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## The Common Denominator of Calvinism and Liberalism.

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That modern rationalism can be opposed only from the viewpoint of the Reformed theology is a statement which has been repeatedly made in the course of the present struggle between the Fundamentalists and the Modernists. Prof. C. W. Hodge endeavors to prove this assertion in three popular essays on "The Significance of the Reformed Theology To-day," which appeared in the *Presbyterian* during the spring of this year. The doctrinal position of the Hodges is too well known to require elucidation. Their testimonies in behalf of the fundamental truths of Scripture, especially their dauntless stand against rationalism, constitute a gratifying chapter in the history of the American Protestant Church, which, particularly during the past decades, has fallen so lamentably from Christian truth. To all conservative Bible-students, the attitude of the Hodges towards the Word of God and the essential doctrines of the Christian faith has been both an inspiration and a power. Princeton theology has stood out predominantly as a shining light in the ever-thickening darkness of doctrinal disintegration, and even its opponents must concede that its advocates have been sincere Christian men who love the truth, as truth is given them, and are not afraid to confess and defend it. This is the impression which the reader of Professor Hodge's essays on "The Significance of the Reformed Theology" receives.

The impression is wonderfully favorable. The essays are written with much conviction. What Professor Hodge says is manifestly the message of his heart, from the superabundance of which the mouth speaks. Moreover, his statements are characterized by a sound objectivity. The writer appeals to men beyond the confines of his own pale with that larger aim in view to discover something

## THE THEOLOGICAL OBSERVER.

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Testimony of a Lutheran Scholar. — In his review of Benedetto Croce's *History, Its Theory and Practise* (*Biblical Review*, January, 1923), Dr. Sihler of the University of New York scores against the shallow, dogmatic, preposterously self-assured Italian author (whom we have frequently seen quoted as an authority in philosophy in recent literature) the following scholarly blunders: "The work on *The Death of the Persecutors* is ascribed to the Spanish presbyter Orosius, contemporary of Augustine and Jerome, whereas *De Mortibus Persecutorum* was written by Lactantius, the contemporary of Diocletian. So, too, we have 'Hecolampadius' for Oecolampadius (p. 226); 'Beato Renano' for the German humanist Beatus Rhenanus; 'Giovanni Mueller' for the Swiss historian Johannes von Mueller (p. 266); the medieval historian Otto von Freising appears as 'Otto of Frisia' (pp. 209, 214) (he flourished 1180; see *Monumenta Germaniae Historica*, Vol. XX); and Comte's three stages (p. 304) appear in Mr. Ainslie's version as the three 'ages' (p. 304); Tennemann, the historian of philosophy, is cited as 'Tiedemann' (p. 253). Make your own inferences as to this leader of Italian thought." — Croce is a scorner of revealed religion. He speaks of "the vain search for God throughout the infinite series of the finite"; of "that imperfect at philosophizing which is called religion, when one is in its magic circle; mythology, when one has left it"; of "believers, and the credulous of every sort"; of things that are "myths no less than God and the devil, Mars and Venus." He asserts: "We know as little [as the Greeks] of the god or gods who control the fortunes of humanity." "Religion, which in lofty minds liberates itself almost altogether from vulgar beliefs, as do its ethics, from the heteronomy of the divine command and from the utilitarianism of rewards and punishments." "To the heretics of the Middle Ages and to the Protestant reformers the condition of the primitive Christians seemed to be most lovely and most holy, that of papal Christians as most evil and debased." Connecting with the last remark, Dr. Sihler says: "Of course, if the actual is always the rational, and the rational always the actual, ac-

cording to Hegel [Sihler classifies Croce as "Hegel *redivivus* or *redux*"] how can that cultured exquisite, Leo X, represent any commendable or any genuinely Christian religion, in juxtaposition with the tremendous spiritual earnestness of Martin Luther and the latter's foundation of Scriptural theses; how could the soul-domination by a thoroughly secularized and essentially antiritual hierarchy and its practise of financial exploitation in Leo's and Tetzels time and system — how could this chime with the great treatises of the Monk of Wittenberg, reasserting the freedom of Christians, while purifying the Christian faith of the barnacles of centuries of anti-Biblical superstitions leading to actual worshiping of images, of intercession of saints, of sacerdotal control of body and soul — how could any 'higher unity' be found for such antitheses? They synchronized then, and they do still — and there is no compromise, I am quite sure." Alluding to the English meaning of Croce (= cross), Dr. Sihler concludes his review with the following remark: "It is curious that in all his work Croce but once cites the Bible, of course, in some purely secular or academic bearing (p. 308): *Oportet, ut scandala* [a poor translation by Jerome of Matt. 18, 7 *σκανδαλα*, offenses] *eveniant*. Croce's misapplication is a veritable anticlimax to the impalpable nebulosities which fill this curious book. I beg my reader's attention in citing in conclusion a famous reference to the most famous of all names:

"*Ἀληθεύοντες ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστός.* Eph. 4, 15.

"The concluding lines by St. Paul are merely versified in the familiar hymn: —

In the cross of Christ I glory,  
Towering o'er the wrecks of time.

And when were there more wrecks of time than just now, everywhere?"

D.

**Collectivism vs. Individualism.** — The discussion in which Lutherans in the United States have had to engage in defense of their right to provide a system of education for their children built up on a basis of their religion and permeated with their religious convictions, touched at a very early stage upon the question of the natural rights of parents and the other question of the constitutional rights of citizens of the United States. Aside from plain acts of persecution against an assumed un-American or, worse than that, a pro-German institution, by hyperfervid one-hundred-per-cent. Americans, alias Ku Kluxers *et id omne genus*, whose unlawful acts still remain unpunished, there is a new State philosophy at work in this unsavory business, the principles of which reach much further than the abolition of Lutheran parochial schools. John W. Davis of New York, the president of the American Bar Association and former United States Ambassador to Great Britain, in an address at Chicago on January 12, admonished his brother lawyers of their sworn duty as members of the legal profession. "We did not by our oaths," he said, "promise to resist those changes which advancing opinion might suggest, but we did undertake within the limits of our individual power that these changes, when they come, should accord with the spirit of

the original instrument; that they should represent the will of the majority, and not the transient wish of organized minorities, no matter how clamorous; that they should deal with governmental power and functions, and not with individual duties; that constitutions should remain constitutions and statutes should remain statutes." Observing minds in America have long ago pointed to the trend towards collectivism in our country as a distinct danger to the "inalienable rights" of our citizens. This trend is now beginning to be felt in other than religious circles: commerce, the industries, secular education, the social relations of our citizens, all are coming within the throttling grasp of collectivism. Now matters have reached a point where a critical mind like Judge Davis' "foresees a crucial test of the United States Government" and "predicts a conflict between individual liberty and collectivism." The *St. Louis Globe Democrat* (January 14) in an editorial cites approvingly this gloomy language of Mr. Davis: "The clouds gather on the horizon; the hosts are being marshaled. The battle may not come to-morrow, but soon or late the grapple must come in this country between the doctrine of individual liberty under which we have grown to greatness, and the philosophy of collectivism which can bring in its train nothing but stagnation and decline." The St. Louis editor exhibits the manifold recent applications of this philosophy to the economic and social interests, and then proceeds to solemnly say Amen to Mr. Davis' statements: "It is time for America to wake up and consider the danger of this trend." Elsewhere voices are raised bidding Americans to "put their house in order." It is chiefly fear of damage to material values that issues these cries of danger; and that, in our view, makes the danger seem all the more real. When men have readily abandoned ideals and sacrificed honored principles, there will be little zest in them to fight for dollars and doughnuts. Mercenaries avoid cutting each other's throats, and traders turn out poor martyrs. They compromise, hoping for a chance to "do the other fellow" the next time. The future, certes, does not look rosy. We have sown much wind, — If the Lord does not keep the city — We lift up our eyes to the hills whence cometh our help. Our help is in the Lord who made heaven and earth.

D.

**Texas to Attack Private Schools.** — The following dispatch was recently released by the National Catholic Welfare Council News Service: —

"El Paso, Tex., December 29: — Encouraged by its success in Oregon the Ku Klux Klan has inaugurated a fight to wipe out the private and parochial schools of Texas. Announcement of this campaign is made in the current issue of *Colonel Mayfield's Weekly*, generally believed to be the organ of the Klan in the Southwest.

"When the Texas legislature assembles in January, it is announced, Representative A. D. Baker of the 65th district will introduce a bill which, if it becomes a law, will make it compulsory for every child in the State to attend the public schools through the eighth grade. Proponents of the measure are making no secret of their intention to wipe the private schools of the State out of

existence. Under a head-line which reads, 'Public School Bill of Texas,' the story in *Mayfield's Weekly* declares: 'There are enough 100-per-cent. Americans in the Texas Legislature to make the measure a law.'"

D.

**The Roman Catholic Opinion on Current Issues.** — The following editorials from the *Catholic World* (January, 1923) on issues that are of vital importance at the present time may be of interest and offer desirable information to our readers: —

*"Catholics and Immigration.* — Several anti-Catholic organizations have been formed with the avowed purpose of further limiting immigration. They think that, on the whole, the immigration to this country has favored Catholics, and for them this is a sufficient reason for limiting it very strictly. As a matter of fact, however, it will probably strengthen Catholics, relatively, to have immigration practically stopped. For immigration, during the past twenty years, according to the estimate of the N. C. W. C., has been more than two-thirds non-Catholic. But since the influence of the Catholic Church makes against the use of certain contraceptives, the birth rate among Catholics is likely to be higher than among non-Catholics. Therefore, if there were no increase of the non-Catholic population from without, Catholics would gain relatively to Protestants. The anti-Catholics ought to start a campaign against birth control rather than against immigration.

"The N. C. W. C. estimates that during the twenty-year period ending June, 1921, we received more than 3,000,000 Italian Catholics, 750,000 Catholic Poles, 350,000 German Catholics, 335,000 Catholic Slovaks, 220,000 Catholic Magyars, almost 300,000 Catholic Croats and Slovenes, and a like number of both French and Mexican Catholics. But many of these were only nominal Catholics, and the Church has not by any means been able to hold all of them. The total of all these immigrants is above 5,000,000, or an average of more than 250,000 a year. But the Church in this country has never increased to that extent in any one year, in spite of the fact that the mere excess of births over deaths ought to be about 180,000 now, and there are about 40,000 converts annually. This certainly indicates a very serious leakage, and much of it must have been among the immigrants. It is only natural that leaving an entirely Catholic environment to locate in places strongly Protestant would mean a loss of faith to a large number. Many of them, on the other hand, if they had remained in their native land, would have kept the faith. The Church as a whole, therefore, loses by Catholic immigration to this country. And so Catholics, merely as Catholics, have no reason to wish to keep up the amount of immigration."

MUELLER.

The same issue of the *Catholic World* contains the following editorial on new legislation concerning divorces: —

*"Uniform Divorce Laws.* — The General Federation of Women's Clubs is planning to make a fight for uniform divorce laws. These clubs will sponsor a bill to be introduced in the present Congress. As at present proposed, the bill would make both divorce and marrying more difficult. The Catholic idea of banns is to be adopted in

providing that application for a marriage license must be posted two weeks prior to the ceremony. Only five grounds for divorce will be admitted: infidelity, incurable insanity, abandonment for one year, cruel and inhuman treatment, and conviction for an infamous crime. If a constitutional amendment is necessary in order to make possible Federal legislation along these lines, they propose to get the amendment.

"It is certainly desirable that our present legislation should be stiffened in many places. We have reached the point where, for the whole country, one marriage in every nine ends in divorce. In some States the proportion is much higher than this, and in some counties the number of divorces actually exceeds the number of marriages. In the State of Washington the proportion of divorces to marriages is 1 to 4, in Montana 1 to 5.4, in Oregon 1 to 2.5, in Nevada 1 marriage to 1.5 divorces. But there is grave doubt as to the advisability of Federal legislation. It is another step in the progress towards centralization. And while the proposed law is much stricter than the laws of many States, it is considerably laxer than the laws now in force in some others. Decidedly, the wiser plan, therefore, would be to have this matter left to the individual States, and have the women's clubs try to bring all up at least to the higher standard.

"Catholic women belonging to these clubs should work in this direction. But in connection with this proposed Federal legislation, one cannot but wonder how the devout Protestant women in these clubs can reconcile advocacy of this law with Christ's own words: 'Every one that putteth away his wife and marrieth another committeth adultery.' Luke 16, 18."

MUELLER.

On the question of public and private schools the editor of the *Catholic World* writes:—

"*Catholics and the Public Schools.*—At the same time that we stand, as Catholics, upon the principles of true Americanism that would allow us to have our own schools, we ought to do what we can to improve the public schools. Taking the country as a whole, about one half of all our children are in the public schools, and in some sections the proportion is much higher. Moreover, the better the public schools, the less the bigotry. Generally speaking, religious bigotry flourishes in those States, such as Texas and Georgia, where the public schools are worst. We really help ourselves by helping the public schools. And so we heartily commend to the imitation of Catholics the splendid example of Archbishop Curley in helping to secure an additional loan of \$15,000,000 in Baltimore to carry out public school work.

"Protestants in increasing numbers are realizing the need of religion in primary education. And since, taken generally, they rely entirely upon the public schools, they are casting about for some way of combining religion with these schools. One way that is being tried out in some places is to have the children go to their respective churches certain days each week before reporting at the school. A modification of the same idea is to have a certain period each day set apart when the children go to their churches. Still another varia-

tion of this is to have religious teachers come into the schools at certain periods. All these plans are good, if they are worked fairly, without any compulsion, and with the full approval of the parents. But there is another idea that is not so good—the mere reading of the Bible at the beginning of the school-day, with the compulsory attendance of all the children. It is not fair to the Jews to read the New Testament; it is not fair to the Catholics to read a distinctly Protestant version; and it is not fair to unbelievers—or, as may happen in some places, Japanese, Chinese, Turks—to read the Bible at all. Still less desirable is the idea, advocated by some, of having one teacher of religion paid by the State, who will teach the Bible in a non-sectarian way. But if these undesirable plans are not to be carried into effect, those opposed to them must furnish something more desirable. The positive side almost always has an advantage. The people who work for some definite idea, even though they are a minority, can often carry it against a merely negative opposition that offers nothing in its place. Hence, Catholics ought to pick out the best of these plans and work for it. The public schools belong to us as American citizens as well as to others. They are supported by our taxes, and about as many of our children are in them as in our own schools.”

MUELLER.

The same periodical is jubilant over the remarks of George Barton Cutten, and comments on them as follows:—

“*Has Democracy Failed?*—George Barton Cutten, D. D., in an interview published recently in the *New York Times*, says some very un-American things: ‘We have never had a true democracy, and the low level of the intelligence of the people will not permit our having one.’ ‘The theory that all men are born free and equal is an absurdity.’ ‘Manhood suffrage was our greatest and most popular failure, until we doubled it by granting universal adult suffrage.’ ‘The widespread delusion that democracy is possible (except for small groups) arises from the notion that manhood suffrage constitutes self-government.’ No, Dr. Cutten is not a benighted emissary of the Pope and head of a Catholic college. He is a Baptist minister, President of Colgate University, and a Canadian.”

MUELLER.

**One Incentive to Ku Kluxism, Bolshevism, etc.**—At the centenary jubilee of St. James’s Pro-cathedral Congregation of the Roman Catholic diocese of Brooklyn the Rt. Rev. Mons. P. F. O’Hare of Greenpoint spoke at the vesper service from Ezek. 37, 28. The “sanctuary” in this text, and its mission to “sanctify the nations” were, of course, interpreted as direct references to the Church of Rome and her coveted world dominion. The *Brooklyn Daily Eagle* (October 23) has printed the sermon in full, from which the following are significant excerpts:—

“The Church of God, though not of this world, has a mission to society at large, a lesson to teach the human family in organized national life. Here on earth the Church is to teach the nations in their national capacity to participate in their life of culture, of material and national progress; to give it direction; to lend tone and strength to their energy and a fixed aim to their aspirations....

As the temporary sanctuary of old was the mainstay of Israel's national life, so is the everlasting sanctuary of the Catholic Church the mainstay of the nations and the peoples of the whole earth. . . . When He [Christ] unfolds the plan of divine redemption, He deals not with individuals, but with the nations of the earth. . . .

"The mission of Christianity is to the nations of the earth, to society in organized form. The glorious periods in the history of the Church, be it remembered, were those in which the Pontiffs of Rome addressed themselves to the various nations of the earth and when Christian missionaries without purse and without power made bold to bring the Gospel of truth to the rulers of nations and proclaimed their prerogatives to mold national life. . . . 'The nations shall know.' That was ever the motto of the Church, and the nations that were converted to Catholic Christianity felt the salutary influence and the guiding power of the Church in their national life. Their laws, their domestic and foreign policies, their theories of civic virtue, their literature, their culture, and their national aspirations received from the Church direction, inspiration, dignity, and power.

"'The nations shall know when My sanctuary shall be established in their midst forever.' It has been established in this country by men as brave as they were holy.

"But how much does the nation know in her national capacity of the hidden treasure which this sanctuary of the Lord, this great invincible Church of ours contains for her? How much has the nation learned that the Catholic Church is indispensable to her future maintenance and greatness? By the statistics of the Census Bureau of the two political parties in the nation, we can inform them of our numerical strength politically and of our power to help one or the other into office. But has the nation at large learned that the great problems which agitate her from time to time can all find their solution in the Catholic Church? In the halls of legislation there are many of the faithful among its members. But has the jurisprudence in the United States ever felt the directing power of her in whose sanctuary the laws of antiquity were carefully preserved and who permeated with her spirit the laws of the most civilized people of the world?

"At the thought of Turner and Purcell and their little band of consecrated hearts, at the sight of this commodious structure of St. James, at the mighty work which this parish has done for 100 years, and on this her day of triumph, can we not find courage enough to address ourselves to the task of impressing ourselves still more on this nation? What we can tell America is clearly indicated in the words of my text. We should proclaim to her the sovereignty of God.

"God is a jealous God and suffers no one to treat with Him on an equal footing. 'I am the God, and there is none beside Me,' says Holy Writ. Yet since the first terrible rebellion in Eden men have contested supremacy with God. But this tendency showed itself more often and in a more aggravated form in society organized in national



life. To be like unto God, not in beauty and holiness, but in might and power, was the first enticing passion that led man to fall. When Israel chafed under the restraint which divine government placed upon her in the form of a theocracy, she demanded a worldly government and an earthly king in the place of God. In this demand God recognized apostasy when He said to the prophet: 'They have rejected Me.' From that time on the governments of the world contested God's sovereignty. The great master genius and holy doctor of the Church, St. Augustine, made a wonderful contribution toward the philosophy of history in his masterly work, *The City of God*, in which the city of this world and the city of God are pictured as existing side by side battling for supremacy. . . .

"In the sixteenth century, when a new calamity swept over Christendom, it was again the governments' enmity of God's sovereignty and by their aid and manipulation that a fearful and blighting heresy was able to maintain itself and a large portion of Christendom was led into apostasy. Up to that time the nations disputed God's sovereignty as expressed in Catholic Christianity in practise only, for the principle was too firmly established. The governments that made war on the Church had to invent some excuse to hide their real motive, and ostensibly they alleged the principle against which they were fighting. Since that time, however, the very principle was openly spurned and denied. Rebellion against the Church became a dogma of civil authority, and the aim of subjugating her to civil power was openly and shamelessly proclaimed. The new goddess of liberty, 'the sovereignty of the people' with an extinguished light in her hand, was proclaimed the 'Queen of the World,' and while the people were enticed by her coquettish ways to worship at her shrines, the rulers forged the chains for the victims which they were to lead away captives. The worshipers of this new goddess had settled in every land under assumed names. It is the name of 'liberalism' in one country and 'social democracy' in another; the 'rights of man' in one land and so-called 'natural laws' in another, but always working for the same end.

"The sanctuary of the Lord, brethren, is now established in this land forever. Its mission to this nation is to teach it that, above all things, God is sovereign und supreme; that government, in order to carry out her mission for the benefit of society, must not disregard the sovereignty of the King of kings, the Lord of hosts.

"I know that modern statesmen and modern politicians will not deign to heed such language, that the very word 'sanctification' must be a jarring and discordant sound in their ears, a word too medieval to be treated with respect. And yet in this very time and in this country we cry out against corruption in politics, against bribery in elections, against blackmail in official life, against municipal disorder, against unscrupulous and ignorant bossism. On all sides reform parties arise every year and plots are formed and combinations made and often to no purpose. The word 'sanctification' is rejected and the word 'reform' substituted, but the kernel, the heart, the essence is squeezed out of it. The heart of true reform is to be found in the

Christian religion, of which the Catholic Church is the only true exponent, and is expressed in the term 'sanctification.' . . . We have secularized the whole of national life: we have dechristianized education; we have loosened the domestic bonds; we have destroyed reverence for things holy and divine; we have made light of perjury, of official chicanery, and reduced government to a scramble of the mob for political jobs; in a word, we have defiled the body politic.

"'And the nations will know that I am the Lord, the Sanctifier of Israel.' This is the mission of the Church unto the nations of the earth and our mission unto this nation especially. The modern catch-words, 'separation of Church and State' and 'the mixing of religion in politics' have seduced us, and we have forgotten the lessons of history, that righteousness exalteth a nation, and we have forgotten that it was our mission, our duty to teach it. Alas! and with the blush of shame upon our cheeks may it be acknowledged, too many of our Catholics, while unlearning the lesson of national sanctification, learned too well to keep religion out of politics; and as politics make up the most of their lives, they themselves are mostly kept out of religion. Our duty as citizens and love of country make it incumbent upon us to participate in public affairs, to help carry on the administration of the people's government, and while thus engaged to teach the nations the need of national sanctification."

The corruption of American politics is chargeable, in part, to Roman Catholics. Roman Catholic priests have been known to direct politics. Now Rome is going to use the corruption which she has helped to create in an argument for her supremacy. If the language of this Catholic orator does not at times become treasonable, it is not through any care or caution which the speaker exercised. Any Klansman in the United States may point to this sermon at Brooklyn as justifying the fears of his secret society. Rome is playing her old imperialistic game in the United States. It will suit her if the present order is wrecked; she will not be wrecked, but will build herself up more powerfully out of the ruins. D.

**Vedder, Antifundamentalist.** — The professor of church history in Crozer Theological Seminary has published *The Fundamentals of Christianity*, which is characterized by a reviewer in the *Journal of Religion* (November) as "a vigorous counterblast to the 'Fundamentalists.' He believes that it is time for plain speaking. Evangelists and preachers who say they 'believe the Bible from cover to cover' and profess to teach its absolute inerrancy and infallibility are guilty of 'shallow insincerity' or 'vociferous ignorance.' Their 'dogmatic assurance' and 'pride of ignorance' give their 'lying exegetics' great vogue among a multitude of 'silly souls incapable of receiving truth, but avid of falsehood.' Such men, 'who tear the Bible to bits, in order to piece together a crazy-quilt of unrelated texts' and publish this to the world as 'the fundamentals of Christianity' must not be suffered a day longer to pose as champions of the Bible." The reviewer regards the professor's book as a "vigorous polemic against obscurantism." This sounds like an ultimatum. But as yet we have no new revelation that the Lord and His apostles, who cited single

passages and even words to support their arguments, have repented of their unscientific, unhistoric, and dogmatic method. Nor have we been advised that John 8, 31; 1 Pet. 4, 11 (note the force of *λόγια*!); 2 Tim. 1, 13 (*ὑποῦπωσις λόγων!*), and similar instructions have been rescinded. Fervid talk like the foregoing only helps to make clear what we may expect if scientific and historic methods obtain the power which as yet they have not. Their advocates will abolish all catechisms, text-books of dogmatics, and anything that proposes to prove anything by citing a Scripture-passage. Reasoning from their premises, is there any sense in teaching a Sunday-school pupil John 3, 16, 1 John 1, 7, etc.? In fact, can any ordinary Bible-reader be trusted with these passages, if he has not the scientific and historic equipment for modern Bible-study. Why, if modern theologians let the ordinary Bible-student alone, he is actually going to get out of those "isolated, unconnected texts" what they say, and he may believe it, too. The best way to obviate all danger is to prohibit Bible-reading altogether, is it not?

D.

A plea of the *New York American* (January 10), that neutral nations should enter into a temporary coalition to prevent another great war, is arousing great attention in our country. Spite of a melancholy recollection of the futile efforts made by well-meaning and conscientious citizens to prevent the spread of the late war to our country, we wish to give the effort of the New York editor publicity by reprinting what seems to us the most telling point in his plea. He says: "The highest authorized representative that a republic can have—its elected President—gave his public pledge to the defeated nations in the late war that, if they would depose their autocratic government, establish a democracy, and lay down their arms, *the United States would see to it that in their trustfulness and resultant helplessness, they should be treated with exact justice.* This President of the United States then proceeded to forget his plighted word in a pitiful pursuit of personal ambition. So, unless the United States wishes to have one of its Presidents go down in history as a betrayer of the trust of other nations and a breaker of the faith of this nation, it should do something to substantiate the pledge which its President solemnly gave, and then abandoned in the hope of gratifying a mad vanity to be President of the world."

D.

**Russia.**—Recent reports say that for the time being Lutheran pastors are not opposed directly in their pastoral activity by the Soviet government, because they suffered their churches to be stripped of their valuables without remonstrating. The majority of the orthodox clergy protested against the robbery and is now suffering for it. However, evangelical ministers are still in a precarious position, because they are prohibited from giving religious instruction in schools. The government interprets this law to mean that minors must not be instructed in religion at all, not even privately or during preparation for confirmation. Pastors are not permitted to leave their domicile without special permission, and cannot minister to members of their parish living at a distance. They must report all moneys received for church purposes. Travel is made quite difficult, sometimes im-

possible. The secular authorities have assumed complete control of the affairs of the churches. Conditions are worst in the Volga district, where public order has nearly ceased. Nor have the pastors in Ukrainia been permitted to consolidate their congregations. The strength of the pastors is taxed to the utmost, and they are forced to remain at posts where there is absolutely no prospect of improvement. They are unreasonably taxed for the dwellings which the government has assigned them. In one instance a dwelling of three small rooms was taxed 190 million rubles; this was afterwards reduced to 28 million, but the occupant could not pay this amount either. Since the enormous traveling expenses prohibit pastors from visiting their distant charges, the elders at these latter congregations have been delegated to administer communion. (Culled from *Evangelisches Gemeindeblatt*, Stanislau, Galicia, November 16.)

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D.