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The True Criterion of Orthodoxy.

JOHN THEODORE MUELLER, St. Louis, Mo.

Among the numerous questions that have come to the front in connection with the controversy between Fundamentalists and Liberalists, the one pertaining to the true criterion of orthodoxy is no doubt foremost in importance. In the general confusion which has followed in the wake of the discussion, men have repeatedly asked: What determines orthodoxy? Is orthodoxy a creedal shibboleth or merely a spiritual principle? That so simple a query has been raised in sober earnest, indeed, that it has been made a *status controversiae* in a controversy that engages the minds of learned theologians, is certainly a *testimonium paupertatis* to the present-day Christian Church. It shows the extent of the decay which rationalism has caused in the Church, and proves that the canker of infidelity, having already blighted the whole body of Christian doctrine, is about to destroy the very core of the Christian faith. No truly Christian theologian would seriously put that question and make it the subject of dubious inquiry. To every believing theologian the issue is clear from the start. He knows what orthodoxy means and entertains no doubts in regard to its criterion. To him there is only one test of orthodoxy — the Word of God. Only that is orthodox which is Biblical. *Quod non est Biblicum non est theologicum.* It is only since Modernism has discarded the fundamentals of Christian belief and annulled every article of the faith which was formerly regarded as an impregnable fortress that men must again ask what orthodoxy is and by what standard it should be gauged.

Of course, the reply of Modernists is negative. According to the liberalistic views of modern theologians, orthodoxy has nothing to do with dogma, tenet, or creed. Orthodoxy is therefore no creedal shibboleth. It is not determined by any confession or

THE THEOLOGICAL OBSERVER.

Episcopalians Oppose Attempts to Suppress Church-Schools.— At its convention in Portland, Oreg., the Episcopalians took notice, on September 19, of the referendum that was submitted at the election, November 7, and that purposes to wipe out all the private and parochial schools by making public school education compulsory. This referendum was attacked in a resolution adopted by the House of Deputies. The text of the resolution is:—

“WHEREAS, There has been introduced into the Congress of the United States a bill to regulate further the public school system of the nation; and

“WHEREAS, Legislation has also been attempted in different parts of the country which, if successful, will have the effect of eliminating all schools under the direction of the Church and all other private schools giving education through the elementary grades; and

“WHEREAS, We desire to express our approval of the public school system of our country and our sympathy with all well-considered efforts to develop and improve the public schools; and

“WHEREAS, We also believe that the English language should be the sole medium of instruction in all our public schools; therefore be it

“Resolved, the House of Bishops concurring, That the general convention express its abiding conviction that instruction in religion is an essential element in all true education, and that church-schools have an indispensable part in our educational system; and be it further

“Resolved, the House of Bishops concurring, That this general convention go on record as deprecating and opposing any and all movements seeking to secure legislation having as its natural result the injury and possibly the destruction of the church-schools of our land.”

What further action the convention has taken on this resolution has not been made public as yet.

The School Monopoly Bill (No. 315) was carried by approximately 10,000 votes at the election on November 7. This means that parochial schools in Oregon will have to fight for their existence in the State and, if feasible, in the Federal courts. D.

What a One-half Vote Did at the Episcopal General Convention.— The Protestant Episcopal Church held its triennial general convention in Portland, Oreg., September 9—23. From a report in the *Northwestern Christian Advocate* we take the following: “The Protestant Episcopal Church has two houses, one composed of bishops and one of delegates called deputies, equally divided between clergy and laity. When there is a demand by any delegation representing a diocese, the vote must be taken by orders, the clergy and laity voting separately. Every resolution to be adopted must be carried by both houses, the House of Bishops and the House of Deputies, and if the

question involves the constitution or prayer-book, it must pass both houses at two successive general conventions. The subject of uniting with the Federal Council of Churches was first vigorously discussed in the House of Bishops, where it was carried by a majority of fifty-seven to thirty-one. In the House of Deputies it was the Chicago delegation which called for a vote by orders. The clergy vote showed a majority of five dioceses in favor of uniting with the Federal Council. The lay vote, however, stood twenty-five and one half in favor and twenty-five against. This would seem to the outsider to be a majority in favor, but the law of the Church does not allow a half vote to be counted. The half votes, we may explain, are given by missionary districts. If there had been two half votes, the half votes would have counted as one vote. The result was that twenty-six dioceses out of fifty were necessary to a majority, and the entire proposition, notwithstanding the majority of the bishops and clergy, was lost by a one-half vote." This one-half vote shows not only the doctrinal drift in the Episcopal Church, but also how far the Church has already gone on the way of indifferentism. FRITZ.

Episcopalian Concordat with Congregationalists Adopted. — After a discussion for five years and the passing by both houses at two general conventions, the Episcopal Church at its convention at Portland adopted a *concordat* with Congregational churches. The Episcopal bishops are now authorized to ordain any Congregational minister who applies with the consent of the church of which he is pastor, and allow him to remain a Congregational pastor. FRITZ.

Making the World Safe for Rome. — Says Dr. Foakes-Jackson in the *Churchman* (September 2): "Shorn of the trappings of power, the Pope and his *entourage* now enjoy the reality. They may be voluntarily imprisoned in the Vatican; but they have not to wander as homeless exiles in Italy and France. They may have lost their principality; but they have gained the power of administering their ecclesiastical affairs in security. They cannot lay down the law to the inhabitants of Leghorn or Perugia; but they can claim some influence in the government of New York and Boston. To an outsider the Church seems to be administered with all the skill the experience of eighteen centuries can supply, in contrast with the clumsy organization of modern governments. The bishops report and are reported on to Rome; nothing can be done without its being known to the central government. All vagaries of opinion are ruthlessly silenced, education is controlled with vigilant care. Modernism has been rendered impossible. Rebellion is almost unknown. Warned by the fate of the Old Catholics of 1870, no one has formed another schism. Rome really gains by her policy of antagonism to modern views. She will now have no subjects who are not submissive. They can leave her if they choose; but if they stay, they must obey. It is the fashion to believe that Roman Catholics are diminishing in numbers. This may be, but if so, they are increasing in efficiency. The strange thing is that the papacy is weakest where once she was supreme. She has lost Portugal and the French government, but not France; her hold is weakening in Italy, Austria, Poland, Spain, but this is more than

compensated by gains in the British Empire and the United States, of whose liberal policies the greatest advantage has been taken. In French Canada the Church is almost omnipotent; and we know its power in the cities of this country. In England the religious orders, which no nominally Catholic country will tolerate, find a welcome resting-place. The wealth of the Church in the United States is immense and is increasing rapidly under the *aegis* of the law, which penalizes an individual for holding land till its value increases, and gives unlimited freedom to a religious corporation to keep an estate from developing till it reaches the highest price." GRAEBNER.

The Shakers. — Quoting from the *Ohio State Journal*, the *St. Louis Post-Dispatch* (October 7) reports the following: "Recently the property of the Shaker settlement at South Union, Ky., was sold at auction. The sale marked another step in the dwindling of the longest-lived, the most interesting, and, in many ways, the most successful communistic enterprise the United States has ever seen. For more than half a century the organization has been growing smaller and weaker. Settlement after settlement has been closed and sold out, no recruits having come to carry on the work. Only a few small places remain. . . . The Shaker organization had its origin in England in 1747, Ann Lee being one of the early characters in it. In 1774, with seven others, she came to America. The first Shaker settlement was established at Neuskenna, now Watervliet, N. Y. It was put on a communistic basis in 1787, after her death, but retained her teaching of celibacy. The movement grew rapidly, and new settlements were made. . . . In 1870 there were 18 settlements with large churches, distributed through Connecticut, Massachusetts, New York, Kentucky, Maine, New Hampshire, and Ohio. In 1887 the membership had dwindled very much, and in 1902 was less than 1,000. The full name of their organization was the United Society of Believers in Christ's Second Appearing. They believed Christ would come in the form of a woman. . . . The fraternity, unique and interesting, has but a handful of members, very aged and infirm, strong in the faith, waiting the end, whose passing will close the interesting record."

D.

Safeguarding against Temptation. — In our issue of last week we spoke of the offer of \$1,000,000 reported to have been made by certain American moving-picture interests for the privilege of filming the Passion Play of Oberammergau for reproduction in this country, and of the possibility that, on account of the financial conditions prevailing and the munificence of the proposition, it might be accepted, although all similar offers had been turned down. Now comes a story which illustrates the conscientiousness and strength of conviction of those Bavarian peasants with regard to the matter. It is reported that as soon as the Passion Play season was over, the chief characters went to the barbers and had their beards shaved off, thus making the filming of the play practically impossible, since one of the cardinal principles is that no "make-ups" or adventitious aids shall be allowed in it. These wise peasants have therefore put it out of their power to consent to the commercializing of what is to them a religious service, and

incidentally have saved themselves from the pestering force of a temptation that might eventually have become too strong to be resisted. The scrape of the barber's razor on those erstwhile bearded faces was their practical and very effective way of saying, "Get thee behind me, Satan!" When Abraham was on his way to Mount Moriah for the sacrifice of his son, the thought must have occurred to him that his servants, if they were at the scene of the sacrifice, would undoubtedly interpose to save their young master's life, and that thus he, through no fault of his own, would be unable to carry out what he supposed to be the will of Jehovah. Therefore he determined that they should not be there, and halted them when the mountain came in sight, and he and Isaac went forward alone. That is, he hindered what might have been hindrances to him in his appointed task. It occurs to us that in the action of these men of Oberammergau we have a fine illustration of the spirit that was in Abraham — a spirit that does not intend to yield to temptation, and that will take every available means to make it impossible to do so. — *Watchman-Examiner*.

The Ku Klux Klan a Greater Evil than Those which It Tries to Correct. — It has been said that the Ku Klux Klan was born and is actuated in its operations by the conviction that the morals of our country are corrupt; that sexual vice, bootlegging, and gambling flourish; and that Jews, negroes, Roman Catholics, and alien-born are a menace to American institutions, and that it is necessary therefore to counteract their pernicious influence. Who will deny that there is much truth in the assertions?

But why adopt such methods as does the Ku Klux Klan? According to the reports in the daily paper, a man introduced as a "duly ordained minister of the Gospel" spoke in a church of the so-called Christian denomination. He is reported to have said that the need for the Klan to-day is quite as urgent as was the need for the original Ku Klux Klan of reconstruction days, when "Klansmen took the law into their own hands." He is also reported to have said, among other things, that when the Klan is strong enough, it will help all the foreign-born back to the land whence they came. The speaker, according to the report in the daily paper, used a small American flag, which he carried in the inside pocket of his coat, with theatrical effect. He would draw it out from time to time, fall upon his knees, kiss it, and call upon God to be his witness that he, as a Klansman, was a "white, Gentile, Christian gentleman."

We surely desire to protect womanhood, be it in the South or in the North, but by law and not by mob rule. We do not wish to have aliens come to our country and abuse the privilege of American liberty, and we mean to deport or imprison those who will not be law-abiding citizens, but as Americans we do not mean to bar desirable citizens coming from foreign countries, nor stir up strife and class hatred among those who are here. We do mean to oppose law-breaking of any sort not by breaking the law, but by enforcing it. Honoring the American flag does not consist in kissing it and performing with it theatrically, but in upholding the American principles of liberty and justice and peace and good-fellowship.

If a supposed minister of the Gospel champions the Ku Klux Klan or any similar organization, the case assumes even a more serious aspect. The Church has the only means to make man a truly different man than he is by nature, to convert him unto his God, and to persuade him to live in accordance with God's will. Having this Gospel and preaching it, the Church is an inestimable blessing to any country. But what shall we say when a supposed churchman casts aside this Gospel and resorts to other means for the purpose of reforming the world? Christ says: "If the salt have lost his savor, wherewith shall it be salted?" Matt. 5, 13. Shame upon any so-called minister of the Gospel who abuses and perverts the high privilege of his calling!

It makes much better reading when in the *Congregationalist* we are told that the House of Deputies of the Episcopal Church, at its recent convention at Portland, Oreg., "unanimously condemned the Ku Klux Klan for mob violence and lawlessness, and for stirring up religious prejudice and racial antipathy." A very timely and well-written editorial appeared also in the *St. Louis Globe-Democrat* of October 18, 1922, on "The Ku Klux Klan and the Law." We quote the closing sentences: "That many of the members of this society believe themselves to be engaged in a righteous public service is not to be doubted. Torquemada so believed. But this nation is founded upon law, and order under law is as essential to its well-being as air and sunlight. The forces that operate in darkness for the application of mob violence are violating the fundamental principles of American government. And they are violating the principles of liberty, which are the spirit within our national body. This is a land where every man who complies with the laws is free to come and go and do as he will. It is a land which recognizes no differences of race or religion under the law. Every citizen, whatever his color or his creed, is entitled to the protection of the law, and to every opportunity for self-advancement that citizenship gives him. When this ceases to be true, this ceases to be a free country, ceases to be America. The Ku Klux movement is not American; it is anti-American."

Fritz.

France. — Dr. Blake, of the Methodist Episcopal Church of France, has published a book in French under the title: *Les devoirs de l'Amerique envers l'Europe* (The Debt of America to Europe). The entire publication is a plea for the canceling of the debt which France owes to America. Among other things, the author believes that the death of 1,500,000 of her sons and of 700,000 more who were disabled in the war places on the credit side of the ledger for France a greater value than any amount of cold cash could balance. He holds that all the riches of America are not worth one of the lives which France sacrificed in the war. He concludes: "Every American who knows the facts and comprehends the sacrifices will agree with us when we say that the blush of honest shame ought to mantle the checks of every American if his country were ever to exact from France the redemption or the money lent her for continuing the war."

D.

Alsace. — The *Ev.-Luth. Friedensbote* of June 18 takes notice of the seventy-fifth anniversary of the Missouri Synod and reprints the editorial notice which was taken of this event by the *Kirchenzeitung* of the Ohio Synod. — The French government has begun to act upon its policy of expelling undesirable persons from Alsace. The expulsions began on Friday morning, August 11, and affected 100 persons in the Department Haut-Rhin, 150 in the Department Bas-Rhin, and 250 in the Department Moselle. D.

Austria. — Prof. N. Schlogl, of the University of Vienna, and belonging to the order of the Cistercians, has published a new translation of the New Testament. The geniality of the translator appears in his translation of Matt. 12, 50, where he puts the word "cousin" in the place of brother and sister, in order to avoid attacking the Catholic dogma of the perpetual virginity of Mary. In Matt. 26, 26 he makes Matthew say: "After they had eaten, Jesus took the bread, and after He had given thanks, He transformed it and broke it." Behold, the Catholic dogma of the transubstantiation set up in the Gospel! In 1 Tim. 2, 1, the apostle's exhortation to prayer and supplication for all men is turned into an exhortation to say masses for all men. D.

Y. M. C. A. — From *Nya Vaektaren* (September) we learn that in the Scandinavian countries Dr. John R. Mott is regarded as the Y. M. C. A.'s foremost man in the world and an extraordinary light, and that he is much talked about. He took part in the World Congress which the societies composing the Y. M. C. A. recently held at Copenhagen, and was interviewed by the Danish newspaper *Politiken*. Amongst other things, the reporter asked Dr. Mott whether in America it was considered necessary to be a disciple of the Christian religion in order to become a member of the Y. M. C. A. He received the following answer, verbally rendered: "No; we attach no definite importance to the religious element when we receive somebody as a member. For us all are alike good. In our swimming-pools and on our football fields, Mohammedans, Catholics, and freethinkers are engaging in sport side by side. You may be shocked perhaps to hear that we even harbor freethinkers in our organization, but the moral principles and the human value contained in Christianity can also be of importance to, and may even be acknowledged by, a freethinker. Upon the whole, you will find a far-reaching liberalism in our way of managing the young people's movement in the United States." The question was asked of Dr. Mott whether he considered it possible to gather the present-day young people around exclusively religious problems. He answered: "No, nor is that our object. We take the young men and women as they are, and we try to show them gradually what importance and what value there is, even from a purely human point of view, in following moral precepts that have found their expression in religion. We proceed quietly, and in a scarcely noticeable degree try to preach for young people." The editor of *Nya Vaektaren* remarks that after reading this interview of the most prominent American connected with the Y. M. C. A., he could well understand how an old freethinker like the Swedish Minister of State, Branting,

on the occasion of a visit at the front during the late war, could declare the activity of the Y. M. C. A. among the American soldiers to be quite praiseworthy. As a matter of fact, that activity consisted for the most part in arranging theatricals for the soldiers. The editor also remarks that from the above interview the much-heralded mission of Mr. Mott to the students at the universities throughout the world can be better understood, to wit, that it can hardly be regarded as a religious mission. The editor quotes a conversation between two college boys at Stockholm. One of them had inquired about the religious features of the Y. M. C. A. His companion said to him: "No, if you are looking for anything religious, you need not go into the Y. M. C. A. for it." In Sweden the gentleman who, next to Dr. Mott, takes the highest place in the Y. M. C. A. movement is Dr. K. Fries, who is said to be one heart and soul with Dr. Mott. D.

Proscribed Children's Songs. — A report in the *Koelnische Zeitung*, weekly edition of September 27, basing its information on the *Thuringische Dorfzeitung*, says that a new book of songs has been prepared by a teachers' committee for use in the public schools of Thuringia. When the draft for this book was submitted to the Thuringian Minister of Education, who is a Socialist, for his approval, he struck from the collection all Christmas hymns in which the Christ-child is mentioned or the Bible-story of the Savior's birth is referred to ("Ihr Kinderlein, kommet," "Alle Jahre wieder," "Du lieber, heil'ger, frommer Christ," "Kommet, ihr Hirten," "Stille Nacht," "Am Weihnachtsbaum die Lichter brennen"). He also proscribed all hymns in which some Christian concept such as God, heaven, angels, etc., is found ("Aus dem Himmel ferne," "Es geht durch alle Lande ein Engel," "Hoert ihr die Englein singen?" "Lobt froh den Herrn," "Weisst du, wieviel Sternlein stehen," "Voeglein im hohen Baum," "Wenn die Kinder schlafen gehn," "Bald ist es wieder Nacht," "Wer hat die Blumen nur erdacht?" "Des Sonntags, wenn die Sonn' anbricht," "Wem Gott will rechte Gunst erweisen," and even the old rationalistic songs "Was frag' ich viel nach Geld und Gut," and "Ueb' immer Treu' und Redlichkeit"). Many Germans are indignant at this action of a public officer of the state who must enforce the principle of the separation of Church and State and treat religion as a private affair of the individual citizen. The Minister of Education may be an atheist, — most likely he is, — but those who criticize him on that ground may charge the new constitution of the German Republic with being atheistic. Germans who want religion must learn to understand that the state will not, cannot, — ought not furnish it like in the olden times. As a curiosity it may be noted that patriotic songs such as "Stimmt an mit hellem, hohem Klang," "Ich hab' mich ergeben," "Deutsches Herz, verzage nicht," "Der alte Barbarossa," "Deutschland, Deutschland ueber alles," and the soldiers' songs: "Ich hatt' einen Kameraden," "Schier dreissig Jahre," "Hinaus in die Ferne," and, last, but not least, the new German national hymn were also proscribed by the Minister. This last feature hurts many Germans much more keenly than the removal of Christian hymns and songs. D.