

THEOLOGICAL MONTHLY.

VOL. V.

JULY, 1925.

No. 7.

Conversion after Death.

A Criticism of Prof. O. Hallesby.

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

Prof. O. Hallesby of the *Menighetsfakultet* at Oslo, practically a theological seminary within the Norwegian State Church, enjoys the reputation of a conservative, yea, an orthodox Lutheran theologian. He recently visited his countrymen in the United States and was well received in the Norwegian Lutheran churches. His opposition, some years ago, to the liberalism which has become dominant also in the Lutheran Church of Norway attracted a good deal of attention and brought him well-merited praise, for he did champion the cause of a purer Lutheran faith than that held by leading Norwegian churchmen. It is likely, however, that his Lutheran orthodoxy must be discounted, and that in him the Church is witnessing another instance of a conservatism in doctrine that is merely a reduced liberalism—a phenomenon not infrequently observed among the Fundamentalists in our country in their controversy with the Modernists. In a criticism of the professor's teaching, *Redaktoer* Axel B. Svensson (*Nya Vaektaren*, February, 1925) offers food for reflection. He heads his article: "Is there a Conversion ¹⁾ after Death? Some Reflections Elicited by an Article of Prof. O. Hallesby." The chief interest which our readers will have in this article is not so much the fact that it is a criticism of Professor Hallesby, whom few of our readers know, as rather the point of doctrine that is discussed. Mr. Svensson says:

"The question concerning the possibility of conversion after death is quite old. Within the Christian Church teachers could be pointed out at nearly all times who answered the question affirmatively. It happens that in our days the overwhelming majority of theologians believes that an improvement and con-

1) The Swedish term is *bactring*, which is equal to the German *Besserung*.

THE THEOLOGICAL OBSERVER.

A Syllabus of Reasons for Accepting the Bible. — Dr. Howard A. Kelly, M. D., LL. D., concludes his fine article on "Why I Accept the Bible Literally" in the *Sunday-school Times* of March 28 with the following syllabus of reasons for accepting the Bible as the Word of God: "It is the one book in the world which reveals a God infinitely above our own natural imaginings, worthy of our love and worship, and inexhaustible in his wonderful nature. The heart of man the whole world over ever hungers for God. St. Augustine cried, 'Lord, Thou hast made us for Thyself, and restless are our hearts until they rest in Thee.' The Bible-message is God's perfect answer to that despairing cry of our Spirit-starved humanity. The Bible is a miracle — one coherent message written by God's prophets over a period of centuries, comparable to nothing else on earth. It treats nature with a dignity and comprehension comparable to no other book ever penned. Alone does it reveal sin as the act of a traitor in rebellion against God. In opposition to false science and false religions it fixes the origin of sin at a particular time and in an individual Satan, and at the very outset promises sin's cessation forever when that arch-traitor shall be rendered forever impotent; then eternal peace will reign. It reveals God's righteousness in Christ, His judgment of sin, and His great mercy to every sinner who trusts Him. It is an intimate revelation of Christ, God-man, the only Savior of the world, to all His followers the Way, the Truth, and the Life. It reveals God's gift of His Holy Spirit — our ever-present Guide on our earthly pilgrimage. It is the one Book in the world which is always young and fresh and inspiring. The Bible has stood the persistent assaults of Satan and all its enemies through all ages, and it goes on shining with ever-increasing luster. Whatever there is in civilization that is worth while rests on the Bible's precepts. If only half the people would accept and apply the Bible wholeheartedly, the terrors which threaten our nation to-day would all vanish, and peace with her attendant blessings would reign. Everywhere and in all its teachings the Bible claims to be the authoritative Word of God, and as such I accept it."

There is another and more weighty reason, which Dr. Kelly describes in his article in the following words: "The Bible, unlike any other book in the world, is a living Word and as such its own valiant defender. All the arguments of the best of men and all their skill in assembling them effectively are but feeble apologies compared to the mordant power of the Word itself; the best human helps are those which have constant recourse to the Word." It is, after all, not the *fides humana*, but the *fides divina*, which assures the Christian that the Bible is God's Word. The Bible is its own best witness.

MUELLER.

Not Ambition, but Duty. — The *Lutheran Church Herald*, in a recent issue, quoting the *Minneapolis Journal*, says: "The phrase 'will to conquer' is a German invention, and the exhortation to

exhibit that will may be said to have sent Germany to her downfall. Yet the German who has influenced many more human beings and moved more nations than Bismarck was not a man animated by the will to conquer. Like great men in American History, he had no wonderful ambition, but trod the way of duty, to become surprised at his own greatness and even somewhat annoyed by his fame. A German scholar, Karl Holl, has devoted a lifetime of research to Martin Luther and has reconstructed in the thoroughgoing German manner the life and character of the great polemicist. Luther said: 'I don't like to govern, I am not made that way.' And speaking of his mission, he said: 'God can make many *Doctores Martinos*. If it be not done through me, some one else will complete it.' When his followers began to be called Lutherans, he was displeased. 'What is Luther?' he asked. 'The doctrine is not mine. Neither have I been crucified for any one. I am not, and I do not want to be, a master.' . . . In fact, says Doctor Holl, Luther did not know that he was going to be a revolutionist [?], and it was against his will and taste to become a reformer; he felt much relieved when he thought that as a personality he was losing authority. His only claim for himself was the merit of having used the German language with power and having forced his opponents to learn to speak German. Like a very different character, Voltaire's *Candide*, Father Martin would have himself preferred to cultivate his garden and be left alone, his own particular garden being the Scriptures. Neither vanity nor ambition sent Luther forth into the world. Duty motivated the quiet, jovial little man. But at duty's behest, what a road he traveled—to Wittenberg, to Worms, to the Wartburg! Vast ambition stirred Alexander, Caesar, Napoleon. It led the Macedonian to his death in Babylon, the Roman to his murder in the Senate, the Corsican to his exile in St. Helena. No doubt, vast ambition is associated with supreme gifts; yet it is a fact that many men who have influenced their time and all future time immensely have been men not so much impelled by ambition as drawn forward by duty. A portion of ambition is a good concomitant; but ambition has wrecked more men than it has made, and the greatest successes have been due not to ambition so much as to duty and the impulse of the creative faculty."

MUELLER.

Religion at Union Colleges and Universities in China.—China has a considerable number of higher schools conducted and financed by Christian missionary societies, the majority of which are union institutions. None of these higher schools emphasize religion and Christian instruction any too much. And it is a significant fact that the Christian character of the institution becomes less evident, as a rule, according as the unionistic character is emphasized. A striking instance of this is afforded by the new Central China University, recently opened in Central China. This is conducted by the three oldest missions in the Wu-han cities: the London Mission, the Wesleyan Mission, and the Episcopalian. All three of these missions have been conducting middle schools and colleges in the Wu-Han cities and have now united to conduct a school of university

grade. The exceedingly "broad" character of this new institution is indicated by the fact that "Christian" is left out of its name entirely, and that "the opening exercises were opened and closed without public prayer." When a correspondent inquired through the columns of the *Hankow Daily Paper* if this "omission was not a serious neglect which for sound reasons is to be regretted," he received an answer from the president of the school rebuking him for his "ill-mannered remarks" and informing him that the omission referred to was due to the strange workings of a mind trying to do too many things at once. We shall let our readers judge whether any amount of work or excitement is an excuse for the omission of religious exercises at the opening of a school conducted by Christian missions. Suffice it for us to point out that the published aims of the school show that Christian teaching is to be relegated to a very unimportant back seat in this institution, "science" coming first and Christianity being taught only as one of many religions, with no dogmatic claims being made for any one religion. Thus it was entirely in keeping with the expressed character of the school that Christian exercises should be omitted at its opening. We only wonder why Christian church-members should wish to support a school of this sort!

The principal speaker at the opening exercises closed a lecture on "Education" with the following "vision of the future," which no doubt is quite prophetic of what this particular school is to be: "I try to see the vision of the future as it will be realized in the years to come. I picture a great university in Central China ministering to the needs of the great student population of this hub of China. I see it being joined and strengthened by other Christian institutions. I see this example being followed by other colleges, *not necessarily Christian. It may be a college teaching Confucianism, or a college teaching Buddhism.* [Italics our own.] They will be welcome so long as they bring with them the guarantee of educational efficiency and ideals of moral training. . . . I see this university growing and expanding . . . until the wisdom of the East, combining with the wisdom of the West, shall make one mighty force for the building up of a character and the making of citizens and rulers for the land. 'And wisdom is justified of all her children.'"

First, indifference to Christian doctrine, whether essential or secondary teachings; then union with other Christians, disregarding the differences; then union with the world and all the hoary heresies of the ages, including even the abominations of heathen idolatrous religions. Such is the inevitable growth of the unionistic spirit. "And wisdom is justified of her children" when we as strict Lutheran Bible Christians refuse to take the first step on the downward road, but emphasize pure doctrine as the great essential in every branch of Christian work, including that of Foreign Missions.

Communicated by *Geo. O. Lillegard, Wanhhsien, China.*

Catholics, Jews, and the "Y."—*America*, of March 21, writes editorially: "With a gesture of regal liberality the Young Men's Christian Association in the State of New York proposes to allow

Catholics and Jews membership on its board of directors. But the motion is a gesture merely. On closer examination it appears that, while Catholics and Jews will be required to pay the fees exacted from all without discrimination, the Association will limit membership on the board of directors in the proportion of one Catholic or Jew to nine doughty Protestants, thereby assuring its essentially Protestant character. Sensible Catholics and Jews will decline the gesture and its possible results with thanks. For the Association is, and ever has been, a Protestant, not a Christian, Association. It is chartered as a Protestant body, and as such it may legally limit its membership as it deems fit. No fault is to be found with non-Catholics who seek its privileges, but Catholics are as out of place in an association which legally and by open avowal is Protestant as they would be in any other society founded to promote a non-Catholic creed or to foster religious interests condemned by the Catholic Church. . . . If the obligations of a director or, for that matter, of a member of the Young Men's Christian Association are found in conflict with the obligations imposed by the Catholic religion, the duties of religion must prevail. It is only the weak and the dishonorable who will falter or fail, and it cannot be thought that it is this type of men which the Association wishes to engage as its directors. The sum of the matter is that the Young Men's Christian Association is a Protestant society, and Catholics will do well to recognize towards it those duties only which are imposed by justice and charity. Membership in the Association, still less membership on its board of directors, is not one of those duties." MUELLER.

No Success after Refusing to See the Pope. — Referring to the recent publication of Mr. Roosevelt's letters in the leading dailies of our country, especially to the one in which Mr. Roosevelt explained why he refused to see the Pope, *America* (March 28), the official organ of American Jesuits, after explaining why the Pope could not receive the doughty American, goes on to say: "It is a fact that from the day that Mr. Theodore Roosevelt practically insulted the Pope in Rome, by passing through the city without calling on His Holiness, he had no success. After Mr. Roosevelt's return to America one of his first efforts in politics was to advocate the selection of Mr. Bacon as the Republican candidate for United States Senator from New York. He failed. Mr. William Calder was chosen. Mr. Roosevelt next did his best to secure the reelection, as Mayor of New York, of Mr. John Purroy Mitchell. He failed. Mr. Roosevelt ran for President against Mr. Taft and Mr. Wilson. He failed; Mr. Wilson was elected. Mr. Roosevelt went back on his campaign promises to keep up the Progressive Party and worked for the success of Mr. Charles Evans Hughes. He failed; Mr. Wilson was reelected. Mr. Roosevelt urged the nomination of Mr. Hinman as the Republican candidate for Governor of New York. He failed; Mr. Whitman was nominated and elected. Then, worn out before his time by the hardships of his foolhardy South American trip and by the fever, rheumatism, and ear malady that it brought on, he died when the Presidency was

again, probably, within his easy reach. There may be no Providential connection between these happenings and his conduct in Rome. They may be only *post hoc*, but not *propter hoc*. Still they did occur after his visit to the Eternal City. His 'usefulness as a candidate' had certainly ended. Mr. Roosevelt has been in his grave for years, but the rule still obtains — no prominent non-Catholic American will be received at the Vatican who intends, after being welcomed there, to consort with its scurrilous libelers [the Methodist Mission] in Rome. It is a matter of decency, not bigotry." MUELLER.

The Real Importance of the Discoveries at Ur.—In the *Sunday-school Times* of March 28, Melvin Grove Kyle, D. D., LL. D., President of Xenia Theological Seminary, writes: "Very much is being published concerning the discoveries at 'Ur of Chaldees,' about which mention has been made two or three times in these reviews. That which I have presented as rather casual illustrations of patriarchal history have been written up — 'up' is the word, I had almost said 'magnified' — in magazine articles and newspaper accounts to the rank of discoveries of the very first magnitude. Indeed, the way of the secular press is to represent everything that is given prominence as of the first rank in importance. But we must follow strictly scientific methods and never propaganda methods. It is not absolutely certain that the place now called in published articles 'Ur' is the home city of the patriarch Abraham. Indeed, it is far from absolutely certain. Professor Clay, than whom there is no greater master of things Babylonian, is quite confident that the Ur of Abraham was much farther up the Euphrates Valley. Yet the discoveries at this old city, now put forward as the home city of Abraham, are hardly less interesting. They are in the same valley and represent in most respects similar civilization. The most important phase of these discoveries can hardly be overestimated, though in fact it is receiving but scant attention. It is that as we get so far back in antiquity, we do not seem to get any nearer the primitive man anthropologists love to talk about. Indeed, the distinguishing characteristic of this civilization, as has been noted in the last review, is its high degree of art and craftsmanship. This is exactly what the Bible leads us to expect. It represents that the postdiluvian civilization did not begin at the beginning, did not represent primitive, unskilled man in an untouched world, but rather that the postdiluvians inherited antediluvian civilization and had around them remains of antediluvian structures. They even repeated the names of antediluvian cities, as a tablet from the Nippur library informs us. Here we have another illustration of the trustworthiness of ancient documents." MUELLER.

Lexicographers of New Testament Greek like Cremer have pointed out that classical terms like *χάρις*, *ἀγαπή*, *ἔλεος*, *δικαιοσύνη*, have been given a new meaning in the inspired writings of Christianity. The process involved in the change of meaning is a continuous one. At the recent Missionary Convention at Washington the missionary to the Tongas in Africa, Erwin H. Richards, illus-

trated the difficulties he had encountered in translating the Bible into Tonga. He found no words in Tonga for God, fox, bear, home, virgin, etc. He took the word closest to the idea to be expressed and used it with a new meaning which the Tongas were gradually made to understand by his explanations. For its greatest truths Christianity found no adequate terms in the human language because its greatest truths cluster around the Gospel, which is a mystery to natural man. It was no small task for the Spirit of God to speak to men in their own terms about matters for which they really had no terms.

DAU.

Would Government-Controlled Schools Be Safe?—Some of those who are advocating the nationalization of our system of popular education seem to think that they can thereby strengthen our moral safeguards. This view will have to be heavily discounted in view of the facts that have been brought out regarding the deals of the Alien Property Custodians and of the Chemical Foundation, which have now been sanctioned by a decision of the United States Circuit Court of Appeals. Properties of great value were declared by the President of the United States to be held in trust for the alien owners and therefore safe, but were later confiscated. The action is being denounced as moral fraud and legal robbery. If the schools of the country are to be entrusted, even indirectly, to the central government, they will fare no better. They will, like everything else that politicians handle, become a matter of barter and trade between political interests, and as in the case just referred to, the traders will at the psychological moment discover the patriotic motive for doing whatsoever they wish to do with the schools.

DAU.

The Grand Lodge of New York, at its 144th annual communication on May 9, voted to withdraw from the Masonic International Association on the ground, stated by Grand Master William A. Rowan, "that some of the members of the Association are clandestine according to our laws and standards in that they do not have the requirements of a belief in God and do not have the Bible on their altar and are not recognized by this Grand Jurisdiction." A plea from the Association to forestall this action was not heeded. The Grand Master explained that "clandestinism" means any opposition to Masonic fundamentals. The difference between secretism and clandestinism amounts to the same thing as when an ebony-hued African calls another African a "yellow nigger." The above action is an instance of persecution of the mongrel cur by pure-bred canines. To remove the Bible from Masonic altars and belief in God from the requirements for Masonic canonicity seems a lesser indignity offered to the Christian religion than to keep the Bible and the G in the square and compass among the Masonic paraphernalia for purposes of mesmerizing the public.—The Grand Lodge of New York, at the same time, withdrew from the Masonic Service Association, which was organized at Cedar Rapids, Iowa, in November, 1919, for the purpose of rendering aid to members of the United States Army in war that were in distress. The reason given for the withdrawal was

that the Service Association "after a period of six years was floundering in an endeavor to formulate some plan to justify its existence" and had given no accounting of the use of its funds. DAU.

The confession, or doctrinal, status of Methodism, according to Gilbert T. Rowe, editor of the *Methodist Quarterly Review*, must of necessity continually undergo changes, for these reasons: 1) Methodism has freed itself from the Intellectualism which viewed the universe as being composed of fixed and dead objects of thought and views it as a living, growing reality, with whose growth Methodism keeps step. 2) It has rejected all religious hierarchy and insists on the unlimited right to the exercise of judgment and conscience. 3) It has rejected fatalism, "which reduced human ability to the vanishing point and relieved the individual of all responsibility for his own salvation." 4) It has disproved the old views of total depravity by facts of observation and experience. "Either the grace of God enables every man to turn toward good, or there is in each a remnant of natural ability, which makes it possible for him to aspire toward God and reject the wrong." 5) It has discarded "the theory of the elimination of 'the lingering remnants of the Adamic nature' by means of 'a second work of grace'" in sanctification. 6) It has abandoned the insistence on "the one ecstatic moment" which determines a person's conversion and now makes the whole of a person's life ecstatic. 7) It has liberated tender children from the duty of "trying to groan over sins they had never committed and endeavoring to sigh for relief from this vale of tears, when what they really wanted was love and a normal and happy and trustful childhood." 8) It admits no conflict between the truth of nature and the truth of the Bible, recognizes "the relative value of Holy Scripture," accepts "the principle of progressive revelation," and "is in entire sympathy with the aims of patient and reverent scholarship." 9) It has transferred the emphasis from the miraculous to the moral contents of the Bible. 10) It has reduced all positive enactments of the divine Law to the Golden Rule. 11) It has adopted a church polity and grades in the ministry "that will best serve the needs of a growing organism in each succeeding generation." Therefore the writer addresses Methodism in the closing words of *The Chambered Nautilus*:—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past! etc.

Has any Bible-reader the least doubt where this "growth" will end? DAU.

The fanaticism of American prohibitionists has cropped out in an attempt to revise the Bible translation now mostly in use among Christians. This has drawn forth the following editorial remarks on "Wine and the Bible" in the *Chicago Daily News* (March 16):—

"In a new translation of the Bible several American scholars who disclaim any prohibition bias or any motive alien to pure scholarship have substituted in several places the phrase 'a cake of

raisins' for the word 'wine' as used in the familiar King James Version and in later more or less authoritative translations.

"It is, of course, a question for disinterested students of history and the languages whether such a substitution is legitimate. What is clear, however, is that attempts of Volstead fanatics to revise the Bible in accordance with their notions regarding the use of wine would be as futile as they would be irreverent. There is no plea for total abstinence from intoxicating drink in either the Old or the New Testament. Jesus drank wine and caused His disciples to drink it. The ethics and ideas of the age during which the Christian religion was founded and disseminated by martyrs and prophets furnish no support for Volsteadism, and that fact had better be candidly acknowledged. Bone-dry prohibition is neither Christian nor Hebraic. It may, or may not, be socially beneficial and desirable — that is a matter for argument in the light of modern science. But religion has absolutely nothing to do with the controversy.

"Whether prohibition is better than temperance; whether Volsteadism is the sane interpretation of constitutional prohibition; whether Ontario, the only dry Canadian province, is wise in proposing 4.4 per cent. beer, to be sold by the government, as a temperance and anti-bootlegging measure, are important and fair issues that will have to be discussed and settled aright. But in no way is religion concerned with them."

These remarks are evidently addressed to churchmen who have made themselves unduly prominent in the agitation for the adoption of Volsteadism and are now about the only advocates of continuing the existing American abomination. They have exposed the Church to ridicule, scorn, and contempt among the common people and have not benefited the country at all. The reduction of crime which they promised has not been achieved, but the very opposite. They found some politicians who saw in the movement a prospect of power and emolument for themselves and with their aid succeeded in overriding the popular votum that had been rendered against the movement in some of the States, and that repeatedly. Who was Volstead before the bill in Congress that was named for him? What distinguished service had he rendered the country to justify the nation in entrusting this vast issue to him? And now even the text of Scripture is to bow to this movement. Here is a point where the churches have a distinct interest and the right to speak with authority. Watch those churches which have led the fight for prohibition and see whether they will not scrap Bible statements rather than let go of their fanatical delusion. But this may be necessary to reveal the iniquity of the whole movement. Prohibition, or the control of the consumption of intoxicants, as a matter of state economy might have developed into something safe and sane, reasonable and respectable. The incoming of the churches has rendered the entire movement a twofold nuisance: first, by what has been enacted, and is now being enforced, as law; secondly, by the constant intermeddling of churchmen, who have not been elected by the nation either to make or to

enforce laws, with the affairs of the state. From whatever angle the situation is studied, it is seen to be a plain, unmitigated nuisance. That the surviving elements of Puritanism and the Calvinistically oriented churches are active in these matters is not surprising, but it is a painful surprise that Lutherans should have a part in it, as *e. g.*, the Swedish Augustana Synod by its periodic endorsement of the Anti-Saloon League, and some Lutheran editors, who seem to know nothing better to say at the present time than this: Since we have this law, we must obey it. Of course, we must obey the law, but civil righteousness, let alone religious interests, ought to compel everybody to expose the antecedent, concomitant, and consequent iniquities of the law. DAU.

Blessed Peter Canisius. — On May 21 "Blessed Peter Canisius, S. J., who stemmed the Reformation," was canonized. If canonizations stand for real merit on behalf of the Roman Catholic Church, then Canisius is certainly deserving of canonization. Born May 8, 1524, he entered the order of the Jesuits in 1543, became professor and rector of the University of Ingolstadt in 1549, and rector of the college of the Jesuits in Vienna in 1551. His great influence with Emperor Ferdinand I was exerted for the suppression of Protestantism. He became the first German "provincial" of the Jesuits and established colleges of the order at Prague, Augsburg, Dillingen, and Freiburg (in Switzerland), at which place he died, December 21, 1597. He was one of the most prominent opponents of the Reformation in Germany, and the arrest of the reformatory movement in Austria and Bavaria is, to a large extent, owing to his labors and influence. To counteract the influence of the catechisms of Luther and other works of the founders of Protestantism, he wrote his *Summa Doctrinae Christianae* (1584), which was translated into nearly all languages, and a shorter catechism, *Institutiones Christianae Pietatis* (1556), which, until the middle of the eighteenth century, served as the basis of popular instruction in the Catholic schools of Germany and has, even in modern times, again come into use. Canisius also edited the letters of Jerome, Leo the Great, and Cyril of Alexandria and compiled a Catholic prayer-book. The Protestants called him "the Austrian Dog," while the Jesuits even endeavored to obtain his beatification. Their efforts, for a long time unfruitful, were at length crowned with success during the pontificate of Pius IX, who placed Canisius on the list of the *beati*. — "Blessed Canisius!" "He stemmed the tide of the Reformation!" Blessed, indeed! MUELLER.

The Sin of Birth Control. — "No sooner had the reports of the Sixth International Birth Control Conference been printed and circulated," writes *Time*, May 4, 1925, "than the great opponent of this movement uttered unalterably stern and solemn condemnation. The Roman Catholic Church suffers no compromise on this question. *America*, the leading Jesuit weekly, printed an article which concluded: 'So it is that notice is served upon America that the 'detestable thing' for which God slew Onan is to be worked for on political

grounds. . . . The activity of these propagandists upon so-called scientific and humanitarian grounds seems loudly to call for a more active defense of civic integrity and personal purity against these Shavian-Wellsian-Sangerian Onanists who work to defile the temple of the Holy Ghost.' The *Commonweal*, the organ of the Calvert Society, replied to Margaret Sanger's opinions by disputing her premises. Other Catholic periodicals of less importance gently rebuked or soundly execrated her. But it was left for Patrick Cardinal Hayes, Archbishop of New York, in his pastoral letter to mark out the impassable barrier between birth control and the law of his Church. 'Latterly, into the public eye has been thrust an open propaganda that shocks the moral sense of every true follower of Christ. Christian sentiment against it has found expression in the law of the land forbidding the dissemination of the knowledge of its practises. Yet the downright perversion of human cooperation with the Creator in the propagation of the human family is openly advocated and defended. . . . By such sin fell empires, states, and nations. Religion shudders at the wild orgy of atheism and immorality the situation forebodes. Mark you, also, that birth control is heralded as a benediction to the poor, because, forsooth, the poor have too many children and are largely responsible for defectives. Never was there cast upon the humble homes of our people a more offensive insult. Children are welcomed among the poor and the humble as angels and are treasured as jewels. . . . Nor are our humble poor, generally speaking, the breeders of defectives. Imbeciles and deformed are as likely to be born of the learned and the affluent. . . . Defectives, moreover, whether physical or mental, have immortal souls, redeemed by the blood of Christ and destined to share with the sound and the whole the vision of God for all eternity. . . . I know that our good people will bear with me for referring to this unclean thing. But it teaches the importance of our organized Catholic charities to combat the forces of evil that would exploit the bodies and ruin the souls of the children of God.' MUELLER.

Roman Catholic Enterprise. — The *Watchman-Examiner* of April 16 writes: "The Paulist League of New York, a Roman Catholic society, is about to install one of the most powerful radio broadcasting stations in the country. It plans to reach at least 10,000,000 people with the feeblest receiving-sets, while its message can be picked up by powerful receivers within a radius of 10,000 miles. It will be the spokesman of the archbishop and of every Catholic organization. It will instruct the world in Catholic truth, discuss current events from the Catholic point of view, offer daily religious consolation to the weary and heavy-laden, minister comfort when calamity bows many in sorrow, present Catholic culture in poetry, music, and story, and drill Catholic people in the catechism. Its enormous power will render its signals audible in the daytime and in midsummer and is liable to blanket the signals of many weaker stations." This is another reason why KFUE ought to be enlarged in order that its "Gospel voice" may penetrate every nook and corner of the world.

MUELLER.

"Selling Birth Control." — Relative to the Sixth Annual International Conference on Birth Control, *America* (April 25) writes: "Reports read at the annual meeting of the American Birth Control League, where final arrangements were made for the March International Conference, show what has been done during 1924. . . . Individual women play no small part in this vicious propaganda by their personal entreaty and financial aid and by selling magazines on the streets, the very titles of which tell their shameful story. Their reports tell of hundreds of meetings held during 1924 in eighteen States under the patronage of economic, educational, and religious bodies. The Birth Control League lecturers have had their say before trade-unions, in public forums, before gatherings of teachers and of students. Admission is frequently charged, and some meetings prove highly remunerative. Those at Carnegie Hall in New York City are especially profitable; the audiences there usually have a contingent of prominent persons occupying boxes. The report of the last meeting in Carnegie Hall stated that 'the Church was represented by such leaders as Harry Emerson Fosdick, who, with a large scattering of social workers, is interested in the moral and humane aspect of birth control.' One of the 'hits' of the year made by Margaret Sanger was at the Yale Divinity School. An impression most favorable to her cause is said to have been made upon the two hundred prospective ministers who attended. The five hundred undergraduates of Bryn Mawr were appealed to for aid against the 'injustice' of keeping contraceptive information from the poor and uneducated. Before the rich and educated it is argued that by denying birth-control information to the poor, the nation is subjecting itself to the mercy of the unfit. It is boasted that all the various national elements were addressed during 1924. The Chinese students from Columbia betook themselves to the Birth Control Headquarters for their information; the Negro men and women were addressed in forum assembled; the Italians in their Cloak and Suit Makers' Union local; the Polish in their Socialist Alliance organization; the Hebrews in the Workmen's Circle, the National Yiddish School, and the locals of the Amalgamated Garment Workers' Union, whose weekly paper is very favorable to the spreading of birth-control information. Many of these foreign as well as native elements are reached through shop meetings. The Y. M. C. A. is reported to have arranged the shop meeting for these propagandists in Camden, N. J., at the Congoleum Co. plant, this meeting being followed by a shop meeting at the Lamp Black plant in the same city. At their street meetings the general public is enticed to help it in the name of liberty, which means license to disobey the law of God. The various phases of the birth-control propaganda are focused on two points: the elimination of those laws upon our statute books prohibiting the use of the mails for teaching contraception and the opportunity of legally establishing birth-control clinics. America is presumed to be behind the times. In the State of Prussia a *Sexualwissenschaft* was established last March where 'men and women of the working classes who for economic or other reasons are worried over the prospect of

additional offspring received birth-control information.' We are told that not only has England birth-control clinics, but that the prospects are that they will be set up in all the 'health centers' in Great Britain within the present year. They regret that our postal laws do not permit the American Birth Control League to insert advertisements in the public press of the kind found in the *Daily Herald*, official organ of the British Labor Party. The cleverness of these propagandists is graphically portrayed in the language of Rabbi Rudolph I. Coffee of Temple Sinai (Oakland, Cal.), one of the California representatives on the National Council of Birth Control Organizations. Rabbi Coffee has been recently honored in his home State, having been elected chaplain of the California State Assembly. Having taken a leading part in the attempt to establish a clinic, which was frustrated by the State Attorney-General, who declared it to be a violation of the law of California, Rabbi Coffee was stimulated to further activity, which the *Birth Control Review* says 'shows the spirit of the Californian group.' He wrote to his New York conferees: 'I guarantee you action in this State, and if nothing happens sooner, we shall invoke the initiative and referendum in November, 1926. If we win, we win; if we lose, we have made tremendous educational gains in enlightening the people.' . . . Much as we would like to ignore this issue, the activity of these propagandists upon so-called scientific and humanitarian grounds seems loudly to call for a more active defense of civic integrity and personal purity against these Shavian-Wellsian-Sangerian Onanists who work to defile the temple of the Holy Ghost."

MUELLER.

Regarding American veneration of the national flag the *Ottawa Journal*, April 27, said editorially:—

"New York newspapers of Tuesday last contained two announcements which throw a strong light, from different angles, on aspects of American life which have always been more or less puzzling to Canadians. One related to the setting apart of Flag Week, between May 23 and 30, as a special period for the inculcation in the minds of youth of a deeper respect for the United States flag. This has been done at the instance of the United States Flag Association, of which President Coolidge is the head. The other was the publication of an address by Dr. Harry Emerson Fosdick to the students of Yale, in which the speaker deplored the growth of lawlessness in the United States as an outstanding blemish on the nation.

"As we see our American friends from this side of the line, they appear to stand in no need of a special week in which to be taught respect for their flag. To us it has always seemed that no people on earth so completely and unreservedly worship their symbol of nationality. *They make a fetish of it.* It surmounts every school-house. The picture of a parade in any big American city—and where are parades so numerous?—is invariably a mass of Stars and Stripes. The saluting of the flag is general and genuine. To the American people it is more than an emblem. It is a shrine. They bow before it, as an entity rather than as a thing purely symbolic.

"The thing that amazes and mystifies Canadians is that, with all this lofty reverence for the material symbol of the national spirit, there should, at the same time, be that social condition which called for such strong language from Dr. Fosdick. If bowing with bared heads before the national banner has any meaning at all, it should be of confessed loyalty for those principles which lie back of it. That means law and order. Yet few people among the civilized nations are more ready to bemoan their lawlessness than are our American neighbors.

"While it may not be in good taste to say it, — for which we ask indulgence, — the thought is irresistible that our friends to the south would do well to study with an open mind the attitude of Canadians toward the Union Jack. We do not bare our heads when it is carried past. In fact, we very rarely see it paraded at all. We unfurl it on occasions which call for patriotic rejoicing; but we make no fuss over it whatever. We take its symbolism and honorable history for granted. No people on earth have a deeper devotion to their flag than have we; but, strange as it must seem to our neighbors, that devotion is to us a thing too sacred, too precious, to seek any other manifestation than in deeds. We reserve our reverence for what the flag means to us; and that thing is British law and British justice.

"So inexplicable and ambiguous is the situation across the international boundary as respects the American flag that one would not be surprised to learn that it is flaunted with the same enthusiasm and devoutness at a lynching as at the opening of Congress. If our neighbors could catch our point of view about our flag, it is just possible it would lead to introspection. Flag Week might then come to have something else than respect for the material emblem as its purpose and be directed toward that practical expression of devotion to the law which Dr. Fosdick identified at Yale as the crying need of his country."

Communicated by *Rev. H. Ruhland*, Ottawa, Can.

Dr. Fosdick on Baptism. — In his farewell sermon, preached in the First Presbyterian Church on March 1, Dr. Fosdick said: "If I had my way, baptism would be altogether an individual affair. Any one who wanted to be immersed, I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If any one was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?" The *Watchman-Examiner* on March 19 comments on this as follows: "Of course, it counts for nothing with Dr. Fosdick that Jesus Christ commanded Baptism and Himself submitted to it. Dr. Fosdick repudiates the authority of the New Testament whenever it does not suit him and expressly contends that the very idea of authority is one of the historic curses of Christendom. So he finds it an easy matter to vary the administration of the divinely appointed ordinance according to the wishes of the recipient. . . . But the Baptists have never held such shifting views about Baptism, or about anything else for that matter. We are a people of sturdy convictions, and for our views of Baptism our fathers suffered and died even. We have differed from the bulk of the Christian world in attributing

no saving efficacy to Baptism, but we have never regarded the ordinance lightly. We have delighted that there was something we could do that had no relation to salvation, which would show our spirit of absolute obedience to Jesus Christ. That has always made the joy of Baptism to Baptist people."

The writer errs when he says that Baptists, by "attributing no saving efficacy to Baptism," have never "regarded the ordinance lightly." As a matter of fact, Baptists, by denying the efficacy of Baptism, so emphatically taught in the Holy Scriptures, repudiate the "authority of the New Testament" as much as Dr. Fosdick does and regard the holy Sacrament as lightly as he. Instead of esteeming Baptism as a means of grace, which bestows a free gift, they change it into an act of obedience, which benefits only inasmuch as it is a "good work." The Baptists' "joy of Baptism" is not to be rated higher than Fosdick's contempt of Baptism. Both pervert the Word of God.

MUELLER.

"Kristelig Ukeblad," used by *Menighetsfakultet* as their organ, for 10 April, 1925, quotes *Aftenposten*, 30 March: It is of great interest, in connection with Dr. Richard Eriksen's splendid article in *Aftenposten* on "George Brandes and the Christ-myth," to bring back to recollection a parallel in Brandes' voluminous work on William Shakespeare.

As is known, Shakespeare has not left the world a written line of his ever-living works—except his signature in a book (the authenticity of which signature is questioned) and on a couple of contracts.

This has given some investigators occasion to doubt—and what doesn't an investigator doubt?—that Shakespeare has lived, and they prove at any rate that he could not possibly have written the works that are called his.—Produce the original manuscripts, then we will believe!

With all the scorn and the wit that Brandes' pen is capable of, he tears loose with gnashing teeth on these committers of sacrilege. He proves, in a masterly way, that no one else but Shakespeare can have written his dramas. He attaches no importance to the fact that no original manuscript is to be found.

What about Christ? Do they live less powerfully? Even if we don't possess an array of Shakespeare's manuscripts?—Even if Christ wrote only in the sand. ("End Kristus? Lever de mindre sterkt? Fast vi ikke eier en rad av Shakespeares manuskripter?—Fast Kristus bare skrev i sanden.")

Goesta af Geijerstam.

Communicated by *Rev. Faye*, St. Louis, Mo.

Glimpses from the **Observer's Window**.—Universal Bible Sunday, December 6, will furnish the opportunity for most celebrations of the quadricentenary of Tyndale's translation.

"Considerable as was the influence of Tyndale upon the thought of his day, it was slight in comparison with that which he has ever since exerted through his translation. Later editors of the English Bible steadily followed his version as far as they possessed it; and his work colors the New Testament of Coverdale (1535), Rogers (1537), Taverner

and the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and the King James Version (1611). None of these is more than a revision of Tyndale, and his stamp remains on the modern revisions of 1881 and 1901. . . . Tyndale . . . has shaped the religious vocabulary of the English-speaking world." (Edgar J. Goodspeed, in *The Making of the New Testament*.) — Only the twentieth century has brought us considerable deviations from Tyndale.

"The confirmed membership list used to estimate the 'fair share' for the budget in our [Norwegian] Church has had a tendency to reduce the membership of our Church." *Luth. Church Herald*, May 12. — This may not be a real loss.

There is again a sad mix-up in membership statistics of the Christian churches for 1924. The figures of Dr. Carroll do not agree with some denominational figures.

The new Norse-American Centennial stamps (2 cts. and 5 cts., each in two colors) may be placed on sale only in seven cities: Washington, Chicago, St. Paul-Minneapolis, Decorah, Iowa, Northfield, Minn., and Benson, Minn.

The U. L. C., on Jubilate Sunday, sent out the graduating class of four from its seminary at Saskatoon to their fields of labor in Western Canada.

The Federal Trade Commission has discovered that beeswax candles made for the Catholic Mass contain only 11 per cent. beeswax instead of the 50 per cent. supposed. What an abomination has invaded the Roman Catholic Holy of Holies!

Dr. Fosdick and Rabbi Wise recently stood on the same platform. Dr. Fosdick declared Rabbi Wise to be a model Christian. Rabbi Wise reciprocated by calling Dr. Fosdick and himself twin Christians. A Siamese wonder in the theological world!

Court records of Indianapolis show that convicted robbers averaged twenty-one years of age in 1923 as compared with twenty-eight in 1913; murderers, 26, as against 32; those convicted of burglary, 21, as against 29; and so on. — We may write the increasing youthfulness of our criminals down to the credit of the non-repressionist principle of education, which, instead of pruning wild shoots, cultivates them. Weeds are not distinguished from good plants when men hold that "there is nothing either good or bad but thinking makes it so."

Otiosis locus hic non est; discede, morator — this was posted in the hotels and taverns of old Pompeii, according to the *Dearborn Independent*.

The Doukhobors of British Columbia, on religious grounds, refuse to send their children to the Canadian state schools. The Attorney-General is determined that they shall, and the Doukhobors threaten that they will parade in the nude and even risk dispossession and deportation.

In Leuba's *The Belief in God and Immortality*, p. 172 ff., the results of a questionnaire are published: "They give psychologists the lowest record for belief of all scientists — twenty per cent. (less than nine per cent. of eminent psychologists) believing in immortality, twenty-five per cent. (less than fourteen per cent. of eminent psychologists) believing in a personal God." — Herbert Sanborn in *Methodist Quarterly Review* for April.