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What Do We Learn from the Words of Institution about the Two Elements in the Sacrament of the Lord's Supper?

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The words of institution of the Lord's Supper read as follows: "And as they were eating," etc. Matt. 26, 26—29; Mark 14, 22—25; Luke 22, 19, 20; 1 Cor. 11, 23—26. These are the words from which we are to learn all we need to know about the Eucharist. By these words we should be taught and guided in all matters concerning the Lord's Supper.

I.

"As they were eating," we read, "Jesus took bread," τὸν ἄρτον. St. Matthew writes: "and blessed it and," etc. Evidently the disciples had bread with their meal; there was bread lying on the table. This bread Jesus took, broke it, and gave it to His disciples, and said: Take it and eat it. λαβὼν ὁ Ἰησοῦς ἄρτον, St. Mark writes. λαβὼν ἄρτον are the words in Luke's report. St. Paul also says: ἔλαβεν ἄρτον. Jesus took bread. And τοῦτο ποιεῖτε, He tells us. We should likewise take bread, break it, and eat it, believing in our hearts that it is the body of Jesus we are eating. But now I am asked right and left, What kind of bread was it that Jesus had and which we are to use? Why should we ask this question? Is there a word in what we have read about the Sacrament that requires us to know just what kind of bread Jesus used and to use the same kind ourselves? Jesus did not say: This do, being careful that you have the same kind of bread I have, nor do we find in all the words which tell us about the Eucharist anything which would make it our duty to know and even to institute an investigation as to what kind of bread it was which He used on that occasion. We know what bread is, so we know, too, what to do when Jesus says, "This do."

THE THEOLOGICAL OBSERVER.

Concerning the anti-evolution legislation in Kentucky and Tennessee, two things may be said. On the one hand, it is a legitimate effort to stop a waste of public funds for purposes of a propaganda that cuts deeply into one of the most sacred interests of citizens who must supply those funds. Moreover, it exposes the ethics of certain scientists to merited scorn and contempt. If skepticism, agnosticism, atheism, and infidelity need high schools with all their costly appurtenances, they should be willing to pay for them. Nor should they obtain their pupils, as in the common schools of our system of public education, under coercive state laws. On the other hand, it is deplorable that statements like these are heard: Genesis 1 had to be protected, etc. If that was the real motive back of the legislation, it was wrong. The Word of God calls for no such protection, and it is no business of the state to provide it. If the state had to come to the support of the Bible in this instance, it may do the same in every other instance, and then we have Caesaropapism, the principle that the state decrees what people shall or shall not believe. It is the entering wedge of a state religion, the ideal for which the Reformed churches are constantly striving. Moreover, when one thinks of the political vagaries of the one man who has become particularly prominent in the fight against evolution, and has won much unmerited praise for it, one may be filled with misgivings as regards the aim and scope of this antievolution legislation, which will only make martyrs in the popular estimation of people who deserve anything rather than a martyr's crown. DAU.

Bishop William F. Anderson's article "The Call to Patriotism," in the *North American Review* for March, brands as "sedition" contempt and criticism of the Eighteenth Amendment. In this charge he embraces 1. those entrusted with the enforcement of the prohibition law; 2. the public press; 3. would-be respectable citizens who treat this whole matter contemptuously. He predicts a "whirlwind of revolution which will imperil the very foundations upon which our Government and its institutions are builded." His argument is that any one who lacks in respect of the Eighteenth Amendment is seeking to overthrow the Constitution. "The issue, as we now face it, is not merely that of temperance or prohibition. It is a much larger issue. It is the question of the maintenance of the law and the support of the Government. The real question is whether a free people [*sic!*], having secured an enactment touching a moral issue, can enforce the law they have enacted. If they cannot, then popular government breaks down." Chief Justice Taft is held up as an example to follow. The prohibition amendment did not command his whole-hearted support, "but when it was written into the Constitution, he declared that to be the end of the argument for all law-abiding citizens." He insinuates that the critics of prohibition in the public press are "still under the influence of the domination of the old liquor traffic." And can you guess what this suggestion of

the reverend bishop may mean: "It would be a very wholesome thing if the public were to see the situation in its real light and were to *deal in peremptory fashion with those who undertake to overthrow the Constitution*"?—The article is a frenzied outburst of fanatical zeal. The cry of "patriotism" is the same cry that was used so successfully during the late war for purposes of intimidation. The plea that when a thing is in the Constitution, it has become sacrosanct and inviolable is wholly un-American; for it destroys the right of free speech. Plainly the Bishop would muzzle the press on this issue. For the crying and rampant evils that have come in the wake of the Eighteenth Amendment he has no eyes. Here again it will be seen that those who holler "patriotism" are not the true patriots. The true patriots want just and reasonable laws, enacted under the Constitution. It is sophistry to argue that when something has been attached to the Constitution, it has become unalterably fixed.

DAU.

The Fundamentals Convention at Memphis.—The World's Christian Fundamentals Association, an organization in the words of its own resolution, "composed of men and women who believe in the authority of an infallible Bible," met in its seventh annual convention at Memphis, Tenn., from May 3 to 10, resolving to "declare a truceless war on the worst and most destructive form of infidelity that time has ever witnessed since Satan first questioned the divine Word in the Garden of Eden." The meetings were held in the First Methodist Church of Memphis, except on the opening and closing Sundays, when the city auditorium was used to hold the immense crowds. Mr. W. J. Bryan addressed the convention, which formally commended the Legislature and Governor of Tennessee for their stand with respect to the teaching of evolution in public schools. Prominent Fundamentalists of this country and beyond attended. Dr. Riley engaged in public debate with Dean Noe of the Memphis St. Mary's Episcopal Cathedral on the question: "Is the Theory of Evolution Unscriptural, Unscientific, Antichristian, and Atheistic?" The Bible Course Lesson Committee was appointed to prepare a new lesson course beginning with January, 1926, to be ready for use at the earliest possible time. The conclusion of the resolution quoted above reads: "The time has come when Fundamentalists and Modernists should no longer remain in the same fold, for how can two walk together except they be agreed? Therefore we call upon all Fundamentalists of all denominations to possess their souls with holy boldness, and challenge every false leader whether he be editor of a religious publication or the secretary of a denominational board; and whether he be a pastor in a pulpit in the home land or a missionary on the foreign field. . . . All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking up of civilization or a great spiritual awakening. Let us pray, hope, believe, expect, and look for, a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings as in the days of our fathers."

MUELLER.

A New Theological Seminary. — The *Watchman-Examiner* makes the following announcement: "In our advertising columns there appeared the announcement of a new theological seminary — the Eastern Baptist Theological Seminary, located at Philadelphia.... Those in charge of the new seminary purpose founding a school of the prophets in which loyalty to the Scriptures shall be conspicuous. You will not get the impression when you visit its classrooms that they are cutting to pieces the Book that brought you the good news of your salvation and has been the unfailing source of your comfort and inspiration for many a year. You will not come away feeling that the crown of deity has been taken off the brow of the One whom your soul adores. The teachers will be assuredly true to the faith once for all delivered to the saints. Money given to the seminary will be assured against being diverted to the support of teaching that in any slightest degree subverts or compromises the Gospel."

Roman Catholic Aggressiveness. — Statistics gathered from reliable sources by the Protestant League of Women and published in the *American Standard*, as quoted in the *Watchman-Examiner* of May 14, 1925, present the following startling facts: "Five States now have Catholic administrations. A majority of the States have Roman Catholic national committeemen. Twenty thousand public schools have one half Catholic teachers. Three thousand public schools now contribute a part or all of the school tax to Catholic churches and schools. Six hundred public schools use Catholic readers and teach from the Roman Catholic catechism. Sixty-two per cent. of all offices of the United States, both elective and appointive, are now held by Roman Catholics. New York City, Chicago, Baltimore, Philadelphia, Buffalo, Cleveland, St. Louis, Los Angeles, San Francisco, and Boston now have seventy-five per cent. Catholic teachers in their public schools. In all the cities and towns of the United States of 10,000 or more inhabitants, an average of more than ninety per cent. of the police force is Roman Catholic. Roman Catholics are in the majority of the councils of 15,000 cities and towns of the United States. In ninety per cent. of the cases in which criminals are executed for crimes committed, the victims of the execution have a priest at their elbow to administer the last sacrament. More than sixty-five per cent. of the prison convicts of all grades and of all kinds of prisoners are Roman Catholics, while less than five per cent. are graduates of our public schools. These statements are astonishing when we remember that only about twelve and one half per cent. of the population of the United States are Roman Catholic, while the other eighty-seven and one half per cent. are not."

MUELLER.

Roman Catholic Criticism of Protestantism. — Writing editorially under the heading "Dr. Fosdick and the Liberals," *America* (April 11, 1925) says: "We are not concerned with the question whether he is a heretic or not. There are some people who glory in applying that word to themselves, much as some youths like to be thought 'tough' or as modern young women often rejoice when some

one dubs them 'bad.' Shocking folks is great fun at times. But the 'tragedy of Protestantism' is not a thing for jest; it is a serious matter, one which its heroes Knox and Calvin had no small share in producing and one for which it is hard to see how they, and others of their time and kind, are going to escape severe judgment. How can a religion claim to be that of Jesus Christ which has within itself nothing but the spirit of schism, the founding of a new denomination to represent each new idea which occurs to any man within it? Tragedy is a mild word to use." Commenting on the necessity of receiving "assurance" from the Christian religion, the article proceeds: "To obey is better than sacrifice.' No amount of right living, no number of alms-deeds, unless they constitute acts of obedience to God, can be of any avail. This is the cause of the assurance of Catholics. They have and are perfectly sure of the 'mind of Christ.' Their priests may not be eloquent; they may have few who could, week in and week out, attract the audiences that Dr. Fosdick does, yet without this their churches are crowded to the doors, not once, but twice, four, five, or six times every Sunday, because of Jesus Christ. The priest is nothing but His servant, and no Catholic attends his church because of the priest, any more than one would visit his friend's house because of the butler. . . . 'The tragedy of Protestantism' is that it has nothing sure to offer."

The great mistake of this Roman Catholic writer is that he does not distinguish. We agree that Dr. Fosdick's naturalism fails to offer to the sinner any assurance whatever, but this is not because Dr. Fosdick's naturalism is Protestantism, but rather because it is not Protestantism. True Protestantism is unqualified and implicit faith in the promises of the Gospel, or in salvation by grace through faith in Christ. Surely the Gospel-message offers most blessed assurance to every sinner. In the final analysis the "Protestantism" of Dr. Fosdick does not differ much from Roman Catholicism. Both agree that the assurance of pardon and salvation comes from deeds. The slight difference between the two is that Dr. Fosdick says: "Assurance comes from any good deed," while Catholicism teaches that assurance comes from deeds that "constitute acts of obedience to God," in other words, acts prescribed by the Roman Catholic Church. Both are paganistic and are condemned by God's Word.

MUELLER.

The Juvenile Crime Wave. — Commenting editorially on this question, the *Christian Herald* of May 23, 1925, quotes Police Commissioner Enright of New York as showing that juvenile delinquency had increased 60 per cent. during the first quarter of this year as against the same period of 1924, and the *New York Times* stating that commitments of offenders under sixteen years of age for the first quarter of 1925 totaled 2,832 cases as against 1,757 a year ago. Commissioner Enright's comment is quoted: "That there is an exotic and pernicious growth of criminal activities among the juveniles of the country none can deny. It is a fact which must be squarely faced if we would protect posterity." The Commissioner explains

that the situation is general; 70 per cent. of the jailed criminals throughout the country are under 30 years of age, and 50 per cent. have not reached the age of 25. His explanation is quoted: "The wave of amusement has carried with it young and old. The search for pleasure and a means of passing the time agreeably has assumed such proportions that fathers and mothers no longer take the time to perform the most elementary duties toward their children." The editorial continues: "This is a tremendous indictment and one that calls for the most serious consideration. The *Christian Herald* years ago began to warn its readers everywhere against the growing indifference to religion in the home and to urge the need of the family altar in every household as the strongest of spiritual barriers against the forces that made war on the rising generation. We know how the rehabilitation of family worship has helped thousands of homes. But the individual quest for amusement and excitement has spread over our country, as Commissioner Enright has pointed out. With many it has virtually effaced the Lord's Day from the calendar, and transformed it into a day given over to pleasure. . . . 'Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.' . . . 'Mine house shall be called a house of prayer for all people.' These divine warnings and encouragements, given through the prophets in ancient times, stand unrevoked to-day. 'Blessed is the nation whose God is the Lord.'"

MUELLER.

Regarding Luther's wedding-ring a story is being circulated, no doubt because of its opportuneness, 1525 being the 400th anniversary of Luther's marriage. I quote from the *Art World Magazine* of May 19:—

"Though no connoisseur of antique jewelry, I was interested in a treasure shown to me by Capt. Arthur Snagge, assistant director of training-staff at the admiralty, writes Mr. London in the *Daily Graphic*. It was a curiously wrought silver ring in a tiny box of faded violet velvet, the lid of which was an enormous concave topaz, engraved with a coat of arms.

"Capt. Snagge believes that the ring is the wedding-ring of Martin Luther. Engraved on the outside with the emblems of the Crucifixion, it bears inside the words: *D. Martino Luthero, Catharina Borgo, 13 January, 1525.*

"Two years ago Snagge was in an antique shop in Vienna inspecting snuff-boxes, when the ring in its box was brought in by an impoverished Austrian nobleman, and he bought them for 3,500,000 kronen, not many shillings in those days.

"At the College of Heraldry in Vienna the coat of arms was identified as that of a certain Jacob von Cruth, the period being about 1340. Why Luther's ring should be inclosed in this box there was no explanation.

"Arrived in London, Capt. Snagge, on the advice of Mr. Dalton of the British Museum, took the ring to Dr. Hagberg Wright of the London library, who was just then arranging a Luther exhibition to celebrate the 400th anniversary of his conversion. In this the ring in its box was included."

This item contains three palpable errors: 1. The date inscribed in the ring cannot be "13 January." It might be "13 June," and the writer has misread the inscription. On January 13 Catherine von Bora was still a servant at the home of the painter Lucas Cranach at Wittenberg, and there is no indication in the correspondence of Luther at that time that he had become engaged to her. 2. Catherine's family name is misspelled and the mark of her noble rank is omitted. 3. The anniversary mentioned in the concluding remarks must be the anniversary of Luther's marriage, not "conversion."—Now, as regards Capt. Snagge's find, it should be remembered that many "Luther rings" are being exhibited. There is no historical evidence available that rings were used at the marriage ceremony at the Augustinian monastery on June 13. At a later time Catherine gave her husband a ring, on which were embossed a crucifix with the instruments of our Lord's martyrdom. On the inside there was the inscription: "*D. Martino Catharina v. Boren 13. Jun. 1525.*" A wedding-ring of Luther is shown at the museum of Braunschweig. It is a golden twin ring interlocked. The ring can be taken apart. The ornamentation on both rings corresponds. On each ring there is a receptacle almost in the shape of a cube. On one side of this cube the letters *MLD*, and on the opposite side of the other cube the letters *CVB* are engraved. Around the former ring there is this inscription *Was. Got. Zu. Samenfieget* ("What God hath joined together"), and on the other: *Sol. Kein. Mensch. Scheiden* ("let no man put asunder"). The cube-shaped receptacle can be opened by two slides, one of which shows a diamond, the emblem of fidelity and strength, the other a ruby, the symbol of pure love. Another ring, a triple affair: one main ring with two minor rings, all interlocked, is described by Buchwald in his biography of Luther, 2d ed., p. 345. Nobody knows what has become of this ring. There is a legend that Catherine used to wear one of these rings as her wedding-ring.

DAU.

"Paul discussed so many topics of theology and morals, he answered so many questions of family duty, of citizenship, of church life, he warned against so many false ideas and evil ways of Jew and Gentile that threatened to undermine his work that he needed hundreds of words that are not used by other writers of the New Testament. These words indicate his knowledge of the sinful condition of the world. There is hardly a vice that he does not hold up to condemnation. No one since his day has so fully revealed the weakness of the Jewish heart and the insufficiency of the Law to bring peace. As a philosopher he has shown the self-deception of the mind and the action and interaction of the feelings and the will. He knew all mysteries. He had the panacea for all sins. G. F. Heineke in his commentary on the two letters to the Corinthians collects the words that the apostle uses in these epistles that occur nowhere else in the New Testament. J. H. Thayer in his Greek-English Lexicon of the New Testament makes a collection from all the writings of Paul of words peculiar to him. He finds 848 such words

which are the apostle's contribution to the vocabulary of the New Testament. It is these words that are everywhere spoken against by rationalists, but they form the backbone of the theology of Augustine, Huss, Luther, Calvin, Bunyan, Jonathan Edwards, John Wesley, and Andrew Fuller." So writes Dr. W. W. Everts, of Roxbury, Mass., in his article "Paul's Contribution to the Vocabulary of the New Testament," in the *Review and Expositor* for April, and then proceeds to exhibit the Pauline vocabulary. DAU.

Haeckel's pupil and successor at Jena, Prof. Dr. Plate, has published the following "confession" in *Mitteldeutsche Zeitung* of July 1, 1924: "We can conceive of God only as a personal being of the highest spiritual power and perfection. The notion of an impersonal God in the meaning of Haeckel is worthless and nothing but veiled atheism. Nowhere is there a greater chasm yawning than between rationalism and idealism, especially in the domain of ethics. Formerly I, too, believed that mankind could get along with the ethical principle, that man ought to do the good for its own sake, not because of some future reward. . . . Morality can be built up only on an idealistic Christian basis. There is a profound meaning in the old axiom that religion must be preserved for the people's sake. An irreligious people must perish sooner or later from inner rottenness. I believe that I have shown that the fight of materialists and atheists against the fundamental concepts of Christianity finds no support in the achievements of natural science."— Another retraction of former views has appeared in the brochure *Heilige Arbeit* by the passionate opponent of Christianity Hornaffner, who helped to introduce irreligious moral education. He says: "Nowadays I attack nobody. To-day I want to confess that my objections were for the most part unjust. The confessional Church offers to its faithful members a clear aim and a firm support. Confessional education has achieved great things." It remains to be seen for which Church these penitents are now pleading. DAU.

"Kristelig Ukeblad," 17 April, 1925, says:—

The state church system seems more and more to have played out its role. The world war brought about the fall of the Russian state church; it went the same way in Germany. There the Evangelical Churches have received self-government. The movement has also come to the Northern countries.— In Sweden there are forces of considerable strength active for self-government, in Denmark a Royal Commission has been appointed to treat the matter.

What has particularly made many friends in Sweden for the thought of a self-governed church, is the rigorous manner in which the state authorities have interfered in the affairs of the church on various occasions. The socialistic government has, in a manner quite systematical, sought to diminish the power of the church. With this must be taken into account that the dissenters and the essentially freechurchly *missionsforbund* (mission association) have within their assemblies a great part of the actively Christian people of Sweden.— In Denmark several controversies, among which is also the question as to women ministers, have caused the question of separation to

begin to be actual. However it is, first and foremost, the Danish socialistic Church Minister's view of the matter, as one of principle, that has brought about the appointment of the Royal Commission. The Minister believes that the most correct relation would be that Church and State were separated. That is truly a step far forward in the direction of the goal in Denmark.

With us, the development of the latest times has scarcely led toward making the question as actual as for some years ago. The Norwegian people is, here, a very conservative people, not least the church people. What gave the idea of separation some wind in the sails was not theoretical expositions about the state church system "being heathen" and the like. It was the practical questions that were raised by the aggressive liberal theology and its use of the state authority to get those that shared its opinions forward as theological professors and into the highest positions of the church. Also that we might, at any time, expect to get a Church Minister (*i. e.*, in the Department for Ecclesiastical Affairs) who was neither a Christian nor a friend of the Church.

The stream has clearly turned itself. The wise policy of the *Storting* in giving the *Menighetsfakultet* the right of examination (candidates taught by *Menighetsfakultet* can become ministers in the State Church) removed, in an essential part, the tyrannical pressure the "old believers" began to feel, and on the basis of equality, even without economic support from the state, the ancient faith of the church has been able to maintain its prestige in the most beautiful way. It may truthfully be said that our faithful-to-the-confessions theology is being led forward as a ship with *strammende skjoter* (literally translated, "with tautened sheets"). Gifted, scientifically equipped young men have appeared and give good promises of victory. If now also the request from the *Menighetsfakultet* for a separate practical theological seminary is granted by the *Storting*, then the church people faithful to the confessions have no reason, in this matter, to feel themselves badly treated by the state.

The appointment of the *liberal* bishop, against popular opinion and the churchly authorities, gave a warning to the politicians, which they appear to have taken note of. And hardly any one will maintain that the big talk, that by this appointment any "strength" would be brought to the church, has been fulfilled.

It is evident in politics that they are very careful about the choosing of a Church Minister (or "Minister for Ecclesiastical Affairs"). The contribution, which was made from church quarters at the elections, and that not least from the quarter of "Norges kirkelige landslag" (Norway's Churchly National Association), brought many men good for the church into parliament.

The extremely important Christians teachers' schools have been well treated by the state authorities.

All this has brought about that the churchly consciousness has been not a little calmed, at any rate for the most immediate future.

A leadership of the church that looks into the future ought, however, it seems to us, not to give up the work of finding an arrange-

ment between church and state that stands in alliance with the development, which we see in process in the remaining countries, (ought to) prepare *in time* a method, happy for state and church, of liberating the church from politics, without having it lose its position as a church embracing the whole people.

If a "covenant of friendship" was made between state and church, so that the church got self-government, but accepted as authoritative all the laws and regulations, which, in the course of time, have been made by the State Church, so that the church did not accept other laws and regulations without the consent of the state, and the state, on its side, could not impose upon the church provisions or laws without the church consenting to same, there would be no break, church-political questions would slip out of the electioneering agitation, and a political party would not, by a fortuitous victory, be able to lay violent hands on the church.

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

The declaration of Patriarch Tikhon, former supreme head of the Russian Orthodox Church, which he is said to have signed before his death on April 8, has been published by the Soviet Government. In it occur these words: "I call upon all priests and members of our Church who have calm conscience to submit to the Soviet without fear. I appeal to them to join in our fervent prayers to the Almighty that He send relief to the Labor and Peasant Government in its work for the welfare of the whole people. At the same time I express the earnest hope that the reestablishment of clear and sincere relations with the Government will induce the authorities to regard us with full trust and give us the possibility of teaching our children the laws of God, enable us to have ecclesiastical schools for our priests, and to publish books and journals for the glory of the Orthodox Church." In view of the last clause the declaration seems to be genuine, but it is a question whether it was entirely voluntary, and what may be the object of the government in publishing a prayer against its religious tyranny.

DAU.

Russian affairs are an enigma to the average American. Louis Fischer, an American newspaper correspondent at present in Russia, and Avrahm Yarmolinski, director of the Slavonic Department, New York Public Library, write informing articles for *Current History* (June) on Soviet Russia. The former says: "The Soviet Government operates the railroads of the country and sells cigarettes on the streets of Moscow. It publishes books, magazines, and newspapers. It owns homes, hotels, factories, mines, trolley-lines, shipping-lines, oil-fields, farms, forests, wine-cellar. It manufactures everything, from locomotives to matches and from underwear to automobiles. These it sells in its own stores. The Government teaches the young, preaches to the adult, cures the sick, buries the dead. Above and beyond such unusual tasks, the Soviets exercise the ordinary functions of administration, policing, taxing, legislating, and so forth." There are really two Soviet governments in Russia: "first, the Government of Soviet Russia, considered as an independent unity, and second, the Soviet Federation of Associated States—in

other words, the Union of Socialist Soviet Republics." The official name of the latter is Russian Socialist Federated Soviet Republic, abbreviated RSFSR. The Communist Party, however, is the real power in Russia, and all officials, bureaus, etc., of the state are merely Communist tools. They are cashiered the moment they show a disposition to think independently. In reconstructing Russia the Soviets have been confronted with the power of the old religion. Yarmolinski says: "In attacking the strongholds of belief and ritual, the Communists are sustained by that faith in the malleability of human nature which they share with some philosophers and all revolutionists. Instructed by practical experience in the wisdom of William James and John Dewey, the Russian leaders are seeking to reeducate natural dispositions by offering mere substitutes for, and equivalents of, their customs and habits. The Communists realize that the Church gives dignity to certain significant occasions in the life of man — to birth, to marriage, to death. It relates the individual to something larger than himself and satisfies his need for the dramatic expression of that relation. The Russian leaders aim, then, to offer the same satisfactions in observances and in a pageantry which reflect their own outlook. These new ceremonies are singularly lacking in graciousness and originality. A Communist father, a factory worker, after overcoming the opposition of his conforming wife, is likely to have his child 'Octobered' (the Bolshevik revolution took place in October, Old Style). The platform is occupied by a *praesidium*, of which the parents are honorary members, seated about a red-covered table, and speeches are made by representatives of the party and of the factory, accepting the child into the community. A boy is likely to be named for Lenin or Liebknecht, a girl for Clara Zetkin. The child may be quietly baptized later. At a funeral there will be speeches and music, the speakers and the band being supplied by the trade union to which the deceased belonged. Weddings are likely to be enlivened by amateur theatricals given by the dramatic section of the local workers' club. Indeed, the theater and the cinema are counted upon to do the work of the Church in more ways than one. The stage is the Communist's pulpit, and such texts as 'the Communist front must be maintained' are perpetually flashed from the screen. Trotzky, for one, believes that the strongest weapon against the Church is to be found in the 'movies.'" As regards freedom in the sex relation, the Russian Communists are divided: some members of the party advocate this freedom openly, others would expel from the party any one who would actually practise it.

DAU.

Archeology Confirms Scripture. — The *Sunday-School Times* offers a few more instances of archeological support of Bible data: "The question of the historic reality of Belshazzar the king (Dan. 5, 1) has been much discussed by critics, but can now be fairly considered as settled, thanks to a tablet found at Babylon and recently published in Mr. Sidney Smith's *Babylonian Historical Texts*. In 1854, Sir Henry Rawlinson proved from a cylinder found at Ur that the eldest son of Nabonidus, King of Babylon, was named Belshazzar.

This, however, showed him to be crown prince merely, not king. But in 1880, Dr. Pinches published a translation of the Annalistic Tablet, which gives an account of the reign of Nabonidus down to the capture of Babylon by Cyrus. This tablet mentions Belshazzar as commander-in-chief of the army and hence in a position of high, if not highest, eminence. In 1915, Dr. Pinches further noted that on a business tablet from Erech was to be found an oath registered as sworn in the names of Nabonidus, the king, and of Belshazzar, the king's son. This associated the son with the father in the sovereignty of Babylon. Now comes the crowning proof in Mr. Sidney Smith's tablet. It definitely states that Nabonidus raised his son to sovereign power on the eve of his own departure on a military expedition to Tema (the North-Arabian oasis of Teyma mentioned in Job 6, 19; Is. 21, 14; Jer. 25, 23). It reads:—

"A camp he [Nabonidus] entrusted to his eldest-born.

An army he caused to go forth with himself.

He loosed his [Belshazzar's] hands; he entrusted to him the sovereignty while he himself set out on a distant expedition.

The forces of Akkad [Babylonia] advanced with him;

Toward the town of Tema in Amurru he set his face;

He set out on a distant march, a road not within reach of old."

MUELLER.

The Great Chalice of Antioch.—As regards this interesting and most remarkable of all Christian antiquities, the *Sunday-School Times*, of June 6, presents the conclusions of the study of Professor Maynard of Bryn Mawr, as published in the *Living Church*: "He thinks it comes from the middle of the first century, since its form is not found in Greco-Roman art after that time. Indeed, this type belongs to the Augustan age. The style of chiseling also is characteristic of this period. There is no nimbus about the head of Christ or of the apostles, which argues an early date. About the upper edge of the ornamentation is a ring of fifty-seven rosettes, which he suggests may represent the number of years between the birth of Christ and the date of the Council of Antioch. The church of Antioch at this time was administered by five men—Barnabas, Simeon, Lucius, Manaen, and Saul (Acts 13, 1); that at Jerusalem by Peter, John, James, Judas, and Silas. Representations of the first five of these men surround the figure of the boy Christ; the second five, that of the man Christ. Dr. Maynard believes that the cup commemorates the first council of the Church, and that it thus serves as a memorial of the living and loving unity of the Jerusalem and Antioch churches, of Jew and Gentile in the kingdom of God. The fact that in one of the baskets represented on the chalice are to be seen seven loaves and two fishes, and in the other five loaves, is contemporary evidence of the fact of the two feedings of the multitudes." MUELLER.

Glimpses from the Observer's Window.— "Morals in Schools Shock Survey Board" were the bold-face type headlines of an article in the *New York Times* of April 3. The article was built up from a report submitted to the Board of Education of New York City by its Committee on Character Education after a year's investigation. The Committee had found that low moral standards prevailed; that lack of respect for parents, "cutting," forgery, gambling, and cheating were called common, etc.

The last entry in the diary of Robert Preston, a Northwestern University student, whose body was found in the lake at the foot of Madison St., April 12, was published in the *Chicago Tribune* the day after. It is a horrid tale of debauchery, and closes with these sentiments: "In case of accident or serious illness notify my bootlegger. If he is not in, the undertaker. . . . When you get to the end of your rope, tie a knot and hang yourself."

President William H. Agnew, of Loyola University, Chicago, explains that the nine years' indulgence promised in connection with a "pilgrimage to the Eternal City" "has no reference at all to forgiveness of sin. Sins can only be forgiven after they are repented of." Yes; but for repentance contrition is not necessary; "attrition" is sufficient (see *Triglot Concordia* 255, 5; 483, 16 ff.). Besides, in popular belief an indulgence still stands for remission of sins. The Roman distinction is sophistry to the popular mind.

For 2 Tim. 3, 16 Dr. Lock in his Commentary on the Pastoral Epistles, of the Scribner's series of Critical and Exegetical Commentaries, prefers the rendering "All Scripture is inspired by God and therefore useful," etc. Rightly his reviewer in *Bibliotheca Sacra* (April) says: "This rendering would perhaps never have been questioned had it not been for the exigencies of controversy."

In his book *What Ails Our Youth?* George A. Coe discusses in chap. 2 "The Failure of Education to Give the Help Needed," and in chap. 3 "The Complacency of Secondary and Higher Education toward the Situation." Dr. Kyle, of Xenia Theological Seminary, has called the book "a distinct S. O. S. call" and said: "The book is given up to pointing out what is wrong, without telling how to remedy the evil. Doubtless the author did not know, as no one else seems to know."

Speaking of Dr. Selbie's *Psychology of Religion* Dr. Kyle says: "The whole psychological argument concerning religion comes to just this, that the soul is susceptible to influences, that it is in fact a reasonable soul; thus the discovery of such influences explains nothing other than that the theory that the soul is subject to such influences is correct. This is little, if anything, more than watching 'the wheels go round.' Helen's babies were much interested and amused, and so are the psychologists; and *there the matter ends in both cases.*" At any rate, we have in Selbie a psychologist who still operates with a "soul."

Federer's novel *Der Friede einer andern Welt* (Peace of Another World), which has been running since September, 1924, in *Westermanns Monatshefte*, has turned out an aggressive piece of Roman Catholic propaganda.

"Rundfunk" is the German word for radio. Since February 1 radio programs of a religious character are broadcast by the *Evangelischer Volksbund fuer Wuerttemberg* through the *Sueddeutsche Rundfunk* at Stuttgart.

To stop the social evil in Germany euthanasia and sterilization of morally inferior persons are being advocated, the latter by Dr. Boeter of Zwickau in *Leipziger Lehrerzeitung*, August, 1924. Dr. Martin Ulbrich of Magdeburg-Cracau opposes him in *Geisteskampf der Gegenwart*, on the ground that sterilization would only make the evil worse.

The (Catholic) *Commonwealth* (May 27) is wondering at the ominous editorial silence of our great dailies in regard to the impressive demonstration in the Metropolitan Opera House recently by the sympathizers with Communism and suggests the possible effect of a series of such meetings throughout the country.

It remained for our former American ambassador at Berlin, Mr. Gerard, himself a Catholic, we believe, to point out to the world that a religious issue had been injected into the late Presidential election in Germany, in which the Catholic Herr Marx was defeated and the Protestant Hindenburg elected, and to assert, according to a report in the (Catholic) *Tablet* of London, that this election means "the end of the Dawes Plan."

Rex F. Harlow, research student and statistician, who visited Europe to compile figures of world war casualties, assures the world that "the frightful disease of war will be wiped from the face of the earth" because it is too expensive under the present scientific method of warfare, and because it is "senseless" to sacrifice millions of the best young manhood of the civilized world — 8,461,595 were killed, and 21,099,935 wounded during the late war. Mr. Harlow forgets that the men and women who make our modern wars do not go to war: they stay at home, preach "patriotism" to the rest and see to it that the rest are patriotic, and eke out a living and other emoluments from the dying of others. God permits this to teach us how corrupt men really are and because war is one of His means to lead men to repentance.

According to latest advices from Canada, the Doukhobors are sending their children to the state schools, but protest against religious instruction given by the teachers of the state schools.

In a sermon before the Health Congress at Brighton, England, Bishop Barnes of Birmingham, on May 31, declared that the main underlying cause of the Great War had been reckless reproduction and great families, which he considered a hindrance to social progress and civilization. He predicted that the same catastrophe would be repeated "unless that altruism which limits the increase of population can be made to prevail."

The new House of Laity of the Established Church of England, while deliberating upon the revised Prayer-book Measure, entertained an amendment by C. Marston to strike from the Athanasian Creed the passage: "which faith, except a man keep whole and undefiled, without doubt he will perish eternally."
