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The Laughter of God.

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

“He that sitteth in the heavens shall *laugh*; the Lord shall *have them in derision*.” Ps. 2, 4.

“The Lord shall *laugh* at him; for He seeth that his day is coming.” Ps. 37, 13.

“But Thou, O Lord, shalt *laugh* at them; thou shalt *have* all the heathen *in derision*.” Ps. 59, 8.

“I also will *laugh* at your calamity; I will *mock* when your fear cometh.” Prov. 1, 26.

Vision a Tom Paine or a Bob Ingersoll with an audience of kindred spirits before these texts and try to forecast the effect. “There you have your Christian God! A fiend, a ghoul, an ogre, to whom the sorrows of men serve as occasions of merriment and their sufferings as exquisite sport; who answers the groans of the afflicted with guffaws of heartless glee and the cries of the distressed with peals of mirth. While you cringe before Him in abject misery and pour out your bruised heart in supplications that would melt a stone, He sits on His sapphire throne and splits with laughter”; etc., etc. Yes, to the infidel mind *sans* grace, *sans* fairness, and *sans* common sense, to the scornful tongue, trained to jibes and sneers and blasphemies, these texts have ever been a most valuable asset, a cherished revelation, because they seemed to confirm the blackest imaginings of godless hearts concerning Him whose existence they deny and in whom they are nevertheless intensely interested. Even the regenerate stumble at these texts, for the old *ego* still remaining in them is essentially skeptic, agnostic, and prone to lend a willing ear to the whisperings of the Father of Lies. A staunch heart of faith and a reverent and meek mind are required for a profitable study of these texts, or the idea that lies plain on their surface will prove shocking, repellent.

The language of these texts is so bold that it seems highly improbable that a mere human mind would have conceived the

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In her article "The Terror of Ideas" (*Hibbert Journal*, April, 1924) Mrs. A. C. Osler relates that, according to the *Tribunal*, April 26, 1917, the British Government, through its Chief Postal Censor, informed the Nobel Committee of the Norwegian Parliament that it was "considered undesirable" that the following publications destined for the Nobel Peace Prize Committee should be included in the assignment: "1) Any publications of the National Labor Press; 2) any publications of the U. D. C.; 3) any publications containing the writings of any of the following authors: Messrs. Bertrand Russell, Arthur Ponsonby, E. D. Morel, C. W. Trevelyan, Norman Angell, Philip Snowden, C. R. Buxton, and A. Lowes Dickinson; 4) the following publications specified in the list you have forwarded: *Common Sense*, *The Herald*, *The Tribunal*, *War and Peace*, *What We Are Fighting For*, *Peace This Winter*, *The Socialist Review*, *Towards Ultimate Harmony*. I am, accordingly, to request that you will forward to this development a written guarantee that none of the foregoing will be exported under any permit which may be issued to you." The editor of the *Tribunal* adds: "In other words, there are certain points of view regarding the war — its origin and its effects — which the British Government does not want to be publicly expressed abroad, and they intend to prevent any prominent pacifist from winning the Peace Prize, as that would advertise the Pacifist Movement." This is an astounding piece of diplomatic blackballing, and its tendency is to reflect on the impartiality of the award of the famous Nobel Peace Prize. Bertrand Russell has said: "Men fear thought as they fear nothing else on earth — more than ruin, more even than death," and this statement aptly quoted by Mrs. Osler is verified by the cowardly action of the haughty British Government.

DAU.

Awe-Inspiring Wisdom of Modern Psychologists.—Those of us who were compelled to read much psychological stuff of the modern brand will agree with F. C. Bartlett of St. John's College, Cambridge, that "one of the troubles about most text-books of psychology is that the student may forget, as he reads them, that his whole concern is to understand the modes of life of real human beings." Still this writer praises the fascinating chapters on "The Behavior of the Lower Animals, The Behavior of Insects, and The Behavior of the Vertebrates," which form the introduction to the self-opinionated McDougall's *Outline of Psychology*. In these chapters we are taught to observe the following "marks of behavior": 1. spontaneity of movement (a bug, for instance, sets out to crawl to something and perhaps to bite it); 2. persistence of activity independently of the initiating impression (meaning that the bug keeps on biting or crawls to a new object to bite it); 3. variability of persistent movements (meaning, we suppose, that the bug sometimes crawls on four instead of six legs and bites with more or less emphasis; talented bugs, moreover, can vary their movements still more); 4. cessation

of movement upon the attainment of a certain end (meaning that the bug stops crawling when it has arrived and quits biting when it has enough); 5. preparation for a changed situation (meaning that the bug goes somewhere else if it has to); 6. improbability (meaning that bugs of aristocratic breeding excel the vulgar herd). As the culminating mark we are told that "behavior involves the whole organism," which undoubtedly means that, when the bug bites you, you have the satisfaction of knowing that every part of the bug anatomy contributed to the act somehow; in other words, the bug does not bite absent-mindedly, as some professors talk. And now there remains nothing but for the spell-bound reader to awaken from his admiring trance and cry, *Plaudite! Plaudite!* DAU.

"Dynamism" is suggested as the proper designation for the beliefs of primitive peoples, who believe only in impersonal, all-pervasive, non-moral force as god, and whose motive for worshiping such a god, in whatever shape they can give him, is that asserted by Statius: "Fear first made gods to be in the world." The religion of the Bantu tribe is said to be dynamism, akin to the Mana of the Melanesians and other Pacific islanders, and the Orenda and Watan of the Red Indians. One of the curious legends of the Bantus, as told by Edwin W. Smith in his *Religion of the Lower Races*, relates that "an old woman had been deprived of everything and, perplexed with the riddle of life, set out to seek God and demand an explanation. She commenced to build a tower that would reach to heaven, but failed. She noticed that earth and sky seemed to touch on the horizon, and she set out to find God there. 'I want to ask Him, Why?' She gained no answer, nor has any other, say the Ba-ila." DAU.

The modern emphasis on the information which missionaries ought to acquire about primitive and pagan peoples before they start out to preach Christianity to them is good when the aim is to equip the missionaries for most efficient work. We work best when we work intelligently and are most conscious of our bearings at any point of our work. Origen was right when he justified his study of the works of Plato, Numenius, the Stoics, and the Pythagoreans by saying that he could not help his non-Christian hearers unless he understood their opinions. Such study, however, can have no other object than to show the missionary the spiritual misery which will confront him and suggest to him the aptest way of applying the medicine. But the emphasis may also be caused by the belief that strange religions are not altogether bad, and the missionary's study is to convince him that the pagans have much spiritual substance which no mission need bring to them. There is an evident getting away from the old belief that "heathen religions are false and are to be repudiated and replaced by Christianity." In the place of it we hear pleas that missionaries must be enabled "to think in terms of a devotee of a strange religion, to appreciate his point of view with some sympathy, and thus come to consider his religious problems hopefully." At the bottom of such pleas lies the thought that Christianity is indeed the superior religion, but in the sense that it stands

in the succession and at the summit of religious development and for the time being marks the highest in the spiritual development that humanity has reached. When applied in this sense, the emphasis is bad. Christianity as the one true revealed religion is *sui generis*. Its roots are all in the heart of God, not partly in Buddhism, Shintoism, Bantuism, etc. Any missionary who thinks so had better stay at home, for the pagans will simply laugh at him for trying to bring them an improved form of their pagan belief. DAU.

It is instructive and comforting to men who are faulted for not being scientific to observe how the undoubted scientists appraise the work of other undoubted scientists. Take, for instance, historical research. One nods the head with pleased wonder when reading H. B. Workman's remarks of Westminster Training College about "the weakness of much latter-day specialization, the serving up of a hotch-potch of uncorrelated, undigested, and therefore valueless facts. Some historians, by their constant burrowing, lose their vision of the things that matter; they add to the buried stones in our journals, but contribute little or nothing to the understanding of the past"; or when reading about "historians with no ax to grind." There is much "learning" dumped upon the book-market that is not even fit as provender for donkeys, to say nothing about food for the mind or elevation of the spirit. As to writing history for propaganda purposes, that is the most cunning form of learned falsehood. DAU.

In the Year-Book for 1923—24 of the Hartford Seminary Foundation an attempt is made to explain the *differentia specifica* of theology as compared with some other professions. The attempt is not very illuminating: "A School of Theology is, in one of its aspects, like a School of Law or a School of Medicine, a training-school for a profession. But it differs from these as respects both the material of instruction and the field of the practitioner. It does not, like Law, find its material in fixed statutes or established precedents, nor, like Medicine, does it present the results and methods attainable through sense experience. It is not, and presumably never can be, a training-school of exact technical precision, in the measure in which this is true of schools of Law and Medicine. Its material is found in the self-revelation of God through Jesus Christ and through the deepest human experiences of God. The minister cannot, like the jurist, exercise constraint over the reluctant wills of men, nor can he, like the physician, test his methods in the chemical and biological laboratory or check up his results through observations of the reactions of the human body. His constraint can only be the majestic persuasiveness of the sacrificial love of God. His results can be registered only in human character, where the errant will and emotion of men fix the values that determine action. In this aspect a theological school is not a training-school in professional technique." There is no attempt made in the foregoing to delimit theology from philosophy. That is significant. The old Lutheran way of exhibiting the specific difference between theology and every other learned pursuit (philosophy in the broadest sense) is 1. by the

materia: The domain of theology is the written revelation of God, that of philosophy the world of matter and mind; 2. by the *principium cognoscendi*: In theology it is the infallible authority of God speaking in the Scripture; in philosophy it is the laws of nature and the innate laws of right and wrong; 3. by the *medium*: In theology it is faith in the written Word of God; in philosophy it is human reason; 4. by the *finis*: In theology it is instruction how to obtain life eternal; in philosophy, knowledge. The *Year-Book* goes on and speaks of the why and wherefore of the Christian ministry. "These facts make breadth and thoroughness of training more indispensable, for the minister touches the need of modern life at many points. It is concerned with establishing everywhere those right personal relations between God and man, and man and man, which all together constitute the kingdom of God. The minister ought not to begin his work, nor can he prosecute it successfully, without a clear conception of what he is to do, and how he is to do it. The power of God unto salvation is not a mechanical force. It is a vital energy, moral and spiritual, and the methods of its utilization must be those which belong to the realm of life. The religion of Jesus Christ is a vital principle to be implanted by the minister within a social environment, for the regeneration of the world. To accomplish this is the task of the Christian Church, and the minister is the leader of the Church. If he is in any measure to meet his responsibilities, he must have: 1. knowledge of what the Christian religion is, as a vitalizing faith; 2. knowledge of what the environment is in which Christianity is to be planted; 3. knowledge of how to plant and nurture Christianity within the environment. To supply this knowledge, and to make it dynamic in the personalities of those who are taught, is the real task of a School of Christian Theology." There is lack of precision in this statement. A Lutheran definition would read somewhat like this: A Christian minister, or theologian, is a believer in whom God the Holy Spirit through prayer, study of the Scriptures, and spiritual trials has created, and is preserving, the habitual fitness to know God and all divine matters revealed to men, to teach them to others, and defend their truth against gain-sayers, and who, by doing all these things, makes himself a servant of the flock of Christ and of all men and builds up the kingdom of God, the holy Christian Church.

DAU.

Responsibility for the term "cosmic consciousness" is traced to Dr. Bucke, who wrote a treatise with that title and defined cosmic consciousness thus: "The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence,—would almost make him a member of a new species. To this is added a state of moral exultation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking as, and more important than, the enhanced intellectual power. With these come what may be called a sense of immortality, a conscious-

ness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already." How this "consciousness" actually exerts itself is illustrated by Angela of Foligno, whom Evelyn Underhill quotes in *The Mystic Way* as saying: "I had comprehension of the whole world, both here and beyond the sea, and the abyss and all things else; and therein I beheld naught save the divine power in a manner which is verily indescribable, so that through greatness of marveling the soul cried with a loud voice, saying, 'This whole world is full of God.'" Evelyn Underhill herself describes cosmic consciousness as "the drift of life, the effort of that Creative Seed within the world to establish itself in Eternity; in Boehme's words, 'to hide itself within the heart of God': to attain in pure mystic language 'union with the Absolute.' . . . It tends to the actualization of a spiritual existence already intuitively known: to find its way to a country '*non tantum cernendam, sed et inhabitandam*,' which the very constitution of its being makes a promised land." So this cosmic consciousness is merely a relash of pantheistic notions that were regarded as *passé*. The thing is even traced to the *Meditations* of Marcus Aurelius, as witness the following: "Salvation in life depends on our seeing everything in its entirety and its reality, in its Matter and its Cause." "There is one Light of the Sun, even though its continuity be broken by walls, mountains, and countless other things. There is one common Substance, even though it be broken up into countless bodies individually characterized. There is one Soul, though it seem to be broken up among countless natures and by individual limitations. There is one intelligent Soul, though it seem to be divided." (XII, 29. 30.) "Unceasingly contemplate the generation of all things through change, and accustom thyself to the thought that the Nature of the Universe delights above all in changing the things that exist and making new ones of the same pattern. For in a manner everything that exists is the seed of that which shall come out of it." (IV, 36.) "He that knoweth not what the Universe is knoweth not where he is. He that knoweth not the end of its being knoweth not who he is or what the Universe is." (VIII, 52.) "There is one Universe made up of all things and one God immanent in all things. . . . A little while and all that is material is lost to sight in the Substance of the Universe; a little while and all Cause is taken back into the Reason of the Universe; a little while and the remembrance of everything is encarned in Eternity." (VII, 9. 10.) Of what quality that immortality is of which this system speaks appears from the following: "Pass in review the far-off things of the past and its succession of sovranities without number—thou canst look forward and see the future also. For it will most surely be of the same character, and it cannot but carry on the rhythm of existing things. Consequently, it is all one whether we witness human life for forty years or ten thousand." (VII, 49.) "He who sees what now is, hath seen everything that ever hath been from times everlasting, and that shall be to eternity; for all things are of one lineage and one likeness." (VII, 37.) Cosmic consciousness, then, is nothing but a repristination of past pantheistic vagaries.

which is enclosed in a boiler without any possibility of escape, and they picture the neurosis as a form of explosion, thus telling young people that if they allow themselves to be repressed by moral conventions or by our present social system, they are running the danger of a frightful neurotic explosion." Antirepressionists remind one of sentimental folk who are pitying the tigers at the zoo because they are caged. The world is daily reaping the fell harvest from the evil sowing of moral scientific liberals. The bars are down, and the animals are roaming throughout and roaring like their father, the devil. The battle against unrestraint is just now the greatest battle which God's children have to fight on a hundred different battlefields. Many Christians are growing weary of the fight — alas! DAU.

Investigating Faith-Healing Campaigns.—At Vancouver eleven ministers of different denominations, eight doctors who were church-members and specialists in different directions, three college professors of scientific attainments, and a prominent lawyer of the city were appointed a committee to investigate the healing campaign carried on in their city a year ago by Rev. C. D. Price. In their report they say that they have investigated 350 cases involving 50 diseases. They found that of these only five could be classed as cures, and these related to functional troubles arising from disturbances of the nerves, not to organic troubles, such as tuberculosis, cancer, diabetes. In 215 cases there was no positive result at all. In nine cases insanity followed the treatment because the patient was disappointed in his expectations; in thirty cases marked depression followed the treatment for the same reason. Thirty-nine cases resulted in death despite the expressed belief at first that the patient was benefited. One young woman, suffering from diabetes, had been anointed by the healer, became hopeful and confident, and discontinued medical treatment, "but died a few months after of diabetes, as was inevitable from the first." Seventeen cases were distinctly worse after the anointment because proper medical treatment was neglected. Rev. Price had called his treatment faith-healing, and declared that divine power was directly operative. He placed great emphasis on the patient's faith. The investigating committee cordially recognizes the fact that bodily and mental health are capable of being influenced for good by mental or spiritual means, but they declare their firm belief that "health is a gift from God, that the laws of the body and the mind as revealed by modern science are a divine revelation, and that any attempt to establish a treatment, by whatever name it may be called, in which these laws are openly or tacitly ignored is contrary to good sense, to sound morals, and to genuine religion." The discoveries of modern science are not a divine revelation, except in the very widest sense, in so far, namely, as whatever the *lumen naturae* reveals to men comes from God. Otherwise the report of the Vancouver committee, from which these facts have been culled as reported in the *Outlook* (April 16), is very sane. Every faith-healer ought to operate under a permit of the city authorities and be registered like the street-venders of cure-alls, etc. He should also be subject to supervision by the boards of sanitation.

Governments exist for the protection of the physical well-being of citizens. Investigating committees after the conclusion of healing campaigns are also a good device. DAU.

A Fine Tribute. — "She was a woman of unusual intellectual ability and culture. Her genius, however, turned to the practical rather than to the theoretical. I have never known any one who managed the affairs of a large household with more apparent ease. Everything about her home ran like clockwork, and yet there was never the least appearance of haste or unusual exertion. She might easily have become the director of a great business establishment. And yet she was always gentle and womanly, and she carried into social life a kind of vivacious cheerfulness that made her presence a blessing to all whom she touched. She did not theorize much about religion. She simply lived it. She was ever the friend of the sorrowing, the needy, and the neglected. On the occasion of my last visit to her home I discovered that, in spite of the fact that she was in precarious health, she insisted on going out every Sunday afternoon and at other times during the week. Upon inquiry I found that she was looking after a mission Sunday-school which she had been conducting for a number of years," etc. This is the tribute paid to a minister's wife, a Methodist. It names traits that we cherish in any minister's wife. There are many such also in our own Church.

DAU.

The late Bishop James Atkins, Jr., of the M. E. Church was an ardent advocate of Christian education, beginning with the earliest years of childhood. His book *The Kingdom in the Cradle* has indeed been rightly censured for indulging in overenthusiastic utterances, from which it has been inferred that he teaches that through a proper process of nurture and training one may grow up as a Christian without the cleansing and quickening of the Holy Spirit. But this was not the real mind of the writer, who rather held that the Holy Spirit enters the mind of the young when their parents bring them up in the nurture and admonition of the Lord. Bishop Atkins frequently declared that the power of Christianity is far more reliably developed through the training of the young than even through the mightiest agencies of adult evangelism. He rested his hope for the success of the Church on the young people. "There was something in their winsomeness, their helplessness, their trustfulness, their beautiful idealism, and their sublime possibilities that made an irresistible appeal to him. He loved them with a Christlike love and was passionately bent on doing everything in his power to save them from the evils and dangers that threaten them, and to bring them into the possession and enjoyment of their spiritual inheritance." Such birds are rare, and one loves to note their presence and mark their identity as a cheering sign that our persistent emphasis on Christian education can be understood in circles outside of our Lutheran Church, although our methods may often be denounced as wrong and un-American in those very circles.

DAU.

Holland is the next country to receive attention from the Vatican reclamation office. For the conversion of the country to the Church of Rome a League of Prayer has been formed with a membership of a million members. The rules to guide speakers in winning converts are: Abstain from polemics; speak in modern terms; admit wrongs in the Church; show that Catholic religion brings happiness and mainly depend on prayer. An organization similar to the Knights of Columbus has been formed called Knights of St. Willibrod, whose object is to bring the "ideals of the Church into the society in which they live, to defend the Church when maligned, and to make the sign of the cross before meals." There are also the Guild of the Clear Truth and the Ladies of Bethany. The former are catechists and the latter instructors of catechumens. Through this activity it is reported that "the Church is experiencing its second spring."

DAU.

A pitying smile and a shake of the head is what Rome bestows on Episcopalian efforts for the unification of the Church. Witness this item from the *Montreal Daily Star*, January 26: "The Roman Catholics of Great Britain have very distinctly indicated that there is to be no surrender of any dogma which would make union possible with the Church of England. In an article by a Roman Catholic writer their position is clearly stated. It is pointed out that 'anybody can ask what the Catholic Church believes, and he will get the same answer everywhere,' but Catholics cannot understand a Church so broad that it can hold conference with the Methodists at Bristol, with the Lutherans at Upsala, Sweden, and the Roman Catholics at Malines, Belgium. The writer concludes by suggesting to the Archbishop of Canterbury that he spend his efforts in securing Anglican unity at home before reaching the hand to others. Real union, the article states, will be slow, but thorough in its method." The last remark means that Rome figures on a considerable interval of time before she will have the Protestant countries completely in her grasp. For that is her method: making the world Catholic. The foregoing clipping might do good service on the desk of prominent church-unifiers like Archbishop Soederblom, as a daily reminder of what he is piloting the Church into. But this Roman Church which expresses her surprise at the flexibility of the Anglican Church should be reminded of the fact that she is a greater marvel to Protestants; for she strikes political bargains with French atheists, Italian and German Socialists, Russian anarchists, etc. An ever-growing number of people in the world understand that the cement which holds the Catholic Church together is not the unity of the Spirit in the bonds of peace, but the identity of selfish interests in the bonds of greed.

DAU.

Dr. Felix von Lus Chau, who came to America just before the outbreak of the Great War and was heard at the Central Library of St. Louis on anthropological problems among the races of South-eastern Europe, died in Berlin early in February. The *News Bulletin* of the National Lutheran Council presents the subject-matter of his last book, entitled *Peoples, Races, Languages*, as outlined by Dr. von

Luschau himself, thus: "1. The entire human species consists of but one single specimen: *Homo sapiens*. 2. There are no 'barbarous' tribes, but only peoples with a type of culture differing from ours; however, there are 'barbarous' white individuals, cruel, uncultured Europeans, who suffer from tropical madness, who do not make any endeavor to understand properly the natives in far-distant countries, who live among them and act like savages, exploiting them and mistreating them most brutally. 3. The distinguishing characteristics of the so-called 'races' have principally developed from conditions determined by climatic, social, and other factors of their surroundings. 4. There are no races inferior in themselves. 5. Every race has single inferior individuals. 6. Most of the races have adapted themselves to their surroundings in the most efficient manner. 7. An original human group, uniform in physical characteristics, originally had also a uniform language. In the course of time, however, through nomadic movements, through various shiftings of peoples, through mixing with other elements in a more or less peaceful fashion, and through the influences of commerce, foreign trade, and travel, the original condition has disappeared everywhere, so that now a conformity or coincidence of race and language exists in but few exceptional cases. 8. The difference between the various races, especially as concerns the moral qualities and the intelligence, is not nearly as great in any instance as the difference existing between single individuals of one and the same race. 9. Half-breeds are (exactly as in the case of illegitimate children) never *a priori* inferior; they will become so only if the parents are individually inferior. 10. Human society holds the key to protect itself permanently from inferiority through social or antisocial elements and at the same time to decrease its number materially." Dr. von Luschau was President of the German Society for the Protection of Natives. German missionaries abroad remember him as a man who proved himself by words and deeds to be a friend of mission-work. DAU.

Shifting the Issue. — That Roman Catholics hold Luther responsible for the economic revolt and upheaval which followed the Reformation has been stated time and again in these columns. Sidney Dark in *The Story of the Renaissance* (New York: George H. Doran Co.) urges the same opinion when he writes as follows: —

"The most interesting aspect of the work of Luther is that he was a German revolting against international authority. Whether or not the revolt had sufficient justification, whether the consequences for the world were good or evil, there is immense significance in Luther's provocative inquiry, 'What have we Germans to do with St. Peter?' It is perfectly true that Luther was a Christian mystic preaching, as he believed, a return to primitive and purer Christianity; it is equally true that Luther was a German in revolt against an authority that was non-German. Thus, among other things, Luther was one of the chief architects of modern disunited Europe, the countries of which had ceased by the end of the Renaissance to have any common allegiance or any common faith. The unity achieved by the Roman Empire and maintained in circumstances of ever-increasing difficulty

by the Roman Church was finally brought to an end when Luther nailed his famous protest on the church-doors at Wittenberg. It must not be supposed that I am suggesting that this was the act of an irresponsible eccentric, or that I am implying that the break-up of Europe was the result of one cause or the achievement of one individual. The decadence of the Middle Ages, the obscurantism of the monasteries, the gorgeous worldly luxury of Renaissance Rome, inevitably led to reaction and revolt, and the revolt meant Nationalism, the beginning of national rather than of continental patriotism, the separatism which has inspired heroes and poets for four centuries, but which has also brought with it an incalculable amount of material and human suffering, of which the Great War of 1914 to 1918 was the latest, though possibly not the last, incident. When a radical thinker such as Mr. H. G. Wells says that Western civilization must inevitably be destroyed unless Nationalism, as we know it, gives place to a similarly real and vivid Internationalism, they postulate the necessity for the creation of some authority which will command universal loyalty as the Catholic Church commanded that loyalty before the Reformation."

We admit that Luther's work was a revolt against papal authority. However, the Reformation was not essentially an economic movement. It is unfair to charge to Luther the sweeping changes that occurred socially and politically in Europe after the restoration of the pure Gospel. During the many centuries preceding the Reformation the Roman Catholic See, by its tyrannical political policy, caused the social and economic revolt for which Luther is now blamed. Spiritually and temporally the Roman See advocated a czarism which could not stand forever. That the end came when Luther freed the world from the spiritual tyranny of Rome only proves how great the work was which Luther by the grace of God accomplished.

MUELLER.

Confusion Worse Confounded. — *Time* (May 12, 1924) writes: "Had the traditional Man from Mars dropped last week into Philadelphia and then bounced over to Boston and subsequently returned to Mars, there would have been one question to which he could have made no sane answer to inquisitive friends and relatives, 'What is the Protestant Episcopal Church in the United States?' In Philadelphia, passing through Locust Street, he would have seen a pageant of dressed-up priests — a crucifix, bearing a shining cross of gold, torch-bearers in red cassocks and cottas, priests in serried ranks followed by monks of the Order of the Holy Cross and the Cowley Fathers. To Mass — High Mass — they went, 700 strong. Had the Martian proceeded to the Witherspoon Auditorium, he would have heard them sing a song, 'Hail, Mary.' Then he would have heard theological utterances, which, apparently to the satisfaction of all present, gave the *coup de grâce* to certain people variously styled as heretics and Modernists. And he would have heard applauded a speech by one Father Joseph G. H. Barry, advocating reunion with an institution known as the Roman Catholic Church.

“‘This,’ said the Reverend Father, ‘is what, it appears to me, we can accept as a basis of negotiation: 1. A primacy of St. Peter and of the bishops of Rome, *jure divino* (by divine law). 2. A jurisdiction differing in extent at different times, but in all cases allocated to the Bishop of Rome *jure ecclesiastico* (by church law). 3. An infallibility which is the expression of the mind of the Church through the Pope as its organ of statement and which is authenticated by its recognition by the whole Church.’

“The Martian would have heard that six bishops had associated themselves with the gathering, to wit: Weller of Fond du Lac, Webb of Milwaukee, Griswold of Chicago, Johnson of Colorado, the British bishop of Honduras, ‘most gorgeous of all,’ and Ethelbert Talbot, senior bishop of the entire Church. Finally he would have heard Dr. George Stewart, of Evanston, Ill., declare: ‘It is our duty to make it unmistakable that we are Catholic and not Protestant.’ (Cheers. Clapping.) Just as the Martian was deciding that the Protestant Episcopal Church was not Protestant, he was bounced to Boston. He would have found in session the Church Congress, the proceedings of which were, by comparison, tame. Bishop Lawrence celebrated Holy Communion. Incense was not perceptible. Dr. Kirsopp Lake, of Harvard, said: ‘Bible and Church have frequently been wrong, and their complete consent will prove in the end to have less power than truth and facts, for these alone are valid, authentic, and infallible.’ No one threw bricks at him. Miracles, divorce, industry, eugenics, creeds, were all quite thoroughly discussed. All present were Protestants, protesting as they chose against whatever untruth or unrighteousness ‘is, and of a right ought to be, protested.’

“The Martian, recording his adventure, might conclude: ‘And this indeed was a marvelous institution, for I could discover no manner of doctrine which it did not contain and exhibit.’” MUELLER.

Measures of the Methodists.—Among the resolutions adopted by the Methodist Quadrennial General Conference (850 delegates, including every Methodist bishop in the world except three), at its recent meeting at Springfield, Mass., the following are of importance:—

“It unanimously adopted the resolution of Judge Henry Wade Rogers favoring the World Court. It decided to send a special delegation to Washington to urge stricter prohibition: Bishop Nicholson, of Chicago; Bishop Leonard, of San Francisco; Judge Pollock, of Fargo, N. Dak.; William H. Van Benschoten, of New York; Rev. Clarence True Wilson, secretary of the Church’s Temperance Board. It adopted a resolution categorically denouncing President Butler of Columbia and praising Presidents Angell of Yale, Hibben of Princeton, Burton of Chicago, Burton of Michigan, and Brooks of Missouri for their support of prohibition. It heard Bishop Nicholson of Chicago, head of the Anti-Saloon League, advocate that no Methodist workers be henceforth sent to Columbia University for training. It adopted a resolution to extend prohibition to the Philippines, where the Volstead law does not apply, although the Eighteenth Amendment

does. It side-tracked a 'Declaration of Faith' presented by Fundamentalists who hoped to commit Methodism to their views."

The report of the bishops on the state of the Church was heard, which advocated: "1. Abolition of the ban on dancing, card-playing, theaters, circus, but stressed the unmorality of the age. 2. Fundamentalism. 3. Union with the Methodist Church South. This has been agitated ever since 1845, when the Church split because a Baltimore parson refused to free his wife's slaves"; and denounced: "1. The Klan. 2. Divorce. (No divorcee can be remarried by a Methodist minister, except the innocent party in a case of unfaithfulness.) 3. War—the precise attitude on this question remains to be determined."

MUELLER.

Fanaticism versus Medicine. — How the wolves in sheep's clothing (false teachers) ravage the flock of Christ is demonstrated in the following article, which appeared in *Times* (May 19, 1924):—

"Edward Winterborne, pastor of the Faith Tabernacle of Lebanon, Pa., is leader of a most curious and obstinate flock. Diphtheria is ravaging his congregation. Seven have died. Fifty others are seriously ill. And yet a Mrs. Roth, whose husband and two children died last week, announced with infinite faith: 'I would rather have my children and myself dead and on our way to heaven than to be saved by medicine and go to hell!' In response to an edict of the Faith Tabernacle the entire sect has refused the services of local physicians; medical science is barred from the homes of all its members. The local health authorities have quarantined both the Tabernacle itself (a \$60,000 brick structure) and the homes of nine families. Legal action has been started on the count that they disobeyed the State Law in not having their children vaccinated before school-age. Alderman Miller: 'I am sorry that I can merely hold Winterborne for court on the State charge. . . . I consider his action in advising the people against the calling of physicians as nothing short of murder.'"

A later report states that the medical authorities compelled "Pastor" Winterborne and his flock to submit to medical treatment.

MUELLER.

Supplanting Crime with Crime. — "Many Moderns seem to consider stupidity to be worse than immorality," writes the *Catholic World* (April, 1924) editorially. "But what shall we say when great writers, in advocacy of immorality, defend it with stupidity? The immoral cause is birth control. The stupidity is in the following argument, injected into a novel, *The Lavender Dragon*, by Eden Philpotts: 'The need to rear and fatten armies and navies for slaughter does not, you see, arise with us. We know that there are too many people in the world. Authority cannot cope with the increase, and Nature does so — in a manner very painful to all of good will. . . . It will presently, however, be driven into man's thick skull that quality is of greater force in affairs than quantity, and that famine and pestilence are cruel and abominable engines to keep the race in bounds. And when he makes that discovery, what will he do? He

will first reach limitation of swords and spears, and then, being a logical beast in his saner moments, attain to limitation of his own species. For when men compose their difference without shedding of blood, masses to murder and be murdered are an anachronism, and overproduction becomes folly.' . . . Race suicide is at least as immoral as warfare. One crime will take the place of another. But the stupidity of the argument is in the implication that there is no other solution of the problem of overpopulation except by committing a crime. As Chesterton says: 'When there are not hats enough for all existing heads, chop off some heads.' Why not try providing more hats? or more food? Suppose that all the nations in the late war, instead of putting money into powder, had spent whatever the war cost upon the irrigation and cultivation of the waste spaces of the earth; how many more mortals could then be comfortably sustained! When that question is answered, we will suggest a hundred more ways of solving the problem of overpopulation. Until all solutions have been exhausted, it is absurd to suggest an artificial means that violates a primary law of nature, and that is repugnant to all sense of decency."

We hold that the question of birth control is not an economic, but a moral problem. Statistics show that birth control does not predominate in congested districts and overpopulated countries, but rather among those who, putting aside God's Law, are shirking for selfish reasons the great social duty of the race. The situation is not that of "overcrowding" at all, but rather of "crowding out" the divine Law; and this is responsible for the subtle crime of birth control.

MUELLER.

Glimpses from the Observer's Window. — Seventeen years ago Pius X requested the Benedictines to take up the revision of the Vulgate where the Barnabite Father Versellou had left off. The revision will require ten more years to be completed.

W. K. informs the *St. Louis Star* (March 6) that Gibbon wrote the history of the United States when he wrote the *Decline and Fall of the Roman Empire*. All one has to do to make this fact plain is to substitute names. The same mismanagement of affairs posing as intense patriotism then as now.

Hartford Theological Seminary reports "special libraries of Lutherana, Arabic, and English hymnology exceptional in this country." This school has 53 scholarships and aid funds, aggregating \$134,462.69. Its enrolment during the current year was 71, eleven of them women. Its faculty consisted of 26 regular professors, one of them a woman, 28 annually appointed instructors, six of them women, 5 librarians, three of them women; 17 "occasional lecturers" addressed the school, one of them a woman.

Pastor Nichterlein has accepted the call to the chief editorship created by the General Synod of our brethren in Australia in March, 1923.

Dr. Hallesby, "the leading conservative" theologian of Lutheran Norway, is being attacked by the Liberals "because of his presentation of the doctrine of the Virgin Birth in his Dogmatics."

The students of the *Menigheds* party in Norway have severed their connection with the Y. M. C. A. because of the liberalistic tendency of the latter organization and have formed an organization of their own.

The Student Volunteers at their late convention declared themselves opposed to further wars. The students at Northwestern University, Chicago, announced that they were through with war. The Methodist Council of Cities in session at Pittsburgh "informed the Government that our Church can take no part in any movement toward war." The majority of a Methodist students' conference at Louisville opposed war. The secular papers are admonishing the churches that it is their duty to oppose war. All of which means that the scent of war is in the air. This accounts, too, for the strong advocacy of America's becoming a member of the World Court. None of these efforts will ward off the next war. They are only signs of an uneasy conscience, which will again be scrapped when the war frenzy is upon us. "We lift up our eyes unto the hills," etc.

During 1919 there were 3,230 emigrants from Germany; in 1922 the number rose to 36,500, during 1923 to 115,400. The desperate conditions in Germany are driving all who can procure the means for leaving from their homeland. The majority of the emigrants are turning to Brazil, Argentina, Chile, and Mexico.

As a fruit of Prof. O. Hallesby's tour of America 7,400 Kroner have been donated to the *Menighedsfakultet* at Christiania.

An editor has to gratify many tastes; at least most editors think so. The editor of the *Outlook* (April 16) indulged in an Easter meditation, in which the following sentiments occur: "Easter explains why he who was called the Lamb that was slain is also called the Lion of the tribe of Judah. Easter brings into the consciousness of those who will listen the thought Josiah Royce compacted into this one sentence: 'I am essentially the wanderer, whose home is in eternity.'" A model of a Janus-faced thought!

The silent, but effective thought transmission by radio is compared to the secret work of Jesuitism in America in the *American Standard*, April 15.

The moral condition of our large dailies was sketched at a conference of M. E. ministers in New York by a speaker who charged that newspapers "headlined everything that tended toward hell and small-typed everything that tended toward heaven." A resolution was passed by the conference in favor of establishing newspapers to be published by the Church, to offset the influence of "commercial newspapers catering to Rome and antichristian Judah."

The two Red Hats which are coming to America are causing considerable excitement. By the time this is printed they will have arrived. In New York a grand "spontaneous" reception is organized for Hayes; in Chicago the thirty-third division of the Illinois National Guard is preparing a huge "spontaneous" parade for Mundelein. Our readers at New York and Chicago —?

The familiar maxim of lawyers, "The law is an ass," is applied in plain disgust and anger by the *American Standard* to the decision of the Federal District Court of Oregon, which declared the Oregon School Law unconstitutional. The editor seems to regret that the law also struck at private and church-schools of Lutherans, Episcopalians, and Presbyterians and thinks that it was aimed solely at the Romanists.

In this connection a good sentiment is expressed by the editor to this effect: "The time-worn reliance of the Romanist, namely, the First Amendment to the Constitution, that 'Congress shall make no law respecting an establishment of religion,' does not apply [to Catholics], for Romanism is not a religion, but a *political system*, deriving from the political empire of the Caesars. The triple-crowned Pope of to-day, sitting on his throne in Rome, is the successor to the Caesars, who ruled the Roman Empire in the early centuries of our era. He is the *political* heir of Caesar, not the *spiritual* heir of Christ." (*American Standard*, April 15, 1924.)

The National Academy of Design has rejected Carl W. Akeley's bronze "The Chrysalis," which the artist considers his best. A picture of it is on page 659 of *Current Opinion* for May. It represents the figure of a man coming out of a gorilla. The Academy held that evolution as conceived by the artist is "too sudden."

The Sterling-Reed Bill in Congress to create a Federal Department of Education is condemned by the head of the Carnegie Foundation, Henry S. Pritchett, who calls it a step backward, a "teachers' bonus," an attempt to deprive the local community of its feeling of responsibility for its schools, to bureaucratize the nation's education, and to create merely another channel for money-wasting. The indictment is ample and well founded on fact, but it states the very reasons why the crowd that is running affairs in our country wants the bill passed and may gain its object.

The wonderful pliancy of our language is exhibited in the phrase "a reluctant howl of calculated anguish," which is used to describe the protest of Germany against the Dawes Report. Try to translate the phrase into common terms: There is anguish in Germany because it has figured out the interminable misery which has been prepared for it in cold blood by the Report. Germany sees no other choice than to fasten this misery upon itself by its own consent and therefore howls. For this Germany is held up to scorn and ridicule by "the righteous nations." What these latter expect of Germany would probably be "a joyous welcome of the whip and shackles of its cordially accepted slave-drivers."

The lie is marching on concerning that mythical "group of ingenuous Lutherans who, in this country, asked whether their faith is to be 'crushed in the land where it was born' and declared that an attack on the franc would be 'an effective weapon to prevent this.'" See *Current Opinion* for May, p. 633.

"Man is no wiser if he can talk by the radio a thousand miles instead of a hundred feet unless he has something to say by the radio or the telephone which is better worth saying. Science has given us sound amplifiers, but unfortunately they cannot amplify thought. Better a *Hamlet* printed on a hand-press than some banalities of to-day upon a rotary." The speaker was the Solicitor-General of the United States, James M. Beck, in a talk on the meaning of human progress. He seems to have had some disgusting experiences while listening in. What an opportunity are people, in our Church, missing who have a real message to convey! As usual, the children of the world, who are quick to grasp the possibilities of radio transmission, prove themselves wiser than the children of light.

Extensive preparations are being made for the celebration of a Norse-American Centennial of the United States and Canada in 1925. The principal celebration is to take place June 7—9 at the Minnesota State Fair Grounds, and among the invited guests will be the President of the United States, the Premier of Canada, Prince Olaf of Norway, Dr. Fridtjof Nansen, and some representative of the Norwegian Church. As a church affair the celebration will present interesting points for a study of the application of Lutheran principles and polity.

During the present year the seventy-fifth anniversary of the first Swedish settlers at Andover, Ill., will be celebrated within the Augustana Synod. Four years ago the coming of the first Swedish settlers to Iowa could have been celebrated. The Iowa Conference assisted last year in the celebration of the seventy-fifth anniversary of its congregation at New Sweden.

The School Board of the Missouri Synod offers to any one who applies a free copy of a reprint of the United States Supreme Court Decision in the Language Cases. — The secretary of the Board reports the following statistics for 1923 (with increase over the preceding year in parentheses): Souls, 1,050,023 (+ 8,511); communicants, 646,837 (+ 7,886); schools,

1,376 (+ 31); pupils, 78,610 (+ 2,293); installed teachers, 1,166 (+ 28); woman teachers, 380 (+ 37); pastors teaching, 480 (+ 20); Sunday-schools, 2,048 (+ 135); pupils, incl. adults, 137,157 (+ 9,921); teachers, 12,805 (+ 1,265).

To share in memories extending over more than one hundred years was the rare privilege of this writer when he joined in celebrating the 125th anniversary of St. John's Lutheran Church in Catawba Co., N. C., his old parish in the nineties of the last century.

"*Stehkragenproletarier*" is the name applied to Germans of rank and refinement who have now become reduced to poverty.

The theological faculties of Tuebingen and Heidelberg have resolved henceforth to confer only the degree of Doctor of Divinity and have dropped the degree of Licentiate of Theology. However, all the other German universities have resolved to continue to confer also the latter degree.

The Muhlenberg Building, an eight-story building located at Thirteenth and Spruce Sts., Philadelphia, and costing \$750,000 was dedicated as the permanent home of the Board of Publication of the U. L. C. on April 29.

The Ohio Synod also has a laymen's league — A. L. L. = "Associated Lutheran Laymen."

A *U. L. C. News Bulletin* reports that May 22 is the fifth anniversary of the execution of forty Lutheran pastors by the Bolsheviks. A monument was erected in their honor two years ago at Riga, Latvia. At the base of the monument are the words: "The Blood of the Martyrs Is the Seed of the Church."

The same *Bulletin* states that the American Bible Society has published the New Testament in Quecha, "the language spoken by all Indians except the Aymaras throughout the Central Andes from Quito to Bolivia and the borders of Argentina and Chile. The total circulation of the Scriptures by the American Bible Society from May 1, 1923, to April 30, 1924, was 7,101,289 volumes, 2,901,937 of which were issued for use in the United States.