

THEOLOGICAL MONTHLY.

VOL. III.

JANUARY, 1923.

No. 1.

The Prospect for Christianity.

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

That the world is at present passing through a most critical period is a matter of such common observation that one almost shrinks from uttering the fact once more, as from a trite repetition that has been stated *ad nauseam*. The crisis is remarkable because it is not a partial one, affecting only certain portions of the earth, particular peoples, or special pursuits, but it is total, involving all nations and all activities of men. The remotest parts of the world are feeling its effects, and even in secluded hamlets it forms the topic of conversation. To account for this phenomenon it is not sufficient to point to our widely extended and very effective system of communication, which has wiped out distances, and figures time in minutes and seconds instead of months and days as formerly. For these conditions have prevailed for a considerable length of time before the present unrest, without producing critical situations like the present one. It is not the mere fact that people nowadays learn quickly what is happening anywhere, but the nature of what is happening, that affects them so powerfully. Neither does the late World War explain the general feeling of unsettlement that pervades the peoples. The more that gigantic struggle is being studied, the more evident it becomes that the unprecedented conflict is not the cause of the existing crisis, but only a feature of it. The very size of the bloody undertaking, the manner in which it was conducted, but, above all, the fact that after its nominal termination there is no relaxation, but a very palpable increase of the taut relations between all parts of the world, suggests the thought that in the late war a cause or causes, a power or powers of evil have merely *begun* to operate, and the full extent of their working and the exact quality of their aim is still to be revealed. The crisis is only seemingly a political one, nations flying at each other's

THE THEOLOGICAL OBSERVER.

The Worst Is Yet to Come.—In Oregon, where Christian congregational day-schools are to be closed after 1926, "the Lutherans, Adventists, Episcopalians, Catholics," so we are informed, "and the private schools have organized a committee to devise ways and means to fight the measure in the courts." "In the State of Washington the Ku Klux Klan is now organizing deliberately for the purpose of passing a law similar to the Oregon bill and to do so 'within eleven months.'" In Michigan the leading agitator against religious schools, James Hamilton, has filed 75,000 signatures to a petition to revive the school amendment and expects to file 10,000 more. Since the fall election he needs only 55,000 signatures. The election will be April 2. There are reasons to believe that the State legislatures will be flooded with antiparochial school bills when the lawmakers meet in January. Threats have been made that, if the legislatures fail to do the bidding of the enemies of the Christian day-school, the latter will carry the fight to the polls in every one of the twenty States which have the initiative and the referendum. It is becoming increasingly more difficult to be a Lutheran and train a generation of future staunch Lutherans under the Constitution of the United States, which has heretofore been regarded as the protector of these schools through which some of our citizens exercise their religious liberty. How many Americans; how many Lutherans even, realize fully the danger ahead for their posterity?

D.

Poor Oregon!—From New York advance notices have been disseminated of the subject which Governor Olcott will lay before the Governors' Conference at White Sulphur Springs. He will describe the amazing grip which the Ku Klux Klan has gained in his State. "Here are some of the features of this situation which Governor Olcott will present to the conference, as he outlined them last night: That whole communities in Oregon are now, torn by such religious dissension, if not avowed hatred, that neighbors formerly best of friends are virtual feudists, families are disrupted, the spirit of religious intolerance is seizing upon the churches and spreading into all branches of business as a controlling factor. The same sort of outrages—committed by night-riders, masked in the white gowns and cowls of the order—that have swept parts of the South have repeatedly occurred in Oregon, so that law and order is as much usurped as in Louisiana, where Governor Parker feared for the sovereignty of the State. That in the town of Medford, for example, in Jackson County, the citizenry has been so divided and roused to internal strife that they are going heavily armed, one group of thirty anti-Klan townsmen—men of the highest intelligence and prominence—having banded together, after being sworn in as deputy sheriffs, and having armed themselves, their families and their homes. That the judiciary, school system, politics, and even certain public channels of expression have become so influenced and in some instances controlled by the Klan that all former normal relationships and processes of law

and order are completely undermined. That this condition is instanced by the passage, at the last election, of what was called the Compulsory School Bill, which exterminates every private and parochial school in the State and constitutes the most flagrant interference with religious liberty since the pre-Revolutionary days in the United States. That, although Governor Olcott issued a proclamation before the State primaries last May denouncing the Klan and ordering all officers of the law to unite in driving it from the State, a move which resulted in the finding of some twenty indictments against masked members of the order, it has been impossible to bring any of the cases to trial, due to the combination of Klan forces now at work controlling the courts, largely by intimidation. That Portland has become a hot-bed of the Klan propaganda, and the Klan leaders are extending their field into the State of Washington, predicting openly that they will soon line up that and other Northwestern States, including Idaho and the Territory of Alaska." The strife in Oregon is presumably an anti-Catholic fight, and the Lutherans have become involved in it through their efforts to retain their religious day-schools. Possibly they would have been attacked on that issue anyway, as they have been in other States. But in order that the good cause of the Lutherans may not be made to suffer by comparison with the Catholics, it should be made plain to the constituency of Oregon and to the general public that there is a difference between Lutheranism and Catholicism even in the religious school issue. D.

Protestant faithlessness to the divine standard of teaching is ever paving the way for Rome to return to the house whence it came out (Matt. 12, 44), and Rome is ready to make full use of every such opportunity. Under the caption "Reaping What Luther Sowed" the Roman Catholic organ *America* on November 8 published the following: "There was no mincing of words when the Rev. Harold J. Hamilton, of the First Baptist Church at Rochester, Mich., recently arraigned the Protestant churches for the 'infamous doctrines' that are freely preached from so many pulpits. 'It is time,' he said, as quoted in the dispatch to the *New York Herald*, 'for the Protestant churches to clean house and banish every modernist minister from the pulpit.' He further charged that: 'Every great Protestant church has sadly departed from the faith. Our churches have become hot-beds of infidelity, higher criticism, and evolution. The monkey gospel is to-day predominant in the Protestant Church. The Bible has been reduced to a classic.' In brief we behold the logical consequences following from the step taken by Luther in rejecting the divinely appointed authority that alone could prevent such ruin." Rev. Hamilton has our sympathy; for he certainly did not intend such an interpretation of his just indignation at apostasy in the Protestant Church. D.

Incorporation in Missouri.—The unsatisfactory legal status of religious bodies in the State of Missouri has led to the following action, reported in the *St. Louis Star* November 4: "A committee representing almost all the Protestant churches of St. Louis has been

formed to work for a revision of the present State constitutional provision that prohibits religious corporations from holding real estate other than for church-buildings, parsonages, and cemeteries. Lee W. Grant is chairman of the committee which was appointed by the Church Federation of St. Louis. Grant and the Rev. Howard Billman, associate secretary of the federation, have made trips to Kansas City, St. Joseph, Springfield, and other cities to enlist the support of churches in the movement. Article II, Section 8 of the present constitution reads: 'No religious corporation can be established in this State except such as may be created under a general law for the purpose only of holding the title of such real estate as may be prescribed by law for church edifices, parsonages, and cemeteries.' The Supreme Court has held that churches as such, as other religious bodies like missionary societies, cannot be incorporated, and no religious corporation (whether incorporated in this or other States) can hold title to real estate other than as provided for church edifices, parsonages, and cemeteries. The Scarritt Bible and Training-school of Kansas City lost a generous legacy because of this section of the constitution. Church-papers, missionary societies, denominational schools, publishing houses, and other religious establishments are affected. The repeal of this section, Grant states, would not increase the amount of land exempt from taxation, as that is taken care of in another article."

D.

Immigration. — Germany is watching with interest the operation of the new immigration laws of the United States. The statistics of Commissioner W. W. Husband for 1921—22 have been studied by a correspondent of the *Koelnische Zeitung* (Wochenausgabe, October 18), who notes that the distinction between "desirable" and "undesirable" immigrants is not working out to the satisfaction of the framers of the American laws. Germans, Scandinavians, Dutch, etc., are not being attracted to the United States, but our chief immigration is still from Southeastern and Eastern Europe. There is also an emigration from the United States in progress, which almost equals the immigration into our country, the excess of the latter over the former being only 111,400, while formerly it was over a million. Industrial and agricultural interests in the United States are not pleased with the disproportionate number of unskilled laborers that are entering the country. The Northern European countries did not exhaust their quota during the last year: Germany was entitled to send 68,000, but sent only 17,000, which number was still more reduced by 14,200 Germans returning from the United States to Germany. England, entitled to 77,000, sent 15,000, while 6,000 Englishmen returned to their country. Italy, entitled to 42,000, sent nearly 48,000, but 54,000 Italians left the United States. Poland's quota was 21,000, but it sent more than 33,000, while nearly 34,000 Poles returned to their native country. Greece exceeded its quota of 3,300 by 200, but 7,800 Greeks returned to Greece. Czecho-Slovakia sent 14,800, which was 500 more than its quota, and received back from the United States 8,200. From Russia came 15,000, or 6,600 less than its quota, and 6,500 Russians returned to Russia. Emigrants from

Germany are turning preferably to South and Central America — 8,000 during 1921. These figures will be of interest to mission boards. In a manner the new tariff law of the United States likewise affects immigration. The *New York Globe* (cited in *St. Louis Star*, November 4), taking its cue from a speech of Judge Gary before the American Iron and Steel Institute, hints at a necessary change of the existing immigration law, the origin of which it describes as follows: "Two forces resulted in the enactment of the present immigration law. One was the desire of American workers to improve their standard of living. Another, and not less potent, was the general fear that immigrants were a source of danger to American institutions. It will be necessary to overcome the advocates of both of these positions before it will be possible to change the law." D.

Alsace. — According to the *Actes du Directoire de Strasbourg* (July issue), the following are the requirements for a call to a pastorate in Alsace: After finishing his studies at the University of Strasbourg the applicant registers as a candidate of theology either of the Lutheran or of the Reformed Church. After two years he presents himself for the examination *pro ministerio*. During this time he is expected to perfect his practical training, and has the right to perform certain pastoral functions under the supervision of a pastor (the *vicariat*). Special regulations, issued by the two churches and approved by the Commissary General, lay down the regimen to be applied to the candidate during these two years. When ready to submit to the examination *pro ministerio*, the candidate addresses a petition to the Directorate (of the Lutheran Church) or to the Reformed Synodical Commission, and accompanies the same

1. with an analysis of some theological work, or a study of some religious or ecclesiastical question;
2. the manuscript of a sermon actually delivered at a service;
3. a catechetical outline;
4. a report of the practical and scientific activities pursued by the candidate since he obtained his bachelor's degree in theology.

The Examining Committee, appointed by the government after agreement with representatives of the two churches, is composed of five members, one of whom is a professor of a theological faculty, while the rest are pastors; one of them must belong to the Reformed Church. The examination proper embraces:

1. A written treatise on a subject relating to systematic, Biblical, or practical theology, the choice being left to the candidate. Four hours are allotted to this task.
2. Oral examinations in the Biblical sciences, systematic theology, church history, homiletics, catechetics, hymnology, ecclesiastical jurisprudence, etc.
3. Practical tests, among them preaching from a text selected by the Committee, and delivering a catechization in the presence of the examiners and pastors of the church-body in which the candidate intends to take service.

All told, the examination embraces eleven tasks. The maximum credit for each is 5 points. The minimum requisite for a successful examination is 33 points. If the candidate falls below this lowest average, his examination is adjourned for six months. The state collects an examination fee of 40 francs from the candidate. Both the Lutheran and the Reformed Church have the right to present

for appointment by the government candidates coming from the interior of France, on condition that they have devoted at least five years to practical church-work and possess the equivalent of a diploma for the degree of bachelor of theology from the faculty of the Strasbourg University. These candidates have to submit to a colloquy, which is to pass on their fitness and scientific training. *Le Témoignage*, from which we have culled these facts, says: "We cannot but congratulate our Lutheran and Reformed brethren for having maintained the tradition which represents the strong feature of our churches in Alsace: Obligation of the theological student, after finishing his course in theology, to submit to a course in the practical ministry under an observer, and submission to certain personal tasks before he is given charge of a parish. Thus hasty appointments are avoided, of men equipped, perchance, with good intentions, but insufficiently trained and little qualified for conducting the affairs of a parish. The two church-bodies in Alsace might have asked for a reducing of the regulation, for there are quite a number of vacant charges to be filled. But they have preferred to provide themselves with all necessary guarantees for having good pastors. They have acted wisely." Happy the church which in the training puts system ahead of success and equipment ahead of service. There are times of stress and emergencies when ideals must be sacrificed and have been sacrificed without disastrous results, because the otherwise inferior equipment of candidates excelled that of the most advanced scientific theologians in thorough training in the fundamentals and the practical application of "the ministry of reconciliation." A theological course that discards the divine inspiration of the Scriptures and the cardinal teaching of redemption by the substitutive atonement of the God-man Jesus Christ may equip men for anything but the Christian pastorate on the New Testament basis. D.

Paris. — The curriculum of the "Free Faculty of Protestant Theology at Paris" (Boulevard Arago 83), according to *Le Témoignage*, embraces the following courses for the current scholastic year: *Lutheran Dogmatics*: M. Jundt, prof.: 1. Actual Problems of Dogmatics (second-, third-, and fourth-year classes); 2. Symbolics (ditto); 3. Cursory Lectures on New Testament (first-year class). *Reformed Dogmatics*: M. Henri Monnier, prof.: 1. The Redemption (second-, third-, and fourth-year classes); 2. Introduction to Theology (first-year class). *Ethics and History of Philosophy*: the *doyen* of the faculty, M. Raoul Allier, prof.: The Problem of Evil (all four classes). *Old Testament*: M. Ad. Lods, prof. (of the Faculty of *Lettres*): 1. Elements of the Hebrew Language (first year); 2. History of Hebrew Literature (second, third, and fourth years); 3. Explanation of Texts (ditto); 4. The Traditions of the Origin of the Commonwealth of Israel (ditto). *New Testament*: M. Maurice Goguel, prof.: 1. Introduction to the Fourth Gospel (second, third, and fourth year); 2. first semester: History of the Christian Church in the Apostolic Era (ditto); second semester: Studies in Questions of New Testament Theology (ditto); 3. Cursory Reading of the New Testament (first year); 4. Seminar (optional). *Church History*: M. John

Viénot, prof.: 1. History of Protestantism in the Nineteenth Century (all classes; public course); 2. History of the Reformation and the Counter-Reformation in the Sixteenth and Seventeenth Centuries (ditto); 3. Seminar in History: M. de Faye, prof. (ditto); a. History of the Church from the Fourth to the Eighth Century (first, second, and third years); b. Christian Ethics in the Second Century; Tertullian and the Montanists (fourth year); c. Exposition of the Third Book of the Origins of Origen, from Greek and Latin texts (first year in School for Higher Studies). *Practical Theology*: M. Wilfred Monod, prof.: 1. Theory of the Ministry (second, third, and fourth year); 2. Liturgies (first, second, and third years). *German Language*: M. Jundt, prof.: Explanation of Texts. *English Language*: M. de Faye, prof.: Explanation of Texts. *History of Religions*: M. Ph. de Félice, licent. of theol. in charge of a complementary course: Canaan, Syria, and Chaldee (first year). *Greek and Latin Philology*: M. Pastor Lecerf, in charge of a complementary course: 1. Elements of New Testament Greek (for students that have not had a course in Greek); 2. Explanation of Selected Portions from the Latin Fathers.—Technical lessons and practical exercises are provided under these heads: *Homiletics and Catechetics*: M. Wilfred Monod, prof.: Exercises in Preaching. *Apologetics*: the *doyen* of the faculty, M. Raoul Allier: The Psychology of Conversion and the Work of Evangelical Missions (first year; public course). *Practical Study of the Bible*: M. Henri Monnier, prof.: Practical Exegesis of the Gospel according to Luke (second, third, and fourth year). M. Wilfred Monod, prof.: Practical Study of the Bible (fourth year, second semester). *Spiritual Life*: M. Wilfred Monod, prof.: Theology and Spiritual Life: Some Crises of Faith (fourth year, first semester). *Evangelization*: M. Pastor Durrlemann, Associate Director of Central Evangelical Society: The Problems of Evangelization (second, third, and fourth years, first semester). *Practical Activities*: A Series of Lectures on Antialcoholism; Assistance during Travail; Care of Infants; Spiritual Care of Prisoners; the Fraternities and Solidarities; the Deaconesses; the Christian Young People's Societies; the Pedagogical System of the Scouts, etc. These lectures are to be delivered by specialists, and students are to be taken on tours of inspection to various institutions. D.

"Puffing" Bad Books.—In' view of the great number of unspeakably horrible books, especially works of fiction, such as Sinclair's *They Call Me Carpenter*, etc., which now flood the market, it becomes the clear duty of every Christian minister to sound a word of warning to the young people of his church. Discussing the subject, the *Catholic World* (December, 1922) remarks: "There is another book of a different sort, but perhaps equally vicious, that has been vigorously and persistently 'boosted' by many critics, advertised by the newspapers, and sold at almost every bookstore. We need not name it. The author describes with utmost shamelessness scenes that would be in the last degree unhealthily stimulating even to the most stolid imagination. Indeed, the entire story is indecent, immoral, and seductive. Nevertheless, the critics of almost all the metropolitan

newspapers, daily and weekly, hail the volume enthusiastically. It is: 'a rich and interesting story,' having 'the thrill of adventure.' Its characters are 'real men and women.' 'It will give great delight.' It is 'a book with a meaning.' 'It possesses potent appeal.' It is a 'frank, forceful, fearless delineation of primitive emotion.' And so on, and so on, but no word of indignation for the indecencies and immoralities that are the warp and woof of the story. There can be no greater calamity for the individual soul, or for the nation, than the *obliteration of the moral sense*. Yet in the appreciation and criticism of literature we seem to have come to that. Novels are described, criticized, praised, or condemned solely on their literary merits or demerits. The only sin known to the critics is the sin of dulness. The values of Christian modesty and purity are not merely discounted, but ignored. The minds of millions of readers are being constantly contaminated. Again: 'Much of the literature of our day, particularly the new poetry, is decadent—sordid, crude, brutal, vulgar, profane, blasphemous, filthy. Delicacy is thrown away, coarse vulgarity is the mode.' In view of these facts, let every minister of Christ ask himself: What can be done in order to counteract the deleterious influences of vicious books? Our young men and women attend high schools and colleges, and the decadent literature of our immoral age is thrust into their hands. Surely, the question is most serious."

MUELER.

The Catholic Church Waits.—In an editorial which discusses the Catholic situation in Scotland, the *Catholic World* (December, 1922) delivers itself of the following squawk: "When Protestantism dies in Scotland, it will be dead 'intirely.' There is no country in which the Protestant religion was accepted more completely or has held on more tenaciously. But even Scotland has begun to show the signs of reconversion to the ancient faith. It seems that in 1755 there was not a single Catholic in Glasgow, whereas now there are approximately 500,000. Naturally, in the Highlands, Catholics were more numerous. However, altogether there were only 16,490 Catholics in Scotland. To-day there are over 600,000. But even more conspicuous than the Catholic increase is the Protestant decrease. One half of the total population of 4,888,000 do not attend religious services of any kind. Consequently, Catholics already form one-quarter of the churchgoing population. . . . The number of marriages and of schoolchildren in Scotland is even more favorable to Catholicism. In 1907 there were 2,555 Catholic marriages. In 1921 there were 5,894. Evidently the Church has reason to be hopeful, even in the home of John Knox, *the last stronghold of the most vigorous form of the Protestant religion*. Mr. J. S. Phillimore, writing on this topic in the *Dublin Review* (October), makes a remark that is full of significance for the revival of Catholicism, not only in Scotland, but in every Protestant country: 'Of all the circumstances, none is more full of encouragement than this: The Catholic case welcomes and demands light, critical inquiry, retrial of judgments; the Protestant position is rooted in obscurantism and the sanctity of the *chose jugue*.' Here, evidently, is the precise reverse of the usual

opinion. Yet, upon observation, the fact becomes evident: The countries that accepted the 'Reformation,' *can scarcely afford to reconsider the cause of the break with the Catholic Church. Reconsideration leads to reconversion.* The Catholic Church waits. She can afford to wait. Her appeal is to time as well as to truth, and time is a test of truth." Of all the squawks which we recently found in Catholic papers, this seems to us the most miserable. Nevertheless, it reveals the psychology of the Catholic propagandist. Romanism, built upon lies, feeds on lies, welcomes lies, and employs lies as the principal means of its propaganda. There never has been a greater liar than Rome. This historic fact Protestants must always bear in mind.

MUELLER.

Rationalism and Judaism. — The disastrous effect of rationalism is seen also in the disrespect to which it has brought the Christian religion as far as the Jews are concerned. From an article in the *Watchman-Examiner* by Armin A. Holzer, who himself is a converted Jew, we reprint the following: "Unless the Christians of America awaken to a sense of their responsibility to the 4,000,000 Jews in America and show them that the truths of the Gospel are still precious to them, the Jews will exercise more and more a destructive and anti-Christian influence within our nation. One has only to glance at the Jewish press from week to week to be convinced of this sad fact. During the past few years the Jewish papers have been filled with jubilation at the disavowal on the part of many Christian ministers and theological professors of their belief in the divine Sonship of Jesus, His supernatural birth, vicarious atonement, and His resurrection from the dead.

"*The Jewish Chronicle* published a sermon on 'The Modern Theology' by one of the rabbis, in which, among other things, he says: 'We may express satisfaction that dogmas borrowed from heathen mythology — dogmas which, instead of promoting peace and good will, have fomented discord and hatred, and the propagation of which has caused endless misery — are weakening their hold on thoughtful Christian ministers and theologians. . . . Jews cannot help being interested and specially interested in such signs of the times. As the recent editorial in the *Jewish Chronicle* pointed out, courageous theologians in universities and seminaries as well as ministers in Christian pulpits have practically overthrown all the fundamental dogmas of Christianity which Judaism has been protesting against for nearly two thousand years. Modern preachers believe no more than any follower of Moses in the divine Sonship of Jesus; they reject the doctrine of vicarious atonement; the Christian scheme of salvation as held by former churches appears absurd to them. They declare that every human being can and will be saved without reference to what he may believe about any particular person, and the remarkable thing is that not only have these theologians the courage to teach these things from Christian pulpits and university chairs, but apparently they are able to carry their congregations and students with them. It shows the unmistakable trend of Christian thought in the

direction of those simple teachings about the deity and His relation to mankind which constitute the essence of Judaism.'

"What shall we say to all this? To analyze these statements and to show the fallacies underlying them, I would have to write a treatise, while my object in this article is to give to Christian readers some idea of the trend of Jewish thought and to show how Christian leaders are confirming the Jews in their unbelief and opposition to Christ and His Gospel. The writer of this article is a Jewish believer who has suffered, and gladly suffered, the loss of all things in order to have the privilege of acknowledging Jesus Christ as his Lord and God. He has turned his back on house and home because he came to believe that 'there is none other name under heaven given among men whereby we must be saved,' and 'that Christ is the Way, the Truth, and the Life,' and that 'no man cometh unto the Father but by Him.' I do not regret a single sacrifice that I have made, and never have I been more persuaded than now that what the so-called Fundamentalists hold is the teaching of God's Word. But I may be allowed to record a few brief observations. Let Jews and Gentiles assuredly know that in spite of the 'unmistakable drift of modern Christian thought to Jewish Unitarianism' in certain 'Christian' circles, in spite of all attempts to substitute absurd Gentile philosophies for the self-revelation of the God of Israel and for the history of redemption as unfolded in the inspired Scriptures, God's truth will stand, and Christ's throne will forever remain unshaken; not one iota of His claims will be abated, not one of His royal prerogatives will be abrogated, and there will ever be found multitudes, not only of Gentiles, but of Jews, who will bow their knees in lowly homage and worship Him as the Son of God and the Redeemer of men. He is indeed the 'Way, the Truth, and the Life,' and He alone is able to satisfy the longings of those who hunger and thirst after God, and to fulfil the longing expressed in the prayer, 'Show us the Father, and it sufficeth us.'

"Out of the larger circle of those who followed Him, many, because of certain 'hard sayings' about Himself, left Him and walked no more with Him. In the hour of His betrayal and agony on the cross all forsook Him and fled. And so in the history of His Church there have been repeated relapses to unbelief and to all sorts of heresies and superstitions—sometimes whole communities have left Him—and yet, in spite of it all, Christ's cause has spread, and the fame and glory of His name increased from generation to generation. Did not the Spirit expressly say that 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons'? Did not the great Apostle to the Gentiles solemnly warn the Church in advance that after his departure grievous wolves would enter, not sparing the flock? 'Also of your own selves shall men arise, speaking perverse things to draw away many disciples after them.' Has it not been foretold, further back still, that the same precious Corner-stone upon which many would build unto their eternal safety would become also a stone of offense and a rock of stumbling, 'so that some would fall upon it and be broken, and that upon others it would fall and grind them to powder'? The true

Church of Christ has built on the everlasting and sure foundation which God has laid in Zion, and it remains unshaken. It is as certain as the promise of the living God that in the end every knee shall bow and every tongue shall confess that 'Jesus Christ is Lord, to the glory of God the Father.'"

FRITZ.

The American Legion. — Alvin Owsley, the Commander of this order, is quoted by an interviewer in New York as "comparing the American Legion with the Italian Fascisti, and suggesting that the legion may some day take over the Government of the United States as the Fascisti took over that of Italy. The Fascista *coup* was accomplished through an armed demonstration and by ignoring or violating the plain provisions of the Italian Constitution." The *St. Louis Post-Dispatch* (December 12), whose report we have followed, comments editorially: "Assuming that the quotation is correct, we hazard the estimate that not more than one half of one per cent. of the Legion membership is in sympathy with its leader's views. It is absurd and insulting to suggest that the very men who fought for democracy abroad would overturn their own democracy by force of arms and set up a military despotism not unlike that against which they fought. Commander Owsley is said to declare that the legion will take drastic action to prevent what he regards as red elements from obtaining control of the Government. If Commander Owsley is unfamiliar with the American Constitution, he should, for his own sake and for the sake of the organization which has honored him, familiarize himself with it. He would learn that, if the Socialist or any other radical political party ever is able to muster a majority of the votes in this country, it will be entitled to control of the Government, and that any person who tries by armed overt acts to vacate that control will be guilty of treason. We had supposed that the only organization in this country espousing the principle which Col. Owsley is reported as advocating was the Ku Klux Klan. We do not believe for a moment that the Legion will ever ally itself with the Klan." There is one similarity between the Legion and the Klan that makes the hope of the *Post-Dispatch*, which one would like to share, seem precarious: Both organizations parade as exponents of 100 per cent. Americanism.

D.

"How Old must a Child Be before He can Become a Christian?" — The *Watchman-Examiner* has been asked this question. It says in reply: "No one can answer such a question, because some children at eight are more intelligent and responsive than others at twelve. Every child is different from other children." We can understand that the people of the Reformed churches cannot answer the question as to the age when a child is received into the kingdom of God, for they deny the regenerating power of Baptism. Jesus, however, tells us to baptize "all nations," not excluding the children, and Paul says: "As many of you as have been baptized into Christ have put on Christ," Gal. 3, 27, and as to the little child's faith, which to many is a stumbling-block, the Lord Himself says: "Whoso shall offend one of these little ones which believe in Me, it were better for

him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18, 6. FRITZ.

A Useful Lutheran. — Urging the reading of the official church-papers of one's own denomination, the *Watchman-Examiner* says: "To be a useful Baptist you must know what the Baptist world is doing, and you can learn what the Baptist world is doing only through your Baptist paper. Take as many papers as you please, but put first the paper that emphasizes the things in which you are, or ought to be, most interested. Pastors should urge their people to begin the new year right by subscribing to a denominational paper." *Mutatis mutandis*, these words can be applied to members of our own Church.

FRITZ.

The Rev. James Hastings, D. D., died at Aberdeen, Scotland, on October 15, 1922. Dr. Hastings has been called the "incomparable cyclopedist." Shortly before his death he completed his *magnum opus*, the *Encyclopedia of Religion and Ethics*, twelve volumes.

FRITZ.
