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The Basis of Morality.

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No thoughtful reader of recent journalistic literature can have failed to notice the growing insistence on the need of religious education in the interest of sound morals. The fact that of late so many of our criminals are youths, boys (and even girls) still in their teens, is forcing home the conviction that an education without religion does not offer a sound and stable basis of morality, that ethical theory alone will not insure upright living nor offer a firm foundation for family or state. In the early days of our Republic, Benjamin Franklin cautioned Thomas Paine against publishing a book tending to disprove the existence of God, since without a belief in God morals lacked foundation. In his *Autobiography* Franklin says: "I soon became a thorough Deist. My arguments perverted some others, particularly Collins and Ralph; but each of these having wronged me greatly without the least compunction and recalling Keith's conduct towards me (who was another freethinker) and my own towards Vernon and Miss Read, which at times gave me great trouble, I began to suspect that this doctrine, though it might be true, was not useful." George Washington, in his "Farewell Address," also felt constrained to lift up his voice against the rising irreligion. He said: "And let us with caution indulge the supposition that morality can be maintained apart from religion."

While hushed for a number of years, these sentiments have in recent years received increasingly emphatic expression. President Coolidge has again and again stated his conviction that the hope of the country is in religion. Speaking to the International Convention of the Y. M. C. A., Secretary of Commerce Herbert Hoover declared the indispensable requirement of our time to be "a measure of spiritual reenforcement," which can be "supplied only from the fountainhead of character — true religion, widely embraced, with its ethical values supported." Under the caption "Robbing the Child in

THE THEOLOGICAL OBSERVER.

The Golden Jubilee of the Ev. Luth. Free Church of Saxony and Other States.— At its recent convention the synod of our brethren in Germany celebrated the fiftieth anniversary of its existence. In 1876 four congregations and their pastors formed this organization, which now numbers 48 pastors and professors and more than 40 parishes (54 congregations). Dr. Th. Nickel, president of the synod, opened this year's convention with a jubilee sermon based on Ps. 125. The change of the name of the synod which had been proposed (*Ev.-Luth. Bekenntniskirche in Sachsen, Preussen u. a. St.*) was rejected. The *Freikirche* reports that of the 54 congregations belonging to this body 22 have to rent the quarters where they assemble for worship. This certainly demonstrates that one of the crying needs of the Free Church is a well-endowed Church Extension Fund. A.

Pulpit- and Altar-Fellowship between the Norwegian Lutheran Church and Ohio.— On this subject the *Lutheran Standard*, in its report on the recent convention of the Ohio Synod, wrote: "The Minneapolis theses as drawn up by joint committees of the Norwegian Lutheran Church and the synods of Iowa, Buffalo, and Ohio were adopted. The question of pulpit- and altar-fellowship on the basis of these theses was referred to the Districts. When all Districts have voted favorably, the General President shall declare pulpit- and altar-fellowship with the Norwegian Lutheran Church in America established. Meanwhile the Joint Synod will nevertheless subsidize Spokane College of the Norwegian Lutheran Church to the extent of two

professorships." We cannot recall having seen the theses in question printed in one of the religious periodicals. In all probability they will appear in the official report of the Ohio Synod's convention.

A.

Ohio's Action on the Intersynodical Theses.—With reference to the action of the Ohio Synod on the theses elaborated by committees of the synods of Ohio, Iowa, Buffalo, Wisconsin, and Missouri, the *Standard* says: "As no official version of the theses drawn up by the committees of the Missouri, Wisconsin, Iowa, Buffalo, and Ohio synods had as yet been prepared, and as our Districts could therefore not act on them, Joint Synod could not officially adopt these theses either. It was voted, however, to continue a committee on intersynodical relations." Supposedly what the writer means when he says that "no official version of these theses had as yet been prepared" is that so far no official English translation has been issued.

A.

The Lutheran Church and Sectarianism.—This is the caption of an eloquent editorial in the *Lutheran* (Merger) of September 30. The writer's thesis is that the Lutheran Church is not a sect, because "it still holds fast with greater or less fidelity to the marks of a Church—the Word rightly taught and the Sacraments rightly administered." To this statement we shall gladly subscribe. We devoutly wish that these marks of the true Church, the preaching of the Word in its purity and the administration of the Sacraments according to the institution of Christ, would be insisted on wherever congregations bear the Lutheran name. If such a state of affairs could be brought about, the divisions in the Lutheran Church would soon cease, and the Merger and Missouri would unite. The editorial in question closes with a beautiful paragraph, which deserves being quoted and studied:—

"If the Lutheran Church in this country means to remain true to her confessional principle, she must not expect her pathway to be strewn with roses. She must learn to count the cost. To fall in line with the reigning laxity of belief; the tendency to flout creeds; to make charity a substitute for faith; to exalt ethics at the expense of repentance and justification; to praise fellowship and condemn fidelity to conviction,—all that is easy enough. It requires no sacrifice, no self-denial, no heroism. But to hold fast to the body of doctrine which proved the salvation of the Church in the sixteenth century and which is no longer appreciated or understood by the masses, save in isolated and disjointed parts, and to resist the tide of indifference that is bearing down upon it from seats of learning, from sensational pulpits and popular magazines and newspapers, is a task for men of heroic mold. If the Reformation principles are to live in this country, the Lutheran Church must be equal to that task. If they are not worth contending for, the sooner the Lutheran Church dies or surrenders its identity to other bodies that are not specially eager to maintain them, the better. But we believe the Lutheran Church is here for a very definite and specific purpose and is destined in the providence of God to *live*."

A.

The Sunday Evening Service.— We submit this item from the *Australian Lutheran* to the careful consideration of our pastors:—

“In Tabor Congregation the Sunday evenings are devoted to Bible study, and, in addition to explaining a portion of Holy Scripture, the pastor, the Rev. T. Lutze, answers questions concerning Christian doctrine and practise asked by the members. Needless to say, these evenings have proved most interesting and instructive.

“Recently a Sunday evening was devoted to a discussion of secret societies, Freemasons, Odd-Fellows, etc. Our pastor showed that the principles and practises of secret societies (lodges) are contrary to Scripture: 1) because of the secrecy; 2) because of the oaths, in many instances blasphemous, and pledges; 3) because of the fellowship with unbelievers; 4) because of the false charity. At the close of the discussion special reference was made to Freemasonry, the mother of all secret societies. After numerous questions had been asked by those present and answered by the pastor, a young state school teacher who had followed the discussion with very much interest, gave the following testimony: ‘My father and brothers are all Freemasons. I, too, was to become one as soon as I became of age. But after what I have heard this evening, I shall certainly not become a Freemason. And I feel sure that had my father and brothers known what there is to be said against the lodge, they would not have become Freemasons.’ The testimony made a fine impression, and all were delighted to hear it. If but the whole Christian Church would hear united testimony against the lodge! The secret society system, with its rejection of Christ, is one of the most deadly agencies of the Evil One.”

Apart from the testimony borne to the character of lodges, have we not here a suggestion that might help us solve our Sunday evening service problem? Why not let the center of that service be the informal discussion of important religious questions or of portions of the Holy Scriptures, the congregation being invited to ask questions? We believe that if this course were followed, there would be many instances where the comment would be: “These evenings have proved most interesting and instructive.” A.

Sunday Legislation.— This subject has occupied the attention of both our Government and our citizens almost from the very beginning of our national existence. In 1830 Representative Johnson of Kentucky made some remarks on this question, quoted in the *Lutheran Church Herald*, which admirably state the right position. We submit a few sentences: “Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of the time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains is one that prohibits a religious test and another which declares that Congress shall pass no law respecting an establishment of religion or prohibiting the free exercise thereof. . . . If Congress shall, by the authority of law,

sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not for religious purposes. . . . Despots may regard their subjects as their property and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another springs from an unchastened condition rather than [from] a sincere devotion to any religion. The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. . . . If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both and, consequently, convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart. . . . Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany or the Huguenots of France ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration. Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?"

A.

"Where Afric's Sunny Fountains Roll Down Their Golden Sand."

It is with rejoicing that we pass on to our readers the following account of the *Sunday-school Times* on the progress of the Gospel in Africa:—

"The Germans have a Sudan Pioneer Mission with eight workers. Their ministry is especially among the Moslem population, and their headquarters are at Wiesbaden. The Norwegian branch of the Sudan United Mission has begun work in the French Kameruns among the Mbum tribe, 80,000 strong, at Ngaundere and Tibati. The leader is Mr. Nikolaisen, formerly a missionary in Madagascar. This is a healthy region, three thousand feet above the sea. The missionaries hope to get native helpers from the flourishing Christian communities in Southern Kameruns. The Canadian branch of the mission is prospecting among the Laka and Sara peoples, also in Northern Kameruns.

"A remarkable Christward movement is recorded in Mendiland, in the interior of Sierra Leone. At Segbwena the paramount chief with all his subchiefs and over 150 men have entered catechumen classes, and their women have also entered. The chief has been baptized and received the name of Constantine. The mission among the Mendis is only three years old, but in the villages the people gather in large numbers to hear the preaching. At Gbeka a church

has been built on the site of the Mohammedan mosque—no bad omen. New villages are opening up to Christian teaching in all directions. At Mogbongo town the number of converts this year was 600 as against 270 last year.”

A.

The Historical Trustworthiness of the Bible.—Summing up the results of his excavations at Kirjath-sepher, Dr. M. G. Kyle writes in the *Sunday-school Times* (Sept. 4, 1926): “We have come, step by step, to a solution of the problem which criticism has raised concerning the historical trustworthiness of the Biblical records at this point and, indeed, all along the course of Old Testament history. In the light of the civilization revealed here, what becomes of the critical view of the uncivilized, uncultured character of the patriarchal period, and in consequence of the impossibility of expecting the early portion of the Bible to have come from such conditions or to have been addressed to such people? Here is consecutive history from 2000 B. C., or earlier, down to the Exile. A complete conspectus of that history is furnished. It is not only all that the Bible at its face value requires, but it illustrates its historical references and allusions in a most illuminating and pregnant way. The actual conditions of civilization and advancement in culture are far beyond what had been claimed as the meaning of the Biblical representations before these and other discoveries were made. Every new discovery but serves to widen and deepen the impression concerning the greatness of that civilization. It is not even that Israel, in later years of her national history, made great advancement, but all our discoveries show rather a deterioration in Israelite times; the Canaanite civilization of the Early and Middle Bronze Ages, patriarchal times, surpassed that of the Israelites in subsequent years. In the light of all this, what becomes of that view of Christianity delighting to call itself by the complimentary title ‘Modernism’? It bases its philosophy upon the ‘assured results’ of this same criticism which is now, by the facts, so thoroughly discredited. While we have here the ‘results’ of only one city, it is a typical city, and the results are exactly in accord with isolated parts of the same results attained at other places. The religious philosophy known as Modernism has not been able to carry its devotees to heaven; and now that its foundation, the assumed untrustworthiness of Scripture history, is taken away, it will not be able to get them safely back to earth. ‘Heaven and earth shall pass away, but My words shall not pass away.’ Matt. 24, 35. ‘Forever, O Lord, Thy Word is settled in heaven.’ Ps. 119, 89.” MUELLER.

The Vatican Favors Franco-German Accord.—The daily press recently carried a significant item, cabled to this country by a special European correspondent, which reports both that the papal diplomats wish to see France and Germany get together and the reason why such *rapprochement* is desired in the Vatican. The dispatch stated: “It [the Catholic Church] wants to get control of Germany politically. The Prussians, with forty million Protestants, are dominating Germany, although the Rhineland and South Germany are Catholic. To throw the balance the other way, German Catholics want to annex Austria, adding eight million more Catholics to the German vote and

overshadowing Protestant influence. But they cannot annex Austria unless France withdraws its objections. To overcome French opposition, there was a meeting in Strassburg of leading German and French Catholics last summer, ostensibly to talk over the question of *rapprochement*; but at the meeting the Austrian question arose, and the German and Austrian Catholics argued with the French, telling them that as good Catholics they ought to permit Germany to annex Austria, as that would give the Vatican power to direct Germany into peaceful ways and secure security to France. This argument, which was advanced by German and Austrian lay Catholics, including former princes and industrialists, is supposed to have made a deep impression on the French, who were represented by industrialists and important generals, who are strongly Catholic. The majority of French military leaders are Catholic and clerical in internal politics." The remaining part of the dispatch dwells on the objection which Italy raises to the plan. It will be interesting to observe whether Roman Catholic influence will be strong enough to muzzle Mussolini in this instance. A.

Rant in the Pulpit. — "Cant and rant are twin evils," writes the *Watchman-Examiner* (Aug. 19, 1926), "though by no means confined to the ministry. Lawrence Abbot, in a recent *Outlook*, had several interesting observations on cant in the legal profession, occasioned by opposition to the Volstead Law. But rant is more common in the ministry than elsewhere, because the ministry is the largest body of professional public speakers, and rant is the common vice of public speakers. When a preacher becomes warmed to his task his voice naturally becomes more declamatory and falls into an agreeable cadence; but if there is no corresponding impressiveness of thought, his utterance is hollow, and the hearers ask, To what purpose is this waste of function? It might better have been poured into a lamp and burned as midnight oil. Alas for the preacher who has this fatal facility of speech! To rant is, in Shakespearian phrase, 'to draw out the thread of verbosity finer than the staple of argument.' To use a more homely comparison, it is the effort to bring up a large family of words on a small income of ideas. A story is told of the late Dr. P. S. Henson that on a certain occasion when he was being congratulated for having delivered a good sermon, he confessed to having had to spend ten minutes in the midst of the discourse 'just hollering' until he could remember a point he had planned to make, but had forgotten for the moment. His friends said that that was the best part of his sermon. Unfortunately not every preacher can open his mouth and 'holler' like Henson. When some try to do it, they simply rant, and their discourse becomes like a 'tale told by an idiot, full of sound and fury, signifying nothing.' It is like the effort of the smart, but unprepared student to 'get by' in an examination when he explains the sleep-producing effect of opium by saying that opium possesses a dormitive property. Words alone never explain anything. Like the artist's paint they must be mixed with brains. It requires only a little practise in preaching without thorough preparation to convert a preacher into a ranter. One of

Shakespeare's characters, after listening to a conversation between two manipulators of words, said of them that they had been at a great feast of languages and carried away the scraps. When a ranter is in the pulpit, there is nothing for the people to carry away but scraps."

MUELLER.

Is Personal Experience or Emotion a Safe Basis in Religion?—

The Methodists have always been known for emphasizing that a person must feel that he is saved. The German theologians, who, beginning with Schleiermacher, made the subjective element supreme in religion, took a position not far different from that of the Methodists. Dr. Patton, in his new book *Fundamental Christianity*, thus characterizes Schleiermacher's position: "According to Schleiermacher, the New Testament is the record of the Christian consciousness of the apostolic age; but the Christian consciousness of a later age may be different, and in so far as it may differ, it has a right to supersede the record of the Christian consciousness of the early Church. The outcome of this principle would be that the Christian consciousness being in a state of constant flux, no one can predict what the consciousness of the next age will affirm, and therefore no one can put much confidence in what the Christian consciousness of the present age affirms." To the Modernist likewise the *ego* is the real norm of religious truth. "Does your religion satisfy you? Then keep it by all means." That is their advice.

In criticism of such a position, which has abandoned the objective basis of Christianity, the *Presbyterian* writes:—

"On what certainties can a religious experience be based, except as an inflated feverish emotion, with its dangerous delusions and imaginations, unless it is founded upon the rock of truth, stable as the eternal hills? That truth, we feel, must somewhere be revealed and recorded, and untold millions of men are convinced that the Bible is both the revelation and the record of that truth. They believe that it is the norm at which all experience of the inner life must be tested. Joseph Smith thought that the Scriptures are true, but insufficient; and so his visions were added, and Mormonism came into the world. Mrs. Eddy thought that the Scriptures are true, but insufficient, and so her visions were added, and Christian Science came into the world. The Misses Hyde [Fox?] thought that the Scriptures are true, but insufficient, and so the messages from 'familiar spirits' were added, and modern Spiritism came into the world. If the experiential theory prevails, another false religion will soon be born. 'To the Law and to the Testimony!'—No amount of mental visions or syllogisms can take the place of facts. Christianity is a historical fact and rests upon historical facts, fully testified and recorded: the coming of Christ into the world by the new birth, His death on Calvary for the sins of the whole world, and His resurrection from the dead, which fact is supported by a divinely ordered testimony which surpasses in certainty any other testimony given to men. This fact must be removed and their testimony destroyed before Christianity can be injured or clouded. Until this is done, the various isms are but deceitful dreams."

A.

The Theology Taught at the Large Schools of Our Country.—The book of Ernest Gordon, entitled *The Leaven of the Sadducees, or Old and New Apostasies*, is hailed by the conservative press as an important and very informing work. According to an extended survey of the contents given in one of our exchanges, the fifth chapter treats of the "Religious Education Association." The reviewer whom we quote says of this chapter: "It shows that, while this organization [the Religious Education Association] has a smoke screen of evangelical members, yet it is largely dominated by Unitarians or their sympathizers. Especially deplorable from the viewpoint of evangelical Christianity is the fact that the Bible chairs in the colleges are nearly all in charge of teachers in close touch with the Religious Education Association. As our author (E. Gordon) rightly says:—

"That the Religious Education Association, with its Jews and Unitarians, its Leubas and Starbucks, should actually be engaged in drawing up a religious educational scheme for the Christian institutions of the country is perhaps the last word in effrontery. Yet this is the case, and its department of universities and colleges, of which the freethinker Prof. Starbuck has been executive secretary, has a committee for the standardization of college and university Biblical departments which has been at work about seven years and has classified about three hundred of the colleges. While it has long been known to the informed, many will be surprised to learn that the Bible chairs in nearly all our leading women's colleges—Mount Holyoke, Wellesley, Smith, Bryn Mawr, Vassar, are mentioned—are occupied by anti-evangelicals. It is only too obvious that the Religious Education Association seeks to dominate the religious education of the American youth. In as far as it succeeds, under its present leadership, it will fare ill with evangelical Christianity. It is high time evangelicals were awakening to the peril of the Religious Education Association. It has been, and still is, Unitarianism's most effective instrument in furthering the working of its leaven. Either its leadership must be changed, or it should be repudiated by evangelicals everywhere.'"

In other chapters, in which Mr. Gordon discusses "the apostate seminaries," he considers the sad cases of Andover, Union Theological Seminary of New York, the Divinity School of the University of Chicago, Newton, Rochester, Crozer, Colgate, Oberlin, Hartford, Garrett Biblical Institute, and Boston University School of Theology. The situation is very critical indeed for Biblical Christianity. The leaders of the Church, who are supplying the rank and file with literature and educating the future ministers and teachers, have largely abandoned belief in the fundamental facts of Christianity and become thoroughgoing Rationalists. When one comes across a book like that of Mr. Gordon, one is inclined to exclaim: "He that hath ears to hear, let him hear." A.

Air Schools of the Bible.—One of our correspondents sends the following interesting information: "A new departure in religious education will be undertaken by the Philadelphia School of the Bible,

which yesterday commenced the enrolment of students in the Air School of the Bible. The first lecture will be broadcast from Station WRAX, Philadelphia, over a 268 meter wavelength, at 8.45 P. M., October 7, by Dean William L. Pettingill. The course of lectures on Biblical subjects will be continued every Thursday evening for ten months. Registered students will be given written examinations periodically and will be credited for the work accomplished. The announcement of the innovation states that Dean Pettingill, who is a noted Biblical authority, will describe and interpret the numerous colorful episodes of the Bible, and that the program will also include vocal and instrumental music. The Philadelphia Bible School was founded in 1914 by Dr. C. I. Scofield. It is an interdenominational institution for the free training of young men and women for the ministry. Station WRAX has been established by Rev. O. R. Palmer, pastor of Berechah Gospel Church, Philadelphia."

We regret that we cannot recommend the theology of this Bible School. A minister who is not affiliated with our Church asked us recently to set him right on the following doctrine, which he had read in *Serving and Waiting*, a periodical published by that school. He quotes the following sentence: "If a believer sins, he will be chastened by the Lord so that he may repent and be forgiven; but if such a person die before he repent, he will go straight before the Father's throne and be saved for ever." That is Calvinism in its worst and most unscriptural form.

MUELLER.

An Honest Heretic. — "In the *Forum* Dr. Samuel McChord Crothers, a Unitarian minister," writes the *Watchman-Examiner*, "tells why he left the Presbyterian Church and became a Unitarian preacher: 'Nobody in the church made any objection to my preaching. I must be my own heresy hunter; but once begun, I resolved to make a thorough job of it. I had promised to preach according to the system contained in the Westminster Confession of Faith. Was I doing it? I reread the Confession and found it terrifyingly lucid. These seventeenth-century divines had a remarkable skill in defining exactly what they meant. When I completed my self-imposed task as heresy hunter, there was no reasonable doubt in my mind. Whatever I was preaching, it was not the doctrine which I had promised to preach. So I ceased to be a Presbyterian minister and resolved not to enter the ministry of any Church that demanded adherence to any formal creed.'" If all liberalistic ministers in the sectarian churches of our country would follow the honest course of Dr. Crothers, the majority of the churches, we fear, would become vacant. But what a distressing state of affairs!

MUELLER.

Inside the Mormon Temple. — It is a well-known fact that Mormon temples after their dedication are closed not only to the "Gentiles," but also to all Mormons who do not abstain from liquor, tobacco, and other "filthy and degrading habits" and do not observe the tithe-law conscientiously. The prededication period, however, is used industriously for the propagation of the teachings of the cult, and "Gentiles" are then not only admitted, but even welcomed by the Mormon guides, who make full use of the opportunity to missionize

among them. In the *Lutheran* of September 9 Superintendent Hillerman, after having visited the new Mormon temple at Mesa, Ariz., describes in a most interesting manner the "inside" of this impressive one-million-dollar structure, which is a copy of the temple at Salt Lake City. He writes: "No preaching services, or what could be strictly termed periods of worship, are ever held in the temple. It is devoted solely to the ceremonial and instruction for the 'perfecting of the saints.' Near the rear entrance on the ground floor is the vast baptistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's Temple. Into this bowl the administrant and the candidate enter, at either side of the rim of which sit the scribes, who make close and particular record of the candidate and his ancestry. In this bowl, too, occur the baptisms for the dead, and this vicarious baptism can be made as often as one may wish, until he has all his forbears safe in glory, provided he has the will to do it and the fee to recompense for it. On the walls of this room are crude pictures covering the entire sides, representing Joseph Smith and his companion receiving the revelation from the Lord concerning baptism, and the administration of this baptism by these men, one to the other. Leaving this room, we ascend a flight of stairs into the first room of instruction. Around the four walls of this room is one continuous crude picture representing the creation, beginning with chaos and proceeding through the various steps as outlined in the first chapter of Genesis, save that no man is shown at the conclusion. In this room the candidate is taken and given his first lesson. From this room we ascend another flight of stairs and come into the 'Garden of Eden,' which is depicted in daubery on the walls. The import of this room was not quite clear, but something of the marriage relation is presented, something of the Edenic state that God would establish for men. From there, by another flight of stairs, we ascend into the first of three rooms that are intended to portray the various grades of glory, 'of the stars, of the moon, and of the sun.' This first room was horribly rude in its rough desert picture of desolation, with its birds and beasts of prey. It portrayed the nature of those on the lowest level who had not yet come to an appreciation of divine things. Up another flight of stairs we came to the 'glory of the moon,' a room tinted in light colors, but without pictorial representations. The crassness and crudeness of the lower order is now in great part done away, and the soul is coming into an appreciation of divine perfection and beauty. This is the teaching to be impressed here. Up still another flight of steps we enter the room depicting the 'glory of the sun.' Also this is devoid of pictures, but a ceremonial desk is installed at one end with a large mirror to its rear. It is here that the saint is to come to an understanding of the nature of intimate communion with God. Beyond and above this room, reached by another flight of stairs, is the 'holy of holies,' completely lined with mirrors, so that the saint may have impressed upon him the truth that all our sides and attitudes are ever visible to the Almighty, from whom nothing can be concealed."

As the Mormons will next year celebrate the centennial of the founding of their cult, their teachings and history will be discussed

with renewed interest. Mormonism is a blend of paganism and perverted Calvinism, a degraded religion of work-righteousness, which is symbolized by their temples, which no longer contain mysteries even for the uninitiated.

MUELLER.

The Fruits of Confucianism. — Dr. Scott, writing in the *Sunday-school Times* of September 5, submits a shocking indictment of Confucianism. Unbelievers in their irreverence have not refrained from placing Confucius on the same level with our divine Lord. The following words of Dr. Scott, who has had much experience as an itinerant preacher in China, ought to open their eyes. Describing his visit in a certain locality, he says: "Coming forth from the holy precinct, I noted the characters engraved on the granite slabs over the elaborate, triple-gated entrance in honor of Confucius. To the right I read: 'He is the ancestral sage of 10,000 ages'; to the left: 'His doctrine is the crown of the past, the present, and the future'; over the central one, highest and widest and most honoring: 'His character is worthy of classification with Heaven and Earth' (the Chinese way of saying: 'He belongs to the supreme order or rank of Deity'). Very well! Let us look to see what this paragon can do near his own retired and sacred seat.

"It was fitting that near this official government temple there should be an official government school; and so there was only a few rods away. I went with my friend to inspect it. Both sides of the narrow street leading thereto were lined solidly with disreputable houses, out of the doors and windows of which brazen-mannered, hard-faced harlots, pink-painted and gaily dressed, lolled and stared. They were there for the convenience of the students — openly so, without let or hindrance, except as they were watched, lynx-eyed, by old she-devils, lest a girl try to escape her slave-owner.

"Probably every one of these girls had been stolen by professional procurers or bought by them of the girls' parents. Few mature, heathen Chinese women, hard as is their lot, would exchange it for this one. But these scarlet ones, having from babyhood been trained to the trade, know nothing else than the vacant-minded hell in which they move. Confucianism makes no protest against this buying and stealing and violating business, against this sale of body and damnation of soul. So there was no one under the spell of Confucius, in his world, to raise a voice against this concrete situation, much less to fight it.

"And, beginning from the 'holy' temple precinct, these places ran plumb up against the school wall! Imagine such a row in a Christian land stretching along a street and connecting a church with a college campus! This is the damnable poison of paganism, Confucianism included; its false religions have no motive, much less power, — not even a concern, — to protest against the violence of man; no remedy to offer for the ruin wrought by the Evil One. They take all sin as a matter of fact, to be sinned, and incurable; and they don't care. Such, in its practical outworking, on the sex side, is the spiritual strength of Confucianism that talks much, in the books, about 'the princely Man' who *ought* to 'rectify himself.'"

Comment on this is not necessary.

A.

Glimpses from the Observer's Window.

The recent convention of the U. L. C. (Merger) at Richmond, Va., was attended by 500 delegates. The *Lutheran* says: "President Knubel, whose election to a fourth term is in small part a tribute to his very great ability as a presiding officer, is no martinet in the chair, but he makes the delegates attend to business during sessions."

Of the expenses of the Richmond convention the *Lutheran* says: "The convention's expense account to the general body is about two thousand dollars a day. If one values the cost of living and the time given it, a ten-day meeting means \$100,000." Quite an investment!

Concerning statistics the executive board of the U. L. C. voiced the following complaint: "It is most unfortunate that incomplete and incorrect statistical reports have reduced our confirmed membership in a desire to avoid apportionment obligations, and the comparative standing of our body has suffered as a consequence." Dr. Kieffer, the statistical expert of the U. L. C., is of the opinion that his church-body during the last biennium has lost 150,000 members—a loss due to the desire of pastors and congregations to lessen their apportionment.

What distressing situations may arise for churches which ordinarily throw their pulpits open to lecturers on any topic at all was witnessed lately in Detroit, when the Ministerial Alliance, bowing to the Chamber of Commerce, reversed its usual "open-to-all" policy and refused to let labor representatives, whose convention was in session in that city, occupy the local pulpits. The severe castigation of these churches by labor leaders was well deserved. One asks, Why were men that represent labor barred while advocates of false teachings are welcome whenever they appear?

Dr. A. C. Dieffenbach, editor of the *Christian Register*, Boston, complains that Liberalists have given up the fight and are retreating before the political forces "who are making dogma into a statute and are driving out all who preach and teach the modern view of the Bible and religion." The *Lutheran Church Herald*, our authority for the above quotation, says very correctly that the opposition which Dr. Dieffenbach complains of consists in nothing but this, that Modernism has been prohibited to teach its pernicious tenets in the tax-supported public schools of certain States. It seems that when a person refuses to listen to Modernists, this is styled persecution by them.

"August 15, 1926, marked the four-hundredth anniversary of the translation of the New Testament into Swedish. This work was performed by the Swedish Reformer, Olaus Petri."—*Lutheran Companion*.

Dr. Rudisill, writing in the *Lutheran*, describes a service he attended in St. Peter's at Rome. He says: "The ritual was extremely formal. No less than ten priests participated, each reminding one of a peacock with tail spread. The whole thing left the impression that one of the purposes of the procedure was 'to display the ecclesiastical wardrobe.'" Of the statue of St. Peter, and the strain it is put to, he writes: "A constant procession passed by, the people kissing the great toe of the right foot. A count showed that no less than twenty persons performed this meritorious [?] act each minute. This toe is worn bright and is said to have been replaced several times on account of this heavy osculatory traffic."

A collection of translations of the *Lord's Prayer* was handed to the Pope. One thousand languages are said to be represented in this collection. Together with this item we find the information that the British Bible Society has published the Scriptures in 700 different languages.

Der Elsaessische Lutheraner quotes a Mr. E. C. Thompson, who has spent many years in British East Africa, to the effect that the aborigines of the African interior are fast drifting into Mohammedanism and that

the efforts of Christian missionaries to stem this evil tide seem to be unavailing. The reason which he assigns, namely, the many divisions among Christians, is quite properly declared inapplicable, and it is pointed out that the explanation is rather to be sought in the perverseness of the human heart or in the adulteration of the Gospel preached to the natives.

The Missionary Review of the World quotes an editor in India as follows: "The twofold wonder of India at the present hour is the Christianizing of well-nigh every movement in India and the Indianizing of the Christian movement itself with Jesus as the dynamical center of attraction in both these cardinal facts. The situation, in truth, is one of the biggest in the history of Christendom, the only fear being whether we, who are living in the actual situation, will be big enough to deal with it as it requires." This view is confirmed by other writers. God grant that what will be given the Hindus will be the true Gospel, not a counterfeit one!

A.
