

THEOLOGICAL MONTHLY.

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Foreword.

As the new year is approaching, it is proper that the THEOLOGICAL MONTHLY should for a moment halt in its regular work and consider the whence and whither of its course. In speaking of its past, it will be remembered that the THEOLOGICAL MONTHLY is a continuation of the *Theological Quarterly*, which was founded in 1897 and changed into a monthly in 1920. We may justly say, then, that our journal now is thirty years old and that this is certainly a fitting occasion for a glimpse backward and forward. No one will take it amiss when we say that our periodical has had an illustrious past. While from the very start the whole faculty of Concordia Seminary has been responsible for its contents, its first editor-in-chief was that eminently gifted and learned scholar Dr. A. L. Graebner, who, almost single-handed, wrote the first volumes, the first four embracing 512 pages each, and whose articles embodied many of the results of his exhaustive researches. When toward the end of 1903 illness took the editorial pen out of his hands, Dr. F. Bente, for over a year, in addition to his other duties, attended to the management of the *Quarterly*, whose volumes at that time were 256 pages strong. In 1905 Dr. W. H. T. Dau became a member of the faculty of Concordia Seminary, and having been called as English professor of dogmatics, he, as a matter of course, was entrusted with the editorship of the *Quarterly*. These paragraphs are intended, in a way, as a tribute to the splendid services which Dr. Dau rendered the Lutheran Church as editor of this journal. Immediately when his articles began to appear, it was seen that in him the Church possessed a writer of rare fascination and skill, and throughout Synod commendation of the excellent workmanship exhibited in his literary productions could be heard. His style was not only correct, it was usually highly beautiful and ornate. What was most praiseworthy was, of course, that, as had been the case with his predecessors, the *norma normans* of all Dr. Dau's writing was the Bible and the *norma normata* the Confessions of the Lutheran

THE THEOLOGICAL OBSERVER.

Importance of German and Latin for Lutheran Ministers. — The *Lutheran Church Herald* (Norwegian Merger) writes quite aptly: "The standard course for the ministry is a classical college education as a preparatory course for the three-year course of the seminary. The pastor who has taken this course will be able to read the Bible in the original languages, and it gives him access to the extensive literature of the Lutheran Church written in Latin and German, which, as admitted by all who have a knowledge of it, is beyond question the best in our Church. Students in chemistry at the Minnesota University who can read German and French have a great advantage over those who read only English. It is of great importance to the Lutheran Church that we do not lose contact with the literature of the Fathers and because of neglect of languages force them to read almost exclusively Reformed literature. Our English Lutheran literature is growing, but is in its infancy. We

have not yet the thorough, scientific theological literature for the student who desires to investigate and delve below the surface. The demand of our day is, first of all a consecrated ministry, but also with sufficient scholarship to hold its own against the university-trained antagonists of the Christian Church."

Intersynodical Relations According to the "Lutheran."—The editorial of the *Lutheran* on the Richmond convention among other things dwells on the presence of two representative visitors from other bodies at this convention, Dr. Brandelle of the Augustana Synod and Dr. Boe of the Norwegian Church. In that connection it says: "The day is gone when Lutheran bodies can be true to their Lord and Master by looking upon each other with suspicion and refusing to establish contacts that will tend to take them together and bring them to closer unity in spirit and practise." Quite true! In fact, there never was a day when it was right for a Lutheran body to refuse to establish contacts with other Lutherans, provided that such establishing of contacts did not involve unfaithfulness to the great Head of the Church. If the *Lutheran* has reference to the opening of negotiations between the various Lutheran bodies with a view to ascertaining how the things that keep us apart can be removed, we say yea and Amen to its remarks. But if what it champions is merely the establishing of an outward semblance of harmony, while the differences in doctrine and practise will remain, we say that this is not in keeping with the principles of honesty and truthfulness and with the express directions of Holy Scripture.

Was It Unionism or Not?—"Across the Desk" in the *Lutheran* gives this frank discussion of what on the face of it looks like a serious case of premeditated unionism in the U. L. C., and at the very fountainhead at that, namely, its Biennial Convention, which certainly represents the U. L. C. if anything does. We read in the issue of November 11: "It [Richmond] was the first of the meeting-places of the United Lutheran Church in America in which a local Lutheran committee arranged with pastors of other communions that visiting Lutheran clergymen should fill their pulpits. There is a rumor that a celebrated Chicagoan was in receipt of a telegram from a writer belonging to another group of Lutherans inquiring whether he would accept an invitation to use the pulpit of a non-Lutheran church. He replied, 'Yes,' and gave the additional, quite irrelevant information that he would preach in the regions of Satan if he got an opportunity. His correspondent is said to have wired back, 'You will.' The story proves that a sense of humor was not absent at Richmond. We heard two of these sermons, one in an Episcopal, the other in a Methodist church. Neither in these discourses nor in the introductions of the sermonists were there any sentimental expressions of organic church unity nor any discourteous emphasis on points of difference. Both sermons were entirely in accord with the Confessions of the Lutheran Church, and each was the exposition of a passage of Scripture. The preachers proclaimed the Gospel of Jesus Christ. The people so received it and testified that they were edified. But to date no changes of affiliations either

way have been announced. The Lutherans in convention assembled have not receded in their testimony to the truth as we interpret it. That much of this truth is similarly held by other denominations and is heard from us without prejudice is certainly a pleasure for us to know. It may or may not be pertinent for us to find that Baptist, Presbyterian, Methodist, and Episcopalian authorities believe their people can be safely exposed to an occasional Lutheran sermon without serious harm. But it would be an utter fallacy for a Lutheran or any one else to interpret this Richmond hospitality as an argument or excuse for 'unionism,' for the surrender of the distinctive phases of our doctrines and practises. Both resolutions of the convention and the terms of invitation given thus testify." We are far from branding every appearance of a Lutheran clergyman in the pulpit of an erring church as an act of unionism. There may be circumstances which entirely justify it. But this Richmond episode strikes us as an instance where the plaudits of errorists were more dearly regarded than loyalty to revealed truth.

Concerning Verbal Inspiration.—Speaking before the Ohio Synod of the United Lutheran Church, Dr. Carl Schneider, of Germany, who is studying and teaching at the Hamma Divinity School, delivered himself of the following sentiments as reported in the *National Lutheran Council Bulletin*: "The old criticism as well as the pragmatic and rationalistic theology had seen in the Bible only a human book, which has a history, as have all other books. Of course, no one denies the facts of historical interpretation of Scripture. God did not give to the world a book complete, as if it had fallen down from heaven. It pleased Him to send His written revelation, as well as His Son, in the form of a servant, with all human and historical limitations. This fact must be evident to every theologian. The old verbal inspiration theory, which is not Luther's theory and which taught that every word of the Bible had the same value and was inspired in the same way, is not true to the Lutheran conception of God. The followers of this theory close their eyes to the fact that God's revelation is a revelation growing in history."

It is the same old story. In order to attack the doctrine of verbal inspiration effectually, a caricature of it is placed before the reader, and when it has been distorted and twisted, the opponent, with an air of triumph, declares it objectionable and absurd. Who has ever maintained that God gave the Bible complete as if it had fallen down from heaven? Even the children in our schools are taught that the New Testament was written far later than the Old Testament and that hence the Bible arose gradually. Or has the claim ever been put forth that all parts of the Bible have the same value? No Lutheran theologian has ever denied that Romans is more important and valuable than the initial chapters of First Chronicles. But this does not militate against the doctrine of verbal inspiration. Luther is invoked. While in questions of criticism Luther often is very daring, where did he ever deny that every word of the Scripture as written by the apostles and prophets was inspired? The position Dr. Schneider ascribes to the great Reformer is nothing but a myth, which cannot stand the test of a searching examination.

Dealing in Negatives.—Under the caption, “What Is Religion?” the *Lutheran Companion* recently wrote:—

“One is always painfully surprised when men in high positions and of commanding influence fall into the popular clamor against definite statements of religious beliefs. A speaker is sure to please a worldly audience by a statement such as the following, made by Charles R. Brown, dean of Yale Divinity School, in addressing the Methodist Men’s Council in New York: ‘Religion is not a matter of creeds. It is not a matter of ecclesiastical affiliations or of theological convictions. The Church is no longer ready to pass moral judgment upon a man simply because of his acceptance of, or of his failure to accept, the statements of belief contained in a definite creed.’ But why only negatives? What men need to know is what religion is rather than what it is not. Why not be constructive and positive rather than destructive and negative? It is easy enough to make a man of straw and then knock him down. But religionists of this type thrive on negations, and one wonders what they may find to attack when they have succeeded in overthrowing the last ‘definite creed.’ But the inconsistency of this method of attack is only equaled by its insincerity. For in the very words by which they deny to religion creeds and ‘theological convictions’ they are themselves propounding ‘theological convictions.’ Only a jellyfish religion can live without creedal convictions; it becomes a spineless and anemic thing. And why hit at ‘ecclesiastical affiliations’? Has religion ever accomplished anything in the world without being organized? And what Church in Protestantism is passing ‘moral judgment’ upon any man except as he stands condemned by his own act under the judgment of God’s Word? But it is this very Word the Liberalist is trying to undermine and whose authority in faith and morals he denies under the guise of specious negations.”

We cannot share the writer’s optimism when he seems to say that no Church in Protestantism “is passing moral judgment upon any man except as he stands condemned by his own act under the judgment of the Word of God.” We believe that there are Protestant churches which, in passing moral judgment, frequently follow human opinion rather than the Bible. But aside from this the remarks quoted convincingly set forth the shallowness and unsatisfactory character of Dean Brown’s reasoning.

Is the Visible Church Losing Her Spirituality?—It is so easy for us to forget that the kingdom of God cometh not with observation. Bishop Anderson, writing in the *Christian Advocate*, sounds this timely warning:—

“In one of my early pastorates I formed a friendship with a brilliant lawyer who had always held apart from the Church. I tried earnestly to lead him into its fellowship. At the mention of the name of Christ he was respectful. But when I pressed him to join the Church, he drew back, saying that, so far as he could see, the Church had done its best to get away from the teachings and spirit of its Lord. He had, of course, overstated his side of the case. But I have come to see that there is more reason for his attitude than I was aware of at the time.

"During recent years the kingdom of heaven has suffered violence in our own circles — the violence of excessive organization, of too much confidence in publicity, of too high expectation in managerial offices and machinery, of too great dependence upon semi-religious promotions, of too frequent flaunting of statistical tablets and denominational boasting, of extravagant and wasteful living to the point of vulgarity by many professing Christians. People are asking, What place is Christ to have in the scheme of things?"

Is the Community Church a Solution? — Much to our surprise even the *Presbyterian* (Sept. 23, 1926) advocates the founding of community churches to relieve "the distressing conditions created by overchurched areas." It writes: "One fine central church should be organized, independent in its affiliations and organic attachments and so indefinite in its creed as to secure the allegiance of all who believe in the Fatherhood of God and the Brotherhood of Man. A denominational church is, however, necessary, since an independent organization shuts itself away from all the great energizing currents of religious life outside its own community and lacks missionary incentives and opportunities. In these small communities a wise leader might be so guided as to bring into a Methodist church the scattered Baptists, Disciples, and Presbyterians and thus continue along denominational bonds unbroken." The *Presbyterian*, by urging community churches, is running counter to its policy of "defending the truths of Scripture against the falsehoods of Modernism." There is no better way of promoting Modernism than by encouraging unionism. If doctrinal differences mean so little that opposing denominations may fellowship in spite of these, there is no reason whatever why Liberalists should not go a step farther and depart from Scriptural truth altogether. The idea of serving the Lord's cause through community services is not only unscriptural, but also absurd.

MUELLER.

Scientists' Unwilling Discoveries. — "A well-known physician and scientist of England, Dr. A. T. Schofield," writes the *Sunday-school Times* (Nov. 13, 1926), "has made a remarkable study of the way scientists in recent years have, by their own discoveries, been unwillingly forced into the presence of God. They have found, for example, that atoms are never still, but incessantly moving. Dr. Schofield says: 'If a table turns without a visible cause, we explain, This is the work of a spirit! But every atom of the table is incessantly revolving with incalculable speed. Is not this also the work of a spirit? The germ in an egg contains countless molecules in incessant motion, which are all alike; and yet, if these are subjected to gentle heat, they all begin to make various structures, which will become the organs, bones, beak, and feathers of a bird; and every single atom must occupy its right place, for every one is needed. If we were to take all the letters in Shakespeare's plays and jumble them together, and then shut them into an eggshell and were to find that by gentle warmth the letters arranged themselves into plays and sonnets, it would be far less wonderful than the formation of a chicken. When we consider that the atoms in an egg which con-

struct all the molecular combinations of a chicken,—its veins arteries, bones, muscles,—are at first exactly similar in proportion and position, we shall experience no surprise that scientists in their study feel they are in the presence of an unseen and mighty force, far beyond all human conception.’” Both the cosmological and the teleological arguments for the existence of God are conclusive. In Rom. 1, 19, 20 Paul declares: “That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are *without excuse*.”

MUELLER.

Dr. Fosdick's "Modern Use of the Bible."—Dr. Fosdick's ultra-rationalistic book *Modern Use of the Bible*, in which he in a most subtle manner eliminates all the specific teachings of Christianity, has now been published in Swedish by the Swedish Christian Student Movement and recommended to clergy and all who are engaged in religious work. Bishop Ullman has since subjected it to a merciless review. “With many other current religious and theological books,” he writes, “this book is a striking illustration of the merging of truth and falsehood that marks our time and of which the New Testament prophesied in many places, as, for example, in 2 Thess. 2, 9, 11. It is but one more attempt to spiritualize away the historical foundations of Christianity, a recrudescence of that Gnosticism which in the first centuries threatened the very existence of Christianity. Its author is an American professor of practical theology. Without bringing forward any scientific proofs, he talks to his boys as a kind uncle would, trusting that they will accept his professorial authority without further question.” Bishop Ullman further remarks that those who exhibit such deficiencies in reasoning power should hardly present themselves as representatives of an intellectual aristocracy, looking compassionately down on those who hold fast to the ground facts of the history of salvation. He also rightly insists that the Biblical Christian faith has always had, and has in our day, the finest intelligences and the outstanding builders of civilization as well as the simple and unlearned.” Since Bishop Soederblom is in substantial agreement with Dr. Fosdick, it is quite natural that Fosdick's *Modern Use of the Bible* should be recommended to the Swedish ministry. But what a sad commentary on the theology of the Swedish Lutheran Church and, in particular, on that of the Swedish Christian Student Movement!

MUELLER.

The Logical Goal of Modernism.—Writing in the *Presbyterian*, Dr. D. S. Clark points out that the Modernists, if they wish to practise consistency, have to reject everything reported in the New Testament and become skeptics. His argument seems unanswerable.

“I have said that there is no logical stopping-place between evolutionary Modernism and Unitarianism. But another question presses for an answer. Is even Unitarianism a logical stopping-place? If the Unitarian throws overboard the historical facts that give us belief in the deity of Christ, how can he stop short of throwing overboard the historical facts that give us any Christianity

at all? If the Virgin Birth and the miracles and the atonement and the resurrection are not true, how shall we persuade ourselves that anything in historical Christianity is true? William C. Dreher, in the *Open Court*, writes as follows: "The Fundamentalists we can understand, they being such familiar specimens. But the Modernists, while almost equally familiar to us, are not so easy to understand. What can be a less attractive manifestation of human idiosyncrasy than a mind which, feeling oppressed by a certain set of beliefs, makes a weak compromise by casting off a few minor propositions of its creed and then settling back into smug self-content? Think of learned doctors of divinity rejecting the Virgin Birth, yet holding fast to the Incarnation! And yet we men who began as Fundamentalists and have passed on beyond the half-way standpoints of the Modernists are bound to look with sympathy upon the stirrings that are going on within the ranks of the latter; for it is chiefly from them that our recruits must come, and they at least recognize the possibility of intellectual motion." And again: "One of the most vital questions from which Fundamentalists and Modernists alike are drawing away attention is that of the historical elements of the gospels. How far may their records be taken as true history? The Fundamentalist is ready with his answer—always has been ready. He can swallow everything whole—even the conflicting [?] narratives of the Nativity given by Matthew and Luke; and the more miracles, the better! But is the position of the typical Unitarian clergyman so vastly superior, who casts overboard all the miracles, only to assert that all that remains of the gospels is veritable history?" This is the *terminus ad quem*—absolute rejection of the objective facts of Christianity. This is the testimony of one who has traveled the road. And whether any ethical system can survive on the basis of pure subjectivism is scarcely a question."

A Bell on Trial.—"The bell of the Convent of St. Mark's, Florence," writes the *Sunday-school Times*, "which summoned the Florentines of Savonarola's day to his preaching, was placed, some years ago, in the museum of the old convent, consecrated to the memory of the great Dominican reformer. It should be remembered that this bell was put on trial, after the burning of Savonarola, for having called the people of the city to listen to heresy, and having been duly convicted, it was sentenced to exile. It was put on the back of an ass, carried through the city amidst the taunts and mockeries of the city crowds, and finally sent out of the city walls to the Franciscans of San Salvatore, the bitterest enemies of the reformer. Not until eleven years later was it replaced in the tower of the Convent of St. Mark."

MUELLER.

A Sentimental Spree.—An excellent estimate of the many youth movements in our country and abroad is given by the *Sunday-school Times*, which says: "Youth movements are suggestive of immaturity, and those in the United States give the impression of being very young indeed and very unimportant, in spite of the wide advertisement given them by the *Christian Century*. They imitate, in name at least, the German Youth Movement, which is now described as

declining. The fatal defect on both sides of the sea is that a vague idealism is substituted for evangelical fervor and prayer. *Zweispruch*, organ of the German 'movement,' tells its readers that the effervescence of youth is no new thing, but a phenomenon of every generation; that that which characterizes it to-day is that it occurs in young men who are weaker than those of other generations. The youth movement to-day is a sickness. Its representatives have no strength or power. It is in the nature of a sentimental spree."

MUELLER.

Where the Waters Gushed Out.—“Dr. William T. Ellis, of Swathmore, Pa.,” writes the *Presbyterian* (November 18, 1926), “made a declaration of more than passing interest since his return from the Orient, when he announced that he had found the great rock from whence the waters poured forth in answer to Moses’ act of faith. It is at a place which meets every condition stated in the divine Record and the very human requirements for water to supply a vast encampment of people. If the location announced by Dr. Ellis is generally accepted, it will close a long-disputed question as to the place occupied by Israel in her strange and almost romantic movements in the region about Sinai. During the World War the Turks piped the water from this fountain in the rock for more than twenty miles down into the desert, to supply their troops that were making an attack at the Suez Canal. Hitherto the maps have identified Kadesh-barnea with Ain Kades, but Dr. Ellis insists that the requirements for such an encampment here are highly convincing at Ain Guderot, where the waters pour forth so lavishly and the ruins of a vast enclosure still bear testimony to the remote residence here of a small nation which once occupied it as a temporary home. The records grow interesting as one decade succeeds another in its further research for facts touching upon the life of the chosen people.”

MUELLER.

Bible Sunday.—The *Watchman-Examiner* writes editorially on the poor, much-abused American Sunday: “There is hardly a Sunday in the year that is not claimed by some organization, social, moral, civic, religious, or reformatory; and some Sundays have been captured for two or three of these, as there are not enough Sundays to go around. ‘Peace Sunday,’ ‘Memorial Sunday,’ ‘Mothers’ Sunday,’ ‘Children’s Day,’ ‘Denominational Day,’ and about 150 other special Sundays have been spoken for. This whole business has been done to death. The Gospel has hardly a chance in some of our efficiency churches. We desire, however, to call attention to Bible Sunday, the first Sunday in December. We cannot make a mistake in devoting one special Sunday to the Bible, can we? Certainly not. Then by all means let every good church and godly minister be ready to dedicate December 5 this year to earnest and important prayer and praise and preaching, with the Bible as the center of it all, that the blessed Word of God, which has brought salvation to millions, may become indeed ‘a witness to all nations.’”—We do not object to a special Bible Sunday; but a far better way would be to make every Sunday a Bible Sunday by giving the blessed Word of God that first and

foremost and only place which it deserves. An occasional effort will not do; the Word of God must be preached, and the Bible exalted, every Sunday.

MUELLER.

Dean Inge's View on the Permanency of Religion. — One of our exchanges quotes the following paragraph written by Dean Inge: "There are some, I know, who picture to themselves religion as retreating from one position to another before the victorious advance of science and now preparing to die in its last ditch. That is not at all my opinion. Organized religion is certainly in retreat, but why? I do not think that scientific discoveries have so much to do with it as is often supposed. I should say rather that religion has in the past tried to coerce the irreligious, by garish promises and terrifying threats, both promises and threats being offered in grossly materialistic language. When these promises and threats lost their cogency, it secularized itself further and announced that its object was to promote a comfortable organization of society. These irreligious appeals have failed; the irreligious no longer care for the menaces or promises of the Church, and they have no respect for the priest in politics. But the religious appeal is in no way weakened. Now, as always, the soul of man lives by admiration, hope, and love; and when these are fused in homage to the unseen, but ever-present Being, the 'Value of Values,' as a medieval thinker calls Him, who exists unchanged behind the flux of phenomena, the appropriate reaction, worship, is set up, and the human spirit sets forth again 'on its adventure brave and new,' less hampered than formerly by the fragments of obsolete science and philosophy which the new knowledge has helped us to discard."

It will be recalled that Dean Inge is often described as a Platonist. His philosophy may be responsible for his failure to mention sin and grace in his description of religion. Besides, his view that the Bible is a fallible book makes him disregard the words of Jesus that in the last days there will be a repetition of the scenes before the Flood, unbelief triumphing to an astounding degree.

Typically Roman. — The recent papal annulment of the marriage of the Duke of Marlborough to the former Miss Vanderbilt has elicited a great deal of comment. The remarks of the *Lutheran*, which we quote in part, are to the point: —

"The matrimonial experiences of Consuelo Vanderbilt and her noble (?) exconsort, in so far as they concern one man and one woman, are of very moderate importance. But the flash of the recent annulment of their marriage by the highest Roman Catholic Court of Appeal (the Pope excepted) has thrown an illuminating high light on current meanings of wedlock. It is quite shocking to most of us when so obvious a contract as one that was solemnized by a bishop, lasted thirty years, and was blessed with two children is declared null and void. Not the least startling phase of the incident is the naive surprise of Roman Catholic dignitaries that any one should question the decision of their matrimonial court.

"No other attitude on their part could be expected. In Roman Catholic theory the Church performs the marriage; hence it can

dissolve it. Just as the state declares invalid a covenant of matrimony between two parties younger than 'the age of consent' (say sixteen for the male and fourteen for the female) or between two persons of different races (black and white), so the Catholic Church decides on what grounds a marriage covenant is null. One of the terms required is mutual consent on the part of bride and groom. In the case of the Duke of Marlborough and his spouse it is alleged that the latter, a girl of seventeen, was compelled to take the vows. The ecclesiastical court accepted the evidence offered in support of the plea as true and accordingly declared the marriage to be null. That the rite was consummated and children were born of the union does not at all enter into the situation. As little as in any other judicial decision which has been rendered according to statutes made and provided, may the onlookers' ideas of the situation affect the reliability of the facts received as evidence or the decision rendered by the court. What this case should cause is a searching inquiry into the objectives of matrimony and the authority of Church and State in relation to its being contracted."

To us this is merely another instance proving that, if a certain objective is to be gained, Roman ingenuity can be relied upon to furnish the necessary arguments.

An Argument of Archeology against Evolution. — Dr. Melvin Grove Kyle, professor at Xenia Seminary in St. Louis, is known as a great Hebrew scholar and archeologist. In a recent number of the *Sunday-school Times* he has written several paragraphs on "Building Methods in Abraham's City," which we reprint here not only on account of the interesting archeological information they contain, but on account of the important deduction Professor Kyle makes from it. He says:—

"One of the most interesting and valuable of recent articles bearing upon Bible history is 'The Builder's Art at Ur' by George Byron Gordon, Sc. D., in the *Museum Journal*, published by the Pennsylvania Museum, Philadelphia, December, 1925, with a picture in colors of a scientific restoration of the Zigurat tower as a frontispiece. A few extracts from this article will show at once how exceedingly suggestive it is, how illustrative of the old adage, 'The deeds that men do live after them.'

"It is interesting to compare the methods of those very early masters of the trade with the newest and most up-to-date devices. It will be found that the differences are not always so great as might be supposed.' Exactly so; the law of common sense was at work then exactly as now. Whatever they did successfully they did according to this law, though they may not always have understood the law. God made the people then, and He makes them still, over the same pattern. What becomes of the constant insistence of some that the 'law of evolution is still at work'? There ought, if so, to be some improvement. It is noted that the ancient builders 'broke joints' in walls just as they do now, and in laying square bricks in pavement, they laid them as square tiles are often laid, with the joints in line in both directions.

"Then the Hall of Justice was the most imposing building in Ur. It is distinctly called the 'Hall of Justice,' so that there is no mistake about it. This hall shows better than anything else the advanced stage of culture which this people had reached. The law courts of any civilization are at once a test and an index of the progress of that people in settled institutions. So this Hall of Justice at Ur of the days of Abraham represents the attainment of the people in rights and responsibilities exactly as the beautiful Carnegie Building at the Hague represents the highest modern attainment in international justice."

The Crime Situation in Chicago.—According to the reports of the press, "crime is costing the people of the city of Chicago \$600,000,000 a year." It has been suggested that "it would pay the city to give or to spend \$20,000 each year to get rid of 30,000 criminals." The last-named figure indicates the statistician's opinion that, on an average, in every group of 100 Chicagoans,—the population of the city being three million,—one is a criminal. The recent display of Roman Catholic strength in the great inland metropolis of our country, then, cannot be interpreted to mean that morality and obedience to laws are more highly developed in that city than elsewhere.

Glimpses from the Editor's Window.

The Ev.-Luth. Freikirche reprints an article from the *Elsaessische Lutheraner*, written by Rev. W. von der Leisé, in which this pastor states his reason for leaving the state church and joining the Free Church. Evidently the testimony of our brethren in Europe is not given in vain.

In Schrift und Bekenntnis, the theological journal of our brethren in Germany, Prof. M. Willkomm discusses the question whether the view is correct that Luther championed tolerance of diversity of doctrine (*Gleichberechtigung der Richtungen*) in the Church. His conclusion is: "Luther never favored a Church in which truth and error, right and false doctrine, are tolerated side by side or even put on the same plane. On the contrary, he wished to see a Church which would be free from human teachings and ordinances and in which the pure Gospel would rule supreme and have free course—*eine freie Bekenntniskirche.*"

The spiritual distress of the Lutherans in Russia seems to defy description. We are told that while the Lutheran Church in that country numbers more than one and one half million souls, it has only 83 pastors. A Lutheran theological seminary was founded in Leningrad, in 1924, to remedy this desperate situation. God grant that Modernism will be kept out of its halls!

A Cincinnati judge is authority for the statement that "there are 450,000 criminals in the United States and that more than eighty per cent. of them are less than twenty-five years of age." Our country certainly needs our fervent prayers.

Says Chesterton, the English critic who turned Catholic: "Lutherans have almost lost sight of Luther. Men still use his name as one to conjure with; but the conjuring trick consists in causing everything he valued to vanish and everything he detested to take its place." Chesterton is by no means an unbiased judge; nevertheless it cannot be denied that what he says is true of a large part of the Lutheran Church.

A District of the Ohio Synod discussed "The Inspiration of the Scriptures in the Light of Recent Research." We are glad to note that, according to the *Kirchenzeitung*, the District maintains that the Scriptures are the infallible Word of God, not only in fundamentals, but in all statements without exception.

Touching remedies for lawlessness, the respective committee of the U. L. C. said in its report to the convention: "We must attack these unhealthful conditions and see that the children have a better religious training in the home and in the church." The comment of the Roman Catholic paper *America* is: "Wise as is this answer, it is incomplete. It should include the school, which forms, or should form, the child's chief occupation." Let the U. L. C. be willing, in this case, to be taught by its opponents.

The Presbyterian quotes this remark of a prominent Unitarian: "Ten years ago we set out to capture the large universities of the land, and we have practically done it; and now we are setting about to capture the Y. M. C. A. and the Y. W. C. A." This boast and this threat are only too well founded.

A Wonderful Opinion!—Here is what a member of the "Anglican communion," who is quoted in the *Homiletic Review*, thinks of the American clergy: "We often blush at the thought of belonging to such a group as 'the clergy.' When we think of the half-educated, narrow-minded, bigoted, down-at-the-heels, cantankerous, neurotic, undernourished specimens of mankind that represent the ministry of Christ in some American denominations, we marvel that there is any religion left in this country." What an impressive array of adjectives: As for the thought expressed, let us not forget the way Paul was described by his enemies. Cf. 2 Cor. 10, 10.

One obstacle delaying amalgamation of the three synods of the U. L. C. represented in New York is the lodge question, says the *Lutherische Herold*. The New York Ministerium evidently insists on a more Scriptural stand than the other two bodies are willing to accept. God grant that those who are contending for the truth will remain firm in their attitude!

Roman Catholics in Mexico.—Recent information is to the effect that there are 20,000 to 25,000 priests in Mexico, serving about 12,000 churches, with a membership totaling approximately 10,000,000 people.

Dr. S. Parkes Cadman says that praying for the dead is a laudable practise and that Protestants are beginning to endorse it. God forbid!
