

# THEOLOGICAL MONTHLY.

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VOL. III.            OCTOBER—NOVEMBER, 1923.    Nos. 10 & 11.

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## Crowned Dirt and Profanity.

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

An unlovable spirit is revealed occasionally in the *Nation*. Formerly the refined, exquisitely critical, high-toned weekly visitor to exclusive circles of cultured Americans, the stanch and fearless defender of the great American liberties, the arbiter in the realm of literature, art, drama, statesmanship, whose praise was coveted and prized by men of letters and men of affairs, while its censure was dreaded as a blight to budding genius, this journal has lately championed radicalism and modernism, boldly advocated birth control, and lent itself to spreading propaganda literature for this destructive sexual aberration in modern life. Its most revolting escapade, however, was the selection, on February 14, of Stephen Vincent Benét's *King David* as the *Nation's* prize poem for 1923. The poem has for its theme the nasty David-Bathsheba incident. It was selected from four thousand manuscripts by about fifteen hundred writers. If *King David* was the best in this lot, we have no desire to see the second best or the third best.

The poem is in six cantos. Episode No. 1 pictures David surfeited with wealth and power, singing to his "hook-nosed harp":

The Lord is a jealous God!  
His violent vengeance is swift and sharp!  
And the Lord is King above all gods!

Blest be the Lord, through years untold,  
The Lord who has blessed me a thousandfold!

Cattle and concubines, corn and hives,  
Enough to last me a dozen lives.

Plump good women with noses flat,  
Marrowful blessings, weighty and fat.

I wax in His peace like a pious gourd,  
The Lord God is a pleasant God,  
Break mine enemy's jaws, O Lord!  
For the Lord is King above all gods!

## THE THEOLOGICAL OBSERVER.

**Lutheran News Matter Obtainable.** — The October issue of the *American Lutheran* is a valuable "Architectural Number," which our pastors should keep on file. The society publishing this paper (American Lutheran Publicity Bureau, 289 Fourth Ave., New York City), by an arrangement with the Western Newspaper Union, also furnishes ready-to-print plates of instructive Lutheran news matter to congregations, societies, or individuals. DAU.

**Stricture on, and praise of, the Missouri Synod's past work,** in a review of *Ebenezer*, is offered by the *Princeton Theological Review* (July, 1923, p. 486 ff.) as follows: "The historic position of the Missouri Synod in its relation to other evangelical churches of Protestantism and to other branches of the Lutheran fold is well known. And so far as these articles go, it is never forgotten. The Missouri Synod sets up the claim to be the truly Lutheran Church in America. 'Gottes Wort und Luthers Lehre rein' is its watchword. Every semblance of unionism or tolerance of lodges and secret societies with their avowed moralism cutting athwart Luther's doctrine of justification by faith alone is uncompromisingly rejected. It is, of course, easy for any church claiming to possess the solely correct interpretation of the Bible-truth, and persuading itself that all other Christian bodies are 'sects' to be held aloof from, — it is easy for such a body to become dogmatically self-satisfied even to the point of theological Phariseism. And the boastful spirit is not so conspicuously absent in these articles that one could not unintentionally overtake it. See, for instance, pp. 285, 315, 371, 448, 461, 493, 531. Some isolated statements are capable of qualification in the interest even of 'Lutheran Truth.' The assertion that 'to write the life of Walther is to write the history of the Missouri Synod' (p. 22) must not be taken too literally. And the claim that 'from the very beginning the Missourians were devoted to the cause of a united Lutheran Church in America' (p. 110) could only be substantiated by deciding what is meant by 'a united Lutheran Church in America.' Since the Merger of 1918, there exists 'The United Lutheran Church in America.' But the Missouri Synod is not a part of it. If by a 'united' Lutheran Church is meant that all other branches of the Lutheran family should join the Missouri Synod, then the devotion to unity that is claimed is incontestably accurate. Otherwise it needs explanation. The phrase 'the Reformed contempt of the Sacrament,' used in the same article (p. 116), would sound better if it were frankly explained that the Reformed have never contemned the true Sacrament. They have boldly and always rejected the *ex opere operato* theory of transubstantiation as well as the view of consubstantiation. They do not believe that the physical Jesus is anywhere hidden in, with, or under the sacramental elements. They have stood (with the possible exception of Zwingli and his school) for the spiritual presence of Christ, of whose presence the elements are the sign and seal. In this same article the statement that 'there

was nothing "exclusive" about Missouri' (p. 118) sounds strange, when it is known that, if Lutherans wished sincerely to be 'true Lutherans,' they would, of course, join the Missouri Synod. The reasoning of this article — 'Why Missouri Stood Alone' — is *sui generis*, but far from convincing. The author says: 'Missouri aimed to bring together the Lutherans of America, and for that very reason she stood alone. . . . The ultimate object of the separation was union' (p. 120). The principle that 'No synod can endure half confessional and half indifferent' (p. 121) will find friends enough and be in good company, but to claim rigid isolation as a means of real union is something that only the highly initiated will appreciate. Were it not better simply to say: 'Either we unite on the basis of the Missouri Synod Lutheranism (which is true and unadulterated Lutheranism), or we are not concerned about union at all'? To be sure, this would be rather absorption than union; for union implies a willingness to negotiate on the ground that the two sides share a common truth, or that each side has truth needed by the other. In the article on the predestinarian controversy in the Lutheran Church naturally something is said about the Calvinistic view. It would be asking too much to expect that this article should be at all Calvinistic. The issue in the Lutheran Church, quoting Dr. Walther, is finely stated on page 411. The statement (pp. 421. 416) that Calvinism denies universal grace is altered on a later page (p. 421) by the words 'or, at least, by detracting from universal grace.' Calvinists do believe in common grace, which is universal. But the grace that actually saves, Calvinism holds, is particularistic and strictly wholly divine. This subject has received compact treatment in a little book, *The Plan of Salvation* (1915), by the late Dr. B. B. Warfield. See especially pp. 102—108. 124—133.

"There is a side to this book and its claim, however, which it would be the part of wisdom for evangelical Protestantism to-day not to ignore, lest a severe reckoning be due. We live in an age of intellectual eclecticism, a mental condition not especially noted for careful or wise discrimination. The differences of a former day, we are informed, no longer count. There is such a great work to be done, and it is so urgent, that dogmatic differentiation should be set aside altogether or reduced to a convenient minimum, and all Christendom band together against the common foe. This is all perfectly well intended. But when you penetrate to a sober analysis, this attitude is superficial and insidious. The plea of doing God's work by ignoring God's truth is a piece of dangerous mysticism. And expensive, too. Some of our modern unionistic zeal has been rather costly. Many will have scant patience with the unfraternalism of the Missouri Synod. Yet we will do well to remember that the churches of this Synod have stood like a rock for some things which are just as vital for us as for them. They have kept 'clear of the blatant and cheap sensationalism which has tended to cheapen other churches in the eyes of the public' (p. 465). The picture of the Christian home given on pages 524—526 is a beautiful one. They

have resisted the rationalizing tendencies of the day, holding to a Bible that is still inerrant, and to a Christ whose essential deity is never ambiguous. In these things we of the Reformed faith rejoice. And though our paths diverge as we wander farther into the pastures of revealed truth, it will doubtless some day be found that we have been sheep of the same Shepherd." DAU.

**"Biblical, but Not Christian."**—Says a writer in the *Congregationalist*: "Our final principle is that *all Scripture should be interpreted in the light of the character and teachings of Jesus*. For us Jesus is the Master-key, the key that will unlock the treasury and guard us against a misuse of the treasure. This is not mystery or magic. It is simply an evaluation of all the sacred writings by the degree to which they reveal His spirit. What is below Him can be only 'a pedagogue to bring us to Christ.' Luther saw this and wrote: 'Christ is the Master. The Scriptures are the servant. Here is the touchstone for testing the books; we must see whether they work the works of Christ or not.'" The writer then continues: "As soon as we apply this principle, we shall learn that an idea may be *Biblical, but not Christian.*" (Italics our own.) Hence our caption.

To our readers this at once sounds strange. We are accustomed to using the words "Biblical" and "Christian" as synonymous terms, "Biblical" meaning in harmony with the Bible, in harmony with the teachings and the spirit of Christ, who is, as He Himself says, the Alpha and the Omega of the Scriptures. Luther would be surprised if he would know for what purpose his words have been quoted.

A word is, of course, not a fixed and an inflexible thing. A word which was used to give expression to a certain thought or idea one hundred years ago is used in an altogether different sense to-day. And the same word to-day may mean one thing in one connection and an altogether different thing in another connection. The word "Biblical," we admit, may be used simply to mean that something pertains to the Bible. But that is not its common usage. That, however, is the use to which the writer in the *Congregationalist* puts the word. He means to say that something may be found in the Bible and thus be Biblical, which, nevertheless, is not Christian. Even that we must admit. When, for instance, the ungodly sayings of ungodly men are quoted, or the sins of God's children are related, we cannot say that these things are Christian; of course not. But the writer whom we are quoting makes still a different distinction between what is Biblical and what is Christian. "What Paul says about women in the Church," he tells us, "is Biblical, but far below the spirit of Jesus." Again he says: "We shall know that when Elisha permitted the bear to devour the saucy children, he did not think of God quite as Jesus did when He said, 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God.' We shall not quibble over the letter of the prophecies, but will find in the great ideas of the prophets foregleams of the Light of the World. We shall be free from a usurped authority of the letter that killeth over the Spirit that giveth life."

In other words, the very man who would make Jesus the "Master-key" of the Scriptures will let Jesus and Paul be at variance and Jesus and the Old Testament be out of harmony. It is but another instance to show how modern theology uses Christian phraseology, but at the same time uses it in a sense in which it is not used and understood in the Christian Church. It shows us how very careful we must be to understand just exactly what certain religionists mean when they use certain terms. "By good words and fair speeches they deceive the hearts of the simple." Paul says, "Avoid them." Rom. 16, 17. 18.

J. H. C. F.

**A Tremendous Power.** — There were 5,756 graduates from the Chicago high schools last spring. When we add to these the many thousands of graduates from high schools and colleges and universities all over the country, we can, in a measure, picture to ourselves what a tremendous power these are in our country. Education increases the power of man. Whether or not, however, his *usefulness* is thereby increased, depends upon the kind of education he has received. Much of the education given in the schools, colleges, and universities of our country, the divinity schools not excluded, is of a kind that undermines true science and true religion. Those who have received this kind of education are also a power, but a power for evil. Of the right kind of education man cannot receive too much, and our Lutheran Church has always been the champion of such an education. Only in the measure in which a man's education is *Christian* and in accordance with *well-established facts* of science and of learning will his education well serve him and his fellow-men.

J. H. C. F.

**A New Bible School.** — Dr. Mark Matthews, pastor of the First Presbyterian Church at Seattle, Wash., is planning to erect a new Bible school in his city at the cost of one million dollars. His plan to procure the money is to sell one million bricks at one dollar each. Similar Bible schools are located in New York, Philadelphia, Chicago, Minneapolis, and Los Angeles. These Bible schools have been built and are being operated as a protest against the theological seminaries of our country which are teaching modern religious liberalism and are thus undermining the Christian faith.

J. H. C. F.

**Chapels in Hotels.** — It is reported that a certain hotel manager proposes to have chapels designed for his chain of hotels. "They are not intended for public worship, but for the private devotions of people of all religious beliefs." A Methodist church-paper comments favorably upon this plan and adds: "In the very nature of the case a chapel in a hotel would have to be free from sectarian or denominational appeal." This is simply another instance of the modern tendency in the Church to wipe out all religious differences by ignoring them. The Christian religion is very positively stated in the revealed Word of God. There is no room for doubt or misinterpretation *if the words be accepted as they read*. But this very thing many are not willing to do. While in this way they are promoting religion, they are not promoting Christianity. After all, the

deciding question will not be how religious a man has been, — every man is religious, — but whether or not he has been a Christian.

J. H. C. F.

The richest church in the world is the Trinity organization in New York City. The income for the past year was \$1,250,000. Of this amount over \$1,100,000 was taken in from the rental of buildings and lands owned by the organization. Trinity pays nearly \$300,000 a year in taxes on its business holdings. The church has 10,000 communicant members.

J. H. C. F.

**The Peril of Special Emphasis.** — Under this heading *The Biblical Review*, July, 1923, writes: "The tendency to lay special emphasis upon the supernatural elements of Christianity manifests itself in a number of ways. It is seen in certain features of faith-healing, in some aspects of teaching regarding the Holy Spirit, and in a great deal of the way in which the doctrine of the second coming of Christ is presented.

"Miracles of healing took place in the early Church, and although they decreased after the days of the apostles, it cannot be said that they ever entirely ceased. Too many cases of supernatural healing are recorded in the history of the Church and in the lives of the saints, and too many cases are known in the actual experience of living Christians, to justify the assertion that God never gives bodily healing directly or in answer to prayer without the use of means. But there are also too many cases in which devout and godly saints have not been healed though they have earnestly prayed for it, but have been left to bear their victorious testimony to the Lord's grace in the midst of their sickness and suffering, to justify the teaching that God always gives bodily healing in answer to believing prayer or in response to faith. In all cases of divine and supernatural healing God remains the sovereign disposer of His gifts.

"To present healing as the necessary result of faith and to say that faith is weak or lacking where healing does not follow, is to put divine healing in the realm of natural law. It makes it a part of a system of cause and effect which God administers in the same way as He administers the laws of nature, and under which we can receive certain results by conforming to certain conditions. . . .

"This was not the way the early Christians looked upon the miracles of divine healing. They regarded them rather as the overflow of that superabounding spiritual life which Christ had brought into the world, and which it was the function of the Gospel to make known. . . . These miracles were the credentials of their [the apostles'] message and not an essential part of it. In no case does any one of the apostles present the Gospel in such a way as to suggest that the faith which accepts the salvation of Christ should expect to receive bodily healing as well. The very gifts of healing which appeared in some of the New Testament churches, notably in the church at Corinth, inasmuch as they are classed among the gifts of the Spirit (1 Cor. 12, 9. 28. 30), which were distributed among the saints and not given to all alike, are an evidence of the fact that

healing was not the result of a faith which was common to all, nor a part of that common salvation which all Christians enjoyed. It was one of those 'diversities of gifts' which the Lord and Head of the Church distributed to its members severally according to His own will.

"... Another aspect of special emphasis upon the divine element in Christianity is connected with the work of the Holy Spirit. The living presence of the Holy Spirit in the Church is a great and sacred truth, only too sadly forgotten in much of our church-life and -work. That the Holy Spirit dwells in the heart of every true believer is the fundamental fact lying at the basis of all genuine Christian life and experience. It was the coming of the Holy Spirit on the Day of Pentecost that gave Christianity its birth in the world. This was a unique and transcendent event and was accompanied by manifestations of a supernatural character. . . . These manifestations, however, were temporary and after a while passed away. The essential features of the work of the Holy Spirit remained as an abiding result in the Church.

"The mistake of the Montanists was in taking temporary manifestations for abiding results and in attempting to reproduce them as the true signs of the Holy Spirit's activity and the normal expression of Christian experience. This particular form of false emphasis has made a sporadic appearance in the Church from time to time, and always with results disturbing to its real life and work. This peril has perhaps never been more clearly manifested than in the sad history of Edward Irving a hundred years ago. After a few short years, during which his preaching had deeply moved London's circles of rank and learning, his influence was destroyed and his ministry shattered when he introduced into his church demonstrations of these 'gifts of the Spirit.' The Pentecostal movement of the present day exhibits the same characteristics and is beset with the same peril. Whatever value it may have for some Christian people, in calling their attention to the presence and work of the Holy Spirit, is practically destroyed by the false experience into which it introduces them.

"Another mistake, of a less serious nature perhaps, but also due to a wrong emphasis upon the work of the Holy Spirit, occurs when Christians are taught to look for a 'second blessing.' This is supposed to be a special sanctification coming as a result of the baptism of the Holy Spirit. What is meant by this 'second blessing' may often be a real experience, for many a Christian comes to realize the power of Christ in his life, not at the time his faith in Christ began, but only after an interval of failure. But this new experience of victory is not a 'second blessing' reached by a special 'baptism of the Holy Spirit.' It is a fuller appreciation of that gift of the grace of God he already had, but did not fully understand, a blessing that was within his reach from the moment he accepted Christ as his Savior.

"The whole work of the Holy Spirit is summed up in making Jesus Christ a reality for the believer. All the gifts of the Spirit

are just distributions of the power and grace that reside in Him. . . . When the Holy Spirit is doing His work most fully in the lives of Christians to-day, they are not thinking directly of Him at all; they are not concerned with the gifts or signs of the Spirit, or with a second blessing. Their minds and hearts are taken up entirely with their living and exalted Lord, and they are occupied with doing His will.

"The doctrine of the second coming of Christ has probably received more special emphasis than any other during recent years among large numbers of Christians. . . . It has encouraged a type of experience which resolves the Christian hope into a personal expectation or longing to escape death by being caught up to meet the Lord when He comes. It has been the occasion for making programs of the future in which the unfulfilled prophecies of Scripture, taken as prewritten history, are drawn out in charts lying flat on the map of time. It has given rise to innumerable distinctions between 'the church age' and 'the Kingdom age,' 'Jewish truth' and 'Christian truth,' 'the Gospel of the kingdom' and 'the Gospel of grace,' 'the coming for the saints' and 'the coming with the saints,' until the blessed hope itself is lost in a bewildering maze of words that have no real content.

"All this arises from a misplaced emphasis, an emphasis not found in the New Testament." J. T. MUELLER.

"**Alexander Whyte on Finding Texts.**" — The *St. Louis Christian Advocate* (August 1, 1923), quoting the *Pittsburgh Christian Advocate*, writes the following concerning Alexander Whyte's method of finding texts. We quote it for the benefit of our brethren who, too, at times may be at a loss to find suitable texts. Perhaps the method suggested in the following might be of service to them. We read:—

"The great Scotch preacher gave an address in New College, Edinburgh, at a conference of ministers. He had been appointed to review the discussion, but chose to review himself, and the address has recently been published in the *British Weekly* under the heading 'A Self-Review.' The whole address is full of meat, especially for preachers. In speaking about the difficulty some preachers have in finding texts for their sermons, Dr. Whyte said: 'Well, then, this was my way. When—as Coleridge says about himself—any Scripture "found" me, when the Holy Spirit said to me, "Thou art the man," I immediately accepted the condemnation or the comfort, as the case might be. I came more and more to read Holy Scripture, not with a "lust" for pulpit-texts, as Spurgeon says, but with an eye for myself and for my own salvation. A class fellow of mine, after he had been settled for a year or so, came and said to me: "How are you getting on with your preaching? For I have quite run through all my pulpit-texts." I said to him something like this: "If you were as bad a man as I am, if you had as bad a heart as I have, and if you were beset before and behind with temptations and crosses and snares like mine, then texts, and the best texts for the best ser-



mons, would crowd in upon you continually." And, sir, in saying that to my friend, I said nothing but the experimental truth; for to this day I never conduct family worship and I never read a chapter to myself alone that text after text does not leap out upon me as if they had all been written expressly and exclusively for me. And I never cast such special and personal texts behind my back; no, never once. I select the most home-coming of those texts, and I write upon it every forenoon, even though I have nowadays no pulpit use for what I write — no pulpit use, only my own paramount and pressing use. And I am to this day making such rich and manifold gain by that method that I am bold to recommend it — aye, and to urge it on every old and effete preacher like myself." J. T. MUELLER.

**The Baptists of Germany.** — In an article entitled "Little Journeys Overseas, a Visit to Germany," in the *Watchman-Examiner* (August 9, 1923), the writer says: —

"We prolonged our stay in Hamburg because Hamburg is the center of our Baptist work in Germany. I am interested in our Baptist people everywhere. I have always been especially interested in German Baptists because they have always been the right kind of Baptists. We have no finer Baptists in America than the German Baptists, and when they come into our English-speaking churches, they are always an asset and never a liability. . . .

"I wish I had the space to tell the thrilling story of the bitter persecution and noble heroism of Oncken and his colaborers during the twenty years that followed the organization of the First Church at Hamburg. Equally thrilling is the story of the missionary work of these apostolic Christians, who laid their all on the altar of God in joyful consecration. The limits of such a letter as this will not permit me to give the details of the ninety years of German Baptist history. But here and now I propose that the Baptists of the world shall make notable the hundredth anniversary of the organization of the First Church at Hamburg, which will occur April 22, 1934. By that time there will probably be millions of Baptists in Continental Europe, and no one of them ought to be unfamiliar with the name of our great European Baptist pioneer, Johann Gerhard Oncken. . . .

"Our Baptist Theological Seminary was opened in 1880 in a small, but well-equipped building. In 1914 a handsome addition to the original building was erected, and now from eighty to ninety students can be cared for comfortably. The building is substantial and well arranged. Here most of our German pastors and many from other European countries have had their training. The war played havoc with all Christian work in Germany, as in other lands, and the number of students at the seminary last session was only forty-two. Of these, twelve came from Holland, Denmark, Switzerland, Poland, Austria, Roumania, and Bulgaria. These twelve students are supported by our American Baptist Foreign Mission Society as a part of our European missionary work. Certainly there could be no better investment of missionary funds. The seminary building

is now undergoing much-needed repairs. We spent a delightful hour in this school of the prophets which has meant so much to the Baptists of Europe. . . .

"Our Baptist work has suffered terribly from the war and its immediate results. Many churches are so broken and impoverished that pastoral support is impossible. But God will not forsake His own. In Hamburg there are now seven Baptist churches. In all Germany there are 231 churches, 258 church-buildings, 707 regular preaching-stations, 234 pastors, 53,866 church-members, and 29,681 Sunday-school pupils. In 1922 there were 2,997 baptisms. As I write, there is being held in Berlin a young people's convention. Sixty pastors who are going to Stockholm have assembled in Berlin for a brief conference and from there will go to Stockholm. Of course, many of the pastors cannot go. Indeed, many of them are too poor to have a week's vacation. The Danish Baptists are entertaining twenty German pastors and their families for a month that these hard-working men may have a bit of change and rest."

J. T. MUELLER.

"Fallen-Away" Catholics in America. — This topic is discussed at length in the *Catholic World* (August, 1923). Among other things the author says:—

"Most of us can recall some fallen-away Catholics in our local community, but as churchless Catholics soon drift into other associations, it takes inquiry and search to make anything like a complete list. By comparing notes with a more widely acquainted friend, you can usually count more fallen-away Catholics than you at first imagined. The writer has been a member of the bar of a Western city for forty years. Of the lawyers of his city about sixty are Irish-Americans. In the light of his own information and by inquiry he has listed fifteen of these, or twenty-five per cent., who have fallen away from the Church. There is some uncertainty about three or four others. The proportion of 'fallen-aways' is, however, considerably larger than he expected when he began the inquiry. Five of these 'fallen-aways' are sons of mixed marriages. Half of those who have married have contracted mixed marriages; but it does not seem, in most cases, that the marriage itself started the apostasy. These men belong to the leadership of their element. If any class of men should be firm in an inherited faith, it should be the better educated. But if twenty-five per cent. of the leaders fall away, what of the rank and file? . . .

"Must we conclude that those who go up higher in the social scale, in education, in worldly success, are more liable to be seduced from the faith? So it appears. But making allowance for mixed marriages, political ambition, and the golden calf, is not the percentage of loss appalling to any one who hopes for the future of the Church in this country? That these illustrations of defection from the faith happen to be selected from Catholics of Irish ancestry must not convey the impression that people of this race are more inclined to drift away from the faith than Catholics of other ancestries. . . .

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"Must we conclude that those who go up higher in the social scale, in education, in worldly success, are more liable to be seduced from the faith? So it appears. But making allowance for mixed marriages, political ambition, and the golden calf, is not the percentage of loss appalling to any one who hopes for the future of the Church in this country? That these illustrations of defection from the faith happen to be selected from Catholics of Irish ancestry must not convey the impression that people of this race are more inclined to drift away from the faith than Catholics of other ancestries. . . .

The writer has been furnished with a list of a dozen millionaire German-American families in Milwaukee who ought to be Catholics, but are not. . . .

"In Catholic countries some who fall away, or their descendants, may come back to the Catholic Church in after-years. In a country like the United States, Catholics who fall away, or their descendants, if they come back to religion at all, are as likely to find the pathway back to Protestantism as the pathway back to Catholicism. We cannot, therefore, view religious indifference, as it affects Catholics here, with the same complacency that French and Italian pastors view the matter in their respective countries. Religious indifference has been reenforced by the factor of migration. And the later immigrations, especially, have not been accompanied by their priests. Yet they have not drifted far from the vicinity of established Catholic parishes, for they have mostly settled in the cities. But in their homelands they have not been trained in such a live Catholic faith that the mere ringing of a church-bell will bring them to Mass. . . .

"The number of converts per annum varies from one half of one per cent. of the Catholic population, as in Baltimore, to one-tenth of one per cent., as in New Orleans. The average percentage of converts per annum may be estimated as about one-fifth of one per cent. of the Catholic population. As the Catholic population is about twenty millions, this would indicate that we gain nearly forty thousand converts a year. . . .

"In conclusion it may not be amiss to suggest a method by which future defections from the Church may be considerably diminished and former losses may be to some extent repaired. In how many hundreds of cases has not the hand of fraternity stretched out to the lukewarm Catholic, brought him across the bridge into Freemasonry, and so confirmed him in his apostasy. Why may not a great Catholic fraternity, with even more propriety, extend the hand of fellowship to brethren drifting from the faith, and so regain them and reclaim them to the Church? . . .

"It is time for the Knights of Columbus to look around for a new and adequately important mission. It is also proper that, as a Catholic society, it should readjust its outgo of benevolent energy to some great Catholic work, wherein it may not be merely duplicating the work of the Government. So it is here suggested that the condition which finds from five to eight million 'ought-to-be' Catholics drifting permanently into the ranks of the unchurched,—many hundreds of thousands of them merely lukewarm Catholics, but many millions already beyond the voice or message of the priest,—that here is a field of labor and a crying urgency worthy the effort of any great organization."

J. T. MUELLER.

"Das Rauhe Haus" at Hamburg-Horn, Johann Hinrich Wichern's genial creation for the training of boys in an institute that retains the characteristics of family life and in the training of deacons (*Brueder*) happily combines the practical with the theoretical side of the training, celebrated its ninetieth anniversary on Septem-

ber 12. The Orphan Asylum at Hastings-on-the-Hudson, the Wartburg Orphanage at Mount Vernon, N. Y., and the Barnardo Homes for Boys and Girls at London are built up after the model of the Hamburg institute. — "Das Rauhe Haus" is in sore need of charitable support from outside sources. DAU.

**The Diet of Finland**, on November 10, 1922, ratified the Liberty of Faith Bill which had been passed some time previously by the majority of votes required by the constitution. A member of the Diet, Erkki Kaila, D. T., a liberal theologian, pastor of a church at Helsingfors and instructor at the university, has published the principal facts of the bill in a pamphlet, which was distributed at the convention of the Finnish National Church at Ironwood, Mich., in June. "The general regulations state, first of all, that religion may be exercised publicly and privately in Finland, as long as law and decency are not violated. The Evangelical Lutheran and Greek Catholic churches, as well as other religious communities having as their object the public exercise of religion *and having been duly registered* [italics ours!], come under the heading of religious bodies. Concerning public exercise of religion arranged by persons who do not belong to any religious body, the law as to public meetings holds good. Religious exercises of a private nature are free to any one." The age-limit for seceding from a religious body is fixed at eighteen, or at fifteen with the consent of the person's parents or guardians. "If any one desires to secede from the Evangelical Lutheran Church or the Greek Catholic Church, he must personally notify the pastor of the parish to which he belongs; in seceding from other religious bodies the board of administrators of the church or, in case several parishes belong to the same religious body, the board of administrators of the parish has to be notified. One month after the notification the notifier is considered as having seceded, and, on his applying for it, a certificate to that effect must be given him. Cases of persons who have seceded from, or entered into, a religious body must be notified to the official authority, who, according to the decree of December 22, 1917, has been charged with the keeping of the civil register." "A pupil who belongs to no religious denomination or to one different from that the doctrines of which are taught in the course of religious instruction, may at the request of his guardian be exempted from such instruction." "A person who at his death does not belong to the Evangelical Lutheran Church may, if no other burial-ground is available, be buried in the graveyard of the Evangelical Lutheran congregation. . . . At such a burial nothing may be done which might give offense to the congregation. The rector and churchwardens have the right of removing offensive inscriptions or pictures. Any one who behaves in an offensive or disorderly manner upon such an occasion may be fined, but not more than 500 marks." "No monastic orders or nunneries nor any new monasteries may be established, and as members of monasteries already existing in the country only Finnish citizens may be accepted." "*Those who are not members of the Evangelical Lutheran or the Greek Catholic Church are not obliged to take part, through*

*property tax or other form of taxation, in the payment of the clergy or other expenses.* [!This means that Lutherans are subject to taxation.] Other religious bodies and their congregations are also exempt from paying taxes for the purposes of the Evangelical Lutheran and the Greek Catholic churches." (Italics and emphasis ours. This provision evidently treats the Evangelical Lutheran and the Greek Catholic churches as preferred bodies, enjoying special recognition of the State. It is not quite clear what this recognition means in detail and how it affects the relation of the State to other religious bodies.) — The second part of the Liberty of Faith Law treats of the formation and legal position of religious bodies. "Such bodies can be formed by persons living in Finland (consequently also by others than Finnish citizens), who notify the Government in writing of their intention. The notification must be signed by twenty persons; the rules of the religious body, an account of their creed and form of public religious service, should be appended to it. The names of persons who compose the board of administrators of the church must also be stated in the notification. As to the members of the board of administrators, it is prescribed that the majority of them must be Finnish subjects. If, however, the majority of the body consists of persons who are not Finnish citizens, the Government can recognize a board of administrators which is not composed in accordance with this regulation. Provided that the rules of the notified religious body are drawn up in conformity with the law and the other conditions prescribed by law are also fulfilled, the Government has the body registered in a register for religious bodies, and a certificate to this effect is issued. — The board of administrators of a religious body has to keep a register of the members of the body and their children. It has, furthermore, to keep such registers as the Government prescribes and to furnish information based upon them. The person who keeps such a register takes upon himself the responsibility of a government official and enjoys the protection afforded to an official." This regulation, we take it, refers to the keeping of marriage-, baptism-, and death-records, which may be essential in certain legal actions. "Religious bodies shall not without permission of the Government acquire or possess other real estate in the country than that which is necessary for the church, vicarage, school, charitable institutions, and graveyard. *The Government has the right of inspecting a religious body when such inspection is considered necessary.* [Italics ours.] If a body has acted contrary to the law or in an improper manner or a manner inconsistent with the purpose given in the rules [italics ours], the courts of justice may declare it dissolved." In the provisions regarding taxation there is a clause which makes "joint stock companies and cooperative societies liable to taxation for the benefit of the people's church." (! Italics and emphasis ours.) This regulation was in force before the present law was passed and operated for the benefit of the then state church of Finland, which was primarily the Evangelical Lutheran and secondarily the Greek Catholic Church. There is, then, under the new law a "people's church," and it remains

to be seen whether this "people's church" is not the old state church in a new democratic costume, and whether the entire Liberty of Faith Law is not to a considerable extent a "joker." DAU.

The Wellington, New Zealand, Bible in Schools Propaganda Committee has issued a bulletin (June 20) in which the results of its canvass of British and American "educationists" are published. The following questionnaire had been sent out in 1921: "No. 1. Do you consider a strictly secular system of elementary education, cutting out all Bible-work, a right and proper education system? No. 2. Is an ordinary English education complete without a knowledge of the English Bible? No. 3. Does Bible-reading increase a boy's vocabulary and give him a better command of the English language in its purity? No. 4. Do you consider the Bible-lessons as given in English schools a factor in the formation of character and an aid to good citizenship?" Nearly all the answers received signed "Yes" to questions Nos. 3 and 4, and "No" to questions Nos. 1 and 2. The committee does not divulge the number of "educationists" that received the questionnaire, nor the number of those who answered. But the bulletin features a long list of university men in Great Britain, Canada, Australia, and America, also of directors of education, chairmen of education, secretaries, *i. e.*, chief officers, of English education committees, inspectors of schools, presidents and professors in State Teachers' Colleges, secretaries of State School Teachers' Associations, prominent men in general in these countries, and last, not least, the Masonic Order, all of whom advocate the introduction of a course of Bible-study or the use of the Bible in the state schools. The Americans who have thus gone on record in this bulletin are: Archibald L. Bouten, Dean, College of Arts and Pure Sciences, New York University; Harry Pratt Judson, A. M., President University of Chicago; John Livingstone Lowes, Professor of English, Harvard University; Frederick M. Padeeford, Ph. D., Professor of English and Dean of the Graduate School, University of Washington, Seattle; Laura H. Carnu, Dean, Temple University, Philadelphia; John E. Roessler, President Valparaiso University, Valparaiso, Ind.; Roy Lyman Wilbur, President Stanford University, California; James Roscoe Day, Chancellor Syracuse University, Syracuse, N. Y.; F. J. Kelly, Dean of University Administration, University of Kansas, Lawrence, Kans.; E. Dadman, A. D., Ph. D., LL. D., Professor of History, Stanford University College, California; John W. Hoffman, President Ohio Wesleyan University, Delaware, O.; Geo. L. Roberts, Head of the Department of Education, Purdue University, West La Fayette, Ind.; C. Currie, Secretary University of North Carolina, Chapel Hill, N. C.; J. N. McCash, President Phillips University, East Enid, Okla.; Harry Kiemers, Teacher of Bible, Coe College, Cedar Rapids, Iowa; William O. Mendinhal, Ph. D., President Friends' University, Wichita, Kans.; W. H. Wood, Professor Biblical History and Literature, Dartmouth College, Hanover, N. H.; Albert G. Caris, President Defiance College, Defiance, O.; L. G. Leary, Associate Professor Vassar College, Poughkeepsie, N. Y.; W. W. Phelan, Ph. D., School



of Education, University of Oklahoma, Norman, Okla.; Emma Kendall, M. A., Professor of English, Friends' University, Wichita, Kans.; President M. J. Hoffman, Central College, Pella, Iowa; Marguerite Hendershot Wolff, A. B., Friends' University, Wichita, Kans.; Henry Churchill King, President Oberlin College, Oberlin, O.; Prof. E. F. Engel, Secretary Advanced Standing Committee, University of Kansas, Lawrence, Kans.; Clarence Marsh Case, Associate Professor of Anthropology and Sociology, College of Commerce, the University of Iowa, Iowa City, Iowa; President Lewis Edward Holden, M. A., D. D., LL. D., James Milikin University, Decatur, Ill.; O. B. Baldwin, M. A., Professor of Education, Friends' University, Wichita, Kans.; Charles A. Blanchard, President Wheaton College; K. G. Matheson, President Georgia School of Technology, Atlanta, Ga.; R. M. Alden, M. A., Ph. D., Professor of English Literature, Stanford University, California; E. H. Kendrick, Professor of Biblical History, Wellesley College, Massachusetts; Margaret P. Sherwood, Ph. D., Professor of English Literature, Wellesley College, Massachusetts; J. S. Orvis, Professor of History, Wellesley College, Massachusetts; A. J. McKeag, Professor of Education, Wellesley College, Massachusetts; William Allen Wilbur, A. M., Litt. D., Dean of the Columbia College, George Washington University, Washington, D. C. All these are university professors. The following are connected with State Teachers' Colleges: A. R. Brubache, President New York State College for Teachers, Albany, N. Y.; D. Sands Wright, Director of Religious Education in the Iowa State Teachers' College; Teachers' College of Indianapolis, Ind.; J. H. Crabbe, President Colorado State Teachers' College, Greeley, Colo.; E. A. Cross, A. M., Dean Colorado State Teachers' College; Franklin T. Baker, Teachers' College, Columbia University, New York; T. J. McCracken, Ph. D., Dean of Graduate School, Colorado State Teachers' College; E. B. Smith, A. M., Professor of History and Political Science, Colorado State Teachers' College; James Herbert Kelley, Executive Secretary Pennsylvania State Education Association, Harrisburg, Pa.; H. G. Dowling, Secretary Alabama Education (State Teachers') Association, Cullman, Ala.; M. A. Buirewitz, Secretary Wisconsin Teachers' Association, Milwaukee, Wis.; William T. Sanger, Executive Secretary State Teachers' Association, Richmond, Va.; W. W. Trent Elkins, Secretary of West Virginia Education Association; Thos. F. Rue, Secretary Iowa State Teachers' Association, Des Moines, Iowa; H. B. Smith, Secretary, Colorado Education Association, Denver, Colo.; P. L. Harned, Chairman State Board of Education, Clarksville, Tenn.; R. C. Burts, Secretary State School Teachers' Association of South Carolina, Rock Hill, S. C.; A. H. Seymour, Secretary South Dakota State Teachers' Education Association, Aberdeen, S. Dak.; Warren K. Yerger, Superintendent and Secretary Delaware State School Teachers' Association, A. J. du Pont School, New Castle Co.; W. A. Lewis, LL. D., President State Normal, Hays, Kans.; F. L. Cummings, Principal Fergus County High School, Lewistown, Mont.; the Secretary of Texas State Teachers' Association. The purpose of publishing this list of names

and sending it out to editors is evidently propagandist. The list goes to every part of the British Empire. The movement is under British leadership, and holds up as a model the method of English School Boards, which provides for daily Bible instruction, with prayers and hymns, taking up a period of twenty-five to thirty minutes daily. The development of the movement to introduce the Bible and religious instruction in the public schools of the United States is closely watched by this British bulletin. The California verdict against the reading of the King James Version in the schools of that State is explained by the fact that the last religious census of California has revealed that 58 per cent. of the religious forces of the State must be credited to the Roman Catholic Church. The denunciatory remarks of the *Philadelphia Public Ledger* on the California Decision are cited with emphatic approval. The Oregon Referendum is exhibited as a splendid victory of the Masonic Order. The school bill now before the Ohio Legislature is likewise noted as an epochal event. In this movement, so the bulletin informs us, Lord Bryce, Cecil Rhodes, many English peers, the historian Lecky, and a galaxy of the intellectual lights of Great Britain and her Dominions and dependencies have been actively interested. In its concluding remarks the bulletin seems to think that it is scoring a great point in favor of the movement by producing statements and statistics that claim religious instruction in the state schools is necessary to stop the spread of venereal diseases. It is well for us to watch this propaganda and to collect notes on the part that Americans are made to play in it.