

# THEOLOGICAL MONTHLY.

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VOL. II.

AUGUST—SEPTEMBER, 1922.

Nos. 8 & 9.

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## Luther's Return to Wittenberg in 1522.

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The cause of the Reformation entered a most critical stage when Luther was temporarily removed from public activity. The new movement had not been subdued at Worms, as the party of the Romanists at the Diet had passionately hoped. Luther's unyielding attitude towards the one claim that was, and ever will be, essential to the Roman position — the claim of papal absolutism — had for months before April 18, 1521, baffled his cunning and powerful adversaries, and his heroic address on that day in the Diet had blasted the last hope of optimists that an amicable understanding between Luther and the papists could be reached. Then Luther, after ten days of fruitless deliberation and palavering at Worms, went into voluntary exile, deferring to the counsel of his friends. Wittenberg was momentarily without its great teacher and the reformatory movement without its guiding spirit.

Soon a state of affairs developed at the metropolis of the new faith that boded the ruin of Luther's cause. The wise and affectionate friends at Worms had succeeded in saving the Reformer's person, but they seemed unable to save the Reformer's principles, from destruction. During Luther's absence at the Wartburg, Wittenberg and the surrounding country became a seething caldron of religious fanaticism. Radicalism was being substituted for an orderly reform of the Church. To remove from simple laymen the snare of idolatry, it was thought proper to remove and smash the images of saints. To abolish the blasphemy of the Roman Mass, the Sacrament was being desecrated. Monastic vows, chiefly the vow of celibacy, were thrown to the rubbish, and men and women left the cloisters to marry. The minds of men were becoming unsettled on fundamental religious matters; unrest pervaded the civic

## THE THEOLOGICAL OBSERVER.

**The Missouri Synod: Its Independence and Its Educational Ideals.** — In a recent issue of the *Lutheran Quarterly*, Dr. E. G. Sihler, in an essay on "A Diamond Jubilee in American Lutheranism, 1847—1922," presents the following two facts in connection with the work of our Synod: "There are but two points which I beg leave to append to this sketch. One is the complete and absolute independence from Europe which from the beginning we have consistently maintained, while Pan-Presbyterian assemblies have been held in Scotland and elsewhere, and while Episcopalian conferences at Lambeth have been officially attended by dignitaries and delegates from America. The spiritual and quickening influence of the greatest of all Germans, Martin Luther, and some of his successors in our confession, has done, and, we hope, will do, much not merely for our doctrinal soundness, but even more for the kindling or preservation of a living faith. Our Synod, unaided by any State, or government, or millionaire's munificence, has accomplished the gigantic task of a complete new edition of Luther's works. Its hymns are the imperishable intonations, aspirations, confessions, and consolations as they have come down to us from the sacred lyre of Martin Luther, Paulus Gerhardt, and many others. This anthology and many others, which we all owe to venerable Trinity Church of St. Louis, selected by Barthel [?] there, is one of surpassing purity, strength, beauty, dignity, and majesty garbed in the vestment of choral melodies, some of which the world has come to treasure through that grand master, Johann Sebastian Bach. But the maintenance of our own church-work, of our extension, of our standards, we have scrupulously kept immune from all and every European influence, let alone dictation or propaganda, somewhat unlike many American denominations other than our own.

"The other point is this: We have maintained lower as well as higher education, in the main, in our own way and in accordance with our best judgments. Our founders and first leaders were, almost to a man, German university men, trained at Leipzig, Berlin, Goettingen, Erlangen. Thus they could and did establish among us higher schools, thorough in many ways, particularly in the classics and other branches essential for preparing our youth for the study of divinity. The typical American college to-day is in bad case. Aping too often the bewildering diversity and multifariousness of a real university while dealing only with callow and half-baked youth in what Dean West of Princeton has felicitously called lunch-counter education, many an American college, I am sorry to say, has become a mere pitfall of superficiality and make-believe. And our Missouri schools of higher learning will do well to hew close to the line and make their youth thorough in a number of great studies rather than dabble a little in a vast number of incoherent and non-training 'courses.'"

MUELLER.

**A Word of Appreciation.**—Under the heading, "St. Louis, the Theological Center," the *Globe-Democrat* (St. Louis, June 11) says: "The 105 [106] who graduated from Concordia Seminary, St. Louis, are only about 30 per cent. of the 370 or more who were degree winners at Washington University; but while the latter are made up of those who will follow many honored professions, the former will all follow a single and the most honored of professions. Their degrees are divinity degrees. Their purpose under what is deemed a call from above is to take up the responsibilities of leadership in the Christian Church. At many of the most famous divinity schools of the country a graduating class of from fifteen to twenty-five has been regarded as satisfying in recent years, and one of thirty or forty as remarkable. In the case of some long-established schools the number has often fallen to only five or six. The class of 105 at Concordia presents an extraordinary contrast, not only with the record of recent times, but, it is said, of all times. It is declared that no other institution in the world ever graduated as many men in one year destined for clerical labors. To verify the statement might necessitate a going far afield and a scrutiny of the records of medievalism, when almost all graduates in learning were clerical graduates, but there is no doubt that this is an unprecedented number within the experience of living men.

"Is not appreciative cognizance to be taken of the fact that St. Louis has become the most important seat of theological training in America, not to extend comparison farther? Is this not a fact to be given an important place with other facts carefully assorted and pigeonholed for ready remembrance and citation by those who know their St. Louis? The light in which the vitality and aggressiveness of the great Lutheran denomination which conducts the Seminary are reflected in this unusual class might justify admiring discussion, undoubtedly will prompt such appropriate discussion in many circles. But its aspect as revealing the growing paramountcy and varied agencies presented by St. Louis as a seat of education is one well worth more than casual community attention. The range of products and by-products which the country is accustomed to associate with St. Louis as their place of origin is diverse, perhaps somewhat incongruous. Its output of trained men to uphold the great principles of religious faith and extend the sway of the Golden Rule is one to be acclaimed above other outputs. It carries the name of the city pleasantly into relations which have importance exceeding other relations and contributes to a spiritual leadership that commands resources denied to material leadership. These 105 exemplify the standards of a learned, intelligent, efficient clergy. No matriculant is accepted at the school who has not had the benefit of thorough classical education. Eligibility to degrees is established only after three earnest years devoted to doctrines, history, methods, progress, in the distinctive theological field. At the high point of the scholastic year, with some commencement activities just auspiciously terminated and others about to distribute their pleasures and honors during coming days, St. Louis may appropriately express its pride in the

large company of men and women who have completed here this year their preparation for special usefulness in various parts of the continent. In none has it reason to feel greater pride than in these 105 men who, under St. Louis teaching, will become exemplars of religion and morality—the possibilities of the higher life. Many vacant pulpits call for them.”  
MUELLER.

Ohio Synod. — On the scene at Marburg, October, 1529, between Luther and Zwingli, Mrs. C. F. Martzloff, of Roseville, O., under the caption “Hoc Est Corpus Meum,” makes the following poetical offering in the *Lutheran Standard* (June 10):—

“This is My body.” Christ’s own word,  
Whom we accept as God and Lord.  
Though heaven and earth should pass away,  
This word of His must ever stay.

“This is My body, giv’n for you;  
My words are Life and Spirit, too.  
Take, eat, and live and dwell in Me,  
As I will also dwell in thee.”

This is the blood He shed for you,  
And for your sins. This drink and do  
In memory of the Paschal Lamb  
Appointed by the great “I Am.”

“This is My body; this My blood”;  
No carnal mind has understood,  
But faith accepts, and we believe  
What Christ declared we shall receive.

“This is My body.” Luther stood  
Like rock with strength the text imbued.  
So stands the Church, whose corner-stone  
Is Christ, with faith in Christ alone.

—It is heartening to read the following on unionism in the same paper in the issue for June 17: “In an editorial in the *Lutheran* of May 25 we find this statement: ‘*Unionism, which is in high favor in America, has always been the breeder of rationalism — or at any rate the fertile soil on which it grows.*’ The italics are our own, because we want the words to be sure to catch the eye. And we want them to be seen and to be seriously reflected upon, because they are true words; true to logic, true to history, and true to facts. Unionism is a breeder of rationalism. And this is the way it works. Churches or denominations are kept apart by distinctive doctrines. If there were no distinctive doctrines or teachings marking one church off from another, then there would be no sufficient reason whatever for the existence of different churches; if all held the same views throughout concerning Bible teaching, then certainly all should be united in one body, at least so far as a confession of faith is concerned. But where there are distinctive doctrines and these doctrines are to be maintained, there the existence of different church-bodies is a necessity; and such is actually the situation. The second thing is this: These distinctive doctrines, at least so far as the Lutheran Church is concerned, or as held by the Lutheran Church, are not only essential

doctrines that dare not be surrendered, but they are doctrines likewise that must be taken on faith. Reason cannot grasp them nor understand them, and reason will therefore not accept them. If we are going to own them and accept them, it must be done on faith. For example, the virgin birth of Christ; reason cannot understand it and therefore refuses to accept it. As Spurgeon said of a certain passage which he was asked to explain: I can't understand it—I can't explain it—I simply believe it. So we must simply believe the virgin birth and wait till a later day for the explanation. The next thing is this: Unionism requires one to ignore and cast overboard these distinctive doctrines. There is no other way of getting into the union; all must get down on the same broad, low level; and that means rationalism, accepting only such teachings of the Bible as reason can grasp and account for. But what becomes of the Bible as God's Word in the process? It is emptied of its substance; its vitals are taken out, it becomes a lifeless corpus, a dead letter; it's denatured. That's where the flat and insipid teaching of modernists comes from: that there was no virgin birth of Christ, that Christ was but a man, that there is no atonement for sin, no justification by faith, no resurrection of Christ, no real inspiration of the Bible, no hell, no eternal punishment, no baptismal regeneration, no real presence in the Lord's Supper, and the like more. Eliminating faith and reducing the body of truth to the level of reason and getting together, that's the modern program: We don't want creeds, we don't want so much doctrine, we don't want theology at all; we want life and works, we need to do things, and we need to get together. The Gospel is at stake, our Lord Himself is at stake; they want to take away our Savior from us and lay Him where we can't find Him. That's why true Lutheranism and the Joint Synod of Ohio strike out against unionism. And can you blame us for it? We fear the results, and history shows that these results would surely follow; they always have in the past, and they will in the future. We don't want a denatured gospel nor do we want a mere human Christ who himself would need a savior; we want a living Gospel that is the very power of God unto salvation, and we want a living Christ, who is very God of very God, able to save us to the uttermost." — In the issue for June 24, in a discussion of the task imposed on the Lutheran Church in the aftermath of the war, however, the following sentiments are expressed: "A call has been issued for a Lutheran World Conference. And we believe this call should be heeded. We have reached a world crisis in the history of our Lutheran Church, and what we need first of all is to get a broad view of the actual situation. Such a Lutheran World Conference, conducted in the proper spirit, can be of immense value in revealing the real situation of affairs and devising ways and means of relief. The N. L. C. is arranging to participate in this conference, and we cannot but sanction this movement. We Lutherans of the world are like an army that needs to hold a council of war. Both for defense and offense we need such a council. Our enemies are closing in on us from all sides, and 'in multitude of counsel there is

wisdom.' Even at home the N. L. C. can be of great use if kept in the limits of its original organization. We cannot establish church-fellowship between the Lutheran synods without first removing the doctrinal differences between us and coming to a uniform practise on questions which vitally affect the doctrinal basis of our Church. Some of us have acted as though our entrance into the N. L. C. were a declaration of church-fellowship between the synods forming it. But it is not, and those who have acted as though it were have very much complicated the situation. At least they have jeopardized the continuance of the Joint Synod of Ohio in the N. L. C. For if the N. L. C. is to be made an instrument of propaganda for a laxer type of Lutheranism, then evidently we have come to the parting of the ways. We cannot sacrifice our confessional basis for the sake of external cooperation. Nor need we. We can remain where and what we are and still cooperate with other Lutheran synods in matters of common interest that are not matters of faith and confession. And possibly by such cooperation we can also do something toward clearing up and removing the things which stand in the way of real church union and fellowship." The trouble involved in this proposition is that it calls for joint *works* of faith, without full agreement in the *confession* of faith. It implies, moreover, a graded fellowship that would have to be extended to non-Lutheran, possibly to non-Christian bodies.

D.

**United Lutheran Church.** — The front page of the *Lutheran* for June 29 presents a view of the massive eight-story Muehlenberg Building, which the Merger synods contemplate erecting on a piece of ground 74×117 feet at the corner of Thirteenth and Spruce streets in Philadelphia. The building is to house the publication work of the U. L. C., and N. R. Melhorn, who describes this great enterprise, calls it "the heights of promise for U. L. C. literature." — The extent to which the actual merging in the Merger synods is being accomplished appears from the following musings in an account of the recent meeting of the Ministerium of Pennsylvania: "Probably no section of North America is more richly blessed with 'kinds of Lutherans' than Eastern Pennsylvania. The right to administer the Word and Sacraments according to those fundamental principles of Lutheranism set forth in the Augsburg Confession and developed in the other Symbolical Books, coupled with a congregational form of government, several schools of theology, and certain 'states of mind' relative to forms and practises; these have resulted in much variety. Incident thereto are four synods, whose congregations scatter over the same territory. Sometimes they are non-competitive. Occasionally they are in positive rivalry — their church buildings within a few hundred yards of each other. The rivalry is generally fraternal, but there are results which merging would eliminate to the great advantage of the Lutheran Church as a whole. It would be better if all the members who belong to the United Lutheran Church could give attention undividedly to the unchurched, to institutions of charity and love. Colleges and seminaries would be able to advance more rapidly, could

they escape the present necessity of doubling or trebling buildings for classes, libraries, and so on. The same observation applies to duplicate and triplicate faculties and endowments. In our capacity of an unprejudiced observer we feel constrained to state to our readers that a regrouping of the congregations that constitute the Ministerium of Pennsylvania, the East Pennsylvania Synod, the Susquehanna Synod, and the Central Pennsylvania Synod is at present impossible. We do not expect the present divisions to remain forever. We are confident, however, that they cannot be overcome until the present reasons for division have been overcome. We expect that to occur, and in the interest of much better Christianity and much more effective Lutheranism in a part of the Church from which God expects great service in the next decade, we report the agreement of a committee representing these four synods to meet next October to consider ways and means of working together in departments where they now work apart. We have hinted at evils of reduplication, evils of overlapping, evils of unchurchly rivalry in past issues. But the positive demands of neglected portions of our responsibility are even stronger reasons for closer unity. The study and correction of seeing is often a necessity. Occasionally the writer has to stop and wipe his glasses. Sometimes he must get a new pair of lenses. Some years ago he got too old for his eyes and had to purchase spectacles. One's eyes always do the best they can, but one thinks on the basis of what his eyes enable him to see. If we see wrongly, we think wrongly. If we think wrongly, we judge wrongly. If we judge wrongly, we act wrongly. Wrong thinking on the same subject divides. It divides inevitably. Christian fellowship is a partnership. A partnership is an agreement. Divisions will and should continue during disagreement. It was a Scot who poetically exclaimed:

O wad some power the giftie gie us  
To see oursel's as others see us!

To our mind, Burns's couplet lacks a principle, that we need likewise to see ourselves as we truly are. When that joint committee gets together next fall, we respectfully urge them to have confidence and courage. Having confidence, let the representatives of each synod relate that synod's merits. Having courage, let each confess the demerits. Then having more courage, let each synod learn how its neighbors measure it. Then having more confidence, let each synod believe it can overcome its faults, to the satisfaction of closer unity. The next requirement will be the destruction of grindstones; thus no sound of grinding, even low, will interrupt the discussions of plans of constructive cooperation. It will be no place to bring axes to grind." "Fraternal competition" is of questionable value, as it usually entails duplication of effort and, as a consequence, waste of energy and means. The lesson pointed in the above may occasionally be applicable to conditions in our own circles. — At its convention at Unionville the Synod of Central Canada, "amid scenes of real enthusiasm," adopted proposals for its merging with the Synod of Canada made by the latter synod. Previous overtures made to this effect a year ago had been turned down.

D.

The state of the world moves the *Lutheran* (July 13) to publish a display editorial on the front page in which the prevailing pessimism as to our miserable present and the dismal future to which we may look forward in this world are arrayed against the unchanging love of Jesus for sinners. The reminder is good and timely. Pessimism and optimism in Christians reveal their spiritual view-points and bases. If we take our stand on the Law, reflect on its unfulfilled obligations, and view the ruthless manner in which it is constantly set aside by the vast majority of men, pessimism is inevitable, in fact, is the only proper attitude of the mind. If we survey all things as wards of God's rescuing grace, from the basis of the Gospel, we cannot but feel optimistic. "He doeth all things well." Under pessimistic circumstances Paul was an optimist when he wrote Rom. 8, 31—39. Christian optimism is enjoined by the Lord at sight of the world's impending disintegration. Luke 22, 28 ff.; comp. Phil. 4, 4 f.; Rev. 22, 17. 20. In this matter, too, the old distinction between the Law and the Gospel which Luther dins into our ears is to be remembered.

D.

**Study of Ancient Languages.**—Under this heading Dr. E. H. Klotschke, in the *Lutheran Quarterly* (April, 1922), writes: "No one is competently educated in theology as a science who cannot examine a text of the Holy Scriptures in the original. A minister is to be an expounder of the Bible. But how can he perform his duty with satisfaction to himself and others if he has access neither to the original Bible nor to the best works on the Bible? Is it not about time to do away with the mistaken notion that linguistic studies are of no importance to the future expounder of the Word of God? We must, therefore, regard Greek and Hebrew as actually vocational subjects in the training of the prospective minister of the Gospel.... But this is not all. Linguistic studies have their proper and important place not only in the college and seminary curriculum. It is unfortunately true that a large proportion of men who enter the ministry begin to lose intellectual strength from the moment they leave the seminary. This is deplorable, and yet it is natural. If you hang the magnet up and give it nothing to do, it will gradually lose its power. Our faculties become dull and soon lose their power if they are not exercised. This is especially true as far as the knowledge of ancient languages is concerned. Experience teaches that many students entirely neglect the ancient languages after leaving the seminary, and, of course, soon forget what they have learned—to say nothing of those who have hardly anything to forget of the little Greek they have saved out of the wreck of their classical studies. Resting is rusting. Activity is a necessity to growth. Man is made for growth. Let no minister think that he ever ceases to be a student even if he has completed his seminary course. He begins as a student, and he remains a student until he reaches the terminus of his earthly career, provided he has scholarly instincts and the spirit of the true student. Either he or his seminary is seriously at fault if this is not the case. It is in the seminary where lifelong habits of study



should be encouraged and developed, habits that should grow stronger from year to year."

MUELLER.

**Anti-Genesis and Anti-Christ.**—In *Signs of the Times* (May 23, 1922), John E. Fulton strikingly emphasizes the antichristian trend of evolution. He writes: "Let us ask the champions of evolution a few questions. How about the protoplasmic mud-mass from which it is alleged the mollusk, and more recently the monkey, evolved? Whence did that very remote form of life and the fire mist originate? Tell us how it started, and why it didn't start before. In Darwin's two principal books all our anxious queries are answered by the expression, 'We may well suppose,' used over eight hundred times! Thus on vital questions we are to be satisfied only by a 'We may well suppose.' Is this the best we are offered if we turn from the record of Genesis? What has evolution, under the leadership of Darwin, and evolution in any form brought in the way of hope and blessing to take the place of revelation? Nothing. Such is only a gospel of despair. Carlyle termed it a 'gospel of dirt,' and so it is, delving down into geological specimens and into the protoplasmic mud-mass and sea-ooze to find the origin of things. But 'men love darkness rather than light.' There are, of course, men in the Church and in the pulpit who have endeavored to harmonize evolution and the Bible, but there is no avoiding the fact that when Darwin's theory was announced half a century ago, it brought special joy to the camp of the enemies of the Bible; and it was received cordially and very generally by such, not because it was so scientifically approved as that the theory struck at the very foundation of Bible-truth. Haeckel, the great German naturalist, termed the new doctrine 'anti-Genesis,' stating that Darwin had annihilated Genesis. And the doctrine of the descent of man from sea-ooze through snail and monkey is not only anti-Genesis, but it is also anti-Matthew, anti-Mark, anti-Luke, anti-John, and anti-Christ; for the Bible makes Christ the divine Son of God, and evolution would allow Him to be a great example only. Darwin's theory degrades and makes the Gospel sacrilegious. Shall we forsake the fountains of living waters for broken and empty cisterns? Shall we exchange the blessed Gospel of the Son of God and of man for a gospel of despair? Shall we not rather by faith accept the account God, our Father, gives of origin and the beginning of all things as recorded in the first chapter of Genesis? Men may present this theory and that, all of which are antagonistic one to the other, but the simplest of them all is harder to believe than the plain statement of Genesis."

MUELLER.

**Gnawing at the Vitals of Religion.**—"That not only in the homeland, but also in the mission-field the new theology is eating away the vitals of Christianity and leaving men naught but a shell of ethics" is the claim of George B. Thompson, as set forth in the *Signs of the Times*. Quoting Dr. A. H. Strong in his book, *Tour of Missions*, he writes: "What is the effect of this method of interpretation upon missions? I have just come from an extensive tour in mission-fields. I have visited missionaries of several denominations.

I have found those missions most successful which have held to the old Gospel and to the policy of the New Testament. But I have found a growing tendency to depend upon education rather than upon evangelism. What would Peter have said on the Day of Pentecost if you had advised him not to incur the wrath of the Jews by his preaching, but to establish schools and to trust to the gradual enlightenment of the Jewish nation by means of literature? He might have replied that our Lord made it His first duty to 'make disciples,' and only afterwards to 'teach them to observe all things' which he had commanded. Christian schools and Christian teaching are necessary in their place, but they are second, not first. Our lack at home of the right interpretation of Scripture and our fading knowledge in experience of the presence and power of Christ have gone from us around the world. Some boards are sending out as missionaries young men who lack definite views of doctrine. These young men, having nothing positive to preach, choose rather to teach in the English language, in schools where English is spoken, rather than preach in the native language which requires a lifetime of study. When they teach, they cannot help revealing their mental poverty and disturbing the simple faith of their pupils, having no certainty in others. For 'if the trumpet gives no certain sound, who will arm himself for the battle?' "

He furthermore quotes the same author as follows: "We are introducing into our ministry men who either never knew the Lord, or who have lost their faith in Him and their love for Him. The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches and is gradually abolishing, not only all definite views of Christian doctrine, but also all conviction of duty to 'contend earnestly for the faith' of our fathers. So we are giving up our policy to please and to join other denominations. If this were only a lapse in denominationalism, we might call it a mere change in our ways of expressing faith. But it is a far more radical evil. It is refusal to rally to Christ's colors in the great conflict with error and sin. We are ceasing to be evangelistic as well as evangelical; and if this downward progress continues, we shall in due time cease to exist. This is the fate of Unitarianism to-day. We Baptists must reform or die." (*Id.*, pp. 192. 193.)

In concluding his remarks, Mr. Thompson says: "What is needed is a ministry in the pulpit who believe the Word of God, men like the martyrs, who unquestioningly went to the dungeon and to the stake rather than disobey its holy precepts. We need teachers in our schools and theological seminaries whose faith has not been honey-combed with unbelief brought over to this land from the Continental universities. Who will teach the students that a 'Thus saith the Lord' is sufficient to settle any question? Christians grow by believing the Word, and not by the guesses of some infidel philosophers whose speculations set at naught this Word."

MUELLER.

**The Task of the Church.**—The following sane and Scriptural view of the work of the Church is given in the *Princeton Theological*

*Review* (April, 1922) in an article entitled, "Christianity and To-day," by F. S. Downs. We read: "The biggest and most urgent task of the Church is to make Christians. The Church is primarily called to give the Gospel to every creature in every generation. Every Christian is under orders to propagate his faith, and that, not only by proxy, but personally, directly, witnessing with his mouth to Jesus Christ as a Savior, able and willing to save. . . . The Church has many duties to perform. As individuals, organized outside the Church in one great army, men must be in the thick of every fight for God and man, following at whatever cost the captaincy of Jesus. But the Church as an institution has as her chief business the making of Christians. She is the only institution in the world in that business. If she neglects that business under the manifold calls that the world brings to her, then the world is doomed. The Church must all the time be devoting her energies to bring men into living relationship and vital union with Jesus Christ. She must teach all such 'to observe all things' that Christ has taught, that Christian men may know how to apply the Christianity they have. Let every pulpit ring with the Good News of a Savior from sin. Let the same pulpits declare the will of God from the Word of God to the people of to-day in the language of to-day to meet all the needs of to-day. Then, as the Lord of Life is crowned in the lives of those who see and hear, we shall have as never before the kingdom of God coming in power. The hope of the world is in Christianity. We have been entrusted with this Christianity for every life and for all of life. Let us see to it that every man has the opportunity to know and to receive this Christianity. Let us give ourselves to the task of making Christians. In doing that, immortal souls will be saved for time and eternity, and the armies of God will be so recruited that the world can be stormed by redeeming love, and brought to the feet of Jesus Christ, our Lord."

MUELLER.

**Sources of Catholic Growth.** — The *Biblical Review* (April, 1922), in commenting on the "un-American performances of the government of New York City," quotes some interesting statistics, gathered by Walter Laidlaw, on the Protestant and Catholic numerical strength in America. The following facts are pointed out: "The Protestant and non-Catholic population is in the majority now; still, with a steady increase of population from the Catholic lands of Europe and the comparatively low birth-rate of Americans, there is nothing to prevent our American principles, institutions, and traditions from being supplanted by those of a hopelessly alien type unless a determined stand in their defense is made. Here are some of the figures: 'The Protestant population constitutes 72 per cent. as over against a Catholic population of 15.5 per cent. From 1906 to 1916, the period covered by Government census figures, the Catholics had a growth of 10.6 per cent., while the various Protestant bodies grew from 17.4 to 28.2 per cent. Analyzing the sources of Catholic growth, Dr. Laidlaw points out that in the ten years the English-speaking Catholic churches grew only 1.5 per cent., while

the foreign-speaking churches grew 22.1 per cent., indicating that the growth of Catholicism is due to immigration from Catholic countries.'"

MUELLER.

**The Spread of Mormonism.** — In the same number of the *Biblical Review*, the following statements concerning the spread of Mormonism deserve notice: "Mormonism is not making as much noise as some other religious organizations, but is aggressively alive none the less. It is one of the perils to which America has been and is largely asleep. The *Christian Statesman* is credited with this account of one of the most recent building enterprises of Mormonism, to which it appends a list of the other edifices of the kind: 'The ninth secret temple of Mormonism was begun early in September, 1921, at Mesa, Ariz. The polygamous prophet Grant selected the site some time ago, and a large group of high dignitaries of the church attended the ground-breaking ceremonies. The church intends to rush this edifice and complete it within a year. It is to cost something more than \$500,000, and is to be the most ambitious piece of architecture in Arizona. The other temples erected by the Mormons are given as follows in the order of their dedication: at Kirtland, O., in 1836; at Nauvoo, Ill., in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii. These temples are all secret, not being used for public services, but devoted to the administration of endowment rituals and celestial marriage ceremonies with baptisms and marriages for the dead.'"

MUELLER.

**A Special Baptist Representative in Europe.** — The *Watchman-Examiner* in a recent issue reports: "In recent years it has become evident that conditions in the Baptist work in France required a closer study than could be made by one who is not in residence in that country. It became clear that a type of exceedingly important service was necessary which could not be rendered by the Baptist commissioner for Europe, Dr. J. H. Rushbrooke, who as the representative of Northern, Southern, Canadian, and English Baptists is fully occupied with other important duties. With a view to careful and wise expenditure of money and possible reductions, and in order to establish closer relationships with struggling Baptist churches as well as with associations and committees in Europe, the appointment of a special representative for service in France and other European countries seemed essential. Accordingly, Prof. W. O. Lewis, of William Jewell College, Missouri, who by training, experience, and interest seems peculiarly well qualified for this task, has been invited by the Foreign Mission Society to undertake this special service. Dr. Lewis will sail soon after the close of the present school-year at William Jewell College. Dr. Lewis is a native of Missouri, a graduate of William Jewell College and the Southern Baptist Theological Seminary. After pastorates in St. Louis and St. Joseph, Mo., he studied for several years in Germany; since 1910 he has been on the faculty of his *alma mater*. He served as a chaplain with the American Expeditionary Forces in France and spent three months with the army of

occupation. During this service he became well acquainted with French Baptist leaders and has long been interested in the progress of Baptists in Europe."

There is no doubt that unusual opportunities are presenting themselves in Germany and other European countries to our Lutheran Church at the present time. What Germany and the rest of Europe needs to-day worse than food and clothing is the pure Gospel. Therein lies its only hope. We owe it to the people over there to bring to them the blessings of true evangelical preaching, and we should not remain at home while others, less able than we are to help a people in dire spiritual distress, are sending men across the waters. The favorable action taken recently by representatives of our Synod assembled at St. Louis, and the sending of two of our ministerial candidates to Europe, will, no doubt, be heartily approved by all the members of our Synod and also by our brethren of the Saxon Free Church.

FRTZ.

**Who Is the Father of the Sunday-school?** — It is quite generally accepted that Robert Raikes must be given credit for having first established that institution which developed into the modern Sunday-school. But *America*, in its issue of May 27, tells us that "the honor of having conceived, organized, and methodized that institution belongs to the Catholic Church and her children." The article from which we are quoting says: "To go no further than about the middle of the sixteenth century, more than two hundred years before Robert Raikes had begun his work in Gloucester, we find Sunday-schools at Milan. They had been introduced there by the Abbate Castellino da Castello in 1536. A quarter of a century after, a wealthy Milanese nobleman, Marco de Sadis-Cusani, a forerunner of Raikes and no less pious and energetic than he, founded in Rome that association which, under the protection of Popes Pius IV, Pius V, and Paul V, developed into two bodies, one composed of priests, 'The Fathers of Christian Doctrine,' the other of laymen, 'The Confraternity of Christian Laymen.' Here, in full working order, we find the institution of which Robert Raikes is said to have conceived the first idea. Later, St. Charles Borromeo (1538—84) so perfectly standardized the Sunday-school system in his archdiocese of Milan that he is for that reason sometimes called 'the Father of the Sunday-school.'"

FRTZ.

**The Congregational Church** has long ago not only tolerated, but espoused modern religious liberalism. Its attitude may be clearly seen from the following words taken from a recent issue of the *Congregationalist*: "We are personally of the opinion that progress in Christian thought in the best minds of to-day is as remarkable as progress in scientific discovery. We cannot insist that other men should share this opinion, but we can at least demand an opening of the eyes to facts. When a Congregational minister, as one did recently, characterizes a series of articles by one of the foremost leaders in our Congregational fellowship, which appeared in this paper, as 'disgraceful, contradicting the Word of God almost on every page,'

he should understand that he is maligning, not an individual, nor a small group, but a great phalanx of the most eminent and powerful men among us, college presidents, professors, teachers, preachers, pastors, missionaries, distinguished laymen, men whose lives and services bear witness to the quality of their faith, their reverence for truth, and for the Bible as a book of life and liberty, and their passion for redemption. If such a man cannot understand or trust his brethren, he might at least restrain his tongue and his pen from vilification. We speak plainly, for there is no room for equivocation and hedging. We are threatened in Congregationalism with no serious disruption, but in some personalities and communities disruptive forces are at work. Liberalism and conservatism can work together only where there is recognition of Christian liberty, and there can be Christian liberty only where there is Christian love." FRITZ.

The deplorable condition of the sectarian churches is becoming more apparent from day to day. Infidelity is manifesting itself more and more, and is being tolerated. While it is true that voices are being heard that seemingly indicate a return to conservatism, there are others who are openly advocating that both liberalism and conservatism be given a place in the Church. The latter position means that liberalism is striving for supremacy and, finally, for sole recognition; and the position taken by the so-called conservative element is not the uncompromising position of a Luther, but that of a Melancthon and a Calixtus. Those who are willing to make compromises for the sake of an outward peace and an outward union will never lead the Church back to its pristine purity, but are playing directly into the hands of the liberals. The Word of God speaks plainly, and history voices a warning. Let us beware! FRITZ.

Week-day religious instruction is now being advocated by non-Lutheran Protestant churches. These churches, through some of their leaders, frankly admit that they have neglected the religious training of the young by providing nothing more than the Sunday-school. Many books are written on the subject. One of the clearest testimonies we have read is that taken from an educational monthly of the Christian Reformed Church of Rochester, N. Y. Referring to a "Society for Christian Instruction" which they organized, the testimony reads: "The society is composed of parents who are convinced of the necessity of giving their children a thorough Christian education, from the cradle to mature man- and womanhood. They believe that all instruction given their children should be permeated with the never-failing principles of the infallible Word of God. They believe that religious education in Sunday-schools, Catechism classes, and other part-time institutions is not sufficient for their children. They are heartily in favor of all instruction which tends to develop the spiritual part of God's creatures; but they are convinced that the material part also should be developed in a Christian atmosphere. Separating one's spirit from the body produces death. Interwoven as the parts are, the members of the Society for Christian Instruction do not believe it possible to develop each part in a different manner.

The human being is essentially spiritual. The spiritual life, therefore, should dominate the temporal. The issues of life should be viewed from the spiritual rather than from the material side."

The conviction that "the material part [of the human being] also should be developed in a Christian atmosphere" argues in favor of our parochial schools. Whether or not the church at Rochester has established such we do not know, but others who are advocating more religious instruction are trying to make provision only for additional religious instruction, letting the public school have charge of the child as before. This, however, will not do. To be brought up in a Christian atmosphere, "all the instruction given to the children should be permeated with the never-failing principles of the infallible Word of God." This calls for the Christian school. FRITZ.

**Shall Northern Baptists Come to Peace by Compromise?**—In reply to this question, the *Watchman-Examiner* (May 18, 1922) declares: "The present domination of the Baptist denomination by liberals is not wholly their fault. While they have been anxious for office and intolerant of interference with their opinions and their programs, they have come into office largely by reason of two patent facts: First, there is always a keen sense of fraternity in a new faith, and one of them in office has become a 'rooter' for his kind. Secondly, the outstanding conservatives of our denomination in America have been such busy and burdened men that they have either refused office altogether, or, if they accepted it, have proved themselves, in the matter of attendance on necessary meetings and expressions of continued interest, poor officials. Few modernists are busy in the pastorate. The degree of their success seldom burdens them. They have time, therefore, for denominational demands and reveal a spirit of readiness. They have one virtue in common with the great prophet, 'Here am I; send me.' The consequence is liberals govern a conservative people.

"The Baptists of this hour are in duty bound to defend the heritage of their faith. Should we fail in this, we would prove ourselves unworthy sons and still more unworthy successors of our great and courageous fathers. There may be some soft souls who can be deterred by the charge that defenders of the faith are the 'disturbers of the peace,' and who belong by nature to those prophets mentioned in the Bible, but not commended, whose constant cry is, 'Peace! Peace!' Had Martin Luther heeded them, Protestantism would have been still-born or perished in its swaddling-clothes. Had our Baptist forefathers heeded them, our glorious denomination would have long since been extinct. We need to give ear again to an A. J. Gordon while he makes clear to us that any defense of truth will be followed by 'the cries and writhings of wounded error,' 'the contortions of strangled serpents around the cradle of any new Hercules come for reformation,' and then we need to heed his injunction and be less disturbed by the convulsions of throttled falsehood than by the propriety of a false peace. . . . The vocabulary of Christianity does not contain the word 'compromise.'"

MUELLER.

**Is Darwinism Still Popular?** — The *Lutheran Church Herald* (May 9), discussing the recent fray of William Jennings Bryan with evolutionists, remarks: "It is very difficult to take a stand against public opinion. When William Jennings Bryan commenced to attack the evolution theory in his lectures, he was immediately made the butt of ridicule by the newspaper paragraphers and writers, who are quick to seek public applause and gain a cheap notoriety by taking the popular side and pointing to him as a man with medieval ideas, a man afflicted with the leprosy of incompetence, and a mental slave of effete traditions and antediluvian notions. In the popular mind the evolution theory has become a sacred creed, looked upon with profound reverence and defended with as much unction and propounded with as much dogmatism and positiveness as any creed in the world. Very few know what it means or attempt to explain it, but they take the word of the so-called scientist, who has surrounded himself with a halo of mystery and given the common man to understand that it is not for him to look into the profound, esoteric wisdom which he has discovered by his investigations; all he has to do is to accept the results in all reverence and humility, and cry out, 'Great is Diana of the Ephesians!' Thus he holds in a sort of superstitious awe the minds enslaved, and controls them like the Medicine Man among the American Red Men. The evolution theory is about twenty centuries old, but did not become a popular fad before Charles Darwin, in 1858, announced the hypothesis of the 'origin of species by spontaneous variation and the survival of the fittest through natural selection in the struggle for existence.' After a while the hypothesis was generally accepted in Germany, England, and America, and during a period of twenty years, beginning near 1880, any one who would question these views was immediately branded as an obscurantist, who had not kept pace with modern scientific development. Philosophers, college professors, scientists, men of literature, and theologians fell in line and proclaimed it one of the greatest discoveries in science, and everything, even divine revelation, had to be forced into harmony with this new-established result of modern science. . . .

"Evolutionists have been divided into two classes, naturalists and supernaturalists. The naturalist, as the term implies, rules God out of the universe from start to finish, the claim being that nature is abundantly able to look after herself, and all things committed to her care, independent of any antecedent, outside, or supernatural, interposition. The supernaturalists, on the other hand, admit God into all the schemes of the universe, including evolution, and place nature more or less under His control. In the mind of extreme supernaturalists, evolution is God's method in world building; others contend that after God had set things going, all has been left to run its course. But all believe in what is implied in the terms 'natural selection,' 'struggle for existence,' 'survival of the fittest,' and 'transmutation.' The main difference between the two is that the supernaturalist denies spontaneous generation, or that life originates of itself, but as to process of development, after the problem of origin of



life has been settled, they both adopt the hypothesis of natural selection and transmutation. But the moment a supernatural factor is admitted into the scheme of the universe, the whole theory has been weakened. If God is needed in the creation of life germs, why not in other things? But it is the supernaturalists that have done perhaps more to destroy faith in Bible revelation than the proponent of a coarse, materialistic evolution.

"The general impression has been created by newspapers, lecturers, liberal theologians, high school and some university and college professors that 'evolution is accepted by all scientists and publicists,' that it is opposed only by persons who are not familiar with either the evolution hypothesis or the facts of natural history, that it is misunderstood and misinterpreted, etc. Canon Barnes of Westminster made the statement this year: 'Evolution began as a possible theory. Darwin showed that it was a probable theory. We now assume it to be a fact, because all the evidence that biologists discover confirms the idea. We must accept the authority of men of science within their own domain.' He continues: 'From electrons came matter. From matter life emerged. From life came mind. From mind spiritual consciousness developed. Man, who rules the world to-day, probably came from lower mammals which sprang from amphibians, which, in turn, came from fishes, and they, in turn, from segmented worms.'

"Now the fact of the matter is that many expert anthropologists, biologists, and geologists have for several years discarded these theories. We wish to quote from some of these: Prof. William Bateson, former president of the British Association for the Advancement of Science, declared at Toronto, December 28, 1921, that it was impossible for scientists any longer to agree with Charles Darwin's theory of the origin of species. 'There was no evidence of any one species acquiring new faculties, but that there were plenty of examples of species losing faculties. Species lose things, but do not add to their possessions. . . . Variations of many kinds, often considerable, we daily witness, but no origin of species.' Dr. William Hanna Thompson, president of the New York Academy of Medicine, says: 'The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate, owing to its principle's being wholly negative. Selection of any kind does not produce anything.' James Orr, distinguished Scotch professor, who has gathered 'the latest views first-hand,' states: 'The greatest scientists and theologians of Europe are now pronouncing Darwinism to be absolutely dead.'" MUELLER.

**A Setback to Bahaism.** — Relative to this modern delusion, which a short time ago seemed to enjoy the vogue in our country, the *Watchman-Examiner* (May 18) states the following: "Bahaism has recently received a serious setback, according to the following report which has just gone out through the religious press of Chicago: 'The Bahaist Temple project, located in Wilmette, a suburb of Chicago, has been widely advertised in the religious press. It has been announced that a \$10,000,000 structure was to be erected, and during

the past winter the foundation was laid for the building. Now comes the announcement that the Bahaist organization is being sued by the foundation contractor for \$13,000. Since suit was entered, no further work has been done on the structure. The leaders, when asked with regard to their resources, declare that they receive offerings continually from all parts of the world. There are about 3,000 Bahaists in the United States, according to the census. It is stated that Chicago is one of the strongest centers for the sect in this country.'"

MUELLER.

"The Ethical Conception of Christ."—Under this heading the *Presbyterian* (May 4) expresses itself as follows: "Scores of teachers and preachers among us fully believe in the ethical Christ. He is to them the pathfinder of the new way to God, who preaches a new God and reveals Him in his own life. He is a man and a son of God just as we are or may be, in whom the 'God-consciousness' reveals itself, as in no man before or after him; but in holiness he is only quantitatively, not qualitatively, removed from us. He is therefore our great example, and every true Christian should endeavor to follow him as far as he may. The true deity of Christ has been surrendered as well as his sacrificial death, and the latter has been replaced in the teaching of many by the 'sacrificial life of the believer.' No one, perhaps, has delineated this conception of Christ more clearly and with greater enthusiasm and ability than Dr. Heinrich Weinel, of Jena, in his wonderfully illuminating book, 'Ist das liberale Jesusbild widerlegt?' "

"Weinel and all like-minded scholars reject the doctrine of inspiration; to them the Scriptures are mere literature, to be subjected to the severest textual and historical criticism. Thus the whole story of the life of Christ is expunged and emasculated until only what seems psychologically probable and possible is left. When we look at the Christ as He finally escapes the hands of His critics, we may well wail with Mary, 'They have taken my Lord away, and I know not where they have laid Him.' But still this poor remnant of the historical Christ is deemed to be the ethical ideal of the ages. He teaches us what it means to be 'homesick for God.' Says Weinel: 'It is the figure of a pure and strong, a good and a true man, who had devoted himself and his life to his people to make it pure and strong through the preaching of God the Father and a life out of the fullness of faith; a man, who in the cornfield and among playing children, in the many-colored beauty of the lilies, and in the song of the birds heard the voice of God.' He considers Christ 'a prophet who has walked the pathway of love and sacrifice, loyal even to the death of the cross.' All is found in His life, much in His teaching, and little or nothing in His death. For His teaching must by no means be accepted as the final word. Says Weinel: 'We do not subject ourselves to his view of the world, his faith in spirits no longer explains to us illness and sad events in the history of man; his ideas of heaven and hell, yea, and a great part of his religion which depends on them, . . . all that has dropped away from us.' Christ is the ethical

ideal of humanity, who illumines the whole long pathway of history in every detail and every relation.

"How familiar all this sounds to us! Half a century ago this new doctrine — not so new, therefore, as it would seem to be — was offered to the Church of the Netherlands. It was widely hailed and for a time swept the Church. But soon it was seen that halting on an inclined plane is impossible, and from this ethical mysticism people swiftly passed into the realm of absolute negation. And thus it will prove to be in America. As an ethical ideal, a Jew who lived two millenniums ago has precious little to say to our day. As the world's Savior, as the Lamb of God, which taketh away the sins of the world, as the Founder of historic Christianity, and of a faith for which thousands have gladly died, He stands forever unchanged and unchangeable."

MUELLER.

The Southern Baptist Convention held its sixty-seventh annual meeting at Jacksonville, Fla. More than 4,000 were present. We quote from the report on the convention printed in the *Watchman-Examiner*: —

"According to custom, the president, Dr. Mullins, was reelected. It is generally understood that the president shall serve for three years. . . . The convention sermon was preached on the evening of the first day to a great audience of men which must have inspired the preacher. The women were absent in their own meeting, and yet the great tabernacle was three-fourths full. What a body of men this was! How they sang, how they prayed, how they listened, how they responded to the preacher! This annual sermon was by Dr. Samuel Judson Porter, of the First Church, Oklahoma City, Okla. It was an eloquent, but profoundly thoughtful discourse, delivered without notes and with great earnestness. The text was Heb. 10, 12—15.

"All the boards of the convention had a year of unusual prosperity. The Sunday-school Board has net resources of \$1,060,869. Its receipts for the year were \$1,289,489, a gain of \$141,769 over last year. Out of its earnings, outside its direct business, it spent in denominational work \$235,242. The Sunday-school enrolment is 2,201,345, a gain of 234,735 for the year. Six hundred and thirty-two churches were helped during the year by the Department of Architecture. The statistical department gives the following convention figures: Churches, 28,256, a gain for the year of 812; a membership of 3,284,634, a net gain of 85,629. There were 241,462 baptisms during the year.

"The Foreign Mission Board closed the year entirely out of debt, but in doing so it was obliged to use every possible economy and to refuse to enter many open doors. Addresses by Secretary Love and Drs. O. C. S. Wallace and W. F. Powell detailed the work of the Board, giving much interesting information. Workers from the field and a magnificent group of young people all ready to start for the field aroused enthusiasm by their presence and addresses. . . .

"The Ministerial Relief and Annuities Board is making steady progress. Last year it paid out to beneficiaries \$128,966. With no

large gifts it has built up assets amounting to \$1,149,088 during the past three years. Dr. Lunsford, the big-hearted secretary, is doing his utmost to provide for old and broken ministers, but he needs many more millions of dollars before his board can become thoroughly effective.

"The new Education Board, of which Dr. W. C. James is secretary, is functioning in many ways. . . . In the territory of the convention there are fifty-four academies, twenty-four junior colleges, thirty-six standard senior colleges, three missionary training-schools, and two theological seminaries. Last year there were enrolled in these schools 31,956 students; among these 2,466 are ministerial students, while 2,417 other young people in the schools are preparing for some kind of missionary or special Christian service. It has also been found that of the total enrolment of 45,494 in the State schools of the South, 9,403 are Baptists. Despite this interesting array of figures, the Education Board calls attention to the fact that Southern Baptists are doing too little for the education of their boys and girls, and that every possible effort must be made to increase the number of students and improve the character and raise the standard of the schools if the efficiency of Southern Baptists is to keep pace with their phenomenal numerical growth. The convention put on record its determination to safeguard the schools of the South from heretical teachings which will rob the young people of our day of their birthright privileges in Christ Jesus. . . .

"Dr. Livingston Johnson, president of the board of trustees, announced that Wake Forest College, Wake Forest, N. C., would soon come into the possession of a legacy of \$1,250,000, bequeathed to the institution as a residuary legatee by Jabez C. Bostwick, who during his lifetime was a generous benefactor of the college. The announcement created enthusiasm, and the whole convention arose and sang 'Praise God from whom All Blessings Flow.'"

"The Southern Seminary, at Louisville, of which Dr. E. Y. Mullins is president, reported an enrolment during the last session of 414 students for the ministry and 270 women attending lectures and preparing for Christian work. A beautiful tract of land adjoining Cherokee Park in the suburbs of Louisville has been purchased, and on this tract in the near future a group of finely equipped buildings will be erected as the new and much-needed home of the seminary. The Southwestern Seminary, of which Dr. L. R. Scarborough is president, reported an enrolment for the past session of 406 students for the ministry and 390 women taking special courses, and an enrolment of 924 in the correspondence courses of the Seminary.

"Sentiment seems to be developing for the establishment of a new theological seminary to be situated nearer to the Atlantic coast than either of the old seminaries. Both the Southern and the Southwestern seminaries are crowded to overflowing, and fully 1,500 students for the ministry are now in the Southern schools and colleges preparing to enter a theological seminary. Either the established seminaries must greatly increase their facilities, or a new seminary

will be necessary. A committee of which Dr. Rufus W. Weaver, president of Mercer University, Georgia, was chairman, urged that further study be given to the matter during the coming year by a committee representative of all the States. Mercer University has a theological department of more than 100 students, and the Georgia Convention presented a memorial to the Southern Convention asking it to make Mercer's theological department the nucleus of the proposed new seminary. The whole matter will be referred to a committee for further study. The matter of a South-wide university will also receive thoughtful consideration."

"The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is a wonderfully effective organization. Besides its far-reaching educational work among the young people and women of the churches, it raised last year more than \$3,000,000, or nearly one-third of the total amount raised by the convention. At the Chattanooga Convention last year the Union asked for a representation of women on the executive committee and general boards of the convention. A committee was appointed, of which Dr. W. J. McGlothlin, of Furman University, was chairman, to consider the matter and to report at this convention. The committee's report was in favor of granting the request of the Woman's Missionary Union and recommended changes in the constitution of the convention providing for the appointment of women on all boards of the convention. Dr. A. J. Barton, of Louisiana, offered a substitute for the report of the committee, and this substitute was adopted by a vote of 1,151 to 615. The substitute declared that, as women are members of the convention, they have already all the rights and privileges of members, and that the Committee on Nominations should bear in mind that committees and boards should be composed of those best fitted to serve on them regardless of sex. This leaves the matter practically where it was before, and really refuses to the women the particular representation desired by the Woman's Missionary Union. The debate waxed hot on this question. Dr. J. W. Porter, of Lexington, Ky., expressed the opinion that present tendencies suggested that a time might come when women would preside over the convention, and with great earnestness he cried out: 'I know that we cannot get along without the women, but I hope the convention will die, or that I will die, or that Christ will come before the women have control.'..."

"Last January, at the invitation of President Wood, of Stephens Junior College, a group of about thirty men and women from the Northern and Southern Conventions met at Columbia, Mo., for a three days' conference concerning matters of mutual interest to Northern and Southern Baptists. . . .

"Dr. Mullins, through the executive committee, presented the recommendations to the Southern Convention, and a committee was appointed to consider them and to report. The committee, of which Dr. John E. White was chairman, made the following report:—

"Your committee to which was referred the resolution from the conference of brethren of Columbia, Mo., begs leave to submit its report to the convention. Two requests were submitted through the

executive committee to the Southern Baptist Convention from this conference. First, that the Southern Baptist Convention appoint a committee of nine to act with a similar committee of the Northern Baptist Convention as a standing joint committee of comity and cooperation, which should be known as a joint committee of conference for matters of particular cooperation. Secondly, another committee of nine to form with a similar committee of the Northern Baptist Convention a joint committee which "should be charged with the duty of preparing a statement of faith and polity briefly and embodying the basis of fundamental principles and beliefs of Baptists."

"Your committee, after full discussion, presents the following report: First, that the present relations between the two conventions of American Baptists are wholly fraternal and sympathetic, and there exists no barrier to particular agreements between the accredited agencies of the two conventions in matters of particular cooperation. Therefore we do not recommend the appointment of a standing committee as requested. Secondly, that the Southern Baptist Convention does not desire to take the initiative in the matter of formulating a general doctrinal statement for American Baptists, inasmuch as there exists at this time on the part of the Southern Baptists neither demand nor necessity for any new statements of Baptist faith and polity."

"After a few brief remarks by Dr. Mullins, in which he justified the holding of the Columbia conference, the report of the committee was adopted by a unanimous vote, and the whole matter was thus disposed of."

FRTZ.

**A New Trick of Christian Science.** — "People who are worried about *The Shorter Bible*," remarks the *Continent*, "would do better if they transferred the major portion of their anxieties to a lesser, but far more perilous booklet entitled *The Runner's Bible*, which is on sale in many bookstores, and which has attracted considerable attention as apparently a very suitable gift for a Christian friend. The title is drawn from the familiar verse in Habakkuk: 'Write the vision and make it plain upon tablets that he may run that readeth it.' In this case, however, the advice may be more wisely taken as a warning to run away from some things inside this volume. For while the Scripture inside is all right, the comments are nothing but a thin distillation of 'Mother' Eddy's Christian Science doctrine. Though there is no reference to *Science and Health*, many of its phrases reappear, and like the author of *Science and Health*, this commentator reduces sin to an error and sickness to an imagination and the Lord Jesus Christ to a principle. Whatever may have been left out of *The Shorter Bible*, all that is in it is Scripture. But *The Runner's Bible* has a lot else that is made to appear Scriptural only by the violent exegesis of which Mother Eddy was a past mistress, and in which this author is apparently a very apt pupil." — *Watchman-Examiner*.

FRTZ.

The message of Dr. Charles M. Sheldon to the churches of America in the *Christian Herald* of June 3 declares that the Master

will disown those churches that will not get together. This assertion requires further elucidation. Jesus has not only preached brotherly fellowship, but also separation, Matt. 7, 15 ff., and war, Matt. 10, 34 ff. His return to Judgment will be for the purpose of a separation. Matt. 7, 21 ff.; 25, 32 ff. His warning in Matt. 24, 23 ff. cannot be heeded without a separation. This teaching is echoed in the writings of His apostles. Rom. 16, 17 f.; 1 Tim. 6, 3 ff.; 2 Thess. 3, 6 f.; 2 Tim. 3, 5; Titus 3, 10; 2 John 10 f. In view of these passages there is rather a distinct danger that some of those who "get together" will be disowned. The *Lutheran Standard* (July 6) points out that getting together is not *per se* a virtuous action. All depends on the character of the persons who get together, and how and why they do so. The getting-together process itself has been regulated by Scripture.

D.

**United States.**—A national Biblical museum is being planned for Washington, D. C. It is to afford Bible-students a place and every possible aid for Bible-study. The plan and purpose of this enterprise are magnificent; of the uses to which it may be put we cannot but think with a feeling of uneasiness.—In conferring upon President Harding the degree of Doctor of Laws, Dean West of Princeton University said: "Warren Gamaliel Harding. Trained in boyhood to habits of thrift and honor, guided by happy influences at home, schooled in youth, both as student and teacher, in the elemental lessons of our civilization, helping always in the life of his own community learning, and forming public opinion in his editorial career, he further enlarged his views by travel to observe conditions in European states, and by continuous service, State and national, and with marked success in the United States Senate. Faithful from the first 'over a few things,' he has been made 'ruler over many things' as the President of 'our Republic. Whatever different party judgments may properly be held as to policies, our people are one in honoring his readiness to seek the best advice, his strict endeavor to find the real truth, his capable handling of complicated difficulties, his immense patience and self-effacing modesty. The sweeping away of extravagant waste and the forming of a budget system show him a master in finance. His vote as Senator for the antistrike clause in the railroad bill and his attitude as President on the bonus reveal his quiet courage, and the great work of the conference for limiting armaments, assembled at his call, has won the gratitude of the world. His charter in things political is the Constitution. His guide in things spiritual is the Bible. First seeking to make American liberty sure, he is well aware that charity begins at home, but does not end there. He stands in the tradition of Lincoln, a man of the people, leading the people, heeding the will of the people and the need of the world." In these days when some of our brethren are studying the requirements of our great American schools for this, that, and the other, and some are compelled to seek to be accredited by our great schools, it may not be amiss to point out that the above is not an enumeration of requirements leading up to the LL. D. for one who

has taken no course in jurisprudence, written no thesis in law, achieved nothing in the science of jurisprudence. One way we have in America for getting an academic degree is by becoming President of the United States. — Reporting a commencement of Howard University for colored people, Mrs. Monroe remarks (the *Lutheran*, June 29): "Let us be careful how we treat people of other races. A bright man from India here for the world conference says: 'It is very absurd to call black people colored. They are not colored; God made them so. The women who color their cheeks and lips red, their noses white, their eyebrows black, are the real colored people.' If trouble comes through the black race, the Jew and the Jap will join with them. Read a new book, called *The Birthright*, by a negro." — At the sixteenth quadrennial International Sunday-school convention at Kansas City, Mo., June 21—27, Dr. W. O. Thompson, president of the Ohio State University, discussed a revival of religious education and said: "It is well to keep in mind that in the last three or four years there has come a deepened conviction in the minds of educators and Sunday-school people as to the necessity of a nation-wide program for the religious education of the youth. At this convention, therefore, will be presented the two great issues before the Sunday-schools, the evangelization of the youth and the adequate religious education of the children of America." This looks ominous. D.

**Germany.** — Dr. Ludwig Ihmels of the theological faculty at Leipzig succeeds Dr. Dibelius as *Oberhofprediger*. The Saxon court has gone out of existence since the revolution, but the title is still retained and with it the distinction that the incumbent of the office is the head of the Lutheran ministry of Saxony. Dr. Ihmels's residence will be at the capital of Saxony, Dresden. There is a rumor that the next convention of the Synod of Saxony will choose him *Landesbischof*. — Dr. S. P. Long has made a tour of study and inspection through Spain, Italy, Greece, Turkey, Syria, Palestine, Egypt, and France. Before starting for the Scandinavian countries he writes from Germany (the *Lutheran*, July 6): "The last week it was my privilege to be in Wittenberg when twenty-eight bodies of the Evangelical churches signed a new declaration of union on Luther's table, over Luther's grave in the *Schlosskirche*. As I looked at the monuments this week of Luther at Berlin, in Erfurt, in Eisenach, in Wittenberg, and in scores of churches and heard nothing but Luther and Christ in all the addresses and no mention of Calvin or Zwingli, I could not help but think that Luther lives all over Germany to-day as he never did before. Let all Lutherans remember that the union signed at Wittenberg on last Ascension Day does not ask Lutherans to give up their Confessions. The Church of Germany is fighting now for her existence. The preachers and students are making terrible sacrifices. The state has practically withdrawn her support, and the people are taxed to death to pay war indemnities, and never knew how to support the Church by free gifts. What Germany needs now is to get away from all rationalism, and a minister who will smash the valuable dark windows of Roman-inherited cathedrals and preach



heart-pricking sermons such as Peter did, and shake off the papish custom of formality, and meet the people as common sinners saved by grace. Germany is now passing through the fires, but comes out as pure gold. As far as I have seen the world, no nation on her stately buildings and monuments gives such prominent and universal honor to Jesus Christ as does Germany; and will God forsake her? Never!" Happy the man who can cherish these confidences, and would that they might come true! It is not a question of God forsaking Germany, but of Germany finding its way back to the God whom its spiritual leaders and many of its people have forsaken. Of this there is some prospect, but it is not great. In the circles of the former *Landeskirche* there is an evident desire to take as much as possible of the former *status rerum* over into the new church, and to form a numerically strong alliance for the purpose of making an impression on the general public. — A redeeming feature of the "Black Shame" is reported in the *Lutheran* (June 22): "Among the black troops occupying the Palatinate are a number of young Lutherans of the Norwegian and Parisian missions in Madagascar. In contrast to their still heathen countrymen, they behave decently and orderly and are befriended by the Y. M. C. A.'s. At Speyer, *e. g.*, they stroll out together into the country, singing hymns having melodies known to Lutherans all over the world, to the astonishment and relief of the white people passing." — At the *Kaiser Friedrich Gedächtniskirche* at Berlin Prof. Dr. Sellin recently preached a sermon to academicians, in which he applied the episode recorded in 1 Kings 19, 4—18 (Elijah at Horeb) to the present state of humiliated Germany. The sermon was full of the terminology of orthodox Christian teaching. It pleaded for repentance and faith, spoke of a necessary regeneration and of the Holy Spirit, touched slightly on human disability in spiritual matters, and referred to Jesus as the Savior. It was, moreover, replete with evangelical citations from the Scriptures. And yet, unless one assumes that the preacher was addressing an audience fully trained in the Biblical *via salutis* and habituated by constant personal practise to its application at every stage of the divine pedagogy which sovereign grace applies to God's wards of mercy, the sermon was unsatisfactory; it left the impression that there was a sinister use made of good old Bible-terms and phrases that have taken on a new meaning and value after being recoined by modern theologians. Dr. Sellin's own theological position is too well known (and his commentary on the Minor Prophets just off the press reveals his position afresh) for any one who is conversant with the fundamental principles and the aims of modern theology to listen to it with unmixed pleasure and to be truly edified by it. It was vague in setting forth the operations of divine grace, the distinction between Law and Gospel, and flagrantly omitted all mention of the share which the destructive modern theology has had in wrecking the German nation. Unless the paganizing influences and effects of this theology on millions of Germans and other people is penitently acknowledged and this theology is scrapped as it deserves to be, there is little to be hoped for

from the Germany which in years to come may rise from the present ruins. The political reconstruction through the deft manipulation of national and international issues is, of course, possible; it is even probable. But that will be comparatively a trivial affair to Christians and without the least benefit to the Church. In fact, if modern German theology were given another chance together with the political rise of Germany, we may look for another instance of seven devils coming into the place where before there was one. D.

**Austria.** — The Viennese orthopedic surgeon Dr. Lorenz, who has been visiting and treating sufferers in our country, stated, in a very earnest and sincere manner, to a reporter of the *Detroit News* that the medical science or any other science "does not destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God." The question now arises whether this statement of Dr. Lorenz can be taken to mean that atheistic scientists are not honest men. Some of us have thought so and said so long ago, but the "honest atheist" is still stalking in the literature of the day, also some religious literature. The tenor of Rom. 1, 19, 20 is to exhibit the atheist as a person of unpardonable ignorance, while Rom. 2, 14, 15 stamps him as insincere. D.

**Sweden.** — Archbishop Soederblom, seconded by the bishops of Lund and of Scara, has cordially replied to the overtures made by the late Lambeth Conference to establish intercommunion between the Anglican and the Swedish state churches. While the archbishop voices his disagreement from the Anglican Church on the two fundamental doctrines of the Church (Apostolic Succession) and justification by faith, he indulges nevertheless the hope of a union with Anglicanism because of the many points of agreement that have been historically fixed in the Augsburg Confession and its adaptation, the Thirty-nine Articles. The Swedish archbishop is unquestionably the greatest Lutheran church politician of the day, and church union is his *métier*. Ecclesiastical Anglicanism has found the Swedish Lutheran Church in this country a promising mission-field in the past, and may repeat its efforts in the future. Its favorite method of union with the Swedes is by benevolent assimilation of the latter, just as political Anglicanism is benevolently assimilating the greater part of the world. An imperialistic stomach can take in many things so long as its *imperium* is granted. The Church and State of England go together in this respect, for Anglican bishops are officers of the British crown. The Swedish archbishop has already declared himself agreeable to fellowshiping Anglicans in pulpit and at ordinations and to offering an exchange of the Lord's Supper with Anglican communicants. Which means that his defense of the Lutheran position on the doctrine of the Church and of justification by faith is a mere oratorical effort addressed to the galleries, and a sort of confessional alibi prepared beforehand whenever they begin to hunt the man who sold Swedish Lutherans to British Episcopalians. The archbishop's unification scheme embraces also Roman Catholicism,

and he would call the new church of his hopes and dreams the Evangelical Catholic Church. This is very consistent; the only suggestion that could be made is to take the devil into this scheme. But perhaps he does not have to be taken in first. D.

**Italy.** — Aviators will join an act of worship to an act of their craft when they carry the new statue of their patroness, the Madonna of Loretto, from Rome. A year ago the old wooden statue, carved according to Catholic belief by St. Luke, was destroyed by fire, and a new statue was carved from cedar wood. Fire can destroy idols, but not idolatry. D.

**Poland.** — The *Lutheran* (July 6) reports a withdrawal of the German-speaking Lutherans in Poland from the jurisdiction of General Superintendent Bursche and the Warsaw Consistory "on account of repeated acts of injustice caused by his Polish superpatriotism. . . . The report given by the organ of the General Lutheran Conference does not accuse the congregations of hastiness. The congregations will organize separately." D.

**Russia.** — The proposed transfer of St. James's Lutheran Church at Riga to the Roman Catholics has not been made thanks to vigorous protests sent to the Latvian government by the Lutherans in Latvia, the National Lutheran Council in America, the *Allgemeine Lutherische Konferenz* in Germany, the high church officials of Hungary, Sweden, and other lands. But the danger that the transfer will be made still looms in the distance. The Latvian politicians seem to be working with the Vatican with this end in view. D.

**Africa.** — By an agreement between the Leipzig Mission Society and Dr. Brandelle of the Augustana Synod the latter body has taken charge of the former body's extensive mission-field in Tanganyika Territory with its 6,000 Christians, 2,000 pupils in school, and 88 teachers in schools and congregations. The cost of conducting this mission before the war was about \$48,000 annually. D.

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