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Some Notes on Ephesus.

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Perfecit opus suum Phidias, etiamsi non vendidit.
(Seneca, *De Beneficiis*, II, 33.)

I do not, here and now, propose to repeat what may be found in the great standard series of Pauly-Wissowa *sub verbo* "Ephesus." Only the other day there appeared a new book, *Paul of Tarsus*, by Dr. T. R. Glover, of Cambridge, England, which I have not yet had time to examine. After the Light of the World His greatest apostle seems to be the greatest figure, still, among all the children of men, a figure steadily growing with time, and growing, too, with the undeniable decadence in the world's estimate of secular "greatness." Well, I have not yet had the leisure to examine this work and compare it with Conybeare and Howson or Lewin. At this moment, too, I have turned over some pages in Neander's *Pflanzung und Leitung*, fourth edition (Hamburg, Perthes, 1847). Much of it is reply or critique of Baur and his Tuebingen School. How much of that "critical" school was wild conjecture, foisting subjective conceptions into historical construction or reconstruction, interpreting speculative conjecture into the broken data of actually available tradition!

Sir William Ramsay (whom I have the honor to know by correspondence and scholar's exchange of work) in 1911 published a little book, *The First Christian Century*, notes on Dr. Moffatt's *Introduction to the Literature of the New Testament* (Hodder and Stoughton, 1911), which I here desire heartily to commend to the readers of the THEOLOGICAL MONTHLY; but I must limit myself to a single *passus* (p. 13): "But Manen, or even Baur, sitting in judgment on Paul, is a mole attempting to estimate the size of a colossus, or the strength of a lion, or the swiftness of an eagle in the air." No more of this.

One thing I have noticed in the efforts of the higher critics

THE THEOLOGICAL OBSERVER.

In quick succession death has terminated the long and successful labors of three of the most efficient workmen at the colleges of the Missouri Synod. On April 13 *Prof. Martin Luecke*, Director of Concordia College, Fort Wayne, Ind., passed away at the age of 66 years and almost 10 months after serving the school twenty-three years. On April 23 the grim reaper claimed *Dr. C. Huth*, for forty-five years the leading professor of Greek at Concordia College, Milwaukee, Wis. On April 26 *Dr. Th. Brohm, Sr.*, formerly Director of the Teachers' Seminary at Addison, Ill. (now Concordia Teachers' College at River Forest, Ill.), and until shortly before his death assistant professor at Concordia College, Oakland, Cal., was summoned. All three men, besides being scholars in their particular branches, were esteemed as able theologians. DAU.

The Concordia Bilingual Edition of the Bible, to which our readers have been introduced in the department of book reviews, is so remarkable an achievement of Concordia Publishing House and is proving so valuable an aid to intelligent and effectual Bible study that I trust to be forgiven by the readers of the THEOLOGICAL MONTHLY for recording the above sentiments also in this place. What a labor-saving device this book represents can be appreciated fully only by those who have had to work constantly with the "Authorized Version" and the "Old Luther Text," each contained in a separate volume, and, as in the case of the Psalms, with a different verse numeration. To put these two Bibles together, page for page, into one volume that is not too bulky and can be carried also in an ordinary traveler's grip, and, besides, to add a large amount of concordance, dictionary material, and Bible maps to the volume, was a genial conception, and the bookmakers of Concordia have carried out the idea in great style.

DAU.

A letter of protest against the Federal Council of Churches is published by the *Moody Monthly* in its January issue. It reads as follows:—

"Rev. W. R. Dobyns, D. D.,
Pastor, . . . Presbyterian Church,
Birmingham, Ala.

"DEAR DR. DOBYNS:—

"I object strongly, as an elder in the Southern Presbyterian Church, to its having any constituent relation to the Federal Council of Churches and to its paying any money in support thereof out of its funds. These funds are subscribed by myself and other members of the Southern Presbyterian Church for the general causes of the Church—foreign missions, home missions, Sunday-school extension, publication and ministerial relief, and Christian education, and not for donations to outside bodies.

"I especially object to, and protest against, any relation with the Federal Council of Churches because that body is not based upon the sound Biblical basis on which the Southern Presbyterian and other evangelical churches stand, namely, the acceptance of the Holy Scriptures as the only infallible rule of faith and practise and the five tenets of faith which have been promulgated by the Northern Presbyterian Church as essential, but which are widely ignored or openly and contemptuously denied by some of the churches and many of the individuals who are active, and some of whom are prominent, in the Federal Council of Churches.

"The Federal Council, like the other propositions which it promoted, to wit, the Interchurch World Movement, does not depend upon the foundation laid down in Scriptures. 'Other foundation can no man lay than that is laid,' which is the atonement of Jesus Christ for the sins of men and the personal acceptance of that atonement by faith, coupled with repentance and followed by regeneration and the full acceptance of the apostolic doctrines. Instead of basing itself upon this foundation and looking to the reception of power as in the

Day of Pentecost, all the members of the Federal Council being of 'one mind,' it obviously and openly depends upon numbers to accomplish the results which can be obtained only by the Holy Spirit acting through those who receive Him.

"In other words, the tendency to-day over the entire world is to substitute the power of organized cooperation of men in doing men's works, to wit, sociological works, in which the teaching of the Scripture is utterly ignored or denied, to wit, 'that by the works of the Law shall no flesh be justified.' We see in England to-day the strong efforts to draw together the Anglican and the Roman Catholic churches. It is questionable whether the Anglican Church is not in a perilous condition as the result. I have myself heard in India, in Anglican church services, prayers for the dead in accordance with the Romish doctrine of purgatory. The spread of the confessional amongst Anglican churches is notorious.

"We see efforts made, as in the Congress of Religions at Chicago, to draw together Christians, Buddhists, Mohammedans, and Shintoists.

"Are not these ecclesiastic bodies which are seeking to get together trying to find the least common denominator,—in other words, to find what there is of doctrine that can be accepted by every religious body, no matter what its name, so that, in effect, to find something on which all these units may come together into a really heterogeneous, but nominally homogeneous body, one discards one element and another another, until there is nothing of value retained, and that which is left is nothing but a shadow or simulacrum?

"I dissent most strongly from this method of building up the living Church of Christ upon earth. 'Can two walk together except they be agreed?' And again, 'What communion hath light with darkness, and what concord hath Christ with Belial?' And again, 'Wherefore come out from among them and be ye separate.'

"As I understand it, the Church, *ecclesia*, is a body which is called out from the world for the express purpose of being witnesses to certain specific facts taught by Holy Scripture, and any organization which contains those who deny or ignore those facts, or the Scriptures which teach them, must be inherently unsound. In my own business of making steel we are required to take the utmost precaution and go to any amount of trouble and expense to obtain absolute homogeneity. If there is even the smallest percentage of foreign matter present in the steel, it reduces its tensile strength and soundness; so if there is the smallest admixture of error or untruth in a so-called Church or religious body, combination of churches, its efficiency is *pro tanto* reduced. It is not necessary, in dealing with the Federal Council of Churches, to do more than to look over the list of names of those who are prominent in its management and to look over the record of its proceedings to see that it does not and cannot measure up to the standard set by the Southern Presbyterian Church. The Federal Council of Churches would accept and work heartily with the New York Presbytery, the representatives of the Union Theological Seminary of New York, the University of Chicago, Brown

University, and such institutions from which are graduated into the ministry men who would not be permitted to occupy the pulpits of Southern Presbyterian churches or to be sent by the Southern Presbyterian mission board to the foreign fields to teach the principles of Christianity.

"How can we, therefore, consistently be, as a whole, a member of the Federal Council, and how can we with any propriety divert the funds of our members to its propaganda?"

"Yours very truly,

"JAMES BOWRON."

Church Attendance.—The editor of the *Watchman-Examiner*, in the issue of February 18, presents quotations from letters which he has received from representative States in all parts of the Union on the question of decreasing or increasing church attendance. In general, the reports are optimistic, opining that attendance at church is keeping pace with the increasing population. A correspondent from Colorado, however, states that "in Colorado there is not more than a ten per cent. shrinkage in church attendance within ten years, and the shrinkage is due largely to the fact that children do not remain for the morning preaching service following the Sunday-school." Another State reports: "There seems to be a new attitude toward the Church and church services that is not at all encouraging. It is a sort of I-will-do-as-I-please attitude, regardless of the effect on the Church and upon one's personal life and character." Many of the writers lay their finger on the sore spot. "Where the decline occurred, the people wanted the simple truth as it was preached by our fathers, and the pastor was trying to put the work over by organization, popular subjects, social service, by giving the people current topics instead of showing them how to be saved." Again: "I sympathize with the sentiment that too many of our pastors and churches are grasping here and there for something to popularize and entertain the masses of the people, but these substitutes have not taken the place of the earnest teaching and preaching of the Word." Attendance at evening services is generally considered waning, for various reasons, such as afternoon outing protracted into the evening, counter-attractions, and rest. Emphasis is placed in the replies on the work of the pastor. "Where pastors . . . have cultivated, in the name of their constituency, the churchgoing habit, where they have steadily given a worth-while spiritual message, the product of real brain power and prayer, and where the pastoral function of the minister has not been forgotten, in such cases church attendance has not shown a decline. In general, I think we are warranted in asking the question, 'What is the matter with the ministers?' We cannot place the whole blame upon automobiles and Sunday movies nor even upon the Sunday newspapers." MUELLER.

Jesuit Quarterly.—Announcement has been made that, beginning with June, 1926, the Society of Jesus in the United States will publish a quarterly magazine, aiming to be a scholarly review of current thought as reflected by Catholic writers of note and learning.

It will be under the management of a board of editors. The editor-in-chief will be Wilfrid Parsons, editor of *America*; managing editor, F. P. Le Buffe, Dean of the School of Social Service, Fordham University; with associate editors for Theology, Philosophy, Sociology, History, Education, and Literature, the last being Rev. J. J. Daly, former Literary Editor of *America* and professor in St. Louis University. All are prominent Jesuits. The *Catholic World* for February states the proposed policy of the new magazine: "While abiding unreservedly by the tenets of the Catholic faith, the quarterly will endeavor, as is the wont of the Catholic Church, to present that faith as assimilative of all the true discovery and ever progressive in its attitude towards the problems that vex the world at large in every age. Indeed, it is the hope of the editors that this quarterly will contribute not a little to the whole movement of learning in this country." A study of the methods by which Jesuitism will align papal infallibility with hyperprogressive attitudes of our time — for that is evidently the object — should prove illuminating. History repeats itself.

MUELLER.

On the Roman propaganda in the northern countries of Europe the *News Bulletin Service* of the National Lutheran Council has published an account by Prof. Carl Stange, Ph. D., Professor of Systematic Theology in the University of Goettingen. The account bears the title "The Journey of Cardinal van Rossum in the Scandinavian Countries." It was published in the *Zeitschrift fuer Systematische Theologie*, for the third quarter, 1925, and is here offered in an English translation prepared by Rev. P. A. Mattson, Ph. D., D. D., President of the Minnesota Conference of the Augustana Synod: —

"In 1923 Cardinal Wilhelm van Rossum of Holland, the Prefect of the Roman Propaganda, made a journey through the Northern Countries — ostensibly to visit the Catholic missions in the North. The cardinal had published a report concerning his trip in a newspaper in Holland, which in the mean time — with a few corrections — was translated into German. (*The Religious Situation at the Present Time*, No. 4: 'The Religious Condition of the Catholics in the North Countries, 1924.' With church imprint.)

"This report of the cardinal has already, in so far as it contains an opinion regarding the religious or church conditions in the North Countries, occasioned lively protest in those lands. One would, from this report, suppose the affair of the journey to be a closed book. But since the report of the tour has been brought to the attention of the German public, being indeed compiled for the purpose of propaganda, it is in the interest of Evangelical Christianity to analyze this peculiar document of religious culture by one of the highest dignitaries of the Catholic Church of the present day.

"In the friendly reception which was accorded him by officials and private citizens during his tour the cardinal has seen evidences of an approach to the Roman Church. His report to his countrymen in Holland proclaims triumphantly: The Protestantism of the North

Countries is in process of dissolution, and the North Countries are ripe for Catholicism. In rapturous expressions he speaks of the great result of Catholic church-work and especially of the deep impression which his appearance in person has made on the people of the North Countries. The cardinal has already been emphatically advised that he has misinterpreted the hospitality accorded him. It is generally known that the sense of hospitality among the Northern people is characteristic of them. This the cardinal has also experienced, but it would be rash if every traveler who has had this experience would draw the conclusion that the friendliness shown him is an acknowledgment of his business or the political or the religious group which he represents. In the North Countries opportunities to see dignitaries of the Catholic Church are infrequent. It is evidently for this reason that the appearance of a cardinal has made an impression in which curiosity and interest in the unusual and unfamiliar play a leading part. But from this it does not follow at all that the North Countries are ripe for Catholicism.

“From the standpoint of the Roman hierarchy it is easily understood that the honor to the cardinal’s person could appear as a part of Catholic worship, since the Catholic hierarchy comprehends submission as an essential sign of piety. One cannot, therefore, explain the simple-mindedness with which he exhibits his own dignity and the importance with which he carefully records the honor which was shown his person as mere vanity. But it is just as absurd that the cardinal interprets this honor shown him by non-Catholics as a hierarchial mixture of the personal and the churchly.

“The members of the Lutheran Church who greeted the cardinal with esteem and respect evidently had no presentiment of the hierarchial background of his thoughts. They only knew that the cardinal wished to visit the scattered Catholics in the North Countries. This pastoral object of the journey could arouse among the Protestant people, so far as they were churchly-minded, reminiscences of the historical connections of both churches. They did not know that this pastoral object was only an external excuse for his journey and that the real intention of the cardinal was opposition to the Lutheran Church. They did not know that every little occurrence and every harmless word would, in the fancy of the cardinal, be beaten into a weapon against the Lutheran Church; else they would not have been tempted to draw the conclusion from the common possession of the name of Christ that even the smallest possible internal spiritual connection exists between the communions.

“The report of the journey which the cardinal rendered to his countrymen in Holland was clear enough in this respect, that the ambiguous intention of the journey was frankly expressed. This report of the journey should be distributed as widely as possible in the countries visited by the cardinal. Wherever Protestant sentiment is found, it would call forth opposition and indignation. It does not behoove this man, after receiving the hospitality and small personal honors which impressed him so, to exhibit such animosity to the Lutheran Church and its representatives. That he dares to say of

the Lutheran Church that it possesses no pure principles calls forth the sharpest criticism. But all that might be said of the cardinal himself is not to be compared with the shocking impression which this report of the spirit of Catholicism in one of its highest representatives produces.

"I next observe the narrowness of the horizon in which the historical judgment of the cardinal moves. One must, of course, also consider that the diplomacy of the cardinal allows him to say many things which evidently are intended to serve the object of propaganda. But the fact that a man standing at the head of Roman propagandism imagines that he can make an impression on Protestants with this sort of historic judgment shows what diminutive understanding of historic life manifests itself in an ecclesiastical prince of the highest rank. According to the cardinal the transition of the North Countries from Roman Catholicism to Lutheranism is exclusively to be attributed to the employment of force and tricks. The princes forced the people to apostasy from the Catholic Church after having themselves been deceived by the charges of its corruption on the part of the Lutheran preachers!

"The results of the Reformation are therefore entirely negative: the destruction of spiritual and material values. Before the Reformation the culture which the Catholic Church brought forth was a nursery of wisdom and a source of material prosperity. Through the Reformation all this is destroyed. Concerning the rôle which the Catholic bishops played in the Scandinavian countries at the time of the Reformation, concerning the violence and worldliness of the Catholic clergy, and concerning the uplifting influence which the Reformation exerted, the cardinal, self-evidently, is silent. If one should find such a view of history somewhere in an obscure writing of a Catholic chaplain, he would waste no words on it; but when a man who is chiefly responsible for the education of Roman missionaries thinks thus concerning the Reformation, it is astonishing indeed. What, then, will the cardinal's coreligionists in Holland say of him, since they are living in an overwhelmingly Protestant country and can at any moment convince themselves that their country, come forth victoriously out of the religious battles of the Reformation, compares favorably in a spiritual and material aspect with any country in the world?

"The cardinal evidently does not realize that in the four hundred years since the Reformation a new, a characteristic culture has arisen, which, under the influence of the Protestant spirit and in spite of all protests of Rome, has exerted a lasting influence on the Roman Church, so that its historical life since the time of the Reformation has exhausted itself chiefly in the warding off of this new, determined civilization of Protestantism. In this confessional struggle, it is, perhaps, not the deciding point, but one always worthy of note, that the Catholic Church thinks itself capable of taking the leadership of the nations, upon the mere presupposition that civilization must be turned back six hundred or seven hundred years, while the Evangelical Church stands as a rock in the middle of the stream of present-day spiritual development and determines its course and form.

“Whence is it that since the Reformation the Roman Church no longer enjoys the spiritual leadership of the nations and that the ratio of the number of adherents, in spite of the fact that the Roman Church used every political means at its disposal, is unfavorable to the latter as compared with the Protestant churches? Can it be proved from this that some wicked people with low morals have determined upon destroying the Church of Christ? Or is the cause of this not rather the fact that the Church of Rome, while it has hardened itself against the preaching of repentance by Luther, has lost inner spiritual life and thereby the power over the hearts of men?

“To what extent this emptiness and depreciation of religious life has won a following in the Roman Church may be gathered from the startling utterances of the cardinal in which he gives expression to his religious feelings. Outstanding in his report are the hierarchial glorification of his own person and the enumeration of relics to which he pays devotion. The relics of the holy Knute in Odense, the relics of the holy cross of Christ, and the most holy Virgin Mary of the Faroe Islands, the relics of St. Bridget of Sweden, and the relics of the blessed Henning of Finland were hunted up by the cardinal. To them he paid homage, humbled himself or knelt before them, paying devotions and addressing prayers to the saints. He knows that the Protestants repudiate the relic-worship of the Catholic Church, but that does not hinder him from holding fast to the worship of the bones of the dead and fixing upon this as the central theme of his piety. It is very characteristic of him and reveals the man's nature that he imagines the interest which the North Countries take in antique fragments of the past to be an approach to the Catholic faith.

“The Catholic faith is so closely linked with purely historical interest in the past that for the cardinal a visit to the museum becomes a source of edification. In the Protestant countries one is perhaps inclined to believe the Catholic theologians when they say that the relic-worship of the Catholic Church is a concession to the piety of the people and, consequently, is of but secondary significance. And it may also be that this kind of idolatry, where Catholicism finds itself associated with Protestantism, has been reduced and put into the background. But the cardinal's account of his travels shows that even a leader of highest rank in the Roman Church, the prefect of the Roman Propaganda, considers relic-worship an essential part of his piety. The sections in which the cardinal speaks of the relics closely follow the statement in which he speaks of the claims of the hierarchy, that part of the account of his journey in which alone he gives a warm and vivid expression to his sympathies. Of course, ‘our Lord Jesus Christ’ is occasionally mentioned, but not a word of His death or of His resurrection, still less the forgiveness of sins wrought by Him. Indeed, not once does the word ‘sin’ occur. ‘Our Lord Jesus Christ’ is mentioned only in order to give him an opportunity to speak of His alleged representative on earth, the Pope in Rome. And while he directs his prayers to St. Bridget and the Virgin Mary, no appeal is made to pray to Christ.

“Under such circumstances it sounds like irony when the cardinal occasionally, using Lutheran formulas, urges the readmission of Catholic worship in the Faroe Islands on the ground that here the Word of God should be preached freely and without hindrance. If the missionary efforts of the cardinal are to be directed to bringing the Lutheran countries nearer the Word of God, one would expect that he would seek to inform himself concerning the extent to which the Word of God is manifest in the life of these countries and in the piety of individuals, and to what extent the person of Jesus Christ determines the conscience of individuals and the message of Jesus and His apostles proves itself a consolation to them in life and death. If he had made inquiry in such a fashion, he probably would have seen that in the North Countries, under the influence of the spirit of the times, many have become estranged from the Gospel, but that, nevertheless, even to-day there is free access to the clear and pure Word of God throughout the Church of the Reformation. He would then, perhaps, have gained the impression that the Lutheran Church, in such sermons as are founded only on the confession of Christ, possesses a far greater treasure than the Catholic Church in its hierarchy and superstitious faith in relics. But evidently the cardinal has not seen anything of the Lutheran Church. He returns from his journey without having obtained a true understanding of Christianity, without in any way being touched in his conscience. He lacks every organ for apprehending the power of the Gospel, which transforms the heart of man.

“Although it is his life-work to direct the training of Roman missionaries appointed for work in the Protestant countries, he lacks the principal requirements for it and only approximates an understanding of the characteristic religious life of the people among whom he intends to inject the errors of the Pope’s Church.

“What the cardinal understands by ‘free and unhindered preaching of the Word of God’ is reestablishment of the hierarchy and superstitious worship of relics. Both these caricatures of piety explain the entire scope of his Catholicism in so far as it expresses itself in the account of his travels. The Romanists claim to worship ‘God in the Tabernacle,’ *i. e.*, in the Mass. The piece of bread, which by the word of the priests is made God, represents their power equally as much as the materialism of superstition. Each, in the final analysis, is prompted by the same motive, the deification of the material. The priest becomes God — that is necessary in order that the priests in Rome and all their subjects may exercise their lordship over the people. And the bread is turned into God — that is necessary in order that through the visible and palpable presence of the Deity the indispensability of the visible and palpable Church may be brought into consciousness for the salvation of the believers.

“The cardinal, of course, made the observation that the adherents of the Lutheran Church permit themselves to be greatly impressed by the esthetic pomp and glory of the Catholic Mass and by the unified organization of the Catholic Church. On account of this he does not neglect to point out the simplicity and the poverty of

Lutheran worship and the divisions within the Lutheran Church. And in this very argument the reason is found for most 'conversions' to the Catholic Church. There will always be people who are peculiarly receptive to sentiment, who will confuse the impression which the mystical and secretive Catholic worship makes on the senses with being touched by the divine. And likewise there will be people who lack the necessary stamina to make a personal decision and on this account require an authority which will relieve them of sorrows for the soul's welfare and the struggles and distresses of the inner life. But such cases do not decide the destiny of the two churches and cannot render a decision of the worth of either.

"The great unity of the Roman Church is only a seeming one. It is only attained because that Church is satisfied with outward submission and in other things permits opposing religious opinions. It is consequently exposed, just as the Lutheran Church, to internal conflicts. But the internal conflicts are covered up from time to time and made harmless through the decrees of the hierarchy. The unity of the Roman Church is, in fact, protected by the hierarchy. Without the strong pressure which the hierarchy exercises, the component parts of Catholicism would soon dissolve and show what they really are—a demoralization of Christianity. The Evangelical Church, however, although in general it refrains from claiming external unity, in its preaching of justification alone through faith in Christ extends inner unity beyond the bounds of individual nations and social distinctions and differences. The Evangelical Church can permit the greatest diversity in external organization, in constitution, in worship, and even in the development of social life, because it treats exclusively of the purpose of all Christian life, the communion of the individual human heart with God, who has revealed Himself throughout the history of mankind.

"In regard to Catholicism, its preference consists in this—which constitutes the religious distinction of Christianity with reference to all other religions,—that it emphasizes the pure personal experience of communion with God on the basis of God's revelation of Himself, which is the starting-point, center, and goal of religious life. It holds the nature of Christianity to be a message of salvation from the Son of God, in spite of all diplomatic and political tricks of the Catholic Church, and on this account has the certain guarantee of victory. For in the controversies of the Christian confessions the worldly cunning of the imperious hierarchy does not determine the outcome, but the power and maturity of the living faith in God.

"For this reason it is only an inadequate substitute that the Catholic Church emphasizes the esthetic accessories of its divine worship and deludes the people through the emptiness and deterioration of the inner life. Those who solely depend on form of worship confuse the excitement of the senses with a practical proof of the inner life. The stimulation of the senses can for a moment move us deeply and for a time probably also arouse in us a delusion regarding the real significance of man's existence. But no mere

excitement of the senses can change our will and give our life a new direction and a new content. The transformation of our will comes to pass only when through the preaching of the Gospel we learn to know the will of God. In relation to it we must learn to acknowledge the inability and the corruptness of our own will. Our life is not composed of sentimentality alone, but is a problem which places upon us a responsibility. Sentimentality passes away, and when it is gone, we find ourselves in the same condition in which we were before.

"The Gospel cheers us so that our entire life becomes new. If we wish to commune with God, we must come with a pure heart. It is, therefore, generally correct when the Evangelical Church keeps esthetical sentiments in the background. The danger is ever present that these sentimentalities will lead us away from the principal thing and weaken the earnestness of the decision which Christianity demands. If it is only a question of sentiment, then the substance of religion is unimportant. In heathen worship there are also impressive ceremonies. Whoever, then, will introduce the purely impressive will, because of it, always mix Christianity with heathen piety. In the strife of the Christian confessions everything will depend upon the recognition and preservation of the peculiarities of Christianity as distinct from all heathen piety, and in this sense the Word of God must be taught in truth and purity.

"Contrary to the cardinal's expectations, the account of his travels, in which he thinks he is able to proclaim to his fellow-believers in Holland the triumph of Roman Catholicism in the North Countries, has become a testimony against Catholicism. The Catholic Church can scarcely compromise itself more strongly than it does through the spiritual and religious narrowness of this prefect of Roman Propaganda. The want of consideration with which he misuses the confidence placed in him and the brazenness with which he claims as the highest aim of all Catholic propaganda (especially of the charity work in the Catholic hospitals) the subjugation of all under the Roman hierarchy, will open the eyes of Evangelical Christians in the North Countries and render them conscious of the fact that in the transactions of Catholics with Protestants the simple and self-evident demands of the conscience have no significance. The insincerity of the Catholics toward Evangelical Christians is to them a religious duty. And the *naïveté* with which the cardinal intends to replace the Gospel of Jesus Christ with his inferior piety—his worship of bones and saints and the deifying of the priests—clearly proves that the Roman Church has not changed its character, but to-day, perhaps still more than in the time of Luther, has ceased to be the Church of Jesus Christ. The Catholics are quite right that to them the Pope is the representative of Jesus Christ. Their error consists only in this, that they do not observe how just in this formula the entire corruption of the Roman Church finds expression."

It is to be hoped that the Lutherans in Northern Europe who showed respect to a Roman cardinal—and, for that matter, other Lutherans elsewhere—have learned a wholesome lesson. DAU.

Glimpses from the Observer's Window.—“The word for ‘servants’ (Rev. 22, 3) is ‘bondmen’; but the term ‘to do him service’ means also ‘worship.’ Bondage finds its euthanasia in love. So ‘service’ is ‘perfect freedom.’ There is no idleness in the last leisure of the saints, but there is no task either; its work is worship. So pleasure is bliss.” (C. Ryder Smith, in *The Bible Doctrine of Wealth and Work*.) Reminds one of passages in Luther's *Liberty of a Christian Man*.

Of the relentless *exposé* of Dr. Fosdick's teachings by Dr. Haldeman, of the First Baptist Church, New York, S. G. Craig says in the *Princeton Theological Review*: “Dr. Haldeman writes as one who is concerned for souls, and he is intense in his opposition to the teachings of Dr. Fosdick because he believes those teachings are leading men to put their trust in an ethical rather than a saving Christ, because they ‘repudiate the Bible doctrine of the way of salvation through a penally sacrificial and blood-redeeming Christ.’ Dr. Haldeman has no trouble in showing that the Christ whom Dr. Fosdick preaches is not the Christ of the New Testament at all. He shows that Dr. Fosdick's Christ lacks omnipotence, that he is ‘subject to the interpretation of the modern mind,’ that his ‘history has been largely invented,’ that his ‘supreme claims are fiction,’ that his ‘miracles were never performed.’ He shows, moreover, that, according to Dr. Fosdick, the Bible is a book which is ‘contradicted by science, unreliable in history, not always moral, and whose shifting thought-forms, whose uncertain “frame work” make it of avail only as it can be proved by personal experience.’ There is nothing of the Laodicean about Dr. Haldeman.” One only wonders what there is modern about Fosdick. His genealogy reaches back to Marcion. Surely this age of ours does not read history. Any old chestnut can be palmed off on it as “modern.”

Dr. Zwemer, in a recent work, shows that the “law of apostasy” in Mohammedanism must necessarily make that religion forever intolerant of Christianity. Reviewing Dr. Zwemer's book, O. T. Allis remarks in the *Princeton Theological Review*: “In view of the attempts which are being so frequently made to-day to correlate all of the religions of mankind on the theory that they are all the expression of the same universal human impulse, differing in value only because of the varying culture, development, and peculiar gifts of the various nations of the world, it is well that we should have our attention called to the fact so plainly taught in the Scriptures and abundantly confirmed by the history of Christian missions that Christianity is not one of the many ethnic religions, but a religion which makes exclusive and paramount claims for itself, claims which have found nowhere more emphatic denial or more bitter opposition than in the religion of the false prophet.” And yet some Christians in America parade our streets in their lodge uniform borrowed from the people of the false prophet.

At a dinner, on February 28, at Hotel Astor religious intolerance, racial hatred, and group strife were buried under an avalanche of oratory by Charles Evans Hughes, Dr. Cyrus Adler of the “orthodox” and Mrs. Alexander Kohut of the “reformed” Jews, and Dr. Cadman. “The preparation and handling of the food was supervised by two orthodox rabbis.” The only people at this affair who still revealed some respect for conscience were the orthodox Jews, and theirs was an erring conscience.

Dr. William Pierson Merrill, whose book *Liberal Christianity* is the reply of the Presbyterian Modernists to Dr. Machen's *Christianity and Liberalism*, has been read out of the Presbyterian Church by his reviewer in the *Princeton Theological Review*, Floyd E. Hamilton. He deserves it.

By the Stanford Reading Test, Carleton Washburne and Mabel Vogel of the Winnetka, Ill., public schools, have determined which books children really like best. They have a report on their work in the *Journal of the National Education Association* (Washington), and the American Library Association has published their list as the “Winnetka Graded Book List.” The list shows that children, just like their seniors, like a good deal of trash. What else could be expected?

According to Raymond Savage's book *Allenby of Armageddon* the prophetic conflict has already taken place, viz., when Lord Allenby took Jerusalem and conquered the Turks. Few people would have believed that Armageddon would be such a comparatively pleasant affair. And now we all missed watching it. Too bad!

The "intimate record" which Ralph Deakin, through the Lippincott Company, has published of the "triumphal journey" of the Prince of Wales depicts the marvelous royal fox-trotter as "the greatest salesman of the world." He has been "selling" the British Empire in the British colonies and the Americas.

Dr. Fosdick conducts the "Religion and Life" Department in *Harper's Magazine*. In the March number he has an article on "The Dangers of Modernism" (*sic!*) in which he complains about the "notorious spiritual aridity" of his followers. He speaks of Modernists "so anxious to be rational that they forget to be religious," and "who, in desperately trying to be modern, forget what religion is all about." He quotes approvingly the summing up by an American Liberal of the present situation as "a division between arid Liberalism and acrid Liberalism." The drift of his complaint is that Modernism is only negative and destructive, but shows no sign of becoming creative and producing positive results. Here the astonished Frenchman's "*Que voulez-vous, monsieur!*" is in order. Is it reasonable to expect a harvest of grapes from a crop of thistles?

American and British universities and colleges are conditioning participation in student athletics on the part of athletes upon satisfactory grades in all their subjects. The slogan has been given out that the "primary object of a college is to train minds." Only in so far as a sound mind requires a sound body to dwell in, are athletics to be favored: they are to exhibit a combination of brawn and brain. President Lowell of Harvard has retracted his denunciation of college athletes as "dollish creatures."

The movement in behalf of better educational facilities started by Governor Aycock of North Carolina has spread to every State in the Southeast. In 1902 these States raised by taxation and paid for public schools \$27,270,310; in 1924 they raised and spent \$273,036,452. The school terms have been lengthened from four and five months a year to eight and nine months.

The articles in the *National Geographic Magazine* for May on the new North Carolina, which is coming to the front among Southeastern States, also the article on South Carolina, furnished most interesting reading-matter. It will be well for us to keep our eyes on the Southeast where great changes are taking place. The new Southeast can be seen anywhere south of a line drawn from Washington, D. C., to Asheville, N. C. DAU.
