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On Conscience.

From an article entitled "Psychology according to the Bible,"
by Prof. J. Herzer, Springfield, Ill.

Conscience (*συνείδησις*) is derived from the Latin *conscientia* (*con*, together, and *scio*, to know). As the etymology indicates, it signifies "joint knowledge" with either a thing or a person. Conscience is attributed to the human soul in the New Testament 31 times: Rom. 2, 15; John 8, 9; Rom. 9, 1; 13, 5; 1 Cor. 8, 7; 10, 25. 27. 28. 29 (twice); 2 Cor. 1, 12; 4, 3; 5, 11; 1 Pet. 2, 19; Heb. 9, 9. 14; 1 Tim. 1, 5 (good). 19 (good); 1 Tim. 3, 9 (pure); Acts 24, 16 (void of offense); 2 Tim. 1, 3 (pure); 1 Pet. 3, 16 (good). 3, 21 (good); Heb. 13, 18 (good); 1 Cor. 8, 10. 12 (wounded, weak); 1 Tim. 4, 2 (seared); Titus 1, 15 (defiled); Heb. 10, 22 (evil); 10, 2; Acts 23, 1 (good).

Modern psychologies largely neglect and ignore the doctrine of conscience; even Christian psychology often pays little attention to it. But from the Bible, especially the New Testament, we learn that conscience is an innate aptitude of every human soul. According to Rom. 2, 15 it is a witness found in every man. St. Paul here says of the Gentiles that their conscience "bears witness." This is an important passage for us when we seek to establish what the Bible designates as conscience. We see here that the testimony of man's conscience must be distinguished from the "work of the Law written in his heart" or soul. Conscience, therefore, is not identical with the moral norm, the divine Law, or any other law. It bears witness to the divine Law and its demands, its authoritativeness and sternness. Conscience in man, then, must be defined as the natural aptitude and faculty of the human soul whereby the ethical relation between his disposition or conduct and an acknowledged moral norm is spontaneously suggested to man's consciousness. The primary function of the conscience is this, that it applies the Law in its statements concerning the moral quality of an act contemplated or committed. It places every act in its ethical category, according to the divine Law "Thou shalt" or "Thou shalt

THE THEOLOGICAL OBSERVER.

The Youth of the Church.—In the last of a series of articles on “The Youth of the Church,” Lewis Gaston Leary suggests that the best way of keeping young people with the Church is to keep them occupied with doing something for the Church. Yet the emphasis must not be misplaced, and the value of the deed must be stressed rather than the effect on the doer. The writer says: “The ultimate solution of the problems of young people—and of all other people—is, of course, to be found through expressional activities which direct otherwise unused or misused energies into

wholesome channels. The young people themselves complain that they are not permitted to do enough for the Church. Yet the most complete program of young people's activities may prove ineffective because of a misplaced emphasis. If the effect on the doer is stressed above the value of the deed, with the thought that something must be found for young people to do in order to hold them to the Church while they are still in the process of becoming men and women, their activities are apt to deteriorate into a kind of religious gymnastics. . . . The boys and girls become tired of being tied to the Church by exercises which are preparatory to the really worth-while duties of the years to come, and the Church itself suffers in efficiency through its failure to appreciate what a vast, unused reservoir of power for the kingdom of God there is in its young people *just as they are now.*" The writer then relates from his own experience how he himself engaged the services of his young people for profitable assistance and concludes: "The tasks they perform are more than religious setting-up exercises. They are *services for the Church*, which are rendered, and well rendered, by members of the congregation who happen to be younger than some other members of the congregation." Worth-while service for the Church is rendered by our Walther League; and that the majority of our young people are eager to render to Christ and the Church very valuable service is the common experience of those who have observed their work. It is a wise pastor who enlists the services of his young people. MUELLER.

Theological Position of Princeton Seminary.—Our readers probably are aware that Princeton Theological Seminary (Presbyterian) is at present under fire on account of its opposition to Higher Criticism and Modernism. The following item from the *Presbyterian* dwells on the Calvinism taught in Princeton:—

"The following brief statement by Dr. Caspar Wistar Hodge, Professor of Systematic Theology, was made to the General Assembly's Committee and released for publication by permission of Dr. Thompson. It is acceptable, we understand, to all the members of the Princeton faculty:—

"It has sometimes been mistakenly supposed that there is a "Princeton theology." Drs. Archibald Alexander and Charles Hodge always repudiated this idea. Princeton Seminary has always taught and upheld, and still does, the theology of the Westminster Confession; the majesty and sovereignty of Almighty God, the total inability of fallen man to save himself, and that the whole of salvation is to be ascribed to the power and grace of God. This is simply the pure and consistent form of evangelicalism, which says with Paul: "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

"This generic Calvinism has been taught in Princeton Seminary under the specific form of the Covenant Theology, so richly developed in the Westminster Confession and grounded in the Scriptural statement: "I will be your God, and ye shall be My people."

“The newer modifications of Calvinism have passed away, and this pure and consistent form of Christian supernaturalism and evangelicalism alone stands as an impregnable barrier against the flood of naturalism, which threatens to overwhelm all the churches of Christendom. *“Soli Deo gloria!”* may well be called the motto of Princeton Seminary, as it is of all true theology and religion.’”

While we dissent from the specifically Calvinistic tenets of Princeton, we hope that its testimony in behalf of revealed truth will not be in vain.

The Peasants' War of 1626.—The *News Bulletin* of the National Lutheran Council contained the following interesting item: “The year just closed was, says *Bilderbote*, the three-hundredth anniversary of a period of distress, when the fate of the Lutheran Church in Austria was at stake. There is a hill in Pinstorf, near Gmunden, under which are buried 6,000 peasants, who gave their lives for the Lutheran faith during the Upper Austrian Peasants' War in 1626. With this struggle the illustrious names of Stephan Fadinger and Christoph Zeller are connected. For a long time,” says that publication, “history was inclined to present the war in such a manner as to show that the Austrian peasants who took up arms were wild rebels. However, it has been proved long since that the war was a struggle for liberty of conscience and conviction. It is unquestionably true that it was a time of great suffering for the peasants. The farmer population of upper Austria, largely Evangelical Lutherans, lived under unbearable conditions. Deeply indebted, they were forced to pay excessive taxes and in some places were made serfs. They had originally embraced the Lutheran faith almost *en masse*, being repelled by the immoral lives of their Catholic clergymen. Two crop failures and a severe winter increased the bitter need. When, upon imperial order, the counter-reformation began and Lutheran pastors were expelled, Italian-speaking Catholic priests having been substituted for them, the first uprising of the peasants occurred in January, 1625, at Natternbach, upon the occasion of the installation of such priests. Three months later a similar revolt occurred at Frankenburg, under like conditions, the result of which was a trial before the criminal court in that city, when the governor forced forty-eight peasants to throw dice for their lives. Seventeen who lost the gamble were speared and hanged in a public place. New oppressions followed, and the horrible religious war of 1626 broke loose.”

Dr. David James Burrell, Deceased.—The papers reported that on December 5, 1926, Dr. Burrell, pastor of the Marble Collegiate Reformed Church, Fifth Avenue and 29th St., New York, passed out of this life at the age of eighty-three. For many years he was professor in Princeton Theological Seminary. As for his preaching, we are told that he for almost a generation was regarded as the greatest orator in a Manhattan pulpit. A writer in the *Presbyterian* says of his preaching: “He never looked at a note. He had no lectern. He would step quietly out to the edge of his pulpit and deliver his mes-

sage — always evangelical and always, with all his scholarship, so simple that the man of the street and the child in the pew could understand. His sermons all centered about Christ and Him crucified." The same writer says of him: "Dr. Burrell was a Fundamentalist, and although, because of his age, he had not participated generally in the controversies of the last few years, he never deviated by a hair's breadth in showing his colors. He had been for many years an associate editor of the *Presbyterian* and until recent years was a regular contributor to its columns. He was the author of forty religious books." We ourselves remember with gratitude some articles which Dr. Burrell wrote in defense of verbal inspiration.

Emigrating Again. — We cull a vivid sketch from one of our exchanges: —

"Only their bishop had an overcoat; yet without shivering, in water-front breezes of December, 214 curious-looking people stood three hours one day last week on a Manhattan pier. Then they sailed on the S. S. *Western World* for Paraguay. They were Mennonites, religious farmer-folk, from Canada. There were eighty-one men, a sturdy lot, many prematurely old, all wearing flowing beards, shovel hats, ecclesiastic long coats. Ninety-five women, plump, strong, wore long, full skirts and bright-colored shawls. There were thirty-eight children. All spoke German among themselves. Founded at Zurich, 1523, the Mennonite faith soon afterward received its name from its ablest early exponent, Menno Simons. This young one-time Catholic priest chanced upon some tracts of Martin Luther and experienced regeneration. But he devised tenets more like those of the Quakers than Luther's. Mennonites discard priesthood, own no authority outside the Bible and 'enlightened conscience,' stress the sanctity of human life (hence will not fight in any war) and 'a man's word' (hence never swear). Their bland and persistent indifference to civil authority has given them, for four hundred years, a checkered career. But they have always been good farmers, and many governments have made them, at least for a time, special concessions. Holland has always treated them well; there are 60,000 there. The German Mennonites fared less happily; many emigrated in 1786 to Russia, by invitation of Catherine II, who granted military exemption. This grant having been rescinded in 1870, large numbers of the faithful came to the United States (where a Germantown, Pa., colony existed as early as 1683) and spread to Nebraska and the Southwestern States; others went to Manitoba. The United States Mennonites, 91,000 in number, have become prosperous and content; the Canadians have lately had trials. Though the government throughout the late war stood by its promise of non-conscription, loyal Canadians, irritated, demanded state supervision of Mennonite schools, which, granted, led last week's band to leave. They are to report on Paraguay, where they will settle; if all goes well, other Canadian faithful will follow."

Modernism at Union Seminary. — In what subtle manner Union Seminary is promoting distrust of the Bible is apparent from the following questionnaire, which was submitted to young people by one

of the departments of the seminary. The *Presbyterian*, which prints the questions, says that the respective circular contained more questions of like tenor: Question 1, p. 2: "Do you think of God as rather vague, like a spirit or ghost?" Answer: "Yes" or "No." Qu. 2, p. 3: "Do you think of God as truth?" Answer: "Yes" or "No." Qu. 15, p. 3: "Do you think of God as changing, growing, as people grow, more enlightened and more loving?" Answer: "Yes" or "No." Qu. 20, p. 3: "Do you think of God mainly as a myth in which people used to believe, but which is pretty well outgrown to-day?" Answer: "Yes" or "No." Qu. 3, p. 4: "Is it certain that on the night when Jesus was born angels sang to shepherds and a new star shone?" Answer: "Yes" or "No." Qu. 7, p. 4: "Was Jesus crucified because He expressed opinions on religious and social questions which were regarded by the authorities as radical and dangerous?" Answer: "Yes" or "No." Qu. 1, p. 4: "Did Jesus feed five thousand people?" Answer: "Yes" or "No." Qu. 10, p. 5: "Did Jesus refuse to condemn a prostitute?" Answer: "Yes" or "No." Qu. 2, p. 5: "Did Jesus ever break the law of the Sabbath?" Answer: "Yes" or "No." Qu. 15, p. 5: "Did Jesus ever call respected leaders, snakes, and literally damn them to hell?" It is needless to dwell on the pernicious ingenuity displayed here.

The Christmas Atmosphere in Song. — Christmas being over, it is perhaps too late, at least for this season, to sound a warning against such songs and music as lack those qualifications that we justly seek in Christmas-carols and -anthems. In an article on this subject, printed in the *Lutheran Church Herald*, Dr. F. Melius Christiansen, famous composer and choir director, has this to say on "The True Christmas Atmosphere in Song": "There is a car-load of Christmas music written for choir and organ, and especially Christmas cantatas; but if you would examine this carload carefully and select out of it the real Christmas music, you would find room for it on a chair. The least we should require of a Christmas song is that it have not only a poetic text, but that the music itself, without the words, have the Christmas atmosphere in it. This particular atmosphere is not created by commonplace or passionate melodies. The childish simplicity of the folk-song, the innocent joy of children, and the purged and purified human feeling must be in it." This warning deserves being heeded. The festival of Christ's nativity is too sacred, the message too solemn, to be desecrated by trashy songs and music that quite frequently are a downright insult to ears and hearts accustomed to the sacred melodies which form so important a treasure of the Lutheran Church. Only the best music is good enough for the sweetest of the church festivals. MUELLER.

The Bible as Literature. — One of the reasons why the advocates of the movement to have the Bible read in the public schools urge the adoption of their proposal is because it contains some of the choicest gems of literature, with which everybody ought to be acquainted. The *Sunday-school Times* very pertinently remarks on this as follows: "Merely as literature the Bible surpasses all other books. Why

should it not be so? Is it not reasonable to suppose that the Creator of language can use it better than His creatures can? But to spend time on the study of the Bible as literature—a popular pursuit among some—is like a hospital full of sick people studying the beautiful language in which their physicians' directions for their recovery might be written. Sick people ought to be primarily interested in prescriptions, not as literature, but as the way of getting well. That is the only reason why God has given us the Bible. Back in Ezekiel's time it was popular to eulogize God's Word as faultless literature and then to do nothing about it. God said to the prophet concerning sinning Israel, to whom he [the prophet] had been sent to show the way of escape from God's punishment: 'Lo, thou art unto them as a very lovely voice of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.' Ezek. 33, 32. Many are saying that of the Bible to-day: it contains very lovely songs, its words are like matchless music, it is a delight to read them, 'but they do them not.' Only as we humbly receive the Word of God, not as literature, but as life, can we see its beauties and wonders; for the Holy Spirit reveals them to one who says: 'I have esteemed the words of His mouth more than my necessary food.' The real reason why the Bible should be read by all men is clearly stated in John 20, 31, where we are told: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." This paramount purpose of the Bible is, alas! too often forgotten even by such as claim to be friends of the Word of God. MUELLER.

General Wallace and "Ben Hur." — "The actual *furor* in many cities over the present production of *Ben Hur* on the screen," writes the *Presbyterian* (December 2, 1926), "recalls a remarkable conversion and intellectual transition. General Lew Wallace had decided that he would devote his rare literary gifts to the presentation of an argument that would silence the voice of orthodoxy and place in beautiful literary form the 'noble son of the carpenter.' With this ambition before him, he felt himself under obligation to inquire at every judgment-seat where any definite estimate of Jesus could be secured, and among other authorities he felt it wise to read what the New Testament has to say upon the origin and rank of this very interesting person. With this honest hope in his brain he set forth on what proved a spiritual pilgrimage as definite and distant as the journey of the Wise Men seeking the new-born King. He found, as they did, many disappointments. They were looking for regal robes; he was expecting only the carpenter's coat. Those four gospels grew more and more disturbing, for they proved to be a startling composite in which the divine lineaments were as visible as the human likeness. Finally the crisis came, and General Lew Wallace found it necessary either to reject them all as myth or welcome them all as history. The history soon stood before the record of Him as 'God manifest in the flesh,' and thus the masterpiece known as *Ben Hur* came to be."

MUELLER.

Sin. — The *Watchman-Examiner* (December 9, 1926) justly condemns Professor James's definition of sin as the "sense that there is something wrong about us as we naturally stand," and of faith as "a sense that we are saved from wrongness by making proper connections with the higher powers." It says: "This is all right for a philosopher's definition, so far as it goes, but it does not go far enough. It is just philosophic enough to be miserably hazy and hauntingly vague. Certainly there is in man a feeling that 'something within himself is amiss.' But that something amiss is sin. Why not say so? Perhaps our greatest sin is our indifference to sin. We are conscious of it, but we superficialize or sentimentalize our feelings in the matter. We do not resolutely face the great questions of sin and its fierceness, of guilt and its consequences, of grace and its riches of saving strength in Jesus Christ. We minimize, moderate, cheapen, excuse, evade — anything to avoid the stern and terrible judgment of conscience. Society sets the thought of sin aside sneeringly and follows the easy path of dalliance, to its gaities, debaucheries, and intrigues. Business ignores the polluting vileness of sin; so we hear of crookedness, fraud and profiteering. Politics laughs at sin; so greed and corruption fill the pockets of demagogues and tricksters. Journalism records the sins of the community, but often with a levity that is scandalous; a tragic murder trial is its great chance to serve up all sorts of crude sensationalism, spread in poisonous putridity over pages of print. A vast and growing evil is this whole shallow and cowardly attitude toward sin. We can escape the penalty of sin only by believing on Christ. We who have looked to Him must point others to Him. The old-time picture of the Israelites and the fiery serpent still holds within itself the treasure of eternal truth. The way of salvation is through Christ alone; by His Cross sin is pardoned and redemption won." It is not often that we find sin denounced as it is done here even in the religious press; nor do we often find the way to salvation pointed out so clearly as it is done in these lines. The Law and the Gospel, though in themselves antipodes, go together; only where the one is preached in all its severity, can the other be proclaimed in its ineffable sweetness. There is so little true Gospel-preaching to-day because there is so little true Law-preaching.

MUELLER.

A Timely Admonition. — A writer in the *Presbyterian* voices sentiments which our Lutheran clergy, too, should ponder: "How much of a minister's time and strength should be given to community interests? That is rather a touchy question, but people are asking it nevertheless. How much of a minister's time belongs to the church and how much to other interests? A church-member recently said: 'I guess our pastor has no time to visit the sick or aged or to pay much attention to our children, for he is so busy making speeches at clubs, attending luncheons, responding to this call and that of the outside world, and helping to direct community affairs.' The daily papers, the church bulletins, force the conclusion that many preachers have made large reservations on their time and strength that properly are not included in their bill of sale to their churches, their call to

the ministry of the Word, the care of souls. In time — and it usually does not take very long — that sort of thing begins to show itself in the parish — in congregations growing less, in the feeling among the people that the pastor is not much interested in them personally, and that he does not know their problems and their difficulties. Does not a minister's whole time belong to his church, just as is true in business and other professional life?"

The Reed-Curtis Bill Condemned. — The following arraignment of the Reed-Curtis Bill on the part of the *Lutheran Church Herald* will be read with interest:—

"The public schools bulwark America's institutions. In Congress, however, session after session, the Reed-Curtis and other bills to accelerate their progress by creating a Department of Education are blocked. Even Persia has a Minister of Public Instruction. This blocking is by a group whose dual citizenship is as dangerous as was that to the German throne in the war. The Reed-Curtis Bill's fate depends upon public opinion. If its passage can be delayed for a few more years, the final decision may be controlled, not by Americans, but by Italy's ruling political party. Our Rome advices declare they boast that, through amendments, the Johnson Immigration Restriction Act will, by 1930, be shot full of holes. Then Italy's tremendous excess of births over deaths will deluge us again. Thus a mass of new voters, knowing little about free speech, free press, the public school system, and bound, under dual citizenship, to an overseas throne, will be voted in hordes by their overlords. These will add decisive strength to that group which has fought every bill, from the Sumner measure of Civil War days through the Smith-Towner Act to the present Reed-Curtis Bill. Such legislation will then be forever impossible.'

"The nasty spirit shown in the above excerpt from a propaganda sheet signed *The Public School Defenders* is all too patent. With far greater relevancy might they sign themselves 'The Public School Destroyers.' For the purpose of the Reed-Curtis Bill is none other than to take the control of the common school out of the hands of the State and invest a Federal officer with it, a Secretary of Education, so-called, who is to be a member of the President's Cabinet. To be sure, he is to be surrounded by a committee of one hundred, one half of whom he will select himself. In order that a State may receive dollar for dollar from the Federal treasury, it must agree to the school policies and theories compellingly foisted upon it by the Secretary in Washington. Home rule has always been the American principle in local school control; the Reed-Curtis Bill, if enacted into law, would take the common schools out of the control of the local school boards and make them puppets of an all-powerful Secretary in Washington. That is the main evidence for its un-American and anti-American character.

"May we also add for the enlightenment of the propagandists referred to above that the Roman Catholic Church is not the only opponent of the idea embodied in the Reed-Curtis Bill? They may not be aware of it, but there is a large and honorable body of true

American citizens, known as the Lutheran Church in America, which is equally opposed to the enactment of the un-American measure. They hold to the American and traditional principle of state control of the common schools and resent any attempted infringement upon that right. They fully realize the nefarious purposes of its protagonists."

Immutable Social Laws.—The danger in trying to improve mankind by immutable social laws is well pointed out by *America* (December 18, 1926) which writes: "That child-labor legislation carried to an extreme is ruining our young people and bringing up 'a generation of loafers' was the opinion expressed by Judge Edgar S. Mosher, at a conference in New York of the judges of the county children's courts. Boys are running wild on the streets, looking for something to do in their idle hours, and the girls are about as dissipated. Perhaps many will agree with Judge Mosher, although the conference as a whole dissented. But the incident contains a lesson of wide application. When the judges of but one State, all deeply interested in the welfare of the child, cannot agree as to the age at which boys and girls can be safely permitted to engage in some gainful occupation, is it humanly possible to fix a definite age for a vast country, enforcing an iron rigidity on communities differing as widely as New Hampshire and New Mexico, or Minnesota and Florida? Yet that precise thing the child-labor amendment proposed to do.

"Worse, it proposed to fix this standard once for all. Even should an overwhelming majority of the people of the United States and of the States desire to modify the standard, their will could be defeated by a minority consisting of the thirteen smallest States in the Union. Such facts as these should open our eyes to the folly of embedding in the Constitution legislation as fixed and immutable as the fabled statutes of the Medes and Persians. They also indicate that legislation is out of place in the Constitution of the United States. That instrument enumerates the broad, general principles which lie at the foundation of government. These principles are fixed, and those which are a statement of the Natural Law are immutably fixed. Upon them certain regulations, which, in substance, are an application of a principle or principles to actual conditions, may be based. As these conditions change, the application may also change, the principles remaining fixed.

"It is now proposed to regulate marriage and its dissolution by an amendment to the Constitution. The peril involved in creating an immutable Federal control is evident. We do not question the good will of any who propose the amendment, but we are sure that they could accomplish their legitimate purposes more effectively by working with the Legislatures of the several States. This plan also avoids any further extension of Federal power. With Federal control of babies, of all children under eighteen years of age, of mothers, marriages, and schools; with the Federal Government instructing us in a fatherly manner how to escape the fangs of the demon rum and, in time, the fumes of that bandersnatch, the cigaret—there would not be much liberty in these States and less good government."

MUELLER.

Dr. Eliot's Educational Methods.—Some time ago the THEOLOGICAL MONTHLY dwelt on the religious views of the late Dr. Eliot. Our readers will not find it uninteresting if we submit to them what *America* (Roman Catholic) has to say on the innovations which Dr. Eliot introduced in the world of education. In speaking of the electivism sponsored by the great college president, it says in part: "No doubt it was a hard and fast system against which he had rebelled. Education is, first of all, a vital process; when it sets in rigid forms, it is dead. And it was tending to become a formal thing before Dr. Eliot began to turn Harvard upside down. There is not only place, but need, for a wise electivism in the college and, of course, in the university. . . . If Dr. Eliot had been content to break the forms into which the college courses had been molded, a desirable good would have been attained, but with that he was not content. 'No human wisdom,' he wrote, 'is equal to contriving a prescribed course of study equally good for even two children of the same family between the ages of eight and eighteen.' . . . There is no mincing of language here. Electivism was to be carried over from the university to the secondary school, and indeed must be, since prescribed courses were both impossible and absurd. Dr. Eliot's influence at the time was powerful enough to force or win acceptance for this theory. The American secondary school has not yet recovered from the damage then inflicted. . . . Even twenty-five years ago Father Brosnahan could quote the adverse verdicts of such leaders as Hadley of Yale, Low of Columbia, and Harper of Chicago. . . . We have given electivism a fair trial, and the result, as Dr. Bagley of Columbia said openly some months ago, is that our education 'is soft and needs some tincture of iron. In the one-room schools of rural France I saw better examples of school performances than I ever saw in the most expensive and most supervised of American public schools. We are not getting the solid performance that is given in the schools of Europe.' Nor shall we as long as we allow boys and girls to elect what they will, and will not, study." It seems to us that the writer in *America* here is not far from the truth.

Dr. Straton and the Preaching of Women.—From the *Lutherischer Herold* we cull the following: Dr. Straton, the militant Baptist preacher of our city [New York] who recently was even styled the 'Fundamentalist Pope,' some time ago inducted a young girl of fourteen years as evangelist and preacher in his congregation. As his position is to adhere strictly to every word of the Bible, he has been attacked most vehemently in his own camp on account of the above action, especially since he also announced a series of revival sermons. In defense of his position, Straton has published a pamphlet on the subject: "Does the Scripture Forbid Women to Preach and to Pray in Public?" The girl in question, Uldine Mabel Utley, is termed by him the Jean D'Arc of the modern religious world. A person sees again and again how easily sensationalists are induced, in order to serve a purpose of their own, to twist the words of the Bible, which ordinarily serves as their guide. The admonition of Paul: "Let your

women keep silence in the churches," according to Dr. Straton, was meant for Corinth only. Rome is not the only one which clings to the principle that "the end justifies the means."

The Glamor of Heresy. — At the fifty-first meeting of the Church Congress in the United States (on Episcopal organization), Frederic C. Morehouse, editor of the *Living Church*, made some very apt remarks on the tendency of heretics to stay in a church whose doctrines they have repudiated. He said (cf. p. 44f. of the report):—

"The term heresy is greatly abused. All that glitters is not heresy. In a day in which creeds and religious programs are multiplied by the hundreds, in which any conceivable group of people can develop an orthodoxy all their own, one would think that there was no longer a place for the heretic. One would suppose that the most unreasonable of heretics could always find some group in which the heresy that he brought with him was their orthodoxy. It would seem that the problem of heresy would have solved itself by the simple expedient of every heretic's going where his heresy was the recognized orthodoxy of another group or Church. But this is to forget the psychology of the heretic. How would their place on the front page be filled, or who would provide the adulations, if Holy Rollers stayed where holy rolling is the orthodox procedure? Who would 'say it with flowers' if one conducted himself in so obvious and sensible a manner? So Baptists must insist on preaching in Presbyterian pulpits until they arrive at a pleasant air of martyrdom and are politely asked to conform or withdraw, and bishops who believe in casting gods out of the sky must sport their episcopal vestments in community churches, so as to obtain their coveted place in a noble army of martyrs who enjoy the torture of finding their sermons printed in full in the New York daily papers.

"Frankly, there seems to this present writer no conceivable necessity for heretics to cling to any company of Christian people who believe that one Church is of equal authority with all others. On their own principles they are at perfect liberty to establish a new Church of their own, based on any heresy that may seem to them useful, without a ripple of comment, much less of persecution, from bishops; or presbyteries, or secular, or religious papers, or any one else; but they will then be under the necessity of paying for their publicity at space rates. And what heretic wants to do that?"

Back to Heathenism. — News from India is to the effect that the nation is in a state of ferment and that a strong movement in the direction of Christianity has set in. It seems that a crisis is on. That Satan, if he is retreating at all, is not abandoning the old strongholds without fierce resistance is evident from a news item which appeared in the *Chicago Tribune* and which speaks of determined efforts to make the tide flow the other way. Let all who entertain the comfortable thought that the power of heathenism in India is broken take warning. The dispatch reads: "About 10,000 Christians were restored to the Hindu faith here yesterday at a huge mass ceremony. Several Swamis of the Hindu mission came for the

purpose, while local preachers and officials worked day and night for two nights to assure the success of the ceremonies. Miss Forrester, an Englishwoman, secretary to Mahatma Ghandi, as well as the superintendent of police and his wife, witnessed the function. The movement to win back Hindus who have turned Christian is gaining ground. The Hindu Sabha organization to combat Christianity's spread started some years ago to bring back Hindus. In the Moplah riots in 1920 thousands of Hindus were forced to embrace Mohammedanism." In these critical days let India have a prominent place in our prayers.

Antiquity of Phœnician Alphabet.—The *Sunday-school Times* takes over some interesting information from the *Zeitschrift fuer alt-testamentliche Wissenschaft* on the subject mentioned. It says:—

"The French discoveries at the Phœnician city of Gebal, in classical works called Byblos, seem to grow in importance as they are studied more carefully. While the most important discovery there is the Phœnician inscription of the thirteenth century B. C. in almost identically the same script as the Moabite stone of King Mesha, thus carrying the Phœnician alphabet back to that early date, yet other material finds are hardly less valuable. A seal of the first Egyptian dynasty, a bowl of the fifth dynasty, and vessels inscribed with the names of Pepy I and II of the sixth dynasty link up the Phœnician history with that of Egypt almost from its earliest beginnings. Even then the Phœnicians were the seagoing folk they seem to have been ever afterward. Little by little the great advancement of civilization in the earliest ages to which we reach in that Oriental world becomes more and more apparent."

This is a further refutation of the view advanced by unbelieving critics in the last century that at the time of Moses writing was unknown and that hence the Mosaic authorship of the Pentateuch was out of the question.

Evolution on the Retreat.—The following Associated Press dispatch from Princeton can hardly have failed to cause consternation in quarters where the evolution theory has been taken seriously. As for ourselves, we admit that we are amused. Dated December 13, 1926, the item reads (we present the version of the *Globe-Democrat*):

"The progressive evolution of man has ceased, and whatever change is taking place at the present time is retrogressive, Edwin Grant Conklin, head of the Princeton Department of Biology, declares to-day. Professor Conklin, the author of many works on evolution, said it was the opinion of many careful students of the subject that no modern race is the intellectual equal of the ancient Greek. 'Evolution, either temporarily or permanently, has halted,' he said. 'Since the beginning of recorded history there have been few and wholly minor evolutionary changes in the body of man; but what changes have taken place have been retrogressive. Chief among these are the decreasing size of the little toe and perhaps a corresponding increase in the size of the great toe, decreasing size and strength of the teeth, and probably a general lowering of the perfection of sense

organs. These changes are mainly degenerative ones, due to the less rigid elimination of physical imperfections under conditions of civilization than in a state of barbarism or savagery. There has been no notable progress in the intellectual capacity of man in the past two or three thousand years, and even in the most distant future there may never appear greater geniuses than Socrates, Plato, Aristotle, Shakespeare, Newton, and Darwin.'

"Dr. Conklin expressed the belief that by selective mating some important characteristics might be isolated as they appeared and thus preserved. But he stressed his conviction that eugenics would not lead to progressive evolution, with the formation of new characters and the emergence of a new type of man."

This, we hold, is very damaging testimony in the trial in which the evolution theory is the defendant. All those elaborate arguments based on the progress of the human race during the last millenniums have to be scrapped as false, as due to misinterpretation of the facts before us. Is not this an indication that the whole evolution hypothesis rests on flimsy grounds, which to-morrow may be repudiated by the very experts who are looked to as the defenders of the theory?

The "New" Psychology. — "There is nothing so old," writes the *Sunday-school Times* editorially, "that it cannot masquerade successfully as a novelty. Men like to think that they are getting something new; but they never can, except from God. The wisest man in the world spoke truly when he said: 'There is no new thing under the sun.' We must go higher than the sun, to the throne of God, if we would live 'where all things are become new.' 'Modernism' is not modern, but as old as Satan's lies in the Garden of Eden. New Thought is the same old lie. And now the 'new' psychology runs true to form in its rejection of God and God's truth and in a vain effort to bring forth something new. A writer in a religious paper tells us that we must 'extract from this new teaching all the truth there is in it' and gives a revealing glimpse of the teachings of the latest phase of psychology. 'The new psychology takes its most radical step in its dealing with religion . . . and asserts that the beliefs which appear to hold so large a place in religion are a large-scale example of the power of the wish. Religion is not a revelation of God; it is a revelation of man. For in religion man projects against the vast dark screen of the Unknown his own unfulfilled desires. The goodness of God is but the projection of man's unfulfilled ideals. The divine Lover is our compensation for the inadequacies of human affection. The heavens we anticipate are works of fantasy, dream castles, fictitious fulfilment of impulses frustrated by the facts of life. God's gracious regard for us is but a subjective device for the restoration of our own wounded self-regard.' In other words, the heart of the new psychology, like the heart of the natural man, is the rejection of God and God's Word. In the Bible we have the only revealed religion there is: God's disclosure to men of truth that man could never know unless God supernaturally revealed it. The truths thus given to us about

man, his fall, sin, and its consequences, God, Christ, salvation, and eternity are no more 'the projection of man's unfulfilled ideals' than the light and heat of the sun in the heavens are the projection of the thoughts and unfulfilled ideals of a little blind mole burrowing its underground tunnels in the earth. Men who will not believe God are pathetically ready to believe anything else. 'They received not the love of truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie.' 2 Thess. 2, 10. 11."

MUELLER.

Glimpses from the Observer's Window.

This statement on the Confessions of the Church is taken from the *Lutheran*: "The Church's authority rests not on her confessions, but on the Scriptures. Her confessions are her guide-posts to show the pathway the Church has traversed in her defense of the faith of the Scriptures. They are not finalities in the sense that they tell us *all* that we are to know of the revelation so clearly set forth in the Scriptures. They are not shackles, but precious landmarks."

Unoccupied Territory, Indeed!—From Kairwan, the city of thirty mosques, in North Africa, you could travel 2,200 miles south before reaching a single Christian mission-station. In the Sudan 40,000,000 people have scarcely been touched by missionary effort. The people of Northern Nigeria have developed the only literature of Negro Africa. And yet no Christian Church has considered it worthwhile to send missionaries to this race.

Australian Lutheran.

Arabia.—This country, the cradle of Islam, is a challenge to Christianity. Its four-thousand-mile coast-line has resident missionaries at only five points, and there are no stations inland. It was reported from there recently that the Emir of Nejd had invited a medical missionary to his capital.—*Australian Lutheran.*

Abyssinia.—This country in East Africa is nominally Christian, yet Moslem influences are rapidly penetrating the country, and the other Christian nations of the world are doing nothing to check the advance.

Australian Lutheran.

Monetary Value of Man's Body!—One of our exchanges reports that Dr. Allen Craig, of Chicago, has found man's body to be worth only 98 cents. He has made a list of the chemical elements and itemized the value of each one of these constituents. The exchange comments correctly: "After all, a man's shell has no great monetary worth. It is what inhabits the shell for forty or sixty or eighty years that really counts. It may be that some men are worth less than 98 cents, including body, soul, and spirit. But others are worth millions in practical value to the world at large."

Are Criminals Heroes?—The *Lutheran Church Herald* quotes this paragraph written by a judge: "A man accused of participating in a million-dollar robbery was recently released after a four years' term at Fort Leavenworth. Upon his return he entered town as a conquering hero. Two or three hundred friends and admirers met his train at the depot. Two thousand dollars' worth of flowers filled the apartment prepared for his reception. A shining halo was hung over his head. The newspapers flaunted all the colorful details. How much of the deterrent effect of his imprisonment fell very deeply into the public mind?"

Concerning the prevalence of murder in the United States as compared with other countries, a competent authority says: "In England last year there were 9 murders for every 1,000,000 of population, in Germany there were 5, and in Italy, home of the stiletto, scorn of the world, there were 16 murders for every 1,000,000. In that same year we had 110 murders for every million population. Is it any wonder that we are gathering on our heads the scorn of the entire world?"