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Archeology and the Bible. — “Archeology continues to make notable contributions to our knowledge of the past,” says the *Biblical Review* (January, 1924). “The more the spade turns up, the more amazed we are at the mass of material that the past has bequeathed to us. An exchange passes on this condensed item concerning the recent discovery of an ancient copy of the Gospel of John:—

“Two discoveries of interest to students of the Bible have been made recently in Egypt, as reported by Sir William Flinders Petrie to the *London Times*. An ancient copy of John’s Gospel and a tomb with Aramaic inscriptions have excited wide interest among archeologists. The gospel was found wrapped in a bundle of rags in a pot buried in the open ground. It is of papyrus and is in Coptic of the earliest style, between the Vatican and Sinaitic codices, and differs from the received Coptic text. It is expected therefore to be decisive as to the nature of the Greek text first accepted in Egypt. The tomb inscriptions indicate that a Jewish or Syrian family was living more than a hundred miles south of Cairo as early as the reign of Manasseh, many years before the destruction of the Temple at Jerusalem. If there was one family so far south, there must have been other Jewish families in Egypt at that time, says Dr. Petrie.”

MUELLER.

Unitarianism and the Ministry. — The same number of the *Biblical Review* (January) calls attention to the fact that the “Unitarians are facing a difficult problem in trying to find a way to induce young men to enter their ministry. A committee of members of the Unitarian Laymen’s League has been studying the matter and has issued a report containing this singular recommendation for theo-

logical training: 'Without unduly minimizing the desirability of a reasonable knowledge of the Old and New Testaments, we feel that stress should be laid upon those practical subjects to which, up to the present, the least time has been devoted. We are convinced that any theological training given by any school should be in conjunction with courses given in the universities of the highest type; that the main stress should be laid upon the study of sociology, political economy, political science, psychology, and world history, and that the so-called Biblical-theological training should supplement this work rather than make work of this nature supplement Biblical-theological training.'

The *Biblical Review* is right in explaining the lack of interest in the ministry on the part of Unitarian young men as follows: "With no recognition of a race separated from God by sin, of the need of redemption, and of the divine Redeemer Himself, what is there to rouse the zeal, enthusiasm, and love of youth for a ministry that offers little more than a professor of sociology or ethics can supply? If you destroy the cause, you cannot have the effect."

That this is true every Christian will admit. It is only the Gospel of Jesus Christ, the power of God unto salvation, which converts men to Christ and moves them to serve Him. Destroy the Gospel of Christ, and you have taken away the source from which all true love of God and every earnest desire to serve Him and our fellow-men flow.

MUELLER.

"Church Life in Finland." — Provost K. Hallio of Maentsaelae, Finland, spoke on this theme to the conference of Danish pastors at Nyborg Strand May 16, 1923. Pastor Vald. E. Brenk, of Copenhagen, translated the address into Danish and published it in *Kristeligt Dagblad*, May 24. From the informing talk of the speaker we glean information of general and special interest. — The Church of Finland does not present a very grand aspect. Its people are living their peculiar retired life, which in many respects has peculiar characteristics stamped upon it. The Finnish Church has always borne a peculiar stamp, because of the strange language of its people, which is in a class by itself, and because of the remote location of the country. Even in the Middle Ages the Bishop of Aabo was in most matters as good as independent. In the time of the Reformation the Finnish reformers, Pietari Saerkilahti and Mikael Agricola, brought evangelical Christianity to Finland direct from the homeland of the Reformation. — The speaker held that the spiritual life of his people had received its form from the deep feeling of the Finnish heart. As a good description of this life he recommended to his audience Pastor Auk. Oravala's book *Oedemarks Profet* ("The Prophet of the Wilderness"), which is the title of the Danish translation of the Finnish original. "Our spiritual songs," he said, "with their respective melodies will bear comparison with the Christian songs of any country." The excellent congregational singing of the fine old stately melodies of the age of the Reformation was a feature that impressed the members of the Missouri Synod who attended the Finnish Synod

at Ironwood, Mich., in 1923. However, Finnish hymnology, too, is invaded by the subjective type of hymns and sentimental tunes that are characteristic of pietism. A supplement to the hymn-book used in the churches in Finland has just been published. Three hundred new hymns have been added to the old hymnal, and quite a number of spiritual songs have been recommended for use by the churches. The list of these recommended hymns was prepared pursuant to a resolution of *Kirkemoedet* (the general convention of the Church, equal in importance to our General Synod). Before these recommendations can be adopted for church use, they must be submitted for examination to the pastors and congregations and finally approved by *Kirkemoedet*. Provost Hallio held that the supplement to the Finnish hymnal is a gratifying sign, because it proves that the Finnish Church is contributing its share to the flourishing condition of present-day poetry in Finland and to its magnificent musical compositions.—“Another characteristic of our Finnish Church,” the speaker said, “is its relative independence, which was secured for it a long time ago. Among the Northern churches the Church of Finland has for a long time been more independent of state control than any other. The church-law of 1869 gave to the Finnish Church an independent *Kirkemoedet*, which meets every five years, or oftener if necessary. *Kirkemoedet* has the right to propose changes in the church-law, and if *Kirkemoedet* does not consider any changes necessary, even the government cannot effect any changes. The Diet and the government can only approve or disapprove the resolutions of *Kirkemoedet*, but they cannot undertake to make any changes in them. Likewise *Kirkemoedet* has the right of final acceptance and approval of the new catechism, altar-book (liturgy and agenda), hymn-book, translation of the Bible, and other books for official use in the churches. Finally, *Kirkemoedet* has the right to express its opinion regarding issues that affect both State and Church. “Besides *Kirkemoedet* we have *Kirkestaevner* and *Kirkevaergner* (something like a consistory with its superintendents), also a *Kirkeraad* or *Menighedsraad* (church or congregational council) and elders of the congregation, in whose meetings the pastor of the congregation always presides. These latter direct the affairs of the local congregation. Dioceses (*stifterne*) are governed by the bishops with the aid of the cathedral chapters. Among other things it devolves upon them at an election for pastor to nominate three applicants, from whom the congregation proceeds to elect. The congregation may demand that a fourth name be placed on the list of candidates, provided the members are fairly unanimous in their demand. The state has nothing to do with the election of a pastor, except in the Lapp and Patsamo districts, on the shore of the Arctic Ocean, where the state has the right to call the necessary number of pastors. But in all other elections it is the congregation itself that elects its own pastor. I have conducted several such elections during this year, and I can testify that the members of the congregation very often take the greatest interest in them. All adult members of the congregation, men and

women, have each one vote at the election of a pastor. A member may cast an additional vote after having been married ten years, and still another after he is forty years of age." The speaker explained that this peculiar regulation was adopted to keep down the influence of the young people. Accordingly, in a Finnish congregation there are some members who cast one, some who cast two, and some who cast three votes. There is food for reflection in this. The election of a pastor is always an important event in a congregation, likewise the day when the new pastor is installed.—When a bishop is to be elected, the pastors nominate, directly, three candidates, and the government, as a rule, appoints the one who has received a majority of votes.—The congregations raise the salary of their pastors, provide for the up-keep of their churches and parsonages, and arrange congregational affairs to suit themselves. "The state has very little to do with the internal affairs of a congregation." The speaker proceeded to describe the independence of the Finnish Church. Even after the political upheaval which changed a province of the Czarist Empire into a republic, the men who drafted the constitution of the new state did not find it necessary to change the regulations regarding the Church. The autonomy granted the Finns in regard to church affairs gave the common people a fine training of far-reaching importance. The reason why this ecclesiastical independence was coveted by the Finns from the time that their country was embodied in the domains of the Russian Czar is plain: the Czar was the political head of the Greek Catholic Church, and it would have been a strange thing to allow him to dictate in the internal affairs of the Lutheran Church of Finland. However, from what has been stated it is plain that the Finnish Church is not as independent of the state as are the churches in America. An effort is being made now to assign to some central ecclesiastical power the control of such affairs of the Church of Finland as are still in the hands of the state.—The speaker pictured the loyalty of the Finns to their Church. The law of religious liberty which went into effect in January, 1923, has not materially decreased the membership of the Church. The entire press of Finland, including even the Socialist papers, went on record when the new law was published, acknowledging the good work of the Church and warning the people against quitting the Church rashly. In view of the many unchurchly Finns, filled with most radical ideas, who come to America this is surprising information. And yet it is not so surprising when one bears in mind the doctrinal and practical liberalism that prevails in the Church of Finland. The Finnish state has no greater interest in the Church than any government has in the moral forces that are domiciled in its territory. The mind of the government was revealed when an attempt was made to abolish religious instruction in the schools of Finland and to offer as a substitute the inculcation of a code of natural ethics. The opposition among the Finnish people to this innovation was so great that the overture was withdrawn. The speaker regarded this as evidence of the great religious fervor of the Finns. It certainly was not that.

The government was quite consistent in ruling out religion from the curriculum of the common schools under state control after the promulgation of the law of religious liberty. But the Finns were politically unripe for such a law; otherwise they would not demand religious instruction for their children from a state which they desired to keep out of their religious affairs. The speaker noted with satisfaction that very few people had declared their withdrawal from the Church when the new law went into effect, and remarked that the result had been the same as when the law regarding civil marriage was issued: "when the children had received what they wanted, they cared nothing for it." To an outsider the attitude of the Finns to the Church under the new constitution seems to reveal indifference and the usual operation of the *lex inertiae*. — The social condition of the Finns, the speaker said, had been greatly improved by the abolition of leaseholds on farm-lands. Many small renters have now become owners of the farms which they till. — The political division of "the Whites" and "the Reds" have not affected the work of the Church in Finland. The speaker related that he had instructed a class of 132 catechumens, whose fathers had slain or opposed each other and had been made prisoners by their opponents during the revolution. He had often addressed Finnish audiences composed of various elements, which reminded him of the Finnish proverb, "Sekalainen on seurakunta," that is, "The gathering is mixed." From the way the audience paid attention to his remarks he could not have told which were "White" and which "Red"; only the uniforms worn by the members of the various rifle clubs indicated the political persuasion of the men. — The Finnish Church is not troubled with a "language question." Of the 3,400,000 inhabitants of the country 400,000 are Swedes, but there is perfect church-fellowship between the Finns and the Swedes. The people are all agreed that every one should be permitted to hear God's Word preached in his mother-tongue. That is more than some exemplary citizens of the United States will permit, although we went abroad to "make the world free for democracy." The Swedes in Finland are organized in a special Swedish diocese, and their church affairs are conducted exclusively in the Swedish language. — The account of Provost Hallio shows that the Lutheran Church of Finland is not a *Freikirche*, but a *Landeskirche* or *Volkskirche*, such as most of the greater Lutheran church-bodies in Europe are, and that it is infected with the same evils as these. Finnish Lutherans who have come to America and have found real religious liberty and congregational independence have spoken of "ecclesiastical bondage" in their native land. DAU.

The organization of Lutheran congregations in Finland independent of the state was foreshadowed by the publication of Rev. Heino Paetiaelae's appeal *Ulos Leiristae* ("Outside of the Camp"). It has now taken place. Small groups of Lutherans have been formed into congregations at Haemeenlinna, Rihimaeki, and Helsingki, served by Pastor Wegelius; at Luopioinen, served by Pastor Uusitalo; at Lahti, served by Pastor Valve; at Tampere, served by Pastor

Paetiaelae. These four pastors severed their connection with the Finnish National Church by official declarations made, respectively, October 27, November 19, November 5, and November 21. The declaration was published in No. 3 of the current volume of *Paimen* and sent to thirty newspapers. Several large newspapers published it, but the papers which in politics represent the "conservative" element ignored it. The organ of these free-church Lutherans, *Paimen*, has 2,600 readers. The pastors and their people have an arduous task before them. They have no churches in which to conduct their services, no parsonages for their pastors, no funds for meeting expenses. They are living from hand to mouth in every respect and trust that their needs will be provided for from day to day. They emphasize that their movement has not been financed from foreign sources. They are very happy that they have found genuine fellowship of faith, and that they have self-governing Christian congregations. Peace and spiritual joy and hope fill their hearts. God speed the cause of this noble little band of Lutheran confessors in the far North of Europe!

DAU.

"Evolution is good and right if it begins with God," says L. M. R. in the *Lutheran* (March 27). This is not sufficient; it must also continue with God. The working of nature's forces and nature's laws cannot be viewed as going on independently of God. "In Him we live and move and have our being." "He maketh His sun to rise." "He sendeth rain." "He giveth fruitful seasons." Job believed that God had made *him*. So did David. So did Luther. So does every Lutheran catechumen.—The same writer says: "Between Gen. 1, 1 and Gen. 1, 2 you can place any number of years, millions if you like; it is a dateless past." That is a favorite view in our day; it is also advocated by the Scofield Reference Bible. But it is not tenable in view of Gen. 1, 5, where time begins to be computed. If the term "first day" refers only to Gen. 1, 3—5, then Gen. 1, 1, 2 lies outside of time, for before the *first* day there cannot have been a prior day or year or millions of years. Gen. 1, 1, 2 would then have to be pushed back into eternity, and we have either the pantheistic dream of the eternity of matter or the hylozoic dualism of two equally eternal coexistences, one good, the other evil. Moreover, if the first words in our Bible, "In the beginning," are not embraced in "the first day," then there was a beginning before the first day, and the first five verses of the Bible are chronological nonsense. It is hard to find standing-room for evolution in the Bible; it is best to leave it float in the fairy realm of fantasy.

DAU.

Feminism, heralded as a social movement, is becoming revealed more and more as a political scheme and a social disintegrant. Eleven millions of the women of the United States are now organized in thirty-eight societies, all of them deeply in politics, and playing the game of politics like old-timers. They are not only out for domination of the parties in our country, but through international alliances seek to rule the world. They form women's blocs, they tap party treasuries; they openly threaten revolution if their policies are

not adopted, as Miss Field did to the Speaker of the House of Representatives and in a letter of February 12, 1922, to Brigadier-General Ames A. Fries. In several of our legislatures the National Woman's Party is introducing "equality bills," which aim at making it a law that women should "own their labor in or out of the home." This means the end of former housekeeping on the cooperative method between husband and wife. The wife becomes a wage-earner in her own home and her husband her boss. There may be unions of married women and strikes. The emancipated woman is becoming free to a fault. All ideals of womanhood, all the romance and chivalry that our unmodern minds connected with woman are being scrapped by the social-political virago of our day — not to mention ethico-religious principles.

DAU.

Among writers of special columns is "Don Marquis" of the *New York Tribune*. He aptly states the trouble of the Modernists in their controversy with the Fundamentalists thus: "Modern scientists, when they journey backwards towards the Beginning of Things, always come to a place where it is impossible to explain their explanations; they are stumped by the mystery of the thing that made the thing that made the thing they are explaining." It means something when a writer of this kind capitalizes "the beginning of things," though he afterwards forgets himself and does not capitalize the term "thing" that starts the endless chain which perplexes the scientist. Certain Germans used to refer to the Deity as "der Dingsda."

DAU.

Roman Catholic publicity in our daily press and our magazines is becoming so obtrusive that one would think it must defeat its own purpose. The average American reporter and editor assume that the reading public is keenly interested in all sorts of Roman Catholic affairs. The Roman propagandists know that the assumed interest of the public in their Church and its doings is imaginary, but it is part of the imperialistic game which they are playing, to assume this interest. For this reason, too, the diplomatic triumphs of the Vatican are being carefully chronicled: the *rapprochement* between the Vatican and the Quirinal and the fostering of political ambitions of Italy by the Pope; the check placed upon any possible predominance of the Jews in Palestine over Holy Places; the successful negotiations with the new Baltic republics; the conciliation of the Irish; the growing influence of the Pope on the League of Nations, at whose conferences the Pope intends to be represented by an envoy, because most of the nations composing the League are represented at the Vatican by ambassadors; the reception of King Alfonso of Spain and the latter's promise that Spain, which had fought the Lutherans in the Netherlands, was ready for another "crusade" in behalf of orthodoxy; the authorized flirtation of Cardinal Mercier with the delegates from Canterbury looking towards a union with the Established Church of England; the appointment of a Catholic, Sir Esme Howard as ambassador of England at Washington, etc. The Pope has himself photographed in the Vatican Gardens for the movies.

His auto is registered as "C. D. 55325," "C. D." meaning *Corps Diplomatique*. He receives Edward L. Hearn of the Knights of Columbus for twenty-five minutes, "the longest interview granted in recent years to a layman." The "300 million of the faithful" are being advised to look for some dramatic announcement and grand displays at Rome during the jubilee year 1925. The newspaper writers are strangely solicitous to make the people believe that the Pope is a man who can be trusted. While he is a strong conservative in all matters of faith, he is most progressive and modern as regards all other matters. He means to win his way, not by force, but by "persuasion." Why this assurance? The assurance is, of course, worthless, and it is a question whether it can deceive even a newspaper scribe. Rome never changes; it only varies its methods and means of operation. Modernism is a mere cloak for its conservatism, and its conservatism means intolerance and tyranny. The "persuasion" which it employs embraces strange instruments and procedures; *vide* inquisitorial chambers of horrors, accounts of *auto da fes*, and military campaigns against heretics.—The newspapers are the ass on which Antichrist is riding into his Jerusalem.

DAU.

According to the Kant-Laplace condensation theory the celestial bodies are formed out of glowing gas fogs, which cloud together in steadily increasing heat and at last become substantial. Now the *Haagsche Post* informs us that Dr. Hans Hoerbiger of Vienna and H. Voigt in The Hague have discovered that the stellar bodies are particles torn away from the sun by explosions of oxygen and hydrogen. According to this theory the whole ether is filled with ice, formed from oxygen and hydrogen by the low temperature of the universal ether. The ice approaches the sun, is slowly melted, and the resulting steam has such an immense power that it tears off pieces of the sun and flings them into space. Thus new sun systems arise—*presto!* Somehow this process is very nicely regulated; otherwise one would imagine that the sun would be completely "busted," and every particle of it must continue "busting" until all is reduced to smithereens. It is a blessing that these scientific theories usually are provided with some unknown safety device, and that scientists are careful not to start their theories without such a reassuring device. So there is at least something humane about the theories, although there is not a trace of the divine in them.

DAU.

"N. G. C. 6822" is the catalog number of a stellar object in the constellation Sagittarius. This object, said to resemble the "Magellanic Cloud" in the southern sky, is now reported to be "a universe corresponding to the solar system, although perhaps smaller." To the naked eye it appears in summer as a luminous haze or faint patch of light. Years ago Dr. E. E. Barnard's attention was attracted to it, but now the Harvard Observatory, with its 100-inch reflector at Mount Wilson, has made photographs of it. The director, Dr. Harlow Shapley, estimates that it takes light a million years to travel from N. G. C. 6822 to the earth, but he is not quite sure of this computation. An interesting result of this discovery is that it is said to

treble the diameter of the universe as scientists claim to know it. Heretofore the diameter was 350,000 light years. In other words, science claims to have penetrated infinity by three times that distance, and N. G. C. 6822 is "the farthest outpost of infinity." This scientific achievement fills a believer with awe and reverence, and texts like Ps. 19, 1 and Is. 40, 22 become to him prayers of adoration. But it does not bring the unbeliever one inch nearer to God, because he does not see the Star of Bethlehem, the bright and Morning Star, who has brought the Father of lights into the heart of men and reduced the infinite for us to the measure of His theanthropic Person.

DAU.

The new cult of "cosmic consciousness," the "logical successor of Couéism and other suggested remedies for human ills," is to be introduced in our country by G. C. Gurdjieff and forty of the students and musicians associated with him in the recently founded "Institute for the Harmonious Development of Man" in the forest of Fontainebleau, near Paris. The object of the devotees of this cult is resolutely to "pursue the inner secrets of life." The practise of the cult embraces music, rhythmic gymnastics, quaint costumes, perfumed fountains, mystical discipline, endurance of cold, hunger, and physical exercises to the degree of exhaustion. In the c. c. orchestra the beating of the tom-tom predominates, and the music "outjazzes jazz." The Bible of the cult is P. Ouspensky's *Tertium Organum*. The materials for the cult were gathered by Gurdjieff, said to be of Greek descent, in Central Asia, while he was leading an expedition to investigate "the wisdom of the East" and found material "covering almost every branch of human knowledge." The cult proposes to "achieve superconsciousness as the old Asiatics did," by subduing the body. It is claimed that only one-fourth of the functions of the body are conscious; c. c. alleges that it can "extend the conscious functions of the body into the domain of the unconscious, so that by an act of the mind you can regulate your circulation of blood or gland functions as freely as you now whirl an arm around your head or swing your leg in the function of walking." As an inducement for success in the cult the promise is held out that "you can choose your next abode—select where you go after the earthly death." Among the first victims of the cult are H. G. Wells, Rudyard Kipling, A. R. Orage, former editor of the *New Age*, Algernon Blackwood, the English novelist, John O'Hara Cosgrove, editor of the *New York World Magazine*. Katherine Mansfield died at the "Forest House" in Fontainebleau. Her husband declares concerning c. c.: "There is no charlatanry about it, . . . but it did not solve the problem it professed to solve: it merely made its adherents unconscious of the problem for a time." The cult will have to be classed with "the deceits of unrighteousness for them that perish," and the "strong delusions" which God sends upon them that received not the love of truth and must now believe lies. 2 Thess. 2, 10. 11. C. c. is a scythe in the hand of the infernal reaper, which he will now use because his other scythes have become somewhat dull. No doubt, the crop will be large, as usual.

DAU.

The Oberkirchenkollegium of the Breslau Synod (*"Ev.-luth. Gemeinden in Preussen"*) suggests to its congregations a system for regulating ministerial perquisites graded according to the income of the party engaging the minister's service. The incomes are graded at M. 500, 1,000, 1,500, 2,000, 3,000, 4,000, and over. For baptisms the minister may ask M. 1, 2, 4, 6, 10, 15, respectively; the sexton, M. 0.50, 1, 1.50, 2, 3, 5; the treasurer of the congregation may ask the same amount as that paid to the sexton. For baptisms on work-days the perquisites are raised 50 per cent., and for baptisms at the home of the child's parents 100 per cent. Marriages may be assessed as follows: for the minister: M. 3, 6, 10, 18, 30, 40; for the organist: M. 1.50, 3, 4.50, 6, 8, 10; for the sexton: M. 1.50, 2.50, 3.50, 4.50, 6, 8; for the organist's assistant: M. 1, 1.50, 2, 2.50, 3, 4; for the congregational treasury the same amount as for the organist. For marriages outside of the church the assessment is raised 100 per cent. For funerals the tariff provides separate assessments according as the party to be buried was confirmed or not confirmed. The charges are lower for the non-confirmed. For the confirmed the pastor may ask M. 3, 6, 10, 18, 30, 40; for the non-confirmed, M. 2, 3, 5, 9, 15, 20. The organist is to receive for the former class M. 2, 3, 5, 8, 10, 12; for the latter, M. 1.50, 2, 2.50, 4, 5, 6. The sexton's charges are respectively, M. 2, 3, 4.50, 6, 8, 10, and M. 1.50, 2, 2.50, 3, 4, 5. The congregational treasury is to receive either M. 2, 3, 5, 10, 15, 20, or M. 1, 1.50, 2.50, 5, 8, 10. Additional charges, to be regulated by local custom, may be made for hearse, team, pall-bearers, grave-digger, grave, decoration of grave and chapel, candles, for ringing of bells, etc. For private communions the minister's fee is M. 1.50, 2, 2.50, 4, 6, 8; the sexton's, M. 0.50, 1, 1.50, 2, 3, 4. If parties in the first four grades tip the minister, the amount given should be at least half the regular assessment. For announcements of engagements, birthdays, and deaths taking place in another parish the charges in the case of marriages are: M. 0.25, 0.50, 0.75, 1, 2, 3. For churching a woman the tariff suggested is M. 0.50, 0.75, 1, 2, 3, 5; for lighting the candles during the singing of the hymn at a memorial service, M. 1, 1.50, 2, 4, 6, 10; for certificates of ministerial acts, M. 0.25, 0.50, 0.75, 1, 1, 1. For incomes above M. 4,000 the assessments are raised 20 per cent. for each additional M. 1,000 over the preceding grade. The congregations of the Breslau Synod are informed that they may adopt or amend this schedule.—All this is strange reading for American Lutherans, who provide differently for their pastors. But in Germany it is perhaps the best way that can be devised under existing circumstances to meet current expenses.

DAU.

Alarming Conditions in Our Public Schools.—The *Lutheran Church Herald* (March 18, 1924), commenting on the alarming conditions that exist in our public schools to-day, states:—

"William G. Shepherd shows in the February number of one of our popular house magazines the alarming conditions that exist in our public schools to-day. These character tests as stated by him

were made by Walter S. Athearn, one of the leading educators of the country. Neither he nor the scientists who worked with him were trying to show how wicked American schoolchildren were. They were actuated by praiseworthy motives. 'The children now growing up are living in an atmosphere hostile in many ways to best character development, an atmosphere that past generations knew nothing of. Our forefathers braved a long, perilous journey to a wild, desolate land, peopled only with Indians, that they might have liberty to worship God according to the dictates of their own consciences. The family Bible was in the home, God was acknowledged there; the children were taught to obey Him and taken to church to worship Him. In the schools they founded soon after their arrival, religion was taught, also in the church and private schools, that became so numerous. It was not until about 1875 that our present public school system was established by taxation for that special purpose. It is stated on good authority that 55 per cent. of our people are now unchurched, and that only one child out of four in the United States attends any Sunday-school, Protestant, Catholic, or Jewish. The Sunday newspaper, Sunday golf, Sunday automobile outings, Sunday entertainings, Sunday movies, Sunday concerts, buying little things on Sunday unnecessarily, have robbed the children of to-day of reverence for the Sabbath and for God, whose day it is. Without belief in God, reverence for Him and His Laws, it is hopeless to try to build strong, splendid characters that will be able to withstand the constant temptations of life. In the impressionable years of childhood we leave our children to be educated in godless schools. You may not believe in religion or in having it taught in the schools, but how long would your business interests, profession, or occupation be assured to you, your investments, property, or possessions of any kind, even your home, and your life be protected, unless respect and obedience to God dominated the community; thus insuring justice toward others and obedience to law? Will this country remain a safe place for your children and grandchildren if the present trend away from God and religion continues?"

The *Lutheran Church Herald* proceeds: "This report on the conditions in our public schools is sent out by Georgia Robertson, of Washington, D. C., and we are promised later 'The Remedy' for these conditions in the light of further discoveries by Dr. Athearn. While we are waiting for these suggestions and the proposed remedy, we shall go on and make a few suggestions. Our Church has always contended that an education without religion and morals based on the Christian religion is defective and even dangerous. The more educated a man is who has no faith in God and lacks moral character, the more dangerous he is to a community and the nation. The only text-book for the teaching of religion and morality is the Bible or books based on Bible teachings. But we have also established the principle that the public school cannot undertake to teach religion, because the people of the nation cannot agree as to what religion to teach, and if we are to continue to enjoy religious liberty for all, religion must be eliminated from the public schools. We do not

believe in establishing a state religion. That would destroy our freedom of worship and our religious liberty. It must therefore be left to the churches to teach religion. That is why we are defending our rights to maintain parochial schools, academies, and colleges for the training of our own children. That is why we are opposed to the Oregon School Law and the new Educational Bill before Congress, because we see in it a danger threatening the freedom to educate our children. That is why many States have asked for some *time* of the public school to be given to the churches for religious instruction. We support the Catholics in their rights to conduct their parochial schools, as well as demanding the same rights for ourselves. We are supporting the public schools and believe that they are necessary in a republic; but we also believe that they must be supplemented by the religious and moral education furnished by the churches, or the nation is doomed to destruction. A secular education without religion will foster a godless race with a complete breakdown of all moral restraint, and the fruits are already now plainly in evidence."

All that William G. Shepherd, Walter S. Athearn, and the editor of the *Lutheran Church Herald* here say proves the necessity of maintaining parochial schools. That the conditions in our public schools are alarming is a fact admitted by practically all educators of our country. That religion must be taught our children of school-age is also a fact that no one denies. However, the duty of the Lutheran Church is to point out that every attempt to teach religion outside of the Christian day-school has so far proved inadequate, hence we must, by continued testimony, show our fellow-Americans the great need of Christian day-schools. We do not agree with those who declare that the Christian day-school is a thing of the past. On the contrary, we believe that our Christian day-schools are destined to have a victorious future, provided we make them what they should be, namely, schools that are both thoroughly efficient and thoroughly Christian. The present educational program of Synod ought to receive the hearty cooperation of every minister, teacher, and layman of our Church.

MUELLER.

Roman Catholicism and the Presidency.—"In spite of the Constitution," says the *Catholic World* (March, 1924), "Catholics have always been, and are now, deprived of their political rights, and there is no prospect of a removal of this notorious injustice." This statement was made in connection with the report of a newspaper correspondent who, discussing possible candidates for the presidency, said: "There is Governor Smith of New York. A self-made man, an honest man, a great executive; a good and faithful servant, entitled to a greater reward. Too bad, say the practical politicians, but Smith can be neither nominated nor elected. Why not? you ask. What stands in his way? 'Al Smith is a Roman Catholic, and that makes his nomination impossible.' There is Senator Walsh of Montana, perhaps the leading lawyer in the Senate, a scholar, a man of sound judgment and discretion, to whose ability, pertinacity, and clear intelligence we owe the facts about the oil leases. His

friends say he would make an excellent President, and in the same breath they admit his nomination is out of the question because he is a communicant of the Roman Catholic Church."

Commenting on this, the *Catholic World* continues: "The American people as a whole desire that Catholics should have their full political rights. But the American people as a whole make it impossible to nominate a Catholic for the Presidency. Inconsistent? Yes, every man is inconsistent, and perhaps a hundred million men are a hundred million times as inconsistent as one man. There are multitudes of men who, if presented at the polling booth with a ballot containing the question, 'May a Catholic be elected to the Presidency?' would mark their cross unhesitatingly opposite the 'Yes.' There are also multitudes of those same Americans who, if confronted by the names of two Presidential candidates, one a Catholic of unrivaled ability and irreproachable honesty, the other a man whose reputation is smirched by scandal, would vote against the Catholic or not vote at all."

The *Catholic World* suggests: "Paradoxically, it might have been better if the Federal Constitution had prohibited the election of a Catholic to the Presidency. We could then have agitated and campaigned and voted for an amendment to the Constitution. And the agitation would have brought to light the monstrous injustice of the discrimination against us. As it is, we have a legal right, but no actual right. We are in an anomalous position, that apparently cannot be remedied."

The entire difficulty would be removed if the Roman Pontiff would retract or surrender his presumptuous claims of ruling both Church and State and cease to demand of his subjects their support of this claim. What the Roman Pontiff has so far published on this score is sufficient to fill every patriotic American with distrust and has suggested the policy of the American people which the *Catholic World* condemns.

MUELLER.

Roman Catholicism and Modern Poetry.—The *America* (March 8, 1924), commenting on the Catholic note in modern poetry, writes editorially: "From the day when Christ said: 'Thou art Peter, and upon this rock I will build My Church,' Catholic mysticism and beauty have enriched the literature of the world. The Catholic vocabulary is filled with words and phrases so intrinsically beautiful and so surrounded by a wealth of association that the poet mind cannot fail to discover, and draw upon, them for inspiration. It might be contended that many such words have a somewhat similar significance in other religions, but it will be observed that when these words are used, it is almost invariably in their Catholic connotation. The visual and auditory appeal of lyric and dramatic poetry especially is enhanced by the use of such words as convent, cathedral, crucifix, candles, altar, vespers, rosary, chalice, benediction, acolyte, monk, nun, Ave, matins, and lauds."

To prove this statement, the writer furnishes a large number of quotations. He writes: "Edgar Lee Masters has given us almost the

only really sympathetic portrait in his harrowing Spoon River gallery, in that of Father Malloy:—

“Some of us almost come to you, Father Malloy,
Seeing how your Church had divined the heart,
And provided for it,
Through Peter the flame,
Peter the Rock.

The blessed Virgin, under her various titles, and Jeanne d'Arc are frequently the source of inspiration, as in the following excerpts:—

“Glory unto Mary, each seemed to wear a crown!
But holy, blessed Mary, preserve us as you may,
Lest once more those mad merchants come chanting from Cathay.

From Margaret Widdemer's poems we cull such phrases as, ‘Where the jeweled ministers are, where the censers sway,’ ‘T’was I that cried against the pane on All Souls’ Night,’ ‘Wind-litany,’ and:—

“O Mary and O Christ,
Mary and Jesus of the Sorrowings,
All your gray birds of grief are on my heart.

It would be possible to make a long list of poems touched by the beautiful Catholic phraseology. It might be prolonged indefinitely and may be viewed with fresh interest from different angles.”

It is quite evident why modern poets, even such as are affiliated with Protestantism should not only borrow from the Catholic vocabulary, but also present Romanistic views. Modern literature and especially modern poetry is strikingly paganistic (being born out of the perverted, carnal heart). In Roman Catholicism it finds much paganism presented in the guise of Christianity, which naturally appeals to the pagan mind of the poet. To exalt and worship Mary, to extol the Roman Catholic view on the value of work-righteousness, to regard the Roman Pontiff as the vicar of Christ and the visible head of the Church,—these and other doctrines have a certain fascination for the carnal mind. However, the writer of the above article ought not to rejoice in the fact that he finds so many Romanistic views in modern poetry. His glorying is not good. If Romanistic views are quoted with such general approval, this shows that Romanism and paganism are essentially one. MUELLER.

Glimpses from the Observer's Window.—The intense physical suffering in Germany has suggested to W. to write in the *Ev.-Luth Freikirche* (Feb. 17) an article on a far more appalling and world-wide misery—spiritual undernourishment.

It is most encouraging to note the ready response with which the appeals of the Missouri Synod to its constituents for contributions to its great building enterprises and for relief to starving Germany have been met. Great credit is due for the successes achieved so far to the secretaries of the committees which had charge of this work, Rev. J. C. Baur and Rev. Geo. Koenig.

The three congregations of the *Ev. Luth. Freikirche* of Southern Germany which failed to enter the *Ev. Luth. Freikirche* of Saxony at the time of the union have become federated as a separate body with the *Ev. Luth. Freikirche* of Hannover.

Arthur Brisbane deserves watching also as a propagandist for Rome. His latest effort (*St. Louis Star*, March 6) was to represent the modern university as a product of Rome.

"It is no secret to those informed that the Catholic Church has come into the position where it can practically control the religious news of our large dailies by having at least one Catholic on the editorial and reportorial staffs. This explains in a measure, at least, why Catholic news is always featured and Lutheran news stuck away in a corner, unless it is of a kind that scandalizes the Church." — *Luth. Companion*, March 8.

"The Creed of Modernists" was placed under a wrong heading in *Current Opinion* (February). It should have been "What Modernists *Do Not Believe*." What they do believe the world is still to find out, supposing that they "believe" anything. As far as revealed, their creed consists of the single article: "We believe in denying." There is nothing modern about this; it started in Eden with the serpent's "Yea, hath God said?"

The child population of Germany has dropped from 45 per cent. in 1910 to 29 per cent. in 1922.

France has two kinds of schools, the state school, which is non-religious, and the "free" school, which is Roman Catholic. The latter so far receives no support from the state, but the Archbishop of Paris has started a vigorous campaign to have the state fund for education divided pro rata between the two kinds of schools. However, when the division is effected, that will be only a transition stage, as the archbishop declares that for his Church no such thing as neutrality exists as regards the education of the children of the nation. That means, all will have to be educated in Catholic schools.

Compulsory reading of the Bible in the public schools of Iowa as provided in a bill previously passed by the Senate was defeated by the Iowa House March 7.

The Sanger Birth Control Lecture was lately broadcasted from Syracuse, N. Y. The event is declared a "triumph" of the movement in this adulterous generation, which revises Gen. 1, 28 to read: "If you happen to be fruitful, do not multiply and do not replenish the earth, except by 'quality.'"

Iveb (*Internationale Vereinigung ernster Bibelforscher*) is the condensed appellation of the Russellites in Germany.

Dr. Heinrich Ebeling, the author of a number of able treatises in defense of the Bible and particular Scriptural doctrines, died at Dresden, January 21. His wife had died December 16, 1923. Both had been members of Rev. H. Stallmann's congregation and were buried by him.

Rev. Hinrich Speck, formerly missionary in India, and Rev. F. Drechsler have quitted the *Landeskirche* and joined the *Freikirche* of Saxony after the usual colloquy.

Of the larger dailies one of the best informed on Catholic affairs is the *St. Louis Globe-Democrat*.

Our "Christian nation," one of the fifty odd righteous nations that undertook to correct the remaining unrighteous ones, the devotees of the Coué psychology, who keep repeating their pretty little formula as a person keeps repeating a lie until he believes it himself, the scientific champions of our evolved superior ethics and excellency, — what do the echoes of scandals from the four corners of the United States teach them? Nothing but what many of them knew before, and all of them could have known before, if they had not yielded to patriotic hysteria and mob logic some eight years before. "The mills of God," etc.

C. B. Falls illustrates Johan Bojer's *Kari Aasen in Heaven* in *Current Opinion* for April. The Almighty is depicted in the attire of the Pope.

Speaking of Van Loon's *The Story of the Bible*, the *Biblical Review* (April, p. 259 f.) quotes *The Christian Work* as saying: "He has 'jazzed' the Bible, as Paul Whiteman has jazzed the classic music. . . . The result is a Bible sort of *à la Brisbane*. Mr. Brisbane's theory of editorial writing is that the people care for nothing but 'jazz,' and he has the 'jazz' style to perfection. Prof. Van Loon runs him a close second." Exactly what some of us have thought and said long ago. DAU.

Whatever may be the controversy concerning the inspiration of the Bible, it would seem that interest in reading it goes on without abatement. The recent annual meeting of the American Bible Society shows an increase in Bible distribution over 1922 that is very encouraging. In 1923 800,000 copies and portions of the Bible in sixty-six languages were given away or sold. Most of these were given away, but none were sold above cost. At Ellis Island alone 82,000 copies were given to immigrants, and 72,000 were put into the hands of sailors and seamen.

A census of the students at the University of Michigan recently revealed the fact that a larger percentage of the student-body in that institution are members of, or affiliated with, some Church than is true in the vast majority of towns and cities throughout the nation. The total enrolment in the school is almost nine thousand, and 6,015 declare themselves members of some Church, while 1,379 have a church preference, with only 1,564 expressing no religious preferences. It is doubtful if one could find anywhere in America a town of 9,000 people in which 66 per cent. were members of the churches of the town.

While perusing the file of the *Advocate* of fifty years ago, we came across this interesting comment by the editor on the subject of degrees: "Ten years ago the number of D. D.'s in the Methodist Church was less than a dozen, but now the number is near 150." If the editor of then could call the roll of doctors to-day, he would be amazed.

Northwestern Christian Advocate.

FRITZ.