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Dangers Lurking in Reformed Literature.¹⁾

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At Marburg Luther said to Zwingli, "You have a different spirit from ours."

By listening to Zwingli and other Reformed theologians, Luther discovered that there was a very deep and essential difference between his own principles and those of Zwingli and Zwingli's companions. Luther recognized that the course which the Zwinglians were pursuing was diverging very decidedly from the road into which the Lutherans had turned.

Sad to say, to-day many Lutherans fail to note the width of the gulf which separates the Lutheran from the Reformed theology. The greater is the danger. This peril is the more imminent because of the situation which at present confronts our Church here in America. In language we are turning English very rapidly. In fact, the process is nearing completion. Only thirty or forty years ago the preacher in the Missouri Synod who could preach a good orthodox Lutheran sermon in acceptable English was a *rara avis in terris, nigroque simillima cygno*. I remember the time when some stared at such a man as a prodigy. To-day there are so few men in our country who can preach fluently in correct German that one hears complaints against the damaged German which is used in many a pulpit. This condition has produced a very urgent and ever-growing demand for sound English Lutheran literature. Even now the demand cannot nearly be satisfied by the supply. The consequence is that many preachers of the Lutheran Church are seeking help from Reformed literature. I do not hesitate to state that there is no Lutheran minister who preaches English regularly that has not delved into the religious

1) Notice that the heading does not read: Why Lutheran Pastors Should Not Read Reformed Theology.

THE THEOLOGICAL OBSERVER.

Regarding the antichristian movement in China, Rev. A. H. Gebhardt, of Shihnanfu, sends the following clipping from the *Hankow Herald* of October 16, 1925. "The following is a translation of 'Certain Resolutions Regarding Antichristian Movement Adopted by the Seventh National Convention of the National Student Union of the Republic of China' held in July, 1925. Since the unequal treaties were signed granting freedom for religious propaganda, Christianity has absorbed millions of Chinese to be Christians, and missionary schools are established everywhere with thousands of students. But lately Chinese students as a body have gradually come to recognize the evils of Christianity and to realize that

Christianity is an instrument of the ruling class, used to oppress the class to be ruled. The Y. M. C. A. and other Christian organizations and their officers are the hawks and hounds of the imperialists. In the mission-schools no student is allowed to have any freedom of action or freedom of thought. They compel students to accept Christianity, to go to church, and to enter Bible classes. Their students are not allowed to participate in patriotic movements. They make their students read the hypocritical creeds of 'universal love and social service' of Jesus, so as to chloroform their thoughts. In the works of the Y. M. C. A. and of the churches they utilize the name of prominent men and work together with officials and wealthy people. With materialistic welfare they induce people to accept Christianity. The conduct of those who 'eat' religion is bad. They participate in illegal lawsuits, smuggle ammunition, and help stir up the internal trouble of the country. Their aim in doing so is to poison the spirit and deceive the minds of the Chinese youth. They try to educate the youthful masters of China to become the tamed hounds of the imperialist, so as to realize their ambition to encroach on the Chinese people. Therefore the antichristian movement is gaining strength every day; at the same time the demand for the relinquishment of 'educational rights' and for the dissolution of mission-schools spreads throughout the length and breadth of the country, and students' strikes and the boycott of mission-schools continue as a rising tide. Since the Christian Municipal Council of Shanghai, the American Christian Marines, the International Volunteer Corps, and the British Christian sailors have repeatedly killed scores of Chinese in Shanghai, Hankow, and Shameen, and since a certain Christian missionary testified in The Christian Mixed Court that the British police who fired upon the unarmed crowd was justified, not only the masses of China understand clearly that Christianity is the instrument of the imperialists' encroachment, but also numbers of old, experienced Christians now see clearly that Christianity is an instrument of this imperialistic encroachment. Now the antichristian movement has publicly undertaken the fight against imperialism. We, the National Student Union, being one of the powerful organizations opposed to Christianity and to Christian education, have adopted the following concrete methods: 1. We decided that Christmas Day, December 25, and the week of December 22 to 28 should be observed as Anti-christian Week. During this week, when the Christians are trying to recruit followers, every Student Union should stir up the mass of people to carry on all sorts of activities against Christianity. We must make the antichristian movement everywhere work toward anti-imperialism. Most important of all, Student Unions everywhere should collect facts and material regarding Christianity and imperialism in connection with the massacres which happened in Shanghai, Hankow, and other places. This can be used as concrete material for propaganda among the masses. We also should print antichristian picture post-cards in lieu of the various kinds of Christmas-cards used everywhere. 2. During the winter and summer vacation, Student Unions everywhere should urge students returning to rural and

industrial districts to inform the public of the evils of Christianity. They should explain clearly that Christianity is the weapon of our oppressors, that the Industrial Department of the Y. M. C. A. is an instrument used by imperialists and capitalists to cheat laborers, so that they will be content and will regard the capitalists as their benefactors, who take care of them, so that the laborers may be slaves permanently. At the same time they should point out the evil conduct of the Christians in rural districts. We must get our laborers and farmers to join the first line of the antichristian movement. The antichristian work of the students during vacations should be reported to the Student Unions. 3. As to our methods of propaganda, in addition to the distribution of handbills, pamphlets, pictures, and other publications exposing the evils of Christianity, we should have popular lecture teams going out everywhere. In a word, we must use the methods which can stimulate the masses easily. We must also utilize the periods when the churches are conducting evangelistic campaigns. We should send our members to participate publicly in them. We should raise various questions with the evangelists, and then we should inform the public of the relationship between Christianity and imperialism. (For instance, the missionaries, the officers, and the workers of the mission are foreign slaves and the 'running dogs' employed by imperialists and capitalists.) We must pump out the crimes and evils of the Chinese Christians, who use Christianity as a means to cheat their own people. 4. Student Unions everywhere should continuously inform the public of the evils of the Christian Church and of Christian education and show that they are not filling the needs of China. We should also explain to the public the insidious plan of cultural invasion employed by the imperialists. We must stir up the Christian students in Christian schools to reform their schools, demanding the abolition of compulsory instruction and worship, the improvement of courses of study, the abolition of unequal treatment, the granting of liberty to students to organize Student Unions, and the emancipation of the students. We must work for the freedom of the two hundred thousand youths who are receiving the 'slave education' of the mission schools. We should strike to accomplish the three following results: a) We should petition the Ministry of Education to adopt concrete methods of abolishing mission-schools. b) Student Unions everywhere should organize committees to speed up the restoration of educational rights. Before educational rights are returned, we should, on the one hand, urge students not to enter mission-schools and, on the other hand, help those who are in them to leave these schools. c) To those students who receive pecuniary aid from the Church and who are willing to leave the mission-schools we should extend suitable economic help so as to help them go to other schools. 5. Student Unions everywhere should appoint members to enter, and participate in, the activities of the Y. M. C. A. and other Christian organizations. We must demand that their finances and programs be open to the public for inspection. We must oppose the minorities who are in control, and we must work for their reorganization. 6. Y. M. C. A.'s con-

stantly use athletics, popular education, etc., to do evangelistic work, so as to smother the political thoughts of the youth. They are a detriment to the patriotic movement. Student Unions everywhere should expose them continuously, reveal their secret plans, and oppose Christians' participating in any athletic organization. We also must prevent them from establishing popular education schools (and hospitals).

7. Student Unions everywhere, in carrying out the antichristian program, should cooperate with the antichristian federation closely wherever there is one. 8. Student Unions everywhere should appoint special delegates who will try to induce Christians to leave the Church and will publish the names of Christians when they have made such a decision. In this way their own awakening will be made known and will help to awaken those who are still chloroformed."

Insight into the condition of Hebrew Protestant Christians in the United States was given before the International Hebrew Christian Conference at London, September 7, 1925, by Mark John Levy, of Washington, D. C. He said: "Scattered throughout the United States and Canada there are probably ten thousand Protestant Christians of Jewish descent, belonging to the hundred and one Gentile denominations, whose Gospel testimony is almost wholly lost to Jewry. The Roman Catholic Church has an influential group of Jewish converts, also the Salvation Army, including a number of its officers. The so-called Christian (?) Scientists claim about 50,000 Jewish members. The Reformed Jews encourage the reading of the New Testament and are on the same platform religiously as the Gentile Unitarians. All told, there are not more than one hundred Hebrew Christian missionaries working among the 4,000,000 Jews in America. In some cities with Jewish populations of from 10,000 to 60,000 there is no Jewish or Gentile Christian actively laboring in their midst. When preparing for the first Hebrew Christian Conference in New York, I had the names of about 100 missionaries and ministers of the Gospel of Jewish birth, the latter serving rural churches almost exclusively. Why are not more of these Hebrew Christian ministers, some highly educated, working among their own people? Some of these ministers do not reveal their Jewish ancestry to their congregations. Some congregations, after electing or favorably considering Hebrew Christians for the pastorate, have rejected them after discovering their Jewish origin. No full-blooded Hebrew Christian is filling an important pulpit in America, so far as I know. Many communicants do not speak of their Jewish birth to their Gentile pastors; the daughters of a former Jewish missionary withheld this information for years from the congregation of their choice. Other Hebrew Christians of like disposition, holding official positions in the churches, dread contact with Jewish missionary activities. One Christian worker told me that she was over sixteen years of age before she discovered that her mother was a Hebrew Christian. Some of the Gentilized Hebrew Christians are very wealthy and related to the most influential families of the United States, as represented in the Supreme Court, the Senate, the pulpit, the press, law,

medicine, education, banking, and commerce. One American bishop is the grandson of the former Jewish Governor of a Southern State; another bishop was of suppressed Jewish ancestry. The late pastor of Wanamaker's great church had Jewish blood in his veins, also the writer of 'Home, Sweet Home,' and the Booth leaders of the Salvation Army and Volunteers of America. Moreover, there are tens of thousands of mentally converted Jews in the United States, who, for various worldly reasons, make no confession of their belief in Christ. Many who are spiritually converted shrink from a public confession because they believe this involves enforced separation from Jewish family and racial life. A well-known bishop told me that three Jews of wealth and culture in one not overlarge city had confessed their faith to him, with a declaration that they were not prepared to face the inevitable grief that follows baptism. It is a cruel wrong for the Church to allow the opinion to persist in Jewry that loyalty to Christ necessarily involves disloyalty to the Lord God of our fathers or to Israel, as I hope clearly to prove to-morrow in my paper on 'An International Hebrew Christian Alliance.' A daughter of the aged and heroic Jewish couple who perished on the *Titanic* publicly confessed her faith in Christ after their death. She had believed in Him many years, but would not declare it so long as they were living, probably because our Jewish national and social freedom in the Gospel was unknown to her. A respected Jewish Rabbi secretly acknowledged his faith to a Christian pastor of their city, but judged it unwise, he said, to sacrifice his influence in Jewry by joining one of the warring Christian sects. The vast majority of Jewish leaders in the United States have been won for Christ altogether apart from organized Jewish missionary activities, many through hearing the Gospel preached in the open air, more through coming into vital contact with Christianity in villages and smaller towns where there is no synagogal provision made for worship. They are mostly well-to-do and often become highly esteemed Gentilized church-workers. Shortly before leaving the United States, I was invited by a Hebrew Christian official member of a small Episcopal church to visit his country town. He is a prosperous merchant, who has been fighting a bitter home-battle with his wife for years because of his acceptance of Christ. I was compelled, after preaching, to stay overnight in the town, but she absolutely refused me a bed when I went to her home on her husband's invitation. In another Southern town the leading Jewish merchant, evidently a secret believer, attended, with others of his kindred, several of my services. I was invited to the home of his brother, and there we talked freely before the elders and children of the two families about the Christian (Messianic) faith. The stumbling-block to an open confession in this case is, seemingly, the intense Ku Klux Klanism of the neighborhood. These two cases epitomize the national and social tragedy of Hebrew Christianity under prevailing unscriptural conditions: Bitter opposition in the Jewish home on the part of the unconverted family member, on the one hand; on the other hand, social ostracism and commercial discrimination on the part of

professing Gentile Christians towards prospective Hebrew Christians who love their families and are not willing to appear as renegades to their ancient race. So the spiritual fruit-trees of Judah blossom and bud for Christ in the United States and Canada, even though the harvest is small, because in synagog and church the deadly frosts of prejudice, the blasting winds of false teaching, the scorching rays of passion, pride, and pleasure, the ceaseless mad rush for money, the sunless blight of loveless creeds, and the incessant feuds of the husbandmen in His vineyard cause much of the fruit to perish ere the ripening days have come. Tears fall as I conclude this brief paper. And there is little but tears inwardly for a Hebrew Christian who seeks to declare 'all the counsel of God' (Acts 20, 19—27) and strives to hold the scales of justice fair between unconverted Jews and sectarian Christians, Episcopal or non-Episcopal, especially those connected with the *Gentilizing* Jewish missionary societies. God grant at this conference that our hearts will be so humbled by the remembrance of His mercy, our minds so yielded to the guidance of the Holy Spirit, and our spirits so lost in the joy of the Lord, which is our strength, that a Hebrew Christian message will be prepared for this sin-cursed world that will not only bring glory to His name, but also prove an unspeakable blessing to the Jews, the Gentiles, and His distracted Church."

Heb. Christ. Alliance Quarterly, October, 1925.

The "Hebrew Christian Alliance Quarterly" for October (edited by Max I. Reich at Morrisville, Pa., and published at New York City) is devoted to a description of the first International Conference of Hebrew Christians at London during September, 1925. "Besides the United States and Canada, Britain and Ireland, Australia, Germany, Denmark, Sweden, Austria, Switzerland, Poland, Russia, Bulgaria, Roumania, Jugoslavia, Palestine, Persia, and the Free City of Danzig were represented." As regards doctrine, the Alliance seems to be cast on a broadly evangelical basis, no particular confessional symbols of the Protestant churches having been adopted, though in our country the Presbyterians appear to be closer to these Hebrew Christians than any other Protestant body. At the first session Editor Reich spoke on "The Vision of God in the Face of Jesus Christ the Goal of Spiritual Quest." At the first business meeting Mark John Levy "told us that there were probably some 10,000 descendants of Hebrew Christians in the Protestant denominations of America, most of whom hide the fact of their origin. Leon Rosenberg, formerly of Odessa, now of Frankfort, spoke of a similar state of things on the continent of Europe. Even the Greek Church of Russia contains thousands of these secret Hebrew Christians. He told us of a Greek Catholic priest he had met who confessed to have been a son of our nation. The Hebrew Christians of Russia, we learned, are found largely in groups and in organized congregations of their own. . . . It had been felt a necessity thus to group themselves together, as the Gentile churches did not offer a congenial home for Jewish converts. . . . Hebrew Christians need

special pastoral care. [This is called "shepherding."] We were told of a Russian official who dreaded the prospect of 'Christ getting into Jewish hands.' Jewish Christians are increasing daily in Russia. Many were martyrs for Christ. We heard the touching case of one, our brother Pinsky, whom his family drove out because of his faith in Christ. Daily he knocked in vain at his own door. He was told he could be admitted, but 'not with Jesus.' Finally he died of a broken heart. Now the present Soviet government has expelled the leaders of the new Hebrew Christian congregations. They cannot go back to Judaism and also feel that 'missions to the Jews' cannot properly look after them. They do not want to put the new wine into old bottles." S. B. Rohold, who had returned to Palestine in 1919, reported: "There is a new Israel in the land now. The Chaluzim present a new type of Jews. They are idealists, and some 50 per cent. of them died like flies in the pursuit of their ideal to recreate the ancient Jewish homeland. There is no opposition to Christ among them. To-day Palestine has some 30,000 of these Chaluzim. In August there were 99 Jewish colonies; 2 more have been added since 70 of these colonies possess a synagog." The speaker referred to "the momentous Balfour declaration and the impartial administration of Sir Herbert Samuel, the first governor. He expressed the belief that the reported "Arab animosity to Jewish settlements was artificial." "The opening of the Jewish University was a notable event. . . . There is a babel of religious voices in Jerusalem. But yet something else is wanted. Can Hebrew Christians meet that want?" Peter Gorodishz described conditions in Eastern Europe. "In Russia and Poland Jews smuggle themselves into forbidden cities. The unjust legislation makes liars of them. There must be nearly 5,000,000 Jews in Poland. There are different kinds: Orthodox, Chazidim, Myotics. But a change is passing over them. The old type of Rabbi is disappearing. Rabbis take up business with considerable success. Modern schools supplant the old 'Cheders.' The teachers are mostly atheists. Their motto is: 'Live for to-day. Let to-morrow care for itself.' Jews have a feeling of inward bankruptcy and in their religious devotions shout loud prayers to drown the cry of their hungry hearts. In the midst of all this the national idea grows continually. The feeling of Israel as a nation has been revived. There is homesickness after Eretz Jisrael. Even the children, like in the time of the crusades, band themselves together to return to Palestine, while many young Jews go out into the fields to train as farmers, as a preparation for agricultural pursuits in Palestine. As for the Gospel-message, Jewish nationalists are antireligious. But the fact remains the Jewish heart cannot be long divorced from God. [?] Some of the Zionists have even declared: 'When we are back in Zion, we will wipe out the tragedy of Calvary.' The oppressive measures against the Jews in Poland have made more converts to Zionism than all the Zionist propaganda put together. [By the way, the Hebrew Christian Alliance is convinced that it cannot take part in Zionism and must "organize its own Zionist movement for the setting up of Hebrew Christian colonies

in Palestine.”] The Jews in Russia number nearly 4,000,000. Moscow alone has $\frac{1}{2}$ million. They are in a sorry plight. The Bolshevists regard them as capitalists; the anti-Bolshevists, as Communists. They are between the upper and nether millstone. The ‘Cheders’ have been suppressed by the government in Russia. Any kind of religious instruction is forbidden. The result is that sometimes children rise up against their parents and accuse them of having attempted to persuade them to learn religious observances.” The following doctrinal papers were read before the Conference: 1. “A masterly address on the inspiration of the Old Testament,” by Khodadad E. Keith, a Sephardic Jew from Persia. “He showed how trustworthy were the geology, anthropology, biology, and comparative philology of the early chapters of the Book of Genesis.” 2. “A defense of the much-assailed Book of Deuteronomy,” by E. B. Samuel. 3. “The fivefold portraiture of the Christ in the New Testament,” by Max I. Reich. 4. “The Hebrew Christian’s acceptance of the New Testament as the fulfilment of the Old,” by I. E. Dickinson, of London. A number of papers dealing with practical issues in Hebrew Christian church life were read. Sir Leon Levison introduced the subject of founding an International Alliance of Hebrew Christians, and Elisha B. Samuel offered a resolution to that effect, which was adopted. The chief reasons given for this organization are: “1. The need of our unbelieving Jewish brethren; 2. the need of our unshepherded fellow-believers of the house of Israel; 3. the need of enlightening the Christian Church.”

DAU.

What Remains to be Done?—*Das Evangelische Deutschland*, published in Berlin, presents some figures concerning the work which must still be done by Christian missions. “Africa has 42,000,000 Mohammedans. Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathens. Siam has 87,000 Buddhist priests and 13,000 Buddhist temples. Quite a number of the 340,000 Indians in the United States of America are still adherents of the religion of their forefathers. 216,000,000 of the population of India are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are Animists, and less than 5,000,000 are Christians. On the Philippine Islands reside 300,000 Animists and 500,000 Mohammedans, 1,500,000 Independent Catholics, and 2,000,000 Roman Catholics, the total population being 11,000,000. China has more than 300,000,000 adherents of heathen religions. There are in Japan 118,000 Shinto temples and shrines and more than 70,000 Buddhist temples. Out of Japan’s total population of 77,000,000 people, 72,000,000 are adherents of these two religions.”

MUELLER.

Attendance at American Lutheran Theological Seminaries.—According to a recent survey made by the *Lutheran* there are, inclusive of resident, graduate, and correspondence students, 1,406 students enrolled at the various theological seminaries of the American Lutheran church-bodies. The United Lutheran Church is credited with 533 of these: 131 at Chicago, 112 at Philadelphia, 90 at Hamma, 50 at Gettysburg, 48 at Northwestern, and the remainder at the

smaller institutions, Hartwick, Southern, Susquehanna, Waterloo, Saskatoon, Pacific. 973 are credited to the institutions of Lutheran bodies outside of the United Lutheran Church. At the head of these stands Concordia Seminary of the Missouri Synod with 457 students, including 70 in its graduate correspondence department. Augustana Seminary at Rock Island, Ill., belonging to the Augustana Synod, has an enrolment of 116; Luther Seminary of the Norwegian Church at St. Paul, Minn., 103; Wartburg Seminary of the Iowa Synod at Dubuque, Iowa, 76; Capital University of the Ohio Synod at Columbus, O., 69; Luther College of the same synod at St. Paul, Minn., 35. The seminary of the Wisconsin Synod at Wauwatosa was not included in the list.

MUELLER.

Chesterton on Bryan. — The famous and racy British essayist, Gilbert K. Chesterton, has put in a kind word for the late Commoner in an article in his *Weekly* entitled, "The Case for Bryan." Mr. Chesterton pleads for an unprejudiced evaluation of Bryan's "personality, eloquence, genius," and points out that Mr. Bryan's thoughts were often much in advance of his age. With regard to the Fundamentalist struggle he says: "The Fundamentalists were perfectly right in maintaining that materialism can be, and often is, inculcated as a creed by those who are only supposed to be teaching a science. If there be any religious equality, the materialist has no more right to give the child a bias one way by means of biology than his rival to give a bias by means of Bible exposition. And anybody who says that a modern materialist would not give such a bias is as ludicrously ignorant of modern controversy as he is of common human nature."

MUELLER.

May We Find Pentateuch Tablets? — Under this title, in the *Sunday-school Times* of Nov. 28, 1925, Dr. Melvin Grove Kyle, the noted archeologist and President of Xenia Theological Seminary, interestingly discusses the new and very promising work of excavating the ruins of the ancient Kirjath-sepher, "Booktown" (Josh. 10, 38, 39), halfway between Hebron and Beersheba. The name signifies that the town might have been a place where scribes congregated, or the seat of a library, and proper identification of the location should lead to the discovery of valuable materials. Parchment or papyrus would hardly be found; but clay tablets would still be intact. The especial value of the excavation Professor Kyle points out thus: "What about the materials of the library of Moses? — for library marks are all over the books attributed to him. Probably such materials came from Palestine with the patriarchs. And then, what of the books which Moses is said to have produced? Would not copies be made after they came into the land? What if some fragments of the Pentateuch should lie hidden in this old dust? Would it not still be 'booktown' after Caleb came into possession? Would not such an important leader in Israel have a copy of the sacred Book of the Law? And may not some fragments of it yet be found in the rubbish of that place? If some portion of the Pentateuch, especially some portion of Leviticus, which critics claim

must have been written during the Exile, or some part of Deuteronomy, which some assert to have been brought out in the days of King Josiah, should be found, then there would be, as at Ephesus in the days of Paul, 'no small stir.' . . . Of course, we must all realize that the work of the archeologist is like that of the diamond-hunter; he may get a Kohinoor, or he may get only worthless pebbles. . . . He trusts God and puts the rubbish through a sieve! . . . He endures all and ventures all in the hope of rendering a great service to civilization and especially to God's Book and God's people." The expedition will use Bible story in identifying the location. Caleb's daughter, to whom the city was given as a marriage portion, asked the favor of obtaining a city which should have springs of water; and a city with springs will be the first object of search. Another helpful feature will be the fact that the cities of this section have not been inhabited since the time of Nebuchadnezzar, and excavation will be unimpeded by remains of later inhabitants. Dr. Kyle will sail from New York in February to take personal part in the work, which is in cooperation with the American School of Archeological Research at Jerusalem, under the supervision of Professor Fisher of the University of Pennsylvania. Dr. Kyle will be President of the staff.

MUELLER.

The Methodist Episcopal Foreign Board, reporting for the year which closed October 31, 1925, has placed at its disposal for educational, medical, and evangelistic work conducted in its missions in 40 countries the sum of \$3,193,403. The *Presbyterian and Herald and Presbyter* for November 26, 1925, comments on this large sum as follows: "No Church of our great land presents a more heroic history nor a more apostolic story in its proclamation of the Gospel in those regions beyond as well as on the home field. It is instructive to learn that the problems which cheer and depress, our advances and declines, are shared by the large sister churches with whom we cooperate for the same great ends."

MUELLER.

Federal Control of Schools.—Among the business which will occupy the attention of Congress this coming winter, Federal school control will be prominent. Plans for the reorganization of the existing departments of education, laid out under the late President Harding's guidance, and presented already last year, will come up for action. These plans make no provision for a separate Department of Education. Another measure will be presented which is a new version of the defunct Smith-Towner bill and, in effect, a reversion to the advocated Federal control of local schools. It is very probable that the supporters of this measure, who also supported the old bill, will endeavor to amend or suppress the reorganization mentioned above and instead try to introduce the separate Department of Education, which, if successful, will lead to increasing control of schools by the Federal Government. The National Education Association has stated that this will in no wise infringe upon local school rights, as do the other advocates of the measure. But this is dubious assurance, since the simplest way for the Federal Government to

safeguard local rights in respect to schools would be to refrain from all legislation in the matter. The situation is one which should stir every friend of liberty, and especially of our own parochial schools, to unrelenting vigilance.

MUELLER.

"Slush in the Presbyterian Pulpit."—That is the title of an article, not in a periodical professing to oppose the Presbyterian Church, but in the *Presbyterian* (November 26, 1925) itself; and the writer comments on the "slush": "Such utterances as the above would make it appear as if the conditions of the antediluvians and of Sodom and Gomorrah were returning and near at hand. Surely it is time to wake out of sleep." The preacher came into the pulpit from another body, but in his installation promised "to be zealous and faithful in maintaining the truth of the Gospel." He thus fulfilled his promise: "I believe in Christians and Jews, in Moslems and Hindus, in the followers of Buddha and Confucius. I believe in man, groping, thinking, fighting, and praying on his way up from an animal origin. . . . I believe in him now with all the darkness, cruelty, and stupidity that remains in his life, with all his sickening reversions to bestiality and superstition, with all his proneness to crucify his best and to abase himself obsequiously before his worst. . . . The lure of a mighty destiny summons him to fulfilment. A divinity is within him. . . . It doth not yet appear what he and his may become. We only know that all we thought and loved and did and hoped and suffered is but seed of what in them 'shall be flower and fruit.'"

MUELLER.
