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## Some Historical Facts Concerning Church Polity.

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### 1. Church Organization and Government in the Early Christian Church.

The church government of the early Christian Church was very simple. There was no need of elaborate constitutions, canons, rules of discipline, and the like, which are now considered so essential in many church-bodies. The word, "One is your Master, even Christ, and all ye are brethren," Matt. 23, 8, was sufficient for all purposes. In the scheme of government and discipline which Christ had designed for His Church, simplicity was to be the prime factor in obtaining and maintaining efficiency. He wanted to be the sole Head and Director of all the affairs of the congregation, and within the congregation there should be no distinction as to greater and smaller before Him; all should be equal.

This truth is in no way jeopardized by the fact that Christ Himself chose a certain number of men as His servants, or apostles, by immediate call. "The apostles were the special messengers of Christ, chosen and called and commissioned directly and immediately by the Master whom they were to serve as His missionaries to the nations." (*Theol. Quarterly*, VII, 18.) The direct, or immediate, call is described Matt. 10, 2; Mark 6, 7; Luke 10, 2. In accordance with this call the men who received it designate themselves as apostles of Jesus Christ. 1 Pet. 1, 1; 2, 1; Jas. 1, 1; 2 John 1; 3 John 1; Jude 1; Gal. 2, 9. Matthias was chosen by lot under the immediate guidance of God. Acts 1, 23—26. And as for Paul, he emphasizes no point more strongly than this, that he was selected by Christ for the work of his apostleship. Acts 9, 15; Rom. 1, 1; 1 Cor. 1, 1; 9, 1, 2; 2 Cor. 1, 1; 11, 1—12, 9; Gal. 1, 1; Eph. 1, 1; 3, 7, 8; Col. 1, 1; 1 Tim. 1, 1, 2, 7; 2 Tim. 1, 1; Titus 1, 1. These apostles of Christ were divinely inspired in the capacity of teachers of all men. John 14, 26; 15, 26, 27;

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## THE THEOLOGICAL OBSERVER.

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**The Authorship of the Fourth Gospel.**—The higher critics are accustomed to say that the authorship of the fourth gospel forms one of the vexing problems in the New Testament field. The reason why they find a problem here is their unwillingness to accept the well-attested apostolic origin of this glorious book. What is the basis of their refusal? Nothing but their *a priori* conclusion that the supernatural cannot be true, that miracles cannot happen. Dr. J. A. Faulkner, writing in the *Biblical Review*, gives an admirable *résumé* of the attitude of unbelieving scholars on the authorship of this book. We set down here in brief form some of his most interesting statements and conclusions.

This gospel was written about 90 A. D. Coming thirty years later than the synoptic gospels, it nevertheless was universally accepted by the Church, which must have had sufficient evidence that

the book was by the Apostle John. Marcion, the Gnostic, rejected it, as he did Matthew and Mark, because it was not anti-Jewish enough to suit his theology. He does not seem to have opposed it as being unapostolic. Other Gnostics accepted it as the work of an apostle. Celsus, the pagan critic, writing about 177, does not doubt the apostolicity of this book. The Gnostics, called Alogi, indeed, ascribed it to Cerinthus, not on historical grounds, however, but because of their opposition to the Logos doctrine of John. The Church of the Middle Ages and of the Reformation era regarded the book as written by the Apostle John. Not until 1792, when an ex-minister of the Church of England, Evanson, wrote on what he termed the Dissonance of the Four Evangelists, was this position attacked in modern times. Bretschneider was the first modern scholar of note to publish doubts on the Johannean authorship of the fourth gospel. His book, written in Latin, appeared 1820. "He calls attention to the lack of miracles, the kind of miracles that are given, the absence of parables, and the presence of discourses and of a hidden gnosis, or knowledge. He thinks the epistles are not from John and that the gospel was composed in Egypt about the middle of the second century." In Bretschneider's book are found practically all the arguments which before or since have been advanced against the apostolicity of the fourth gospel with any show of plausibility. It is remarkable to find that several years later this critic frankly confessed that the replies which his book had called forth had convinced him of the genuineness of John's gospel and that he now considered the matter settled for the theological public.

Schleiermacher, who certainly was not afflicted with too great a love for conservative views, earnestly contended for the apostolicity of this book.

D. F. Strauss placed the origin of all the gospels about the middle of the second century; hence he did not consider the fourth gospel as apostolic. His reasons were philosophical, not historical.

F. C. Baur held similar views. But of the famous (or infamous) Tuebingen School which he built up, one scholar after the other abandoned the position taken by Baur. Ritschl, originally one of his disciples, states in 1857: "I would explain that I consider the gospel [John's] to be authentic, not only because the denial of its authenticity raises far greater difficulties than its acceptance, but also because the presentation of the revelation of Jesus in the three other gospels requires for its completion the discourses in John."

De Wette, at first very radical in his attitude, wrote in the fifth edition of his *Einleitung*: "I have placed myself decidedly more than heretofore among the defenders of the gospel of John, though I am still far from being so decided as my friend Bleek."

Luecke, who wrote a great commentary on this gospel and who is described as not only an "accomplished philologist and New Testament scholar, but an artist, poet, and mystic, and, besides, a man of docile spirit, ever seeking new light and ready to examine new theories," wrote: "I have carefully examined the recent and critical treatises on John and have earnestly tested them." The conclusion

which he arrived at is thus given by Faulkner: "After lifelong study of the Johannean question he still is firmly convinced that the apostle was the author of the gospel, that it was written in Ephesus not earlier than 80 and perhaps as late as the 90's." Faulkner then adds: "That means that you can, if you wish, reject the gospel on rationalistic presuppositions, but you cannot reject it on any convincing critical, historical, or religious grounds." Well said! ARNDT.

**The Pulpit and Its Message.** — "Roger Babson does not profess to be a theologian," writes the *Biblical Review* (July, 1926), "but he knows a good bit about the feelings of folks in and out of the Church, and many preachers might ponder this observation of his respecting the church service:—

"People no longer go to church for education, economic instruction, political discussion, or amusement. There was a time when the church could best teach these, but now the people can learn them better from other sources. One trouble with the churches to-day is that they are endeavoring to dispense things which people can get from better-equipped sources outside the church. But the churches continue to be the only source where a man can get courage, faith and inspiration, and these are the things which business men are craving to-day. When a business man goes to church and hears the preacher discuss politics or economics, or listens to an appeal for money, he feels that he has been defrauded. These are necessary, but they should not come into a Sabbath service. They should be limited to evening services, or week-day services. What business men want is to receive courage to resist temptation, faith to cease from worry, and inspiration to do hard things. When the churches give us these, they will not only be filled to the doors, but they will mobilize for good the vast amount of human energy which is now being dissipated or spent along destructive lines." We miss in Mr. Babson's criticism the constructive element which tells the preacher how and what to preach so that the business men may "resist temptation, cease from worry, and do hard things." The old, pure Gospel is still the only message that belongs in the pulpit and the church and that, too, people, in general, expect to find there. MUELLER.

#### **Doors of Andover Seminary Closed for the Coming School-Year.**

A unique situation has arisen with respect to Andover Seminary, the well-known and heavily endowed school of Congregationalism. The *Presbyterian* reports:—

"In Andover Seminary, the Congregational theological school in Massachusetts, the faculty has resigned *en masse*, and the trustees have announced that all courses will be suspended for the academic year 1926—27.

"Andover Seminary planned a closer affiliation with Harvard. The plan has been set aside by the Supreme Court of Massachusetts, and in the decision, which holds the plan to be incompatible with the charter of the seminary, it is declared that a credal statement, drafted at the time of its founding in 1807, is legally binding in its original historical meaning and literal terminology, and that all

teachings and practises contrary to its requirements must be abandoned.

"The founders of Andover were determined that the Christian faith should be perpetuated without change through the agency of the institution they established. They required the trustees of the seminary and the members of the faculty to declare their adherence to a definite statement of belief. The members of the faculty were ordered to renew this adherence every five years."

Andover Seminary was founded to guard orthodoxy when Harvard University had come into the control of the Unitarians. Gradually the faculty of Andover drifted into the channel of Liberalism, and of late the doctrines taught were in several instances the direct opposite of what the founders of the school wished to have taught there. It will be interesting to see whether the work of the school will ever be resumed or not.

ARNDT.

**Why Liberals Objected to Dr. Machen.** — In explanation of the objections recently voiced by Liberals in the Northern Presbyterian Church to the election of Dr. Machen to the chair of Apologetics and Christian Ethics at Princeton Theological Seminary, the *Presbyterian Standard*, of Charlotte, N. C., remarks: "Between the two extremes, the Conservatives and the Liberals, there is a third party, who are for peace, and for the sake of peace they are willing to yield some convictions, arguing that a few erroneous doctrines are less to be dreaded than a divisive strife. Dr. Machen has been especially active in the Conservative camp and has made himself obnoxious to certain parties in the Church. Though he came endorsed for the chair of Apologetics and Christian Ethics by a vote of the Board of Directors of Princeton of 19 to 9, the Assembly voted to hold back his confirmation till a committee, appointed to look into affairs at Princeton Seminary, had reported. It seems that it is charged that Dr. Machen has certain idiosyncrasies that render it difficult for his fellows to work with him. Such is the charge of those who oppose him; but we suspect that the blows he has given Modernism has made him *persona non grata* to many in the Assembly. When an Assembly refuses to confirm a scholar like Dr. Machen as a teacher in Princeton Seminary, though the Board of Directors has accepted him, and then elects Dr. Henry Sloane Coffin, the president of Union Theological Seminary, New York, as a member of the Board of National Missions, it seems to an outsider a case of straining at a gnat and swallowing a camel." MUELLER.

**Dr. Davis Dead.** — The *Presbyterian* writes: "Not only Princeton Theological Seminary, but the whole theological and educational world sustained a severe loss in the unexpected death, on June 21, of Dr. John D. Davis, at the Jefferson Hospital, Philadelphia, where he had gone for what was regarded as a minor throat operation. Since the death of D. B. B. Warfield, Dr. Davis has been the senior professor of Princeton Seminary. For some forty years Dr. Davis has been a teacher in that institution, and during that time he not only won world-wide distinction as an Old Testament scholar, but was, in

a conspicuous degree, a stimulating and thought-provoking teacher. All over the world to-day there are men who not only honor the memory of Dr. Davis because of their love and respect for him as a man, but who count him one of the chief factors in their mental and spiritual development. While Dr. Davis was the author of numerous articles on Biblical and archeological subjects, yet his outstanding contribution was *A Dictionary of the Bible*, first published in 1898 and later revised and enlarged. It is to-day, and will no doubt continue to be for some years, the best one-volume dictionary of the Bible in existence. Few scholars have left such monuments to their industry and erudition—in a form adapted to meet the needs of Bible scholars in general—as this volume affords.”

**An Appeal of a Baptist Layman.**—Under the heading, “What the Layman Expects of His Minister,” Hon. John G. Smith, in the *Watchman-Examiner* (July 15) says: “The layman expects his pastor to be a man of convictions. I tell you the average Baptist layman wants a minister who believes the Bible, and that is so whether he is a Christian or not. A man who believes nothing, is not sure of anything, has no convictions that he is ready to die for, has no business in an evangelical Protestant pulpit. How does a man expect to lead others to Christ who has only an academic knowledge of His saving grace? He may be able to entertain women at a ‘pink tea’ or deliver a baccalaureate sermon, but he cannot satisfy the average layman. . . . One of the encouraging things of the day is that Protestant men are returning to church. Many of them are anxious to have you tell them the Bible truths. For years I have come in contact with all sorts of men in business, in court, in churches, in lodges, and society, and there is no question in my mind about the feeling of the ordinary man. While higher education criticizes, the rank and file are returning to the faith of their fathers. Civilization has disappointed them. I can see a marked change in the attitude of the average man toward religion and the Bible since the World War. The Church passed through a period when only women and children attended. Protestant manhood now realizes that it has been a slacker.”

MUELLER.

**An Episcopalian Revival.**—The *Watchman-Examiner* (July 15) reports editorially: “In an open letter reprimanding the Church for its failure to win converts the National Commission of Evangelism of the Episcopal Church suggests plans for a nation-wide drive for 100,000 souls in 1927. The commission speaks vigorously, declaring the Episcopal Church to-day is incomparably rich in money, organization, influence, power, yet it is failing to produce anything like apostolic results. It seems that during all last year, in spite of its 135 bishops, 5,000 priests, and more than 1,000,000 members, the Episcopal Church showed a gain of only 25,000. Thus it took fifty persons and a vast amount of wealth to reach each single individual convert. In seeking to overcome this condition of indifference, the program of the commission plans for an intensive and practical campaign, nation-wide in scope, whole-hearted in motive and method,

and concentrated within a period of one week. The tone of this brief, but significant crusade will be genuinely evangelistic, the object being to stir men into enthusiasm for Jesus Christ and His Gospel and to set them on fire with zeal for the full establishment of His kingdom." The failure to be true to God's Word is perhaps the best explanation of stagnancy in the Episcopal Church. As long as high-church, low-church, and broad-church tendencies are permitted in it side by side, it will always remain a "house divided against itself."

MUELLER.

**No Remedy in the Secular School.** — "Speaking at the Denver meeting of the American Bar Association," writes *America* (July 31), "Justice E. P. Burke, of the Supreme Court of Colorado, drew attention to certain facts in modern American life that are appalling. The number of criminals at large and at work is greater than the combined number of soldiers and policemen, and their activities cost the country more than three billion dollars annually. In every penitentiary 'repeaters' are increasing. The people at large do not censure crime severely, 'the legal profession pays adulation to its tricky members,' parole boards utterly destroy the effect of punishment ordered by the courts, and many governors, by a use of the pardoning power, which is stupid, if not actually corrupt, condone crime and encourage the criminal. "This national disgrace is not lessening," said Justice Burke, 'and education seems powerless to check it.'" To this denunciatory address *America* remarks: "As a remedy against social disorder and an agency for the proper training of the child the secular school has been fairly and thoroughly tested. Founded in this country some eighty-five years ago, it has been the dominant type in American education for half a century. Secularism has spread from the common schools of Horace Mann to the state institutions and to a large majority of the great colleges and universities conducted under private auspices. On the public schools of primary and secondary grade the American people annually spend a thousand million dollars, while men and women whose devotion to the welfare of the children is above the paltry tribute of praise, wear out their lives in labor for the welfare of the community. The result is sorrowfully out of proportion to the greatness of their sacrifice. After fifty years of secular school control about six out of every ten Americans have no connection with any religious creed, and 'we are the most lawless people in the world.'

"Justice Burke kept well within the limits of sober truth when he said that education seemed powerless to check the growth of crime in this country. It has never checked crime, this so-called education, but by neglecting to care for the child's religious and moral interests has raised up a generation in which cleverness supplants religion and caution takes the place of those sterling virtues which lie at the base of character. There are indications abroad that we are beginning to realize the need of religion in the school. As this realization grows keener, we shall have a system of education in this country which accords with our most precious political traditions and with the religious aspirations of millions of Americans."

MUELLER.

**The Date of the Exodus.**—Prof. J. W. Jack has written a book on this subject, in which he, according to one of our exchanges, gives the following helpful summary of the three distinct views held by scholars concerning the time when Israel left Egypt:—

“1) The one which dates the Exodus during the XVIIIth Dynasty, about 1445 B. C., just after the long reign of Thutmose III and during that of his son, Amenhotep II. If we allow for the ‘wilderness wanderings,’ the entry into Canaan would correspond with the attacks of the Habiru mentioned in the Tel el-Amarna Tablets (ca. 1400—1366 B. C.) There is not much difference between this view and the one advocated by Dr. H. R. Hall and a few other scholars, except that they believe the Israelites to have left Egypt with the Hyksos (ca. 1580 B. C.) or shortly afterwards and to have lived a nomadic life of about two hundred years in the desert previous to entering Canaan as the Habiru. 2) The school which connects the Exodus with the religious revolution attempted throughout Egypt by Amenhotep IV, otherwise known as Akhenaten (ca. 1383 to 1366 B. C.). According to this view, which is strongly advocated by Mr. Arthur Weigall, the Israelites were driven out at the close of the revolution or at the commencement of the restoration under Harmhab (ca. 1358—1324 B. C.). This would place the Exodus about 1350 or 1345 B. C., being about a century later than the date suggested by the first school. 3) The traditional school, which dates it more than a century later still, during the XIXth Dynasty, by regarding Rameses II (ca. 1301—1234 B. C.) as the great oppressor of the Israelites and the Exodus as having taken place during the reign of his son, Merneptah (ca. 1233—1223 B. C.), or even later still, during the reign of one of his immediate successors.”

Professor Jack himself is said to be a higher critic, holding the first view of the three mentioned. The writer in the exchange from which we quote “feels that it is high time that the whole critical analysis of the Exodus and conquest narratives should be reopened.”

ARNDT.

**What Is Tolerance?**—Under this heading Dr. S. Parkes Cadman, in an article in which he pleads for greater tolerance among Protestants, says among other things: “Surely we cannot be forever disputing about creeds and doctrines nor fiercely resistant to those whom their Creator has made differently from ourselves for the fulfilment of His own purposes. One chief duty of Protestants is to replenish the streams of love and justice which must irrigate American life if it is to be acceptable to God. . . . Sacrifice prejudices and even lower principles to the all-controlling impulse of the New Testament, which is love and service unto the uttermost. For religion has many voices and many diverse complexions, but it has one true voice in all ages and for all peoples—the voice of compassion and mercy, of patient justice and divine redemption from sin. . . . When we are rid of our provincialism and narrowness, we shall renew the spiritual battle of this evangelistic giant (John Wesley). Meanwhile, those who cannot enter it because their hearts are poisoned with contempt and distrust for their fellows should at least attempt



tolerance. . . . Discard the journals which flourish on defamation and delight in personalities. Sustain the denominational organs which cultivate amity and good will. Believe it possible, since He said it, that Christ has many other sheep which are not of this fold. Make sure that the beam is out of your own eye before you attempt to pluck the mote from your brother's eye. So much for tolerance."

It may be well for Dr. Cadman to practise himself what he preaches and be a little more tolerant towards the few remaining preachers and writers who in the name of God and of Christ are defending divine truth and warning those who would hear, against the damnable falsehoods of deceivers of the type of Dr. Cadman. They fight the battle of the Lord, not because of "provincialism and narrowness," or because their "hearts are poisoned with contempt and distrust for their fellows," or because they do not realize their own weaknesses and fail to see "the beam in their own eye," or because they would "flourish on defamation and delight in personalities,"—shame upon a preacher of tolerance who himself is so intolerant as to impugn the motives of faithful Christians!—but because their Savior's Word, which alone can save sinners from damnation, is precious to them, and men like Dr. Cadman are substituting for that holy Word their own perverted notions, against which they are in duty bound to raise a warning. "Intolerance" will cease as soon as the preaching of anti-Scriptural doctrines will cease. As long as there are unfaithful ministers who will not tolerate the pure doctrines of God's Word, they need not be surprised to find faithful ministers who cannot tolerate their intolerance of the truth.

MUELLER.

**The God of Modernism.**—The *Lutheran Church Herald* uses some strong language in discussing this subject, but no one can say that it is undeserved or too severe. The editorial referred to says:—

"The '1926 model god' is good. Next year there will be a new model, not very different from the present one, but, like our Ford Lizzie, with some new accessories. It will be the same tin god, essentially.

"The fact is that the entire Modernist fraternity, from Fosdick and Wells and Van Loon down to their village echoes, is losing itself in the mire of pantheism. They must have some sort of god, only he must not be the God of the Bible. They must have some sort of Christ, but not the Christ of the Bible; because the Christ of the Bible is the Son of God and of the Virgin Mary, who died upon the cross for the sins of the world; who alone is the Way, the Truth, and the Life; without whom no man can come to God; whose righteousness alone, apprehended by the penitent and believing soul, avails for salvation; who rose physically from the dead and will return to judge the quick and the dead. They do not want the Christ of the Bible; nor do they want the Bible as the authoritative Word of God to men. They rig up an abstraction, stripped of the Scripture attributes and works applied to God, and try to induce the gullible of mankind to bow down before their wonderful piece of automatic mechanism.

"But the god of the Modernists, model 1926, is a Frankenstein, created from material collected from intellectual graveyards as old as the philosopher Demetrius, who flourished some 350 years before Christ, and will finally destroy its would-be scientific makers. The smoke-screen of science meddling in matters outside of its proper sphere is rapidly dissolving, and the man-monster produced by conceited philosophy will be exposed to the ridicule of rational minds."

ARNDT.

**The Cause of the Trouble in Mexico.**—The struggle between the Roman Catholic Church and the State in Mexico is on. The Roman hierarchy has placed the country under a partial interdict, baptism and burial being the only religious ceremonies permitted. The men performing these rites belong to the laity. The Roman Catholic Church wishes to pose as a communion of martyrs. Whether the State is not going too far in its measures is a question we shall not now discuss. That the country has a world of grievances against the Roman Catholic Church must be clear to every reader of history. In *Current History* (July number) a native Mexican, Jose Miguel Bejarano, formerly an officer of the Mexican Education Department, presents this scathing indictment of the Roman Church in Mexico:—

"The [heathen] Mexicans had their own religion, their highly developed arts, their gods, and their temples, and although some time had to elapse before a Pope decided that the conquered people were human beings and had a soul, the first step taken by the Spanish soldiers and the Spanish priests, upon gaining possession of the land, was to demolish the magnificent places of worship of the Mexican towns and to erect Christian churches upon the *débris*. The idols and the icons were destroyed, the religious monuments razed to their foundations, and the Mexicans baptized *en masse* in the name of the Father, the Son, the Holy Ghost, the Pope in Rome, and the King in Spain.

"Slavery prevailed, and the Mexican, used as a beast of burden, was deprived of his traditions, his habits, his language, and his beliefs. He was branded with hot irons, like cattle. He was maltreated, exploited, and killed by a people who claimed they were making the country safe for civilization and were substituting for paganism a religion of universal brotherhood. The guns and the swords of the Spanish soldiers captured Mexico, but as generations succeeded one another, it was the missionary who kept the country under subjection.

"The Church was the center of the life of the communities, and the Church controlled all the activities of the people. With forced labor, temples were erected in every village; with forced contributions they were enriched with magnificent ornamentations. The Church was the extractor of most of the gold and silver that went to Rome and to Spain—\$27,000,000 in gold in one year; \$3,000,000,000 worth of silver and other metals in three centuries. Ten per cent. of the product of the land was for the Church; the ground had to be blessed by a priest before sowing, processions and religious services were organized to pray for rain in times of drought. Baptism

immediately after the birth of a child, confirmation shortly afterward, meant its consecration to the Church.

"The Mass in the morning, the rosary in the evening, confession, communion, extreme unction, the benediction of the grave within a church cemetery, and responsories for the departed kept the people well under the control of the Church even after they were dead. Even domestic animals had to be taken to church once a year to be blessed. The priest was pastor, physician, chief of police, school-teacher, and judge.

"On November 4, 1571, only fifty years after Mexico City was occupied by Cortez, the infamous tribunal of the Holy Inquisition was established in Mexico. Luis Gonzalez Obregon, in *Mexico Viejo* [Old Mexico], writes: 'From that day terror began among the good inhabitants. . . . Fear swept over all. . . . No one lived at ease; secret denunciation threatened every one. Unfortunate was he who gave grounds for the least suspicion, and unhappy was he who merely neglected to wear a rosary.' In one day alone, on April 11, 1649, 107 persons were burned alive or tortured to death by the Inquisition in Mexico, most of them simply because they were accused of professing the Jewish religion.

"Under this system the masses in Mexico degenerated into a condition of the utmost fanaticism and bigotry at the same time that the Church developed into the most powerful force in the country. The civil authorities had to submit to the clergy, who possessed practically all the wealth in the land and who controlled the conscience of the people. Mexico became independent because the rebellion was started by a confabulation between priests and disloyal military officers; otherwise the power of the Church would have crushed the movement for liberation. . . .

"The Roman Church had more than 350 years to educate the Mexicans, to raise their economic standards, to create a free and happy people. But during all these years of almost absolute rule the Church did none of these things; only the dominant aristocracy learned to read and write. . . .

"Dr. Edward A. Ross, of the University of Wisconsin, went to Mexico in 1922 and wrote an impartial and stern book entitled *The Social Revolution of Mexico*. He says: 'Not only were the dignitaries of the Church hand and glove with the great planters, but some of them were members of the same families. The peons were in the leading-strings of priests, who confirmed them in their ignorance and submissiveness and filled their minds with the most absurd ideas as to religion and the respect due to the master.' The Church is adamant against land reformers, and in some cases the local priest, by denouncing the villagers petitioning for an *ejido* as 'robbers' and menacing them with denial of absolution, has bluffed them into withdrawing their petition.

"At the end of nearly four centuries of control by the Church 90 per cent. of the Mexicans did not know how to read or write. Yet the Church now professes sympathy for the poor Mexicans, who ask, 'Who is going to teach and educate us if the priests and the nuns do not?'"

ARNDT.

**First Lutherans in Australia.**—The *Australian Lutheran*, in its issue of May 26, carries a very informing article by a member of the Melbourne University, a man neither a German nor a Lutheran, on the German settlers in Australia. The narrative is a striking parallel to the story of our own Pilgrim Fathers. Having left Germany in June, 1833, these Lutheran pioneers of Australia arrived in the country of their adoption in November of the same year. They founded a colony on the banks of the Torrens, four miles from Adelaide. The following interesting description of the new settlement, taken from an Adelaide newspaper in 1839, is then submitted by the writer:—

“An air of serenity pervades the spot, which is exactly such a one as the imagination would portray as the retreat of persecuted piety. The industry and quiet perseverance of the German character have been fully developed at Klemzig. Four or five months only have elapsed since the hand of man began there to efface the features of the wilderness, yet nearly thirty houses have been erected, and good spacious houses some of them are. All are neat, clean, and comfortable. They are built mostly of unburned bricks, hardened by the sun. The more humble cottages consist of brushwood and thatch. The sloping bank of the river is covered with gardens. These consist of small, unfenced plots of ground, separated by narrow paths. Considering the season most favorable for gardening has not yet commenced, the number of vegetables the Germans have at the present moment under culture affords strong proof of their industry. . . . The inhabitants themselves are interesting. The visitor will find them one and all as busy and cheerful as English bees in the springtime. Out of doors they are weeding, watering, building, fishing, milking, washing, cutting wood, and carrying water. Within doors the housewife plies her domestic toil with equal assiduity. Not a soul is idle. Even the children who are too small to work, yet large enough to learn, will be found, in ordinary school-hours, receiving the tuition of their excellent and indefatigable pastor. The visitor will be struck by the obliging dispositions and courteous manner of the people. The male peasant raises his hat as he passes you and bows with an air equally removed from boorishness and servility. The female, although perhaps bending under a load of wood, has a smile and some other expression of respectful courtesy to offer the passing stranger. Even the few natives who assist them in some of their labors appear to have imbibed their spirit, being retiring and unobtrusive.”

ARNDT.

**Has the “Jesus or Paul” Controversy Ceased?**—For a number of years certain scholars have been trying to prove that Paul and not Jesus was the real founder of Christianity. Related to such efforts was the attempt to show that Paul either did not know, or at least did not correctly set forth, the teachings of Jesus. It seems that these theories are now standing on their last leg. The *Sunday-school Times* writes:—

“Professor Oepke of Leipzig now tells us (in the *Allg. Ev.-Luth.*

*Kirchenzeitung*) that there is in Germany a revolt all along the line from the eighteenth century tradition that minimizes or repudiates Paul and a return to the Paul-Luther teaching. He instances Brunner's work on Schleiermacher, the Lutheran renaissance in R. Holl's writings, and K. Barth's study of Romans, which has called forth a veritable crisis in liberal circles. "That which was once branded as unscientific is now declared the latest result of science, even by theologians who wish to be considered "modern."

"If all signs do not fail, the indifference toward Paul that marked the period from which we have come has passed its highest peak. The successor of Bousset in Giessen and of Weinel in Jena, Karl Ludwig Schmidt, has, as a result of the scientific study of Paul in the last decade, come to the perhaps somewhat optimistic conclusion that the passionate attacks of Lagarde and Nietzsche on the teaching of Paul and the man Paul have been apparently silenced for good. Paul has recovered his place of honor in primitive Christianity. Scholars are beginning to see that too much emphasis has been put on the individuality of Paul's teaching. One realizes that, in the fundamentals of his doctrine, he was at one with the earliest Christians. There are already those, R. Holl and Roland Schuetz, for example, who insist that it was just Paul who understood Jesus best."

ARNDT.

**Pastor Fliedner's Work in Spain.** — According to a report in the *Lutheran Church Herald*, representatives of the committee of the Association for the Furtherance of the Gospel in Spain recently met in Cassel, Germany, to hear reports from Pastor Fliedner, of Madrid, Spain, and Pastor Funke, of Barmen, Germany, on the state of German work of evangelization in Spain. It was said that the Protestant work in that country is gradually recovering since the war and the depreciation of currencies. The international conference in Madrid, through the representatives of nine Spanish societies of evangelization and with the enthusiastic consent of Spanish churchmen, has resolved to found a Protestant theological seminary in that country, provided the decision is substantially supported by societies in England, the United States, Holland, Switzerland, France, and Germany. This is a renewal of a union seminary for the Protestants in Spain.

MUELLER.

**Lodge Statistics.** — The *Christian Cynosure* (July, 1926) reports the following statistics on lodge membership in our country: "The latest statistics show that there are 3,199,729 Masons in the United States and Canada, a gain of about 45,000 over the previous year. The total number of Masons in the world is 4,310,000. The numerical standing of the American membership in Odd-Fellowship is 1,893,504, which is 684,800 less than last year. Besides the many secret orders which do not furnish insurance as a special feature there are over nine million benefit members and 514,279 juvenile members in the fraternal benefit societies in the United States. The total membership, including social members, is 10,898,513, banded together in 127,346 lodges.

"The Modern Woodmen of America, though they have gained only 4,020 new members and discontinued 39 local camps during the same period, have been especially active in certain communities. From the Dakotas and Minnesota have come numerous requests from ministers seeking enlightenment on this lodge from among the church people.

"The latest movement in the Masonic institution is the presentation of Oxford Bibles to initiates. This 'Craftsman's Bible,' embellished with the Masonic emblem, contains a concordance providing references to thousands of Bible passages supposedly relating to the Craft and is said to be 'an invaluable guide to a better understanding of the ritual.' It also contains an article outlining the history of the Bible as related to Masonry by Rev. Joseph Fort Newton, pastor of the Unitarian Church of Divine Paternity, New York City, and 'A Mason Charge' by the same author which claims to be 'an inspiring message to the owner of the Bible offering counsel to its proper use as the rule and guide for our faith and practise.' In view of this prominent use made of the Bible by the Masonic order, it will be interesting to note what Albert G. Mackey says in the *Encyclopedia of Freemasonry*, p. 104, col. 2, under the heading 'Bible': 'The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere masonically conveys the same idea — that of the symbolism of the Divine Will revealed to man. . . . In the American system the Bible is both a piece of furniture and a great light.'"

MUELLER.

**The Heroes of Modern Fiction.**—Whatever one may think of fiction, it ought, at any rate, not to exalt the animal instincts in man, but try to cultivate higher ideals. Just the opposite is being done in many of the stories of the day, according to this paragraph in the *Watchman-Examiner*:—

"Many of our novelists and magazine writers have been raising a crop of animal-like men in recent years and exhibiting them as heroes. The 'red-blooded man,' the 'he man,' the 'primitive man,' with their 'cave man' characteristics, are set before us as the ideals that are worshiped by lovely young heroines and feared by ordinary folks. Is this true to life? Has the 'real man' been cast into the discard? Has the chivalrous man given place to the lustful man? Is the gentleman no longer needed? President Lowell in a vigorous address not long ago said: 'When I have one of Harvard's robust graduates come up to me and loudly say: "I am a red-blooded man; I want to know why the football team doesn't win," I cannot help recalling what the psychologists say, that the human blood is most red when it has not been through the brain.'"

ARNDT.

**Glimpses from the Observer's Window.**— Since the 1910 census the Protestants of Switzerland have increased 122,700, while the Catholics have decreased 8,200. According to this item in the *Bulletin* of the National Lutheran Council the Pope's life is not without its worries.

Gettysburg Seminary is this year observing its centennial. The chief founder and first president was Dr. S. S. Schmucker, who for thirty-eight years was at the head of the institution. Prof. A. R. Wentz, Ph. D., D. D., has written a book for the occasion, entitled *History of the Gettysburg Seminary*; price, \$3.50.

Another glorious "achievement" of "science"! According to the *American Review of Reviews* it has been discovered that Cromagnon cave men (France) "lived twenty to twenty-five thousand years ago and that by vocation they were hunters, by avocation artists." Who is not here reminded of the famous "eulogy" on enlightened reason: "Sie sitzt nun da auf ihrem Steiss und weiss nun auch, was sie nicht weiss."

Sir William Willcocks, famous for his achievements as an irrigation engineer in the Nile and Euphrates valleys and formerly a firm adherent of the negative "higher criticism," has through the agency of Prof. R. D. Wilson's excellent little book, *Are the Higher Critics Scholarly?* come to see the light and, as the *Presbyterian* reports, says now: "I have returned to my old faith in the Word of God, and I literally live in it."

The Taungs skull found at Taungs, South Bechuanaland, Africa, in 1924, has been attracting the interest of searchers for the missing link. But, alas! one of their authorities, as Mr. G. M. Preiss writes, has now declared that this is the skull of a young ape, nothing more or less.

From the Normal School of Capital University at Columbus O., the well-known institution of the Ohio Synod, there were graduated this spring eight young ladies, who, in addition to receiving the state certificate for teaching in the schools of the State, were given a diploma stating that they have completed the course arranged for Christian day-school teachers. A number of these young ladies were immediately handed calls from congregations which were looking for such teachers.

Executives of the Fifth Avenue Presbyterian Church of Manhattan invited Dr. Meinot C. Morgan, of Detroit, to be their associate pastor at \$12,000 a year. I pass this on as a curious fact without comment.

Although undertakers are notorious "jiners" of secret and fraternal orders, most of them have left orders that they are not to be buried by a lodge. The average lodge funeral is long, depressing, and poorly rendered. One man (of the undertakers interviewed) volunteered the opinion that women's lodges were worse than the men's.—*Hom. Review*.

The *News Bulletin* of the National Lutheran Council states that the next Lutheran World Convention, according to the decision of the Executive Committee, will be held in Copenhagen, Denmark, in 1929, either in the latter part of June or in the first part of September. Denmark, so the *Bulletin* informs us, has a population of 3,267,000, of whom 3,200,000 belong to the Lutheran Church.

Dr. A. T. Robertson, the famous grammarian of New Testament Greek, has contributed a valuable article to the *Biblical Review* (July) on the text of Matt. 1, 16, where the Sinaitic Syriac Palimpsest (discovered 1892) reads: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ," which is the reading adopted by von Soden and followed by Moffatt in his new translation of the New Testament. The textual problems are intricate. Concerning the historical and doctrinal content of the passage, however, there can be no doubt. Robertson's conclusion is that all the manuscripts in all the languages have the story of

the Virgin Birth, some in a shorter, others in a longer form. He holds that in the Sinaitic Syriac Palimpsest "begat" is used in a legal sense, not the physical sense. If such were not the case, the author would be clearly contradicting himself, because in Matt. 1, 18—25 this Palimpsest has the story of the Virgin Birth just as all the other manuscripts.

The Layman Company, 730 Rush St., Chicago, Ill., offers to send for 40 cts. 37 closely printed pamphlets, aggregating over 350 pages, on tithing. The title of one of these pamphlets is, *Winning Financial Freedom*.

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