Luther-taught Prussia drove the world a few years ago, Are they proud of his work and of the edifice which he erected?"

When ignorant people make such statements as these, we can offer some excuse, but when educated men do so, we cannot give even a satisfactory explanation. They ought to know that the theology taught in modern Germany is not the theology of Luther. It is this very thing which we much deplore, and to which we attribute Germany's downfall. And modern Protestantism as such is also not the fruit of Luther's work. The doctrines and principles which are taught in the theological seminaries of the sects and in their pulpits are not those which Luther taught and which our Lutheran Church teaches to-day. We can rightfully expect that those who would speak with authority at least acquaint themselves with the facts. FRITZ.

Southern Baptist Convention.

The Southern Baptist Convention met at Chattanooga. In a city of only 75,000 white population 7,000 messengers and visitors were cared for by a generous Southern hospitality. Beautiful homes by the hundred were opened to the visitors. The meetings were held in the Billy Sunday tabernacle, having 6,000 numbered seats. Dr. Edgar Y. Mullins, president of the Southern Seminary, was chosen president of the Southern Baptists. The Conservation Commission reported that the magnificent sum of \$12,907,843 had been paid in during the year for convention purposes. The Southern Baptists are trying to raise \$80,000,000 in five years. The cost of the campaign is said to be negligible, that is, there are no large overhead expenses. The con-

vention represents 3,000,000 people. The convention called upon the President and the Secretary of State to use their influence in favor of disarmament, urged the passage of the Volstead Supplemental Bill to strengthen the enforcement of prohibition, pleaded for the censorship of motion pictures, expressed itself concerning the evil tendencies of the modern dance, lamented the increase of divorce, asked its ministers to educate the young people as to the sanctity and solemnity of marriage, and demanded stricter Sunday laws. The missionary opportunity of Europe was presented as "second to none in the wide world"; Europe was spoken of as a "mission-field looming as large and as black as Asia or Africa." Nearly 200,000 baptisms were reported for the churches of the Southern Baptists during the past year. A campaign for winning souls will be vigorously carried out. Until now women have had no representation by members of their own sex on the boards of the convention. Upon their request women will be added to the boards.

FRITZ.

What Are the Fundamentals?

The *Congregationalist* says: "God Himself, as He was in the beginning, is now, and ever shall be, . . . is the foundation of the Christian religion. Christ is the second Christian fundamental. . . . When a man has an unshaken hold on God and on Christ, as any man may have and many have had and do have, and is striving to regulate his life thereby, he is in possession of the two fundamentals of the Christian religion. Belief in them and the honest purpose to conform one's life to them are all that should be required for church-membership. . . . They are sufficient bases for Christian unity and for Christian union. . . . Within the limits of these fundamentals there is room for different theories of the atonement or of the inspiration of the Scriptures or of the future advent of our Lord. But these two beliefs are the Biblical fundamentals. Other beliefs are important, but they are secondary. Still other beliefs may be justified by a single passage of Scripture or by a class of passages, but ultimately the whole of the Bible wins out against any particularistic teaching within it."

The final analysis of these statements shows that the *Congregationalist* has no fundamentals at all, but believes what it pleases and advises others to do likewise. Certain it is that different theories of the atonement and of the inspiration of the Scriptures can have no place in Christian theology. The kind of religion which the *Congregationalist* "requires for church-membership" is that which is very generally taught in the sectarian churches of our day. It is the religion of Unitarianism and the lodge, but it is not Christianity.

FRITZ.

What Does the Fundamentalist Movement Portend?

Under this heading the *Watchman-Examiner* (June, 1921) gives a detailed account of the fundamentalist movement. We read, quoting in part: "First of all, we would like to say a word about the people who constitute the Northern Baptist Convention. From such

evidence as we have been able to gather we have come to the conclusion that four-fifths of our people may be denominated conservatives or evangelicals. Four-fifths of our people hold to the faith of our fathers, believe to-day what all Baptists believed fifty years ago. They believe in the supernatural birth of Christ, in the vicarious, substitutionary sacrifice of Christ, in the bodily resurrection of Christ, and they are looking and praying for the visible return of our Lord according to His promise. But certain educators, organization leaders, and pastors among us who have departed from this simple faith of our fathers have long had the ear of the public and have lost no opportunity to promote liberalism and rationalism. This propaganda has been distasteful to the rank and file of our denomination. False teaching is like leaven in its permeating power. But how could this propaganda of false teaching be met? What is everybody's business is nobody's business. Everywhere men and women talked about the situation. Everybody felt that something must be done, but nobody knew just what to do. These were the circumstances that gave birth to the fundamentalist movement.

"Last year 150 men, pastors and laymen, decided to call at Buffalo a conference on Baptist fundamentals. They were conscious of the fact that they were exposing themselves to criticism and ridicule. They did not need to be told by unfriendly people that they were self-appointed leaders. They knew that. They were willing to suffer for Christ's sake. They felt that the time had come for a reaffirmation of the faith of our fathers. The 150 pastors and laymen who called the Buffalo conference and who with others are promoting the Des Moines conference are not denominational anarchists and fanatics. They have spent a lifetime serving every Baptist cause, and they are all actively cooperating with the Northern Convention. They are loyal Baptists, every one of them, and their only crime is that they have consecrated themselves to reaffirming and reemphasizing the faith of our fathers. In an unofficial way they confidently believe that they speak for an overwhelming majority of our Baptist people.

"The leaders in this movement would be the first to acknowledge their limitations. We are not authorized to speak for them, but we dare to do so nevertheless. Their speech may not always be felicitous, and their judgment is not infallible, but they are willing to die for our time-honored Baptist faith. They invite the great conservative element of our denomination to join them in warfare against rationalism. Let the evangelicals of our denomination arouse themselves to the dangers that threaten our holy faith. Let them fall in with the fundamentalist movement, wash out its impurities, iron out its wrinkles, and make it, or something that will grow out of it, the palladium of our liberties.

"The fundamentalist movement, in giving new emphasis to Christian doctrine, is seeking simply to put first things first. In our day the roots of Christianity are being undermined. While realizing that roots are not trees and foundations are not superstructures, we ought also to realize that to cut the roots and undermine the foundations of Christianity is master strategy on the part of the devil. Such work

is done underground, and too often the Lord's husbandmen and the Lord's builders are unaware of the purpose or even the presence of this hidden and powerful enemy. One of the primary purposes of this fundamentalist movement is to raise the danger signal and to plead with our Baptist people everywhere to contend earnestly for the faith delivered once for all to the saints." MUELLER.

Who Is Responsible for Heresies in the Church?

The *Watchman-Examiner* says in its editorial on the fundamentalist movement: "Let our people stay together, and let the truth prevail. If some of our colleges and seminaries are teaching error, as is commonly reported, it is within the power of our denomination to correct this evil."

It is laudable indeed that there are some among the Baptists who not only know of the deplorable conditions existing in their own denomination, but who also have the courage to voice their conviction. And if it is true that four-fifths among the Baptists hold to the faith of the fathers, then it ought not to be difficult for such a vast majority to assert itself, and, if necessary, put out from among them such as have fallen away from the very fundamentals of Christianity. But will they do it, or will the very spirit of indifferentism which is characteristic of the Reformed churches prompt them to bear with the heretics among them until their heresies have permeated also the four-fifths? The answer is to be given by the Des Moines convention, which is in session while we are writing these lines. We shall report in a later issue.

While it is true that heresies are brought into the Church by the theological schools and the spiritual leaders, it is also true that it is the duty of every Christian in the Church "to try the spirits whether they are of God," and "earnestly to contend for the faith which was once delivered unto the saints." In doing this, Christians are not acting as "self-appointed leaders," but are doing what the Lord Himself in His Word asks them to do. After all, God will hold not only the spiritual leaders in the Church, but also all the members in the Church responsible for the doctrines which are taught. Will the Baptists, the conservative "four-fifths," measure up to their responsibility? FRITZ.

The Evanston Plan of Religious Education.

Various plans for the promotion of religious education have been worked out during the last few years, one of the most prominent being the "Gary Plan," which provided for certain study during the week in connection with the work of the public schools, but supervised by the churches. Two years ago a somewhat different plan was inaugurated by the city of Evanston for the purpose of providing the same instruction, but on a different basis. The public school buildings were rented to the workers from the churches, who were to offer instruction outside of the school hours. The plan seemed to give considerable promise of success, for the teachers employed were highly trained and

thoroughly competent. They were being paid a salary for their work, which assured high-grade service. The results have not been altogether satisfactory, however. In the first place, it has been a difficult matter to finance. The parents have objected to this "lengthening of the day," and the attendance of the children has fallen off. There has been a feeling that the management was too far removed from the "control" of the churches.—*Northwestern Christian Advocate*.

Realizing the need of more religious instruction for the youth of our land, educators are trying one scheme and then another. Our system of parochial schools solves the problem. Do we fully and always appreciate this fact?

FRITZ.

Results of True Education.

In the *Christian Herald* (June, 1921) Dr. Charles M. Sheldon defines education as "the development, in every right direction, of all the powers of the human being for the purpose of using those powers to make a better world," and mentions among the results of this kind of education the following qualities of head and heart (we are quoting in part):—

The first result of a true education is a deep sense of *humility*. We were born into a very great world, and we can never learn very much about it. The last thing in the world that a student should entertain, is a spirit of pride. The wisest people know very little compared with the vast amount of knowledge to be acquired. There is no such thing as finishing one's education. We may be graduated from a school or college, but never from the university of experience. True humility is the first result of a true education, and by it we will understand an open mind, hungry and eager for new truth and large truth. There is no one in the world who cannot teach some one else a lesson or impart some knowledge.

"The second great result of true education is a *love for hard work*. Those who do things for the world, which need to be done, are not watching either the clock or the pay envelope all the time. The work which they are doing is greater than what they get for it, if it is worth doing at all. When the day's work becomes drudgery or monotony, the very heart of service is gone. Every one has the experience of growing tired in doing the day's work, but one should not grow tired in outdoing it if it is necessary for the world's happiness that it should be done. Real education puts into the heart and mind a joy in using the gifts of mind or the strength of the body. No man is truly educated who works his way through the world without the real joyous feeling in the day's labor.

"The third result of true education is a *clean life*. A truly educated man or woman cannot have bad habits. There are men and women who have been to schools and universities, who have articles of culture in their homes, who have traveled around the world, but who have vicious habits of mind and body. I would not call such people educated. A truly educated person must be wholesome, must think straight and live straight. Conduct and intellectuality must go hand

in hand, or there is something wrong with the entire thing called education.

"The fourth result of a true education is *high ideals*. The first thing that the average man does is to sneer at ideals. He says they will not work in the markets, and they will not go in politics. What he means by that is that sometimes if one acts from the highest motives, he may lose money or fail to get elected to an office. The high ideals that one carries into business or politics will not be carried in there unless they are formed during the period of education. A student who cheats in his examinations will cheat in his business or political life, and no man is truly educated who cheats, and no man is truly educated who has no ideals in the making of money or in the holding of power.

"The fifth result of a true education is an *independent spirit*. Educated people who are truly educated according to our definition will do things which other people will not do. One of the greatest tests of an educated man or woman is the test of putting them into difficult positions and challenging them with seeming impossibilities. Where an uneducated person would fail or cowardly run away, an educated person will remain and wrest victory out of defeat. The mark of independence is the quality which has made reformers, and it would be a very poor world without them.

"Another mark of a truly educated life is a *sense of brotherhood*. I may be a citizen of the State of New York or of Kansas, so far as my birthplace or citizenship or voting place is concerned, but I am also a citizen of the whole world. No one is truly educated who has race prejudice or hates other people because they belong to another nationality, or who is indifferent to the troubles of other people because they do not live in his block. Every really educated person has a feeling of sympathy for all the people in the wide world, and it is absolutely impossible for him to hate, or despise, or be indifferent to, any other human being.

"The last great result of a true education, and the best of all, is *religious convictions*. Every truly educated person in the world must have a religious life. There is no such thing as true education without true religion. By religion I do not mean going to church, subscribing to certain articles of creeds, or wearing certain kinds of clothing. I mean what Jesus meant when He said: 'We must love God, and our neighbor as ourselves.' That is religion in the highest sense, and no college training, no book learning, no linguistic gifts, no travel, no culture, can take the place of a love of God and man. There are a good many pagans walking around in this world under the guise of educated people. They are not educated unless they have the great basic foundation in life of the creed of the Master. Education without religion is a farce and a failure. If the schools and colleges do not teach the great fundamentals of conduct and of the right relations of men to their neighbors, of common justice and honor in the market-place, of an absence of race feeling and prejudice, if they do not teach peace instead of war, and love instead of hate,

and service instead of self, they are pagan institutions with no right to an existence, and the tax-payers' money is wasted upon them. If they do not teach conduct and character, they are pagan and not Christian."

While the above is, in general, a fine statement of what true education should accomplish, we beg leave to take issue with it on several points. A definition of true education must take into account more than this present life. Hence true education is something far greater than "the development of all the powers of the human being for the purpose of using those powers to make a better world." True education reaches beyond this life into eternity, and seeks to establish the right relation between sinful man and the holy God through faith in Christ Jesus as the only foundation upon which to build conduct and character and everything that is good and praiseworthy. Here is the point where Christian education — and that we believe is true education — differs from every education that is essentially pagan. Without faith in Christ there are no true religious convictions, just as little as there is true love of God and our neighbor without sanctification by the Spirit through faith. Every discussion of the subject only serves to show how wide is the chasm between an education primarily based upon God's Word, and one that is not. MUELLER.

Religious Education? Yes and No.

The *Northwestern Christian Advocate* of June 8 says that Dr. Walter S. Athearn, in discussing "Spiritual Illiteracy in the United States," recites the startling facts respecting the small percentage of American children and youth who are in any way connected with the enterprises of religious instruction conducted by the churches, and takes the Sunday-school to task because it "has not developed an adequate body of teaching material," and has "meager equipment and inadequate support." It then says that our duty is clearly to quicken and enlighten the conscience of the Church in favor of the religious education of its children.

Very true. But we answer the question as to religious education both with yes and no. If the kind of religion which is preached from many sectarian pulpits of our day, namely, that Christianity consists in no more than a mere outward moral righteousness, shall enter into the religious education of the children of the land, then the sectarian churches had better save their efforts in this direction. We are heartily in favor of the religious education of children, but only when such religious education calls for the teaching of the Word of God, by means of which alone true religion can be imparted and souls saved.

Before taking up the question as to the religious education of the youth, the sectarian churches of our day had better first purify their churches by putting those men out of their pulpits and out of their theological seminaries who are not only spreading false doctrine, but who no longer preach Christ, the Son of God and the Savior of sinners. Why make also the children drink the foul water which is flowing from these sources?

FRITZ.

Concerning the Millennium.

In concluding an article on "The New Testament on the Second Coming of Christ" A. T. Robertson, a noted preacher and scholar in the Baptist Church, having set forth the New Testament teachings on Christ's second coming, says: "Such in epitome is the teaching of the New Testament concerning the second coming of Christ. If we believe what the New Testament teaches, we should also cherish a lively hope for the second coming of our Lord. But Jesus was silent concerning the time and manner of His coming. So are all the writers of the New Testament silent. But we should be ready and eager for His coming. Meanwhile we are to carry on the work of evangelization to the ends of the earth. The world program of Christ is laid upon us by Him. Our duty is to push that with the vigor in our power. We must leave times and seasons to God, who orders the universe.

"I have said nothing about the millennium because *the New Testament has nothing concerning the millennium* save in one chapter in the Apocalypse of John (chapter 20), and no one knows what is meant by the thousand years nor the relation of that symbolic period to the second coming of Christ. *It is a pity for us to obscure the great and blessed promise of the personal return of Christ by discussions about the millennium since we really know nothing clear about that.*"

In the same issue of the paper in which this article appears Edward B. Pollard also writes: "One of the most figurative and uncertain passages in this highly obscure and symbolic book is that in chapter 20, which is alone in speaking of a thousand-year reign (millennium), in which 'the souls of them that had been beheaded for the testimony of Jesus,' those that had 'not worshiped the beast,' nor bowed before the Roman emperor's image reigned with Christ a thousand years. It is not said whether these 'souls' are to be embodied, or disembodied, nor where this reign takes place, though some confidently affirm it will be in the flesh and on the earth. Nor does the passage say anything about the 'saints' in general reigning with Christ, but only the martyrs who were beheaded and had not bowed to Caesar's image. Any sort of millennialism stands or falls on a literal interpretation of this passage. And as Dr. Weston used to say, 'I don't know much about the millennium, but I do know it is unsafe to build a system of interpretation of the whole Bible on your interpretation of a single passage in one book and that the most difficult book in the Bible!' A thousand years in the Bible is an indefinite stretch of time. The writer was encouraging a hard-pressed Christian brotherhood to hold firm to their faith through all their fiery trials, being assured that, though beheaded, they, in God's own time, would enter into the privileges and joys of the victorious and reigning Christ. To have informed these glorified martyrs that they would be sent back to earth to live in the flesh for a literal thousand years and then the devil would be set loose again would, I fancy, have had but a poor and melancholy sound to their sainted ears. In fact, in this vision in which the thousand-year reign with Christ is mentioned

(Rev. 20, 1—6), Christ's coming is not once mentioned, nor is there any hint that the scene there described is to be on the earth, nor any reference to any saints present in the scene, except certain martyred ones. *To build up a definite scheme of millennial hopes upon so indefinite a revelation; to talk of pre and post, "before" and "after" a millennium so insecurely fixed as this is to court a confusion of tongues.*"

MUELLER.

What Is Christianity?

In answering this question, the *Presbyterian* (June 2, 1921) says in part: "With the total historical manifestation of Christianity before us — with a New Testament in one hand and a history of the Christian Church in the other — we are dull of understanding if we do not perceive that Christianity is a *specific* religion, that it is a *redemptive* religion, that it is *that particular redemptive religion that offers salvation through the expiatory death of Jesus Christ.* As Dr. Warfield put it: 'Christianity is a redemptive religion, having as its fundamental presupposition the fact of sin, felt both as guilt and as pollution, and offering as its central good, from which all other goods proceed, salvation from sin through an historical expiation wrought by the God-man Jesus Christ. The essence of Christianity has always been to its adherents the sinner's experience of reconciliation with God through the propitiatory sacrifice of Jesus Christ. . . . No doubt, parties have from time to time arisen who have wished to construe Christianity otherwise. But they have always occupied a place on the periphery of the Christian movement, and have never constituted its main stream.'

"Modern liberalism admits that this is what Christianity has all but universally meant to its adherents. It maintains, however, that almost its entire historical manifestation has been a departure from type, that the 'religion of Jesus' was immediately after His death transformed by the 'faith of the primitive community,' and this in turn by the theological constructions of Paul; so that it is Paulinism rather than Christianity with which church history concerns itself, since it is only recently, thanks to 'Liberalism,' that true Christianity has been recovered. A sounder scholarship, however, has abundantly shown the untenableness of this representation of early church history. There is no such line of cleavage between Paul and the primitive Christians, or between the primitive Christians and Jesus. In the mind of Jesus as well as in the minds of the primitive Christians, and in the minds of the primitive Christians as well as in the mind of Paul, the religion that He founded is a redemptive religion centering in the cross as an atoning sacrifice.

"We may, or we may not, like such a religion. We may accept it, or we may reject it. We may regard it as rational or irrational. We may think it moral or immoral. We may value it as our chief treasure, or we may regard it as without value, or even as a thing to be gotten rid of because positively harmful. Be our judgment of it what it may, true or false, valuable or worthless, it is utterly futile, however, to deny that this is the sort of religion Christianity, as a matter of fact, is."

What the *Presbyterian* here points out is certainly true. And only as long as Christians continue to hold to Christianity "as that particular redemptive religion that offers salvation through the expiatory death of Jesus Christ" are they able to combat and repel the lying deceits of modern liberalism. The issue implies that they cling to every iota of Gospel-truth. Otherwise their fight is futile.

MUELLER.

Faith and Charity.

The *St. Louis Christian Advocate* (June, 1921) thus commends the action of Chinese students under Christian teaching during the recent famine in China: "To the earnest Christians of America who have made it possible for our missionaries to carry the Gospel of Christ into far places, one of the most heartening messages to come out of China is that which tells us of the self-sacrificing service, in behalf of the starving famine victims, rendered by the native college and high school students who have come under the influence of our Christian workers. Those from the colleges were quick to volunteer, and they proved themselves dependable and untiring relief workers. Later, when temporary schools were established in famine villages, in the general plan of the relief organizations to save as many children as possible from the ravages of the famine, high school students offered their services. They have been working without charge in schools in which the pupils have to be fed as well as taught. Beginning as teachers and helpers, these high school lads, in many instances, have come to have almost entire charge of the famine schools, as those originally in authority have been called to other relief work. And their unselfish devotion to the little unfortunates under their care furnishes one of the most inspiring examples of the result of Christian teaching."

It has always been thus. Faith in Christ worketh love. So, in some hour of need, even men who have scoffed at missions and ridiculed the thought of changing the hearts of idol worshipers through the Gospel of Christ, find out, to their great rejoicing, that the preaching of God's Word among the heathen is not in vain. MUELLER.

"Christian Science."

The *Christian Science Sentinel* of April 16, 1921, p. 643, says: "Every word written by Mrs. Eddy and left as a part of her divine mission was inspired and controlled by divine authority. In other words, every word is divinely authorized." With a sweep of the pen so-called Christian Science sets aside God and the Bible, and puts Mrs. Eddy and her writings in their place. That the so-called Christian Scientists altogether disregard the Bible is apparent from all their teachings. The April issue of the *Christian Science Journal* has the following: "The material universe and all that it contains, including mortal man, is a dream or illusion; its states of being are never real or absolute, but are always states of belief, at times seemingly better or worse, but always erroneous. . . . When Christ stood before the tomb of Lazarus, He knew that Lazarus, as the spiritual

child of God, had never died; but He knew also that Lazarus as a material man had never lived; and His clear knowledge of the absolute truth about Lazarus changed the belief of the people from a belief of Lazarus dead to a belief of Lazarus living, both of which were merely beliefs of mortal mind."

John 11, 13, 14 we read: "Howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, Lazarus is dead." And Martha said unto the Lord: "Lord, by this time he stinketh, for he hath been dead four days." V. 39. And John 12, 9 we read: "They came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." So-called Christian Science does not believe in death; consequently not in sin, by which death was brought into this world; consequently also not in the need of a Savior, who has redeemed us from sin and death. Why does Christian Science persist in calling itself Christian when in its system it has not a vestige of Christian truth left? It is simply another case where the devil transforms himself into an angel of light to deceive the unwary.

FRTZ.

A Warning to Ministers.

Speaking editorially, the *Congregationalist* says: "Ministers cannot be too careful about entering upon courses of action that will put them into a false position and lead others into a financial morass." It is bad enough when ministers yield to the temptation of making poor investments of the little money which they may have, but still worse it is when they let themselves be persuaded to commend certain business projects and induce their brother ministers or the members of their church and of other churches to invest their money in a losing proposition. People believe that a business scheme recommended by a minister must be sound. It will, however, not add to the dignity of his office nor to the confidence which people ought to put in him, if a minister lets himself be used as a financial agent; and no amount of good intentions will help him very much with his people, if through his fault they have lost money in a business venture, which, perhaps, from the very beginning had been unsound or even a swindle. A word to the wise is sufficient.

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