

# THEOLOGICAL MONTHLY.

VOL. III.

AUGUST—SEPTEMBER, 1923.

Nos. 8 & 9.

## Soederblom and Harnack in a Swedish Estimate.

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During March Prof. Adolph von Harnack, of Berlin, visited the principal ecclesiastical and academic centers of Sweden. His visit attracted a great deal of attention. A conservative paper like *Nya Dagligt Allehanda* celebrated the coming of the distinguished guest with fulsome praise.

The Twelfth General Convention of the Swedish Lutheran State Church had just closed its session when the renowned German Gnostic arrived. There is no apparent connection between the convention and Dr. Harnack's visit, except that both events aroused a great deal of public interest, and both afford glimpses of Swedish church-life under state control.

The convention was attended, not only by representatives from every part of Sweden, but also by invited guests from the adjacent countries to the East, the former provinces of Russia bordering on the Baltic, which had sent their bishops to the convention. *Nya Vaeklaren*, for April, calls them the Swedish Archbishop Soederblom's "suffragan bishops." The preparations for the convention had been on a scale to excite great expectations. From a meeting of the leading men of the Swedish state church the public had a right to expect important deliberations bearing on Swedish church-life. In this the confessional Lutherans of Sweden were disappointed. Editor Svensson has called the great doings "a delusion," because "the convention, in fact, was not permitted to take the initiative in any matter or to issue any important declaration on the burning questions of the day." The archbishop, as usual, was charming and impressed the convention with his skill as chairman and general manager. He delivered a remarkably informing address on the state of affairs throughout the world and present-day politics, in which "he sided with both the French and the Germans, the Socialists and the Conservatives." He told

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## THE THEOLOGICAL OBSERVER.

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The title of Doctor of Divinity has been conferred by Northwestern University of the Synod of Wisconsin, Minnesota, Michigan, and Other States at Watertown, Wis., on *Prof. George Mezger* of Concordia Seminary at St. Louis, where he has occupied the chair of Homiletics and Pastoral Theology for many years. Professor Mezger has been chairman of the Missouri delegation on the Intersynodical Committee appointed to bring about an understanding between the Synodical Conference and the synods of Ohio, Iowa, and Buffalo. He has been given leave of absence by the Missouri Synod to teach for some time at the seminary of the Free Church of Saxony and Other States at Zehlendorf, near Berlin. We pray the blessing of God upon the mission of our well-honored colleague. D.

**An important decision** was handed down by the Supreme Court of the United States. The decision is reported with exceptional fullness in the *Chicago Herald and Examiner*, June 5, as follows:—

“Washington, June 4. — It is not within the power of State Legislatures to prohibit the teaching of foreign languages in private, parochial, or other schools to which the State does not contribute, the United States Supreme Court ruled to-day. Decisions in five related cases, handed down by Justice McReynolds, set aside State laws of Nebraska, Iowa, and Ohio as contrary to the Fourteenth Amendment of the Federal Constitution that ‘no State shall deprive any person of life, liberty, or property without due process of law.’ The court held that such legislation interferes with this guarantee of personal liberty. Justice Holmes wrote a dissenting opinion, in which Justice Sutherland concurred. The principal decision was in the case of Robert T. Meyer *vs.* the State of Nebraska. Meyer was tried and convicted in the District Court of Hamilton County, Nebraska, on the charge that on May 25, 1920, while an instructor in a parochial school, he unlawfully taught reading in the German language to a child, aged 10, who had not passed the eighth grade.

#### “BASED ON STATE ACT.

“The prosecution was based on an act of the Nebraska Legislature prohibiting the teaching of any language but English in private denominational, parochial, or public schools. The conviction was affirmed by the Nebraska Supreme Court and was brought to the United States Supreme Court by Meyer on a writ of error. The related cases also decided to-day were those of the Nebraska District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, *et al.*, plaintiffs in error, against Governor Samuel R. McKelvie and other State officials of Nebraska; August Bartels, plaintiff in error, against the State of Iowa; H. H. Bohning, plaintiff in error, *vs.* the State of Ohio, and Emil Pohl, plaintiff in error, *vs.* the State of Ohio.

“In the Meyer decision Justice McReynolds said: ‘The problem for our determination is whether the statute as construed and applied unreasonably infringes the liberty guaranteed the plaintiff in error by the Fourteenth Amendment. While this court has not attempted to define with exactness the liberty thus guaranteed, the term has received much consideration, and some of the included things have been definitely stated. The established doctrine is that this liberty may not be interfered with, under the guise of protecting the public interest, by any legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect. Determination by the Legislature of what constitutes proper exercise of police power is not final or conclusive, but is subject to supervision by the court. The American people have always regarded education and acquisition of knowledge as matters of supreme importance, which should be diligently promoted. The Ordinance of 1787 declares: ‘Religion, morality, and knowledge

being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory laws. Evidently the Legislature has attempted materially to interfere with the calling of modern language teachers, with the opportunities of pupils to acquire knowledge, and with the power of parents to control the education of their own. It is said the purpose of the legislation was to promote civic development by inhibiting training and education of the immature in foreign tongues and ideals before they could learn English and acquire American ideals, and "that the English language should be and become the mother tongue of all children reared in this State."

#### "HOLDS COERCION ILLEGAL.

"Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution — a desirable end cannot be promoted by prohibitive means. As the statute undertakes to interfere only with teaching which involves a modern language, leaving complete freedom as to other matters, there seems no adequate foundation for the suggestion that the purpose was to protect the child's health by limiting its mental activities. It is well known that proficiency in a foreign language seldom comes to one not instructed at an early age, and experience shows that this is not injurious to the health, morals, or understanding of the ordinary child. The judgment of the court below must be reversed and the cause remanded for further proceedings not inconsistent with this opinion."

#### "HOLMES DISSENTS.

"Justice Holmes, in dissenting, said: 'We all agree, I take it, that it is desirable that all the citizens of the United States should speak a common tongue, and therefore that the end aimed at by the statute is a lawful and proper one. The only question is whether the means adopted deprived teachers of the liberty secured to them by the Fourteenth Amendment. It is with hesitation and unwillingness that I differ with my brethren with regard to a law like this, but I cannot bring my mind to believe that in some circumstances, existing, it is said, in Nebraska, the statute might not be regarded as a reasonable or even necessary method of reaching the desired result.'"

D.

**School Text-Book Propaganda.** — We have on sundry previous occasions called attention to the insidious efforts made by hundred-per-centers to rewrite the history of our Republic in defiance of the facts of history. Stripped of oratory and perfunctory complimentation, what these modern patriots say of the founders of our Republic is that they were fools and Bolsheviks — all *in majorem Britanniae gloriam*. Press dispatches from New York, June 3, state that "David

Hirschfield, Commissioner of Accounts, who was delegated by Mayor Hylan in December, 1921, to investigate charges that American history text-books used in the public schools contained anti-American propaganda and besmirched American traditions, to-night made public his report in which he specifically condemned eight histories selected by the superintendent of schools and took to task a number of well-known persons and societies. 'It would seem,' said the commissioner, 'as if these authors wanted to convey the impression that our history, our Government, and everything else American is all wrong, and that the sole hope for American progress lies in our surrendering our American spirit and becoming again an integral part of the British empire.' He recommended that 'any history which, after 150 years, attempts to teach our children that the War of Independence was an unnecessary war, and that it is still a problem as to who was right and who was wrong, should be fed to the furnace and those responsible for those books branded as un-American.'

#### "MANY ARE CRITICIZED.

"Individuals and societies criticized by the commissioner 'for fostering propaganda' include Andrew Carnegie, Elihu Root, chairman of the Carnegie council; the American History Teachers' Association, Sir Gilbert Parker, Lord Northcliffe, Owen Wister, George Haven Putnam, the English-speaking Union, the Sons of St. George, John W. Davis, 'A Lawyer for J. P. Morgan and the International Banking Interests,' George W. Wickersham, 'another Morgan lawyer,' Prof. Matthew Page Andrews, of Baltimore, the Sulgrave Institute, 'another hands-across-the-sea' organization composed of British and pro-British, the Pilgrim Society, the Church Peace Union, the World Alliance for Promoting International Friendship through the Churches; Bishop James Cannon, Dr. Harry Emerson Fosdick, Dr. Sidney L. Gulick, Hamilton Holt, the American Association for International Cooperation, the Magna Charta Day Association, Lady Astor, and the National Security League. The commissioner said he found, during his lengthy investigation, that schoolchildren were being taught such misrepresentations as the following: "That the American Revolution was merely a civil war between the English people on both sides of the sea and their German king.

#### "PATRIOTS SCORNEO.

"That the Magna Charta is the real source of our liberties, while the Declaration of Independence exerted no vital force; that such patriots as Samuel Adams, John Hancock, and Patrick Henry were mere disreputable characters; that Thomas Jefferson deserved a halter; that Alexander Hamilton denounced the people as "a great beast"; that the United States Constitution and most of our free institutions were borrowed from England; that the War of 1812 was "a mistake," "disgraceful," and "unfortunate"; that the Mexican War was a grab of territory; "that the North saved the Union only through England's heroic support." "

D.

In "Augustana" (May 10) A. Bergin discussed "Important Questions before Our Synod." Among other things, he speaks of the election of a new president for the Swedish Augustana Synod. "Many may think that the election of a president is the most important question of all before this convention. Yea, it is probably regarded as so important that it is dangerous to discuss it. The delegates are to come to the convention as uninformed as possible and await illumination when they arrive. If there were a preliminary discussion of the subject in writing or speech, that would be church politics, and that would be viewed as something offensive, at least by some. But there is more connected with the election of the president this time than usually, for it brings us nearer than we ever have been in the history of our synod to the election of a bishop, and our Church must be concerned about getting a person at its head who is able and willing to lead us the right way in these significant times. We cannot permit ourselves to be guided by the Church in our home country; for the moment we do that, we have at once come to the end of all our activities. For in the Church in Sweden children are prohibited from reading Luther's Small Catechism, and in the seminary of that church men have been installed as teachers who repudiate the Confessions of the Church. This may perhaps be done without universal corruption in Sweden, but it cannot be done in this country without causing irreparable damage. Every one of us must comprehend the necessity of praying God that we may obtain for our highest office a real, solidly Christian man, who is well grounded in the Confessions. Let them think of us in Sweden what they please, but we must be determined to remain true to the heritage bequeathed to us by our fathers, and hence it will not do to be careless in our fidelity to the Confessions. If we venture upon that territory, we shall soon have lost our birthright. It is indeed a sad state of affairs that it is necessary for us to be on our guard against our own mother church, but as it looks now, we may be driven to that point sooner than we imagine. Accordingly, those who are to be our representative speakers must have the ability to take a decided stand on important questions, otherwise they may bring indescribable misery upon us. Whether or not he is to call a meeting later, whether he is elected for several years or not, these matters cannot be of such great importance. Our body can exist with or without a bishop." A similar stand is necessary elsewhere in the American Lutheran Church over against "the mother church" so called in the homeland of Lutheranism.

D.

**The Future of Our Intellectuals.** — It has been said that nations that use bathtub and razor are doomed to extinction, while the unwashed and unkempt primitive races that adhere close to nature inherit the earth. Evidence of this is given also in Charles Lathrop Stoddard's *The Revolt Against Civilization*, from which the *Biblical Review* (April, 1923) quotes as follows: "Outside of the South and parts of the West the old native American stock is not reproducing itself, the birth-rates of immigrant stocks from Northern and Western

Europe are rapidly falling, while the birth-rate among the immigrant stocks from Southern and Eastern Europe remains high and shows comparatively slight diminution. The American intellectual groups are much less fertile than similar European groups. The average number of children per married graduate of the leading American colleges like Harvard and Yale is about two, while among the leading women's colleges it is about one and one half. Furthermore, the marriage rates of college men and women are so low that, considering married and single graduates together, the statistical average is about one half child per college man and something less than three-fourths of a child per college woman. Professor Cattell has investigated the size of families of 440 American men of science, choosing only those cases in which the ages of the parents indicate that the family was completed. Despite a very low death-rate, the birth-rate was so much lower that, as he himself remarks, 'it is obvious that the families are not self-perpetuating.' The scientific men under fifty, of whom there are 261 with completed families, have, on the average, 1.88 children, about 12 per cent. of whom die before the age of marriage. What proportion will marry we do not know, but only about 75 per cent. of Harvard and Yale graduates marry; only fifty per cent. of the graduates of colleges for women marry. A scientific man has, on the average, about seven-tenths of an adult son. If three-fourths of his sons and grandsons marry and their families continue to be of the same size, 1,000 scientific men will leave about 350 grandsons to marry and transmit their names and their hereditary traits. The extermination will be still more rapid in female lines." The comment which the *Biblical Review* adds to this is certainly timely and appropriate: "It is to be hoped that a decided change may soon begin to manifest itself among our own people in the natural desire for progeny rather than in the mere ambition for money and personal achievement. If the American spirit is to continue, Americans must accept family responsibilities."

J. T. MUELLER.

**The World Adrift.** — That the modern world is adrift, an ocean of confusion, is denied only by such as wilfully blind their eyes to the pitiful spectacle of present-day conditions. That the Church is no less adrift, the *Signs of the Times* points out in the following editorial, in which it reviews conditions both without and within the Church. We read: —

"The forces of the true Christian Church are to-day surrounded by an ocean of doubt, skepticism, and infidelity, veiled under the guise of Christian philosophy and higher criticism. With the persistent attack that has been made upon the authenticity and binding claims of God's Law, there has come in much subtle reasoning regarding the fundamentals of Christian doctrine. The outer dikes that have held back the waves of infidelity have been gradually broken down in the past quarter of a century by attacks from the side of professed Christian leaders. Oh, what a devastating influence this antichristian teaching has had upon Christian thought! Through the false conception of the beginning of things, as taught in evolution, paganism

walks abroad in our schools, colleges, and Christian churches. Through it God has been relegated to the back door of His universe, and in His place there has been given us a 'protoplasmic cell.' For the atoning blood of Jesus and the love of a heavenly Father there has been given us 'one's higher self' to save one from sin. What a beggarly exchange is offered us! Indeed, it is a stone for bread and a serpent for meat. The realities of spiritual life and the certitudes of eternal things are being sacrificed upon the altar of purely human reasoning. This so-called Christian philosophy is exactly the same as all philosophy — the effort of man to reach up and find out God by his own wisdom. The Gospel is the very opposite of this — God reaching down to find and save man. It is 'the power of God unto salvation to every one that believeth.' Reason can follow the path of truth only when it accepts God as the direct Author and Creator of things and Jesus Christ as the atonement for sin. The description the Apostle Paul gives of the pagan world in his day applies, it seems to us, in a most fitting manner to the world to-day: 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.' Rom. 1, 20. 21. Those who followed their own reasoning before Paul's day were finally given over to abject image-worship, as were all the nations of antiquity. In the early dawn of their existence the various tribes, nations, and peoples knew of the true God who made heaven and earth; but they 'became vain in their imaginations [reasonings], and their foolish heart was darkened.' And what was the result of this speculative philosophy? They 'changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.' Rom. 1, 23—25.

"The wave of modern religious liberalism and Biblical speculation, coupled with the evolutionary theory which is now sweeping Christendom, will in time bring the same results that came to the ancient world as here described by the Apostle Paul. The inner dikes of the Christian Church are breaking, and thousands upon thousands of people who a brief time ago clung with believing faith to the inspired Word of God and found joy and comfort in its promises, are to-day cast out upon a sea of bewilderment, doubt, and discouragement. And men professing themselves to be Christian leaders are entirely responsible for this situation. Charles Darwin, Herbert Spencer, and others of their type offered their theory only as a scientific explanation of the causes of the origin of higher life and the changes taking place in nature; but gradually this theory has been



enlarged to give an explanation of the present form of the whole universe; and to an alarming extent professed teachers of the Bible have accepted the theory they offer. Some have accepted the theory, not realizing how fully it subverts Christianity. Others well know its portent.

"It is not within the scope of this article to deal especially with the errors regarding the Bible, animate life, and the 'descent of man' which have followed in the wake of these modern philosophers. It is rather to show the results already produced by their teaching. The statement, 'By their fruits ye shall know them,' applies with equal force to a supposed scientific philosophy, as well as it does to an individual life. Then what, may we ask, are the concrete results of a half-century of evolutionary and liberalistic teaching in the pulpit and higher schools of learning? An essentially paganistic social life spreading over the so-called Christian nations." J. T. MUELLER.

**The Unfair Method of the Higher Critic.**—In an excellent article on the Messianic prophecy recorded in Ps. 45, 7 (6), the *Princeton Theological Review* (April, 1923), while showing that this prophecy is truly Messianic, exhibits the unfair method used by the higher critics in trying to divest the prophecies of the Old Testament of their real content. We recommend this scholarly article to every one interested in the issue. Especially the closing paragraph is of more than ordinary importance. In it the writer says: "The dicta of the critics which we have been investigating illustrate two things very clearly: the remarkable readiness of the critics to accept almost any explanation of Biblical data, however uncertain or even improbable, which rejects the supernatural, and the singular inability which they often show to distinguish between possibility, probability, and proof. The one tendency is so manifest in most 'critical' works dealing with the Bible that it has to be discounted in advance by all who would form a correct judgment as to the value of the conclusions arrived at. The other tendency is usually held somewhat in check by the obligation under which the critic feels himself to show that he is familiar with the literature of the subject with which he deals. Consequently in 'scholarly' works, intended for the expert, the various opinions held by scholars (at least by 'critical' scholars) are usually stated and discussed with more or less fulness and the view of the writer is also adequately defended. In 'popular' text-books a thorough treatment is in the nature of the case impossible; the average reader has neither the time nor the technical training to follow an elaborate discussion. This fact would seem to obligate the writer of such a popular work to confine himself as closely to generally accepted facts as possible and to avoid the advancing of doubtful theories as if they were facts. Yet there seems to be a growing tendency on the part of the critics to use just such books as these as a channel for asserting theories of this nature with a positiveness which they would hesitate to use in their scholarly treatises. But they can do this only at the risk of their scholarly reputations." Pastors and teachers will find abundant op-

portunity for voicing a warning against the unfair methods by which the critics repress truth and disseminate their own unscientific, unfair, unscholarly, and unchristian views. J. T. MUELLER.

**The Mania of the Marathon Dance.** — On this subject the *Lutheran Church Herald* offers the following comment, which is certainly worthy of careful thought: "The dance craze has now reached the hysterical or — shall we say it? — the insane stage. We are being regaled each day by reports of the Marathon dances now being staged in various sections of the country, and the photographs of the long-endurance-record performers, their worn-out shoe-soles and other interesting (?) details of this maddening sport, are being pictured to us in the realistic fashion of present-day journalism. Twenty-five hours, forty-eight, seventy-two, one hundred and five, one hundred and seven hours their weary feet have carried them through the dizzy steps of the waltz, the two-step, the fox-trot, and the what-not, till body, mind, and soul have collapsed under the strain, and the victims of this mania have been carried away to hospitals, sanitariums, and insane asylums. It was in the fourteenth century that Europe experienced a similar mania. People danced and danced till they could dance no more. One woman is reported to have danced for a month. They danced on the streets, anywhere, till they dropped from physical exhaustion. Of course, only exhaustion can follow from such excesses as these — physical and mental exhaustion. The spiritual exhaustion is already there, and while their dance-soles have been worn to shreds, no mention is made of the fact that at the same time their *souls* have suffered almost irreparable hurt. We join in the general outcry that has been raised throughout the country by the press, the courts, and the pulpit in condemning this most recent evidence of the spirit of an age which has forgotten God." J. T. MUELLER.

**Catholic Criticism on Dean Inge.** — Referring to an article by Dean Inge in the April number of the *Atlantic Monthly* on the "Catholic Church and the Anglo-Saxon Mind," the *Catholic World* (June, 1923) takes the author severely to task. We read: "But Dean Inge ignores all chivalry. He disdains all courtesy. He is no gladiator, no knight, no soldier, no sportsman. His tactics are shameless. He 'calls names.' When his supply of opprobrious and contemptuous words is exhausted, he invents more. He makes insinuations. He maligns the dead. He indulges in invidious comparisons. He uses epithets as arguments. His entire paper is filled with sweeping statements, proposed with no more authority than his *Ipse dixit*. Some of the statements may be half true; many of them are entirely untrue; but, true or untrue, they are all presented with the same assumption of finality." What has caused this gust of wrath is shown in the following: "He asserts and repeats that the Catholic Church is a 'political autocracy,' a 'formidable militant organization,' an 'autocratic empire,' a 'powerful solvent of state loyalty.' He compares Catholics with Bolsheviki, for he says, 'The Catholic Church is an "International," like the conspiracy of the Communists.' Whenever

he speaks of the Church, he reiterates the phrases 'military order,' 'militarism,' 'conquering empire.' He speaks contemptuously of 'celibate priests and monks' and calls them 'janizaries.' He refers to Catholic worship as 'magic and miracle' and 'wonder-working sacraments.' He calls the sacrament of penance an 'anodyne.' He says that 'every true Catholic is only conditionally a patriot.' He makes the amazing accusation that no Catholic priest can be a gentleman, and the still more outrageous statement that Catholicism is 'imposture.' . . . While ignoring the Christian code of conduct in controversy, he naively affirms that the 'Catholic priest cannot be entrusted to observe the code.' Constantly forgetting the manners of a gentleman, he blandly says that 'the Catholic priest, *qua* Catholic priest, is not a gentleman.'

For these assertions, which certainly contain more than a grain of truth, the dean is thoroughly castigated. However, we are not interested in the vituperation hurled at him. The editorial closes with a paragraph which gives the reader a fair insight into the psychology of the Catholic mind and a true conception of the Catholic world hope. We read: "Dean Inge labors through some five or six thousand words to prove that an Englishman cannot be a Catholic. He never once adverts to the fact, indeed, he seems utterly to forget the fact, that for a thousand years all Englishmen were Catholics. Yet he is aware that the history of England did not commence with the 'Reformation.' He says: 'The Northern Europeans built up a system of worship and theology which suited their dawning national consciousness, as Catholicism suited the very different mentality of the Mediterranean race. . . . Toward the making of their religion a large ingredient was supplied by the ethical ideal of the North which is very different from the ethical ideal of the South.' Now, when the 'national consciousness of England was dawning,' and for centuries afterwards, England was Catholic, and the 'system of worship and theology which they built up' included the Mass, the sacraments, belief in miracles, devotion to the blessed Virgin Mary, and even loyalty to the Pope. In other words, it was not only Catholic, but 'Roman' Catholic, from the time of Benedict and Augustine, in the fifth century, until the time of Martin Luther and Elizabeth in the sixteenth century. If the Dean were a better historian, he might be a better prophet. If he looks back, he will see that England was Catholic. *Then he could look ahead and see that England will be Catholic.*"

J. T. MUELLER.

**Jansenists Abolishing Clerical Celibacy.** — "The rigoristic tradition of Jansenism," writes the *Catholic World* (June, 1923), "has evidently undergone a great change in what is still left of the Jansenist Church in Holland. The Metropolitan of Utrecht and his two suffragans of Haarlem and Deventer have issued a pastoral letter in which the law of clerical celibacy is declared suspended, and the Jansenist priests are accordingly permitted to marry. The Jansenist Church in Holland numbers about 6,000 members, with 26 churches and 27 priests."

J. T. MUELLER.

**Appreciation of the Work of Foreign Missionaries.** — "Despite the criticism of foreign missions and the jests at the expense of missionaries," writes the *Biblical Review* (April, 1923), "some of the finest tributes to this branch of the Church's work and its workers have come from sources either wholly outside the Church or not officially representative of it. Of peculiar value are the commendations of studious and reflective minds given under conditions that exclude the charge of bias in the missionary's favor. In *Scribner's Magazine* Dr. William Lyon Phelps, of Yale, one of the foremost literary critics of America, recently spoke in this vigorous fashion concerning the missionary and his detractors: 'The finest person in Ben Ames Wilson's new novel *Black Paul* is a Christian missionary. (I used to wonder whether all novels ridiculed missionaries, or only those I happened to read; just as I wonder whether all trains are late or only those I take.) It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends, and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere, and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease, and sickness; it would be interesting if the brown, yellow, and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of science and the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic.'", J. T. MUELLER.

**The Origin of Sin.** — In the *Congregationalist* of May 17 the origin of sin is given as follows: "Modern psychology, especially psychoanalysis, throws a lot of light on the age-long problem of sin. It works out something like this: First of all we must remember that we have, stowed away in the subconscious, a lot of memories and instinctive cravings, some of them very primitive indeed and inherited from barbaric, savage, and even prehuman ancestors. These instinctive cravings are stowed away under pressure, as it were. That is to say, they constantly seek expression."

The Bible says: "By one man," not by any prehuman ancestor, "sin entered into the world," Rom. 5, 12, and this one man was Adam, not a barbarian or a savage, but a man created after the image of God and endowed at once with such great wisdom that he could give names to all the brute creation which passed in review before him. Gen. 2, 19. He, however, yielded to the temptation of Satan and brought sin into the world by transgressing the commandment of God. Psychology does not compel us to take a different view, but the nonsensical and unproved evolution theory, born of unbelief, is responsible for the denial of that which God has clearly revealed to us in His Word.

Fritz.

**The Doctrine of the Fundamentalists.** — Northern Baptist Fundamentalists are contending for the supernatural element in Christianity as against the Modernists, who seek by every known means to

discredit and reject the supernatural element in Christianity. Fundamentalists recognize two elements of knowledge; Modernists only one. Fundamentalists recognize the realm of discoverable knowledge and the realm of revelation. Modernists concede the existence of the former only. Fundamentalists, while rejoicing in the discoveries and achievements of science, in the progress of human knowledge, and in the advancement of civilization attendant upon these discoveries and achievements, insist that, since man is finite and fallible, there are limits to the realm of discoverable knowledge, and since the mind of man is fallible, all knowledge achieved by man runs the risk of probable inaccuracy and non-reliability. Since man is a moral being, subject to the moral Governor of the universe, it is reasonable to expect that beyond the limits of man's ability to discover God will reveal. As a matter of fact, He has so revealed supernaturally in the book which we call the Bible. All discoverable knowledge is finite, fallible, and therefore relative and uncertain. Revelation coming from the infinite and infallible is absolute and therefore trustworthy. The underlying philosophy of Modernists is evolution, which is a theory that everything in the universe, including man and God, must be explained on the ground of observable laws. The underlying philosophy of Fundamentalists is faith in a personal God, who reveals Himself and the realm which lies beyond the realm of discoverable knowledge.

It will be seen at once that these divergent points of view make concrete issues that, in themselves are vital, inescapable, and permanent. Note the issues that necessarily arise: Fundamentalists ascribe to the Bible a supernatural inspiration. Modernists grant it only an inspiration on a par with other books. Fundamentalists proclaim a supernatural Christ as evidenced in His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His triumphant ascension, His present indwelling of the Church, and His bodily return to reign in the earth. Modernists grant to Him only the moral leadership of mankind, affirming that His superiority over the rest of mankind must be confined to the moral virtue of His character and the moral excellence of His teachings. Fundamentalists affirm that the disciple of the Lord Jesus Christ is a man with a spiritual experience of regeneration, which determines for him all his life relations and activities. Modernists declare that the disciple of Jesus is merely a man with a moral purpose of service. Fundamentalists affirm that the Church is a spiritual organism, the life of which is the Holy Spirit; that it is therefore both all-exclusive and all-inclusive in its character. Local churches are organizations of redeemed men, Scripturally baptized and organized for worship and for work in the proclamation of the Gospel-message, looking toward the salvation of lost men. Modernists deny that the Church is an organism, declaring that it is only one of the organizations committed to a program of social betterment and world reformation. While Fundamentalists, therefore, avoid by every possible means the

union of Church and State and the entanglement of the Church with institutions that are purely material and humanitarian, the Modernists seek by every means to make the Church an adjunct of the State and to promote its union with every organization in humanitarian service. Fundamentalists proclaim the ultimate goal of the Church to be the world to come. Modernists emphasize only this world. To them there is no resurrection of the body and no immortality except of the spirit. They speak little of the reward of faith and much of the blessings that come with growing knowledge and scientific discoveries. Fundamentalists proclaim a static faith as to content, *i. e.*, a faith "once for all delivered to the saints." Modernists proclaim a progressive faith, asserting that each generation and each century must make its own faith without reference to revelation or to the faith of the fathers. — *Watchman-Examiner*.

**The Church in the Cities.** — Always on the alert to rescue souls, the Methodists are now contemplating more extensive mission-work in the large cities of our country. Of this most important work the *St. Louis Christian Advocate* (June, 1923) writes editorially: —

"The industrial development of America is rapidly drawing the people in large numbers from the country to the city. There are, according to the census, 12,000,000 more people in our cities than in 1910. We have twelve cities with more than half a million population each and 200 with a population of 25,000 and more. The older portions of the cities are undergoing a transformation, and factories and business establishments are now being built where once were residences. New sections in outlying parts are being developed around great business plants. In almost every city changes have been so extensive that churches and congregations have been completely obliterated. The problem of the support of the city church in, and contiguous to, down-town centers or industrial communities has become a large and serious responsibility for the mission boards. In the Methodist Episcopal Church the Board of Missions and Church Extension Society has undertaken to pay all or part of the salaries of 800 pastors and 550 specially trained workers in these congested districts. Only men and women with special training and adaptability for such work are employed; perhaps 500 or more are preaching to, and teaching, foreigners in their native tongues, and 200 are negroes working among their own people. Great changes are taking place in all cities. In vast areas of our larger cities English is hardly heard. Forty-eight different nations now contribute workers to our city industrial classes. The Church, to reach these peoples, must adapt its ministry to their special needs, including services in alien tongues. The problem of America is in the large cities. Methodism, once considered the Church for the people of the country, seems now, by its organization and adaptability, to be one of the most effective churches in city mission service."

For a number of years also our Church has been engaged in city mission service. At present we maintain missions in eleven of the

large cities of our country. However, this service is far too limited. Much more ought to be done and can be done if we provide men and money to carry on this work.

J. T. MUELLER.

**Lloyd George on Spurgeon.**—The *Watchman-Examiner* (June, 1923) writes: "Mr. Lloyd George attended a luncheon given recently on behalf of the new Spurgeon's College at Falkland Park and delighted his fellow-guests with a forty-five-minute speech on the great Baptist preacher. He had his audience with him in claiming Spurgeon as the greatest preacher of his age—great as an orator, as a stylist, as a poet, great in his sagacity and knowledge of the human heart, but greatest of all as a man of God. 'He had,' said the ex-Premier, 'a great mind, and the fact that he had a great heart obscured the fact that he had a great mind. You heard very often: "Yes, he is a fine preacher, but he has not got the brain of Rev. Mr. A., he has not got the learning of the Very Rev. Mr. B., and he has not got the intellect of the Right Rev. Mr. C." He was the greatest genius of them all. But that is not what made him great. His sermons throbbed with tenderness, and they throb to-day. He had a great love for his fellow-men and for the Savior of his fellow-men. He had a faith which was indomitable, inexhaustible, pervading.' Mr. Lloyd George cited two well-known sermons: 'There Go the Ships' and 'Supposing Him to Be the Gardener.' 'I beg you to read them, not as a religious exercise, — yet they are that, of course, — but as a study in English; nay, not even as a study in English, as a joy, as a delight, as a pleasure which you may have. . . . Those two: they are the working out of—I do not know whether you call it a simile or a metaphor or an image—over pages: difficult to do, dangerous. . . . You go along; he lifts you up on his great fancy with his strong wings; he carries you through the air, blue, clear, unclouded, above the highest clouds; and when you come down, you are not tired, you are throbbing and thrilling with the joy of what you have done. You need not go to Paris, across the sea with all its dangers; buy a cheap volume of Spurgeon, and you will get such a flight as you will never forget. That is one reason why he is going to be permanent. There is no man in English literature since John Bunyan who could do that, and that is why Bunyan and Spurgeon are going to be part of the literature of our land as long as this tongue is spoken under English skies or in any other land where the same tongue is understood.'"

What Lloyd George says of Spurgeon is true in a far greater measure of the great preacher and Reformer of the Lutheran Church, Dr. Martin Luther. Compared with Luther, Spurgeon was a mere pigmy; yet there are certain points of similarity between Spurgeon and Luther. Luther had the same tenderness and the same great love for his fellow-men and for the Savior of his fellow-men which Lloyd George ascribes to Spurgeon. Luther also had a faith which was indomitable, inexhaustible, pervading. Finally, Luther had the same interest in every endeavor for the good of man. Although these qualities are not always appreciated, Luther was great as an orator, as a stylist, as a poet, great in his sagacity and knowledge of the

human heart, but greatest of all as a man of God. Only there is one difference—Spurgeon is still praised and read, while Luther is praised and his great works are consigned to oblivion. We say this with much regret.

J. T. MUELLER.

**Theological Tails.**—Under this heading the *Presbyterian* (June 14, 1923) writes: "The ancient and honorable, he is the head, and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed." Is. 9, 15, 16. In the context, Israel is judged for its pride, hypocrisy, and impenitence. The head is defined as the ancient and honorable and the prophets and teachers as tails. The heresies that are abroad to-day have caused me to write concerning some modern theological 'Tails,' of whom may be mentioned:—

"First Theological 'Tail': Prof. Fosdick, of Union Seminary, New York City. This 'Tail,' like those in the text, caused many to err concerning the fundamentals. I know of over twenty young men who went to Lafayette College as students for the ministry, and eighteen of them were turned aside from their objective by the teachings of the Union Seminary 'Tail,' Prof. Fosdick. I have also met quite a few in my travels who have erred from the faith of their fathers by the same 'Tail.' It is a pity that such a 'Tail' should be permitted to wag in our First Presbyterian Church, New York City, and elsewhere.

"Second Theological 'Tail': Rev. Percy Stickney Grant, of the Episcopal Church, New York City. This 'Tail' says he would rather ascend with the ape than descend with Adam, thereby denying what God says regarding the creation of man and his ascent in Jesus Christ. This is only one of the many extravagant, unreasonable, and unscriptural statements he has made, all of which have made many err to their destruction. The ambiguity of his teachings has made it impossible for his bishop to stop his 'Tail'-wagging. The taste of Dr. Grant is vitiated.

"Third Theological 'Tail' is Mr. Russell. This 'Tail' has wagged over many places. The preaching and disseminating of literature of Russellism has caused many to err from the faith. Russell denies the deity of our Lord by saying: 'He is the first created being,' thereby putting Christ on a level with man and arraying himself on the side of Unitarianism and modern radicalism. He teaches also that the Holy Spirit is an influence. Jesus speaks of the Holy Spirit in the third person and also as one who can be sinned against, and mention is made of Him as speaking to the church at Corinth and asking for Paul and Barnabas to be separated unto Him. An influence can neither speak nor be sinned against, nor be mentioned in the third person. This 'Tail' also says: 'The second advent of our Lord has already taken place.' The wagging of this 'Tail' is in contradiction to what the angels said, that His advent would be visible, and what Paul says to the Thessalonians: 'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we



which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' 1 Thess. 4, 16, 17. The shout and the voice and the trumpet have not yet been heard, and the graves have not been opened, and many of us who believe are still on the earth instead of in the air. This 'Tail' has wagged sufficiently potent to cause many to err to their destruction.

"Fourth Theological 'Tail' is Mrs. Eddy. This 'Tail' is wagged by the name of Christian Science. We all know that it is neither Christian nor science. Her denial of the existence of sin and of sickness and her false interpretations of the Word of God have also led many to err from the truth. To deny the existence of sin is to deny the vicarious suffering of our Lord. To deny sickness is to contradict Jesus' admission of the sickness of Lazarus and the blindness of the man in the ninth chapter of John and the need of hospitals, physicians, and nurses in our day. Mrs. Eddy would have us believe that love is God. Every one knows love to be an attribute of God. Love as an attribute or an influence could not create, nor speak, nor reveal, nor work miracles. It takes a person like God to do any one and all of these. The fact that Mrs. Eddy has been more than once divorced unfits her to be a teacher or an originator of a sect, as the Almighty is not pleased with, or in the habit of using, such individuals.

"Fifth Theological 'Tail' is Sir Conan Doyle. This 'Tail' is wagging very furiously at the present time and trying to make itself felt all over the world. He would have us converse with our departed ones and is even producing photographs of departed spirits, taken somewhere, somehow, since they departed. The Word of God upon this false teaching is: 'And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.' Is. 8, 19, 20. How can this 'Tail' wag against such authority? How sad it is to know that many have erred from the truth by teachings of this 'Tail'!

"Numerous other 'Tails' might be mentioned, such as Dowie, Coué, Prof. Slaten, and others, whose teachings are erroneous and destructive. May the Lord soon come and stop the wagging of these 'Tails' and cause teachers with itching ears to cease their destruction! All these teachings are fulfilling predictions of the second advent."

J. T. MUELLER.

**Convention Regulators.** — The following editorial in the *Watchman-Examiner* (June 14, 1923) shows conditions as they prevail among the Baptists; incidentally, also, to what length Liberalists will go in order to suppress Fundamentalism:—

"We have had a very interesting letter. It was written by a layman with whom we are not personally acquainted. He desires in-

formation. The letter is as follows: 'Who appoints the dozen or so "leaders" who occupy seats on the platform at the business sessions of the convention? They keep their hands closely on the business of the convention and seem to be ready at any moment to offer motions, amendments, or substitutes. Often their heads are together, and when they rise up, they look like prairie-dogs coming out of their holes. At other times they leave the platform and hold conferences elsewhere. Then they rush back to their places as if afraid that something terrible might take place in their absence. Apparently all convention issues are decided by these men — they have the ear of the president. There were at least 3,012 of us present at Atlantic City, but 3,000 of us may well be spared if our convention is to be run by a dozen ecclesiastical politicians. Who appoints these men? Who invites them to the platform? Why is it that they can always get the ear of the president? By what parliamentary right were eight or ten speakers, appointed beforehand, recognized during the creed discussion at Indianapolis when nobody else could get the floor? Is our convention coming to be a political convention governed by caucuses held between sessions?'

"The foregoing questions are well worth consideration. We publish them, not as a personal reflection on beloved brethren who like platform seats and who like to have a finger in every pie. Some men are built that way. We could not well get along without them. Everything at Atlantic City was peaceful and harmonious on the surface, but suspicion and fear were in many hearts. One seminary president missed the reunion of the graduates of his institution. He explained afterwards that he felt it to be his duty to stay at the hall because he was afraid that something was going to 'happen.' It was this feeling, we suppose, that caused the platform men to be so much in evidence. They were afraid that somebody would spring something on the convention.

"Really, there was no need for this suspicion and fear at Atlantic City. The Fundamentalists, as far as we know them, are not revolutionists with masks and bombs. Their crimes have never been deep-dyed. They have never formally asked the convention to do more than two things — one was to appoint a committee to investigate the schools, and the other was to put itself on record by adopting the New Hampshire Confession of Faith. People that make such mild demands are not dangerous. The thing that the 'regulators' feared at Atlantic City was that the Fundamentalists would offer for adoption some kind of confession of faith. Many conservatives are anxious that the world shall know that the rank and file of our Baptist people have not departed from the great fundamentals of our holy faith. To test this matter out at the convention is the burning desire of many good people. Because of the vital importance of the program for future work and because there was much in the Atlantic City convention to please them, the ardent conservatives decided not to provoke dissension by offering any kind of a confession of faith. Had they done so, however, they would have been well within their rights,

and they would have been pleading for only what the Bible teaches and what our fathers believed.

"If the platform of our convention is to be turned over to caucus representatives, then let all parties be invited to send their representatives. The Northern Convention is not owned by either Liberals or Fundamentalists. Each has as much right to the platform and to the president's ear as the other. For our part we wish that all these platform 'regulators' might stay out among the common people where they belong. Their whispered conferences on the platform disturb the convention, and they set us to fearing that something is about to 'happen.' In the British House of Parliament the government leaders and the leaders of the opposition sit on front seats and lead debates on all questions. Let it not be so in the Northern Baptist Convention, which is composed of Baptists of equal rights and, broadly speaking, of equal intelligence."

The editorial may warn also other churches, not only against liberalistic tendencies that threaten to creep in everywhere, but also against the evil of unchristian and unfair church politics.

J. T. MUELLER.

"Which Way to Heaven?" the *Signs of the Times*, an Adventist paper published in California, asks in its issue of June 19, 1923, and then remarks editorially: "The Presbyterian standards forcefully state the fact that 'truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Savior's rule, "By their fruits ye shall know them." And no opinion can be either more pernicious or absurd than that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practise, truth and duty; otherwise it would be of no consequence either to discover truth or embrace it.' (*Form of Government*, chap. 1, 14.) All roads lead to Rome. 'I think it makes no difference which church a man belongs to, just so he is sincere,' is a popular expression which represents the modern tendency of tolerance and depreciation of doctrine. Buy a ticket to heaven *via* the Methodist 'Limited' or the Baptist 'Flyer,' or if you prefer, take a Christian Science 'Parlor Car,' or else ride the bumpers with the 'Holy Rollers'—'makes no difference, you'll get there just the same'—such is the popular belief. But there is only one road to the city of God, and the 'narrow way' is safe because it is built upon the bed-rock of truth. If truth is error and error is truth, then, and only then, do all roads lead 'upward.'"

J. T. MUELLER.

"Are Minorities Wrong?"—The same periodical has this to say under the above caption: "To be in the minority and even to be violently opposed, says Dr. Arthur T. Pierson, is no necessary sign that one is in the wrong or in antagonism to God. . . . The fact is that in a world of sin and in a church leavened with worldliness it is not often safe to be with the majority. To be 'alone' with God is

a majority. Why do not the 'great men' accept your message if it is true? is a question often heard. What a conglomeration of beliefs we would have if we tried to follow the teachings of the 'intellectual giants'! Mix together one part of Sir Doyle's spiritism and 'Pastor' Russell's millennialism, add a little of Dr. Shailer Mathews's destructive criticism and Darwin's evolutionism, season with a little Catholicism, Pentecostalism, and Mormonism — then digest the mixture if you can!

"Not many mighty men are willing to surrender their own peculiar ideas for God's mighty truths. A 'Thus saith the Lord' is twisted, distorted, interpreted, to fit the wild theories of finite man. 'Few there be that find it,' declared the Lord Jesus in describing the way to eternal life. A minority of eight entered the ark of safety in antediluvian times. Seven thousand of the realm had not bowed the knee to Baal during the days of Elijah. Error has ever been more popular than truth; for truth is often nailed to a cross. But it is safer to believe the Word of God than the opinions of man."

J. T. MUELLER.

**The Modern Young Woman.**—In order to find out what the modern young woman thinks of her future, of a career as opposed to marriage, of the modern young men, of the older generation, of herself, and other kindred subjects, two hundred students of Vassar College were given a number of questions, which they were asked to answer as truthfully as possible. The answers, which, no doubt, express the honest opinions of the writers, were, of course, widely different. The question, *For what tasks are you fitting yourself?* was answered as follows: "Marriage and a family, but not immediately after college"; "to practise medicine," "vote intelligently," "keep house efficiently," "raise a family successfully," "a life of service for others," "to support myself and make the world better for having lived in it," "to be of some use in the world," "to bring up healthy children," "to become a worth-while citizen," "to do what falls to my lot," "to earn my living, do good, and make a happy home."

Again the students were asked, *Can a woman marry and have a career? If not, which would you choose?* Some of the answers read: "Caring for children and being a companion for them is the most useful career woman can have." "No woman can make both a successful marriage and a successful outside career. I have unhesitatingly chosen the former." "If the career keeps her away from her home, she cannot make a 'go' of both." "She can't be successful at two things. I prefer marriage. Anyway, it is every woman's duty." "Few careers would seem as worth while to me as marriage, always provided it was with the right man." "I choose marriage, if the man chooses me."

The opinions of the students on parents and parental methods were generally favorable. *What, if anything, do you find wrong in the attitude of your parents?* they were asked, and the answers read: "My parents are entirely fair-minded." "Sometimes they are not en-

couraging enough." "They are too easy-going with me and have utterly spoiled me." "Mine are sacrificing for me, and I appreciate it." "My parents are all right; God bless them!"

Great emphasis was placed by the students upon the duties of the woman. *What are the big problems before woman as you see them?* another question read. Some of the answers were as follows: "To reconcile their new ambitions and opportunities with successful domestic life." "To add to men's laws the softness of woman's intuitive justice." "To remove at least some of the terrible corruptions from politics." "To reform American education." "To keep the family intact while doing outside things." "To instil a new conscience in the next generation." "To improve the race."

Of all the replies those to the question, *How do you feel about religion?* were the most disappointing. Some of the answers read: "Religion (faith plus ideals) is fundamental. No life is successful without it." "The religion of to-day does not satisfy personal needs." "Religion of one sort or another is the big thing in the lives of most people, though few of them admit it. Coué has the real stuff." "The churches will hold their own and be a great force, but they must first rationalize their teachings. The Church and science will be reconciled." "Every one should belong to a church, but he should think religion out for himself and not take other people's word for it. Then it will be his own and do him some good." "Religion is as live as ever. Orthodoxy is a back number." "Religion is a great thing, but it is too restricted nowadays to do the greatest good to the greatest number."

If we consider that usually the opinions of students reflect the teachings of a college, the great need of maintaining Christian high schools is apparent. After all, the questions pertaining to the career, the moral life, and the general purpose of a person's work in the world will adjust themselves according to the standards implanted by the Creator into the human heart. In all these matters men will ever remain a law unto themselves, so far as the issues of this world come into consideration. The great need to-day is to inculcate into the hearts of the modern young men and women the principles of true Christianity. What the world to-day needs above all is Christian men and women, who in their homes, their churches, and their lives abide in the Word of Jesus.

J. T. MUELLER.

A report that will prove interesting reading when it appears will be that of the argument at the General Assembly of the Southern Presbyterian Church at Montreat, N. C., on May 19, between the majority and minority parties on the Stewardship Committee. The committee divided on two issues: 1. withdrawal from the Federal Council of Churches of Christ in America; 2. placing women on the Executive Committee. The opponents of the Federal Council charge that the latter body is maintaining a lobby in Washington for the enactment and enforcement of civil laws. Their leading spokesmen are Dr. A. M. Frazer, of Staunton, Va.; Dr. W. C. Alexander, of Nashville, Tenn.; Dr. J. C. Mollery, of Columbia,

Tenn.; and R. C. Hall, of Longview, Tex. The surprising part is that this objection has not been raised sooner; for ever since the World War, when the Federal Council became a war agency of the Government, there has been a close connection between the two. Either side may be loath to sever the connection, and thus another emergency measure is being perpetuated as one of the fruits of the war, — or is the connection maintained as a preparation for the next war, which, we are told, is impending? The overture to make women eligible to executive offices is from St. John's Presbytery, Florida. The opponents base their position on the fact that the action would be breaking a precedent, and that the women already have a voice in the assembly through their vote in the church court. If these are the grounds, the opposition is directed against a formality. It remains to be seen whether texts like 1 Tim. 2, 12 ff., 1 Cor. 14, 34 ff.; 11, 3 ff. were drawn into the discussion. (A later report states that, after a spirited debate in the session of May 21, the assembly decided to remain in the Federal Council, paying \$750 of the organization's expenses, but stressing the doctrine of remaining out of political matters.) D.

At a mass-meeting in connection with the closing session of the Southern Baptist Convention at Kansas City, 15,000 persons on May 20, by a rising vote, endorsed "the old-fashioned Gospel, embracing such fundamental tenets as the inspiration of the Bible, the virgin birth and deity of Christ, His vicarious atonement for the sins of the world, His bodily resurrection, and His coming visible [the newspaper scribe wrote "physical"] return. The mass-meeting was assembled to listen to an address of Dr. G. W. Truett, of Dallas, Tex., on 'What Think Ye of Christ?' This action of the Baptists looks fine by itself, but it is sad to reflect on the necessity of it. As a confession before the general public it is commendable; as a warning to liberalists within the Baptist fold it is a melancholy and ineffectual performance. Try to imagine how you would feel if your Lutheran Church, or your Synod, should take a vote on the above Scripture-truths. D.

The Northern Presbyterian Assembly at Indianapolis, in a "popular meeting," on May 20, did only what other church-bodies of Puritan extraction have done when it denounced practises regarded as a "desecration of the Sabbath which begins Saturday eve." It was likewise in line with other church-bodies in its endorsement of prohibition, except that its endorsement took drastic form in a requirement that first every Presbyterian minister must sign a pledge of abstinence, next, every church officer, lastly, every church-member, while in the denominational colleges the signing of the pledges is to begin with the president, passing on to every member of the faculty and to each individual student. These churchmen do not seem to feel the humiliating element in such a resolution. They should follow it up with resolutions and pledges against theft, adultery, etc.; in fact, they might embody the Decalog in their procedure. The prohibition that is on the statutes of the United States

is a political matter, and the farther churches and churchmen stay away from it, the better it is for the Eighteenth Amendment and — for themselves. Also the reports favored in church-papers how much more sober the nation has become through the Eighteenth Amendment involves a humiliation of the Church: what the churches could not effect the State has — if the reports are true. By the way, it must never be overlooked that Bible temperance and prohibition, as preached by some churches in America, are not identical. D.

At the Northern Presbyterian General Assembly at Indianapolis, on May 22, the resolution supported by Mr. Bryan and the Fundamentalists to bar schools permitting the teaching of evolution from the use of church funds was defeated, and the mild resolution of Mr. Baer was substituted, to withhold official approval from educational institutions where any teaching or instruction is given which seeks to establish a materialistic evolutionary philosophy of life, or which disregards, or attempts to discredit, the Christian faith. Mr. Baer was chairman, and Mr. Bryan vice-chairman, of the Assembly's Committee on Education. The debate on the victorious resolution was disgraced by personalities and the dragging in of political antagonism. The resolution means that evolutionists will continue to be paid by the Presbyterians; only they must be careful about their remarks regarding Christianity. In other words, the Presbyterians want the devil to be a decent fellow and a gentleman. They will get what they want. They might even have demanded that he be an angel of light. D.

**Mr. Page in the Abbey.** — We said in a previous report that the placing of a tablet for Mr. Page, our recent ambassador to England, in Westminster Abbey would not act as a deterrent, but rather as an incentive to Americans. Doubleday, Page & Company of Garden City, N. Y., are now circularizing the reading public of America in behalf of their two-volume edition of Mr. Page's works. Their letter starts with the fulsome mention of the Page tablet in the Abbey and the action of the Dean and Chapter of Westminster in reference to this matter. In the view of the publishers this is an altogether admirable achievement of Mr. Page, for which the reading especially of his letters will furnish the necessary comment and preparation. D.

**Under the caption "The War is Over"** the *Chicago Herald-Examiner*, on June 18, expressed the following pertinent sentiments: —

"The representative of the German charitable organizations which are trying to cope with the serious situation in that distressed country painted a black picture for a Chicago audience the other day. Twenty-five per cent. of the children of Germany, he said, are undernourished. More than 1,500,000 of these must be fed by charity if Germany is to survive the present crisis. Present resources will make possible the feeding of 500,000 of these until September 30, and only the generosity of the world outside of Germany has made even this much possible. Only the continuance of that aid can save Germany

from calamity. And where is this outside help coming from? Mainly from America. Two-thirds of the funds and supplies that have been distributed in the last year have come from the United States, from the nation whose soldiers broke the power of Germany and made possible the victory of 1918. Even the American Red Cross has made a contribution to help save the lives of German children. If the spirit which animates this generosity toward the enemy country of yesterday could be transplanted into the European nations which are still making war on a disarmed enemy, Europe's troubles would end quickly. For in that spirit lies the only hope that Europe's wounds can be healed and her war-torn lands blessed again by the sunshine of peace." D.

**"A Black Page in America's History."** — In the same issue the same paper reported the following: —

"An attack on the United States is printed in Chancellor Cuno's official organ, *Die Zeit*. It says: 'How American statesmen and leaders of public opinion can have the nerve in the future to talk about moral ideals of the American people after they have calmly looked on at these crimes against human and divine law, for which the Americans share the guilt, will ever be beyond understanding. The French invasion of the Ruhr will always remain a black page in America's history, too, as that great power is accessory to the crime.' Speaking before the Foreign Press Association last night, Herr Cuno said: 'You cannot say it too often, nor put it too strongly, that the German government sincerely, honestly, and earnestly is trying to get out of the present situation on a sane, economic, and business basis of settlement.'" D.

An editorial on **"British Friendship"** in the same issue of this paper shows that the British propaganda in our country is being understood.

"Here, at least, is a chance to smile. A bronze tablet was unveiled in New York City the other day in memory of Thomas Paine, who died there 114 years ago. The British consul, who was present at the ceremony, said that, inasmuch as Paine had profoundly influenced England, it was fitting that he should have a part in paying tribute to his memory. Unfortunately, we do not know just how much Thomas Paine influenced England. But here are a few selections from his writings, which, possibly, the consul had in mind: 'Britain is the parent country, say some. Then the more shame upon her conduct. Even brutes do not devour their young, nor savages make war upon their families. I reprobate the phrase of parent or mother country applied to England only as being false, selfish, narrow, and ungenerous. I challenge the warmest advocate for reconciliation to show a single advantage that this continent can reap by being connected with Great Britain. I repeat the challenge: not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for, buy them where we will. Any submission to, or dependence on, Great Britain tends



directly to involve this continent in European wars and quarrels and sets us at variance with nations who would otherwise seek our friendship and against whom we have neither anger nor complaint.' It might be a good idea for the British consul to explain just which of these views has so profoundly influenced his country. Most Americans seem to think that England is doing business at the same old stand."

D.

**Roumania** may adopt a "constitutional law," now placed before the legislature by the government, which will proscribe the Lutherans, Baptists, Adventists, and other denominations, unless these consent to be classified as Reformed. The law, which provides for absolute control of the churches by the state, grants liberty of worship to the Greek Orthodox, Roman Catholics, Reformed, Unitarians, Jews, and Mohammedans and well-nigh abolishes freedom of conscience and of ecclesiastical movement. There are reports of actual Protestant persecution in Roumania.

D.

**A War Reminiscence.** — In his address at the funeral of Senator Knute Nelson, Dr. H. G. Stub related the following incident, of which we had knowledge from another source at the time of its occurrence. "During the war he [Nelson] helped our Church, as well as our Lutheran soldiers in Europe, in a way which will not be forgotten. The National Lutheran Commission for Soldiers' and Sailors' Welfare, consisting of the Lutheran church-bodies in this country, had tried to get permission to send commissioners to Europe to look after the interests of the Lutheran soldiers and to bring them in touch with the best Christian influences represented by the Lutheran congregations in Paris and other places. In vain the commission had tried to get this important concession [which had already been granted to others]. A telegram from New York requested my coming to Washington. I complied with the request and at once went to my friend Knute Nelson in order to get his help. I explained the matter to him, and he promised to plead the cause before the Secretary of War. The next day ten of the leading men of the Lutheran church-bodies met in the Secretary's office. At first a man said to be a personal friend of the Secretary tried his best, but in vain. Then Senator Nelson arose and delivered a most powerful address before the Secretary. He said: 'Mr. Secretary, I am a Lutheran, and it is my duty to help my Church in a case like this. The Lutherans are loyal citizens of our country. They have been sending thousands and thousands of their young men to fight for our country, and they are doing whatever they can for their soldiers in this country, and they also want to assist them in Europe by bringing them the best spiritual and physical help. They are entitled to get permission to send commissioners to Europe.' The address had a telling affect; the request was granted, and all left the Secretary's office with the exclamation: 'What a great man Senator Nelson is! And he is not ashamed of his Church.'" We had not expected that a record of this incident under the secretaryship of Mr. Baker would ever turn up in public. It revives in our memory an old perplexing question: Why was such an

earnest effort necessary to obtain from our Government a permission that should have been gladly granted? D.

**When Is a Man a Great Statesman?** — Quoting the *Manchester Guardian*, the same journal (May, 1923) says: "Although neither a clerical nor a bigot, Mussolini made it clear from the first days of his conquest of power that the Catholic religion would in future receive very different consideration from the Government to that which it had received in the past. The crucifix was replaced, near the king's portrait, in the school-halls. Religious instruction in the elementary schools was given special attention by the Minister of Education. The name of God appears frequently in Government manifestoes and proclamations. And in many public celebrations Mussolini and his ministers prayed in public. The belief is prevalent among the lower classes that Mussolini goes to Mass every morning before commencing work. Fascism has, moreover, officially broken with Freemasonry, an act which has won it the sympathies of the Vatican and the Catholic Partito Popolare. It is premature to state, as some papers have done, that the Roman question has thus come much nearer to a solution. Probably Signor Mussolini makes no such claim. In doing homage to the Catholic religion, he shows his desire to increase the respect for moral values.' This is all gratifying and encouraging. But we are not yet prepared to hail Mussolini either as a great constructive statesman or as a godsend to the Church. If Mussolini can build up a government and a society in which, without losing their rightful liberties, men will submit themselves to a reasonable 'order, hierarchy, and discipline,' he will be the greatest statesman since Justinian. He may be, under God, the much-desired savior of European civilization. There is no statesmanship in France or in England. There is none visible in Germany. The leaders in Russia are plainly mad. The eyes of the world may well turn to Italy and to Mussolini." — The editorial does not leave the reader in doubt concerning the Roman Catholic view of statesmanship. The furtherance of Catholic interests is the goal which the Vatican has ever pursued and is pursuing now. He who serves Roman Catholicism best is the greatest statesman in the eyes of the Curia. Such statesmanship will spell the destruction of European civilization. Neither the high-handed measures of Mussolini nor the subtle machinations of the Pope will help the world.

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MUELLER.