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The Birth of the Evangelical Hymn.

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At town-fairs in Germany, during the latter part of the year 1523, tradespeople offered for sale small leaflets on which a German hymn was printed. During the next years these leaflets were displaced by small booklets, containing 8, 25, and finally 32 hymns. The earliest title under which these collections were published was *Enchiridion, or Handbook*. They issued from presses in Wittenberg, Nuernberg, Erfurt, and other places. A later title was *Geistliches Gesangbuechlein* (Booklet of Spiritual Songs). The author of most of these hymns was Luther. As a rule, the tune for these hymns was indicated at the head, and for some of the hymns the notes were printed with the hymns, especially where an entirely new melody was offered. For most of the hymns a melody with which the people were familiar from the old Latin service was used, sometimes in an adaptation to make them fit to the new German text.

These leaflets and booklets are the embryo hymnal of the Reformation. The thought of producing them originated in Luther's mind. While reconstructing the order of service for the church at Wittenberg, after the break with Rome, Luther felt the need of good German hymns being sung by the congregation, now that the sermon and the reading of the Scripture-lessons took place in the people's language. First he thought of translating the best-known Latin hymns into German and using them alternately with the Latin hymns of the old ritual. He actually produced a few translations himself, but found that few of the hymns in use breathed the proper spirit and were worthy of being taken over into the reformed German service even in a translation. Accordingly, his next effort was to find poets for composing proper German hymns. His correspondence since 1523 is teeming with appeals to his friends to get busy and furnish him one or more

THE THEOLOGICAL OBSERVER.

Testimony as to the Verbal Inspiration of the Bible. — The *Watchman-Examiner* (Baptist) contains an address delivered before the Philadelphia Ministers' Conference by Alvah J. McClain on the verbal inspiration of the Scriptures which is refreshing. The crux of the present controversy between the Fundamentalists and the Liberals is, after all, *the verbal inspiration of the Bible*. If this be accepted, then there is no room for man-made theories. After McClain had called attention to the various theories of inspiration: the Ordinary Theory, the Limited Theory, the Degrees Theory, the Dynamic Theory, and the Moral Theory, he said: "All these theories of inspiration, if not positively erroneous, are at least inadequate

9) Not in the Hymn-book of the Missouri Synod.

to explain the Bible. The wise method is to put them all aside and formulate our doctrine as we consider the testimony of the Book itself." He then proceeded to show that Jesus taught the verbal inspiration.

Finally he spoke of the nature of inspiration. He said:—

"The nearest approach perhaps to a definition of 'inspiration' is found in 2 Tim. 3, 16. Here we are told that 'All Scripture is given by inspiration of God.' The Revised Version changes this to 'Every Scripture inspired of God.' Both translations are somewhat misleading. In fact, as Warfield has pointed out, the English word 'inspiration' is really a misnomer for the thing I am discussing. But it has become so firmly entrenched in our theological language that we shall probably never get rid of it. To say that 'Scripture is inspired of God' gives the impression that Scripture is something already existing *into* which God breathed. Paul did not say this. He said, 'All Scripture is *theopneustos*, God-breathed!' That is to say, all Scripture is the product of the creative breath of God! No stronger term could have been chosen to assert the divine authorship of Scripture. The 'breath of God' in the Bible is a symbol of his almighty creative word. So we are told the heavens were made 'by the breath of His mouth. He spake, and it was done.' Into the first man God 'breathed the breath of life, . . . and man became a living soul.' To say, therefore, that Scripture is 'God-breathed' is to place the Scriptures in the same category as the universe and the spirit of man. All three are 'God-breathed,' the direct product of Almighty God.

"All this makes it plain that the object of what we call 'inspiration' is not the man, but the Book; not the writer, but his writings; not the speaker, but his words. The purpose of God in inspiration was not to give us a number of infallible men who would soon pass away, but to give us an infallible Book that would never pass away. As the prophet said, 'All flesh is grass. . . . The grass withereth, the flower fadeth, but the Word of our God shall stand forever.' Flesh may fail, but the Word stands. Here is the dividing-line—the great gulf fixed between most theories of inspiration and the truth. Theories look at the writers. The truth looks at the Book. Theories say, 'Matthew, Mark, and John were inspired.' The truth says, 'The Scriptures are inspired.'

"It is also evident that inspiration describes a result rather than a process. How God could control a man so that what he wrote would be the very Word of God is an inscrutable mystery, and I venture to say it will remain so. But why should such a question concern us? What we need to know is not, 'How did God breathe forth the Scripture?' but, 'Did He do it?' When we are hungry, the thing that interests us most is that there is food on the table. How the different dishes were made we are willing to leave with the cook. How the different elements were combined so as to make food, we are willing to leave to the *savants*. Let them discuss it. We shall eat. So to the Christian it is enough to know that the Scripture is God-

breathed. We will feed upon it as the living Word of the living God, and let the doctors wrangle over how it came to be so. I suppose that the process of inspiration will always be a field of legitimate inquiry, but it is the result that interests me most. It is better to have life than to be able to explain life. It is better to know the Scriptures are God-breathed than to know how it was done.

“What is the extent of the Bible’s inspiration? How far did God exercise His influence over the writers of Scripture? Did it extend only to the thoughts and ideas expressed, or did it extend down even to the choice of their words? On this point the Bible bears no uncertain witness. The words of Scripture are inspired. Out of the mass of testimony I shall select only three references:—

1) ‘All Scripture is God-breathed.’ But Scripture is *graphie*—writing! And writing is impossible without words.

2) Writing to the Corinthians, the Apostle Paul declares he speaks ‘not in words which man’s wisdom teacheth, but which the Holy Ghost teacheth.’

3) The testimony of our Lord is not less definite, but really advances far beyond all other declarations on this point. He reminded His hearers that heaven and earth will pass away, but not ‘one jot or one tittle’ could in any wise ‘pass from the Law till all be fulfilled.’

“An inspired Bible apart from inspired words is an unthinkable, absurd proposition. There is but one kind of Biblical inspiration, and that is verbal inspiration. For no matter what my own particular theory may be, it has to do with words. The Bible is a Book of words. Take away the words, and you have nothing left but the paper. No, some one says, we have more than that. We have the thoughts of the Bible left, and they are inspired. This is a statement that can easily be tested. Show me a Biblical thought apart from its words! Yes, I know you might dramatize a thought and thus show it to me. But where and how did you get your thought? There is but one answer—the Bible! It may be fascinating for some to ride these metaphysical merry-go-rounds, but when the thing stops and we get off, we are back to words every time!

“The doctrine of verbal inspiration has been severely criticized on the ground that it is mechanical, degrades the writers to the level of mere machines, and leaves no room for free agency. This criticism is unfair and reveals an ignorance, not only of the thing criticized, but also of the nature of free agency. Suppose the criticism were based on fact. Even then we might well rely on the words of another: ‘The accuracy of God’s revelation is a thing vastly more important than the free agency of a few men.’ But the doctrine of a verbally inspired Bible does not rob its writers of their free agency. The ultimate aim of every Christian is to be controlled by the Holy Spirit, in thought and word and deed. If this means a loss of our free agency, then we are all working toward a goal which will make us nothing but machines. How foolish! To be Spirit-controlled does not mean the loss of free agency. A free agent acts as he pleases, and the Spirit-controlled man pleases to act in accordance

with the mind of the Spirit. There is nothing at all mechanical about it. Furthermore, the very men who object to the idea of inspired words are willing to approve the idea of inspired thoughts. They seem to feel that God could control the thoughts of man without violating His free agency, but not His words! Here we might ask with Dr. Gray: 'Where does the free agency of man reside, in his mind or in his mouth?' Shall we say that man is free when God controls his thoughts, but he is not free when that control extends to the expression of his thoughts? The whole argument is summed up well by A. J. Gordon, who remarks: 'To deny that the Holy Spirit speaks in Scripture is an intelligible proposition. But if we admit that He speaks, then it is impossible for us to know what He says except as we have His words.'

"Certainly it must always be remembered that when we speak of the inspiration of the words of Scripture, we logically mean those words that were written by Paul, Moses, and others. To this it has been replied that the documents written by Paul and Moses have perished. Why contend for the inspiration of something we do not possess? Here it is well to remind the objector that the same question might also be asked of those who believe in any kind of Biblical inspiration. But there is an answer. Granted the original documents are lost, the words of those documents are still with us through copies made before their loss. And in so far as we have these words, we have a verbally inspired Bible to-day. The whole science of textual criticism proceeds upon the assumption of an inspired original. And we cannot honor too highly that company of godly scholars who have labored to lead us back to this original.

"Verbal inspiration does not deny that there is a human element in Scripture. Or perhaps it would be more exact to speak of it as a human aspect. Every book bears the imprint of the human writer. Who has not felt the 'human touch' as Paul asks for 'the cloak left at Troas, the books, but especially the parchments,' or in a thousand other instances? The Bible is the most human Book in the world. That is one reason why people love it. But this does not make void the Bible's divinity and infallibility. Human things are not necessarily fallible or false. We have got that idea from observing a sinful humanity. Let us contemplate our Lord Jesus Christ. He was human in the only true sense of the word. Yet He was divine, sinless, and never wrong. He was the Truth. So the Bible is the most human Book in the world, yet it always speaks with divine authority and with infallible accuracy.

"Difficulties with this doctrine there may be, but they are only such as might be expected. When we refuse to accept a doctrine of Christianity because we cannot immediately solve its difficulties, we shall probably cease to be Christians. What man has ever solved all the problems of the Triune God or the incarnation of Christ? Besides, no theory of inspiration has ever been advanced without its difficulties. And the doctrine of verbal inspiration has this tremendous advantage: *It is based upon the testimony of our Lord and the Book itself.*"

We are glad to reprint this at some length. To-day there are, we believe, comparatively few men outside of our Lutheran Church who fully believe and teach the doctrine of verbal inspiration. It is, therefore, refreshing to hear such clear and pointed statements in behalf of a fundamental doctrine of our Christian faith as these have been expressed by the writer whom we have quoted. J. H. C. F.

The Executive Secretary of our School Board, Mr. A. C. Stelhorn, reports: The Michigan School Amendment will not be placed on the ballot at the coming election. — The California bill to abolish foreign-language schools, passed by the legislature, was vetoed by the Governor. — An editorial in the *Lincoln Star* (August 21) criticizes our pastors in Nebraska for reintroducing German and charges them with “not living up to promises.” (*Nota bene:* The “promise” should be produced! — Ed.) — In a talk before the Third National Evangelical Sunday-school Convention at St. Louis, Rev. Tim. Lehmann of Columbus, O., urged the need for evangelical parish-schools and said: “The only reason why the parish-school is gone is because we were not willing to pay the price of holding it.” — The *Lutheran Layman* (July-August) reports that during the late school campaign in Michigan the lie that 68 per cent. of the prison inmates in the United States were by the Census Bureau in Washington declared to be from church-schools, was nailed by wiring to Washington for the exact figures. The chaplain of the Illinois State Penitentiary at Joliet has just published a statement to the effect that only four penal institutions in this country keep a record of the former schooling which their wards have received. These reports show that only 3.89 per cent. of the prisoners attended private schools, 75.14 per cent. attended public schools, 8.67 per cent. attended both, and 12.80 per cent. had no schooling whatever. — Dr. J. J. Tigert, Federal Commissioner of Education, addressing a meeting of schoolteachers in New York, condemned the teaching that “this country can do no wrong.” He also attacked the proposal of centralizing education in the United States under a member of the Cabinet at Washington. — Rev. N. P. Uhlig, of Cedar Rapids, Iowa, met an attack upon church-schools which was delivered in his city by a Baptist minister and champion of the Ku Klux Klan by inserting, at an expense of \$60, two statements in the *Cedar Rapids Gazette* under the caption of the Iowa State motto: “Our Liberties We Prize, and Our Rights We Will Maintain.”

DAU.

The annual reports of the officers of the Walther League submitted to the 31st International Convention at Detroit, Mich., in July (19 closely printed quarto pages) and the resolutions adopted by the convention (8 pages) give evidence, not only of the phenomenal external growth of our leading young people's society, but — what is a phenomenon of far greater moment — of the intense spirituality that is being manifested in the ever-widening activities of the society.

DAU.

Lutheranism Falsely Accused. — Says the *Watchman-Examiner*: “German Lutheranism is the fountainhead of rationalism. Liber-

alism came to America direct from Germany or by way of England. The Lutherans of America are not particularly friendly to the Fundamentalists, but they realize the dangers of liberalism."

We regretfully admit that rationalism came to this country by way of Germany and England, but it did not come from Lutheranism. What the writer means when he says that "the Lutherans of America are not particularly friendly to the Fundamentalists" we do not quite understand. We appreciate that the Fundamentalists, by standing out for the fundamental doctrines of the Christian religion, as, the inspiration of the Scriptures, the deity of Christ, and the atonement, are opposing the liberals. But we deplore that even as to these doctrines the Fundamentalists do not always closely adhere to the Scriptures, *e. g.*, as to the doctrine of *verbal* inspiration, and we regret that they permit the liberals to remain in their denominations and spread rank unbelief among the people of our Christian churches. Charity demands that we protect Christ's flock from the wolves who seek to devour them.

J. H. C. F.

Historical Data on Verbal Inspiration.—A letter-writer says in the *Congregationalist*: "I note in 'Our Readers' Forum' a communication which says: 'Is it not also true that the Fundamentalist theory of a verbally inspired Bible was unheard of in the Church until the post-Reformation period? Why call a religious theory fundamental which was unknown to the Church for a thousand years?'" After rounding up some historical data, the writer continues: "From the foregoing round-up of historical data, it would seem that, instead of saying the theory of verbal inspiration 'was unknown to the Church for a thousand years,' it would appear to be nearer the truth to say that any other doctrine was not known. 'Unheard of' should be reversed. As a side-light it might be interesting to note that the Lutherans, the largest Protestant body in the world, are, as a denomination, committed to verbal inspiration."

J. H. C. F.

Papini's "Life of Christ."—In the communication column of *America* a writer says:—

"An English translation of the well-known book of Giovanni Papini has recently been made by Mrs. Fisher, of Boston, Mass., giving to this volume a wide circulation in America among the different classes of people. It was one of my long-cherished hopes to see the wonderful volume put into good English, and I must say the book deserves praise.

"I was surprised when I saw in the preface that the volume was 'freely translated,' and my surprise became greater when I noticed some cuts that have been made by the translator, who declares these cuts necessary for the American psychology. This may be partly true, *but the omissions seem to follow a determined plan of taking out of the book all those points where the author is making a clear and strong confession of his Catholic faith.* [Italics our own.]

"In the chapter about St. Peter have been omitted the end of paragraphs two and three and especially the end of the chapter

(p. 183), which has a strong Catholic significance. The same thing can be said for page 380, dealing with purgatory and limbo; the two chapters in which the author addresses the Jews; and finally the marvelous 'Prayer to Christ,' in which Papini speaks clearly about Rome and the Supreme Pontiff and the 'only Church,' the Catholic Church.

"I say nothing about the adoption of the Bible of King James, which seems to me, anyhow, a touch of indelicacy toward the author translated, who is a Catholic and certainly has not used a Protestant Bible as a text.

"I have been a translator for foreign books into Italian and can appreciate more than anybody else the effort made by Mrs. Fisher with the Papini translation. But a translator has some duties toward an author, and frankly I must express the opinion that Mrs. Fisher shows too heavy a Protestant hand in her spiritual approach to the great Italian master of language, and to his faith also."

In a later issue another writer, referring to the letter from which we just quoted, says: "Admitting that Mrs. Fisher has taken liberties in her 'free translation,' I am glad the book, even though Catholic parts have been deleted, is so popular in this country. Perhaps if it were a literal translation, it would not be accepted so heartily among non-Catholics as it is."

J. H. C. F.

Catholic Press in the United States. — A writer to the *America* says: —

"I feel convinced that Mr. Meier's *Catholic Press Directory*, published by the author at 64 West Randolph St., Chicago (price, \$1.00), can do a great deal of good for our Catholic papers and periodicals.

"In the foreword the author tells us that he had approximately 300 publications on his list, but they were trimmed down to 251, partly by the officials of the Catholic Press Association, partly by the diocesan chancellors. Thus only approved Catholic publications were retained. The number of Catholics in the United States is set down by the author as 20,103,761.

"Geographically we find the following distribution of our Catholic publications. Fourteen States do not appear in the *Directory*: Arizona, Florida, Idaho, Maine, Mississippi, Montana, New Mexico, Nevada, South Carolina, Utah, Vermont, Virginia, West Virginia, Wyoming. For the other States, we find these figures: New York, 44 publications; Illinois, 36; Ohio, 22; Pennsylvania, 22; Wisconsin, 20; Missouri, 19; District of Columbia, 11; Indiana, 8; Michigan, 8; California, 6; Massachusetts, 6; Iowa, 5; Minnesota, 5; Connecticut, New Jersey, Oregon, Texas, 4 each; Nebraska, 3; Arkansas, Kentucky, Louisiana, Maryland, Oklahoma, 2 each; Alabama, Colorado, Delaware, Georgia, Kansas, New Hampshire, North Carolina, North Dakota, Rhode Island, South Dakota, Tennessee, Washington, 1 each.

"Linguistically the 251 publications are listed as follows: English, 185; German, 30; Polish, 17; Bohemian, 12; Italian, 6; Lithuanian, 4; Slovenian, 4; French, 2; Ukrainian, 2; Spanish, 1; Hungarian, 1. A few bilinguals are mentioned twice.

"In regard to the frequency of their appearance we make the following discoveries: dailies, 8 (Polish, 4; English, 1; German, 1; Bohemian, 1; Lithuanian, 1); triweeklies, 2 (the Slovenian *Edinost* and the Ukrainian *America*); semiweeklies, 5 (*Amerika und Herold des Glaubens, Columbia, Hlas, Katolik, Novy Domov*); weeklies, 100; biweeklies, 9; monthlies, 99; bimonthlies, 8; quarterlies, 22; semi-annuals, 4; annual, 1; biennial, 1; time of publication not stated, 3.

"As to the circulation the compiler tells us that the combined circulation of these publications is 6,379,677. This, however, is figuring only the 200 or so publications whose circulation is mentioned in the *Directory*. If we add the respective averages for the publications whose circulation is not mentioned, the total will be increased by approximately 1,600,000, and thus we obtain a grand total of very nearly 8,000,000 subscriptions.

"The average annual subscription for all publications being approximately \$1.75, the total amount expended by our 20,000,000 Catholics for any and all kinds of Catholic periodic publications is very nearly \$14,000,000, which means 70 cents per person, or \$3.00 a family per annum.

"The natural age of the different periodicals as revealed by the *Directory* shows an interesting development of the Catholic press. Of the 224 publications that give the date of origin, only two, the *Official Catholic Directory* and the *Annals, for the Propagation of the Faith*, have passed the century mark."

Christian Science and Angels. — In an editorial article on "He Shall Give His Angels Charge over Thee" in the *Christian Science Journal* we read the following remarks: "The angels of God are available still; more so, indeed, than ever they were before; for we know more about them now since Christian Science has revealed their nature to us. What, again, are angels? Mrs. Eddy, in *Science and Health with Key to the Scriptures* (p. 581), tells us exactly what they are. She writes: 'Angels: God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.' Truly, a wonderful revelation! Now, when we consider that God is all-inclusive, and that man is therefore never separate from Him, we can understand how God's thoughts pass to man, or, in other words, how man reflects divine Mind, since God is Mind. Suppose, then, a case to arise where one is in difficulty or danger. What is the so-called danger? Is not God a good, all-inclusive Being? He is. Then, what we may call a difficult or dangerous situation — and it may appear to take the form of sickness or accident — is, as Christian Science explains, nothing but an error of belief, an illusion, an unreal condition of mortal thought. Whenever this is clearly seen and we realize the allness of God, an 'angel' has come to us; and as surely as it has come, it will dispel the false belief, destroying contagion, banishing plague, averting disaster. That is the manner of spiritual protection, which is farther removed from the poor material methods of mankind than the stars are above the earth."

This is a sample of how Mrs. Eddy has dealt with the Word of God. The Bible tells us, for instance, that an angel, sent by God, *spoke* unto Zacharias and said, "*I am Gabriel, that stand in the presence of God; and am sent to speak unto thee and to show thee these glad tidings.*" Luke 1, 19. As to Christ's return we read: "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16, 27. And of hell the Bible says that it is an "everlasting fire, prepared for the devil and his angels." Matt. 25, 41. But Mrs. Eddy knows better. She says angels are not personal beings, although the Bible so tells us, but are "God's thoughts passing to man." As to the conglomeration of nonsense which it produces, Christian Science reminds us of the Gnosticism of old, but in its utter devilish twisting of the Scriptures it has not been equaled, much less surpassed.

J. H. C. F.

Northern and Southern Branches of the Methodist Episcopal Church May Unite.—The *Northwestern Christian Advocate* gives the following report:—

"The Joint Commission on Unification of the two branches of the Methodist Episcopal Church held an important session in Cleveland, O., July 25 and 26, at which time the report of the subcommittee, consisting of ten members from each church, was considered and approved. There were present nineteen commissioners from the Methodist Episcopal Church and twenty-three from the Methodist Episcopal Church South. The report of the subcommittee was adopted by a practically unanimous vote, every one of our own commissioners voting affirmatively, and twenty of the twenty-three commissioners of the Church South voting affirmatively. One of the commissioners, in speaking of the meeting, said it was a veritable Pentecost. There was practically no difference of opinion upon the fundamental issue. Any differences that found expression were more markedly within each commission and not between the two. The currents were deep and strong, and if the sentiment of the commission was any indication of the sentiment of the Church at large, union is an assured fact. . . .

"In order to hasten the matter, representatives of the commission are to appear before the fall conferences of our Church explaining the action and answering any questions that may be propounded. The report adopted at Cleveland will be carried up to our General Conference next May, and if acted upon favorably by them, the Methodist Episcopal Church South will immediately call a special session to consider the report, and if they also act favorably upon the same, it will be carried to all the annual conferences of each church. If a constitutional majority of these conferences (two-thirds of our conferences and three-fourths of the conferences of the Church South) vote favorably upon the action, it becomes effective and the churches are one.

"All these probabilities eventuating in order, we may reasonably look for final consummation within two years—a very brief time, indeed, in the history of church movements."

Pagan Press and Pagan Speech. — "Indecency upon the stage is rapidly becoming more extreme and more flagrant," declares the *Catholic World* (October, 1923). The matter presented is not new, yet it is of such importance that it may not be amiss to quote the editorial in full:—

"The opening of the theatrical season in New York has brought forth at least three *revues*, or musical comedies, that for outraging modesty surpass anything that has hitherto been attempted and permitted in America. These shows (significant word) have made even the most *blasé* theatergoers rub their eyes and gasp. Description of them would be offensive. Moralizing upon them would be superfluous and nugatory.

"But what really calls for comment is the fact that apparently no newspaper in New York has the moral courage to denounce these plays. The critics will and do denounce any performance which they consider crude, or ugly, or dull. Yet they must know, unless they are ignorant of the elementary facts about human nature, that, whereas ugliness and sheer nastiness are repulsive and hence comparatively harmless, artistic indecency is subtly demoralizing.

"The retort of the dramatic critics would probably be that there is no such thing as 'artistic indecency.' That is to say, anything may be done upon the stage if it is done skilfully, beautifully, seductively—a purely pagan principle. Indeed, the press, as every observant reader knows, is pagan. And the theater—at least that part of the theater which is responsible for the prevalent shamelessness of the stage—is also pagan. All disputes as to whether the Jews are to blame for the debasement of the drama are beside the point. Offending producers may be Jewish or Christian, but indecency is neither Jewish nor Christian. It is pagan. The metropolitan press is at least as pagan as Horace, perhaps as pagan as Petronius. Some of our stage performances are as pagan as the Lupericalia or the Bacchanalia.

"One of the liberal weeklies charges the police with inconsistency because they tolerate indecent musical comedies while forbidding certain plays which, though admittedly overfrank and 'realistic,' are alleged to contain a moral. It is the *Nation* that compares the apparently unlimited toleration accorded to *revues* and 'follies' and 'scandals,' replete with nakedness and naughtiness, with the refusal to tolerate such serious, though ugly plays as *The God of Vengeance*. In this matter the *Nation's* point is well taken. The musical comedies are debasing the taste, befouling the imaginations, and poisoning the consciences of millions. The serious plays, though repellent and even occasionally blasphemous, are probably doing no harm to anybody who has not already done all the harm possible to himself. But if the police are inconsistent, the daily press is hypocritical. Critics and 'colymnists' throw dust in the air by calling others hypocrites. . . .

"The pity of it is that the metropolitan newspapers treat these matters with flippancy. Of the two journals that make special pretense to 'respectability,' one remarks: 'Good Americans need no

longer go to Paris when they die; Paris is coming to Broadway? And in reviewing the particularly indecent play that suggested that dubious *bon mot*, the reviewer is permitted to say: 'The show is for the most part very good revue.' . . . There is no indignation, no protest, in the name of Christian modesty.

"The other 'respectable' newspaper doesn't even mention the fact that this particular *revue* is daring beyond any other ever presented in New York, and in a standing 'Guide to the Theater' simply says of it, 'Summer *revue* with a lot of good dancing.' Such innocence and *naiveté* in sophisticated reviewers is certainly admirable — or damnable."

J. T. M.

Roman Catholic Instruction in Public Schools. — As quoted in the *Catholic World* (October, 1923), the *Civiltà Cattolica* (Rome), August 4, 1923, has this to say on the instruction in Roman Catholicism in the public schools of Italy. It is a concise statement of what Rome demands for herself. We read: —

"We spoke on a previous occasion of the published plans of the present government to restore the teaching of the Catholic religion in the primary public schools; we spoke also of the nature of this teaching to which, as we explained, all the regulations of the government, as well as the published plans, must conform. We said that there can be no Catholic doctrine, no Catholic teaching, independently of the Church, to which Jesus Christ gave supreme and exclusive authority to safeguard and to teach such doctrine. It is for that reason that programs, text-books, and teachers, for instruction of this kind, must be approved and directed by the Church.

"This principle was happily expressed in one of the resolutions adopted at a meeting called by the Central Council of the *Azione Cattolica Italiana*. The resolution was that 'religious instruction be given in the elementary schools according to those forms and guarantees which the ecclesiastical authorities shall judge most fitting.'

"As far as we can judge from statements of the Minister of Public Instruction, published in the newspapers and not contradicted, the highest school authorities of the state are apparently fully aware of the undeniable necessity of this principle and honestly disposed to observe it. It could not be otherwise; for it is not to be supposed for a moment that the minister, whatever his philosophical opinions may be, has any intention of deceiving the families of Italy when he says that the religious instruction will be Catholic instruction, or that he desires a law that would be nothing more than a dead letter. In fact, as we have said before, a law which prescribed forms contrary to the nature of Catholic religious instruction would be null and void, both in right and in fact, like the French 'religious associations' law, which has remained without effect because in form it is contrary to the very nature of the Church. The sole result would be a mere political act, not only futile, but involving danger to the public peace.

"For these reasons, moral and political, there can be no doubt that the minister will agree to 'those forms and guarantees which the ecclesiastical authorities shall judge most fitting.' Vain, therefore,

and entirely beside the point are the disquisitions of various theorists in religiosity, more or less sentimental and subjective, who have presumed to take up this eminently practical question, which must be settled exclusively between the school authorities of the state and the ecclesiastical authorities." J. T. M.

The Misnamed "Historical" Method. — Writing under this heading in the *Lutheran Church Herald* (October, 1923), Dr. L. S. Keyser remarks editorially: —

"A religious journal of liberalistic tendencies recently published an article by John G. Hibben, president of Princeton University, N. J., who aligned himself with the so-called Modernists. Space will not permit an analysis of the entire article, but a couple of paragraphs ought to receive some critical attention. Let us see once more, as has been done so often, whether a man who joins the Modernists proves himself a true and fundamental thinker. Here is a long and involved sentence from Dr. Hibben's article: —

"The history of the long years of religious experience contained in the Old Testament is a history of an evolution of the early crude ideas of God, ever taking on more of a spiritual nature, from the original idea of a tribal god to that of the God of all races of mankind, until there appears the final consummation in the life and teachings and personality of Jesus Christ, in whom the divine element in man comes to its complete development and fully dominated his life."

"A number of remarks need to be made on this statement, which is uttered as if it were an *ipse dixit*. First, it is a characteristic specimen of subjectivism. It is treating the Bible, not as it stands, but as it has to be subverted to make it accord with the preconceived notions of an evolutionist. To twist and manipulate Biblical history in this way is the very opposite of the true historical method. Let any one read the Bible just as it is, that is, just as it has come down to us historically, and see whether it contains such a record of an evolutionary process as Dr. Hibben has outlined. We shall see that it is a case of manhandling the 'Word of Truth,' instead of 'rightly dividing' it, or 'rightly handling' it, as Paul enjoins us to do. 2 Tim. 2, 15.

"The Bible does not teach that the original idea of God was that of a 'tribal god.' Far from it. Its very first verse says so plainly that a child can understand: 'In the beginning God created the heaven and the earth.' The second chapter of the Bible identifies the Elohim of the creation and the Jehovah of the Edenic garden by joining His two names and calling Him Jehovah Elohim. From the creation of man to the call of Abraham, Jehovah and Elohim are represented as the God of the whole cosmos. After the call of Abraham and during the whole history of the people of God there are many passages which teach that Jehovah was the God of the whole earth and of all nations, as well as the divine Leader of His chosen people. The God of the universe has often chosen special vessels to carry out His plans; but that does not mean that He is not also the God of all nations. The question is not what some of

the narrow and sectional people of Israel thought about God. They were a sinful and stiff-necked people. The question is, How did God *reveal* Himself to their divinely selected and inspired prophets? We venture to assert that there is not a passage in the whole Old Testament which teaches that God, under the title of Elohim or Jehovah, ever revealed Himself as a 'tribal deity.' The numerous passages proving that He revealed Himself also as the universal God have been collated again and again by evangelical scholars, but Modernists, evidently in the interest of 'breadth of scholarship,' never seem to read anything but their own side.

"Now, how does Dr. Hibben make out that the Biblical history teaches his pet doctrine of evolution? By accepting the Graf-Wellhausen theory — outworn long ago and refuted again and again — of the Bible. And what is this theory? It is this: Every section of the Old Testament which teaches somewhat advanced views of God and spiritual things, even though it may occur in the early chapters, must be torn from its historical and logical *locale* and transposed to a later time. For example, the first chapter of Genesis is placed in the time of Josiah or at the time of the Exile and was written long after certain portions of the Pentateuch which come much later in the Bible. Think of such eisegesis! And then think of calling it 'historical' criticism! Was ever any other book than the Bible so dissected and malhandled?

"Note again that, according to our critic, this evolutionary process reached its 'final consummation' (the word 'final' is redundant) in Jesus Christ. Then, according to Hibben, Christ is also the result of evolution! That surely is far from the clear teaching of the Bible. But even from the rational viewpoint it is absurd. Evolution never could have produced such a being as Dr. Hibben portrays Christ to be. It is impossible that He could have evolved from a beastly stock, with a heritage of millenniums of animalism upon Him, and yet have been a sinless being, without such divine intervention as would amount to a supreme miracle; but evolution will not permit of such intervention. Therefore Dr. Hibben is neither a real evolutionist nor a true evangelical believer. One wonders, then, how he is to be classified. It is also absurd and inconsistent with the theory of evolution itself that it should have produced a perfect character like Christ over nineteen centuries ago and never evolved another like Him since.

"Referring to Dr. Fosdick, our Modernist observes that 'the group which would call him [Fosdick] to account does not speak his language nor understand his thought.' It is very true that true evangelical believers 'do not speak' the Fosdick dialect or brogue. We are devoutly thankful for that. But it is a part of the proud, conceited ways of Modernists — a well-known sign-manual of their braggadocio — to assume that evangelicals cannot 'understand his thought.' Except where Dr. Fosdick does not speak out clearly, but uses ambiguous speech to disguise his real meaning, there is no person of good average intelligence who cannot very easily understand him. There is nothing especially profound in his writings."

J. T. M.

The Decalog According to the Masonic Creed.—In the following, "A Recension of the Decalog," offered by the *Christian Cynosure* (October, 1923), the ethical principles and practises of Masonry are set forth in mandatory form. According to Mackey, the Ten Commandments are not obligatory upon a Mason as such, but the law of nature is the moral law of Masonry. We read:—

"In this recension we propose therefore to express the ethical teachings of Masonry. . . . We feel prepared to verify every statement of an ethical principle, doctrine, or practise herein appearing by recognized Masonic authorities. . . .

"I. I am the Great Architect of the Universe, thy god, who keeps thee in Egyptian darkness and in the house of bondage. Thou shalt have no other God or gods before me. Thou shalt make unto thee graven images, emblems, and symbols of things in the heavens above and in the earth beneath and in the water under the earth. Thou shalt bow down thyself to them, use them in thy hieroglyphical and allegorical moral instruction to indicate secretly that I, thy God, am constant in creative activities and in the reproductive processes of life, and that thou also mightest become active therein, worship me in these activities, and honor me in conforming thy ritual to these activities in nature; for I, the Great Architect of the Universe, am an exacting God, visiting my imprecations upon all those who come out of this Egyptian darkness and this house of bondage.

"II. Thou shalt not take the name of the Great Architect of the Universe in vain. Thou shalt not identify me with the Jehovah of the Bible, for I am at enmity with Him. But thou shalt honor me as the Generative Principle worshiped by the Egyptians and by my ancient people generally; and thou shalt confess me as thy God in the lodge, pay unto me thy devotions, and swear by me in thy covenant, and I, thy God, swear by the symbols of my life that I will keep thee in this Egyptian faith which thy craft calls light, if thou serve me only. I am thy God, and my glory thou shalt not give unto another. . . ."

J. T. M.