

# THEOLOGICAL MONTHLY.

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## Do Modernists Play Fair?

The above caption is suggested by the title of a book which appeared last year and created somewhat of a stir, namely, "Do Fundamentalists Play Fair?" by Wm. Mentzel Forrest, Professor of Biblical History and Literature, University of Virginia. The work is a vehement onslaught on the Fundamentalists, and the author's aim is to rebuke them for not playing fair in their battle with the Modernists. Although not endorsing some of the views advocated by prominent Fundamentalists, the Lutheran Church in its conservative section is in hearty accord with these people when they defend the inerrancy of the Scriptures, the deity of Christ, and the vicarious atonement. The attack of the book mentioned on the positions held by Fundamentalists is directed against all who believe that the Bible is an infallible guide; the arguments the writer advances to undermine the authority of the Scriptures are the ones the Lutheran pastor has to meet in the performance of his work. We here are challenged to reexamine and to defend our faith. It will help us in our battle for the truth when we see what methods one of the champions of the Modernists resorts to in his attempt to deliver fatal blows. Since the book is professedly written in the interest of justice and fairness in the present controversy, its writer ought not to fail to exhibit these qualities; but, strange to say, they are the very things which are conspicuously absent. Let me present proof as I go from chapter to chapter.

Mr. Forrest's first chapter has the heading: "No Fair Evolution Only." The point he wishes to make is that the person who adheres strictly to the Bible teaching has no right to brand evolution as false and at the same time to retain the great body of science, such as geology, astronomy, and biology, inasmuch as these sciences, he says, clash with the Bible as completely as the theory of evolution does. We ask, Is it fair to make such sweeping statements? Geology does not itself conflict with the Scriptures. As long as it is descriptive, it does not deny a single statement of the Bible. When it gets to be speculative and presents hypoth-

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## THE THEOLOGICAL OBSERVER.

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**Two Prominent Lutherans Deceased.** — The theological seminary of the Ohio Synod, located at Columbus, O., has suffered the loss of its professor of Missions and Liturgies through the death of Dr. Edward Pfeiffer. After having served congregations in his synod from 1881 to 1889, he was called to the professorship at the seminary in Columbus and remained in that position up to his death, December 19, 1926. Dr. Pfeiffer wielded a facile pen. He is known especially as the author of a book on missions bearing the title *Mission Studies*. — In New York Dr. Julius B. Remensnyder, a former pastor of St. James's Lutheran Church, New York City, departed this life on January 2. He had been in the ministry fifty-eight years, retiring three years ago. The *National Lutheran Council Bulletin* says: "One of the outstanding memories of his life was the fact that while a student at the seminary [at Gettysburg], he heard Abraham Lincoln deliver his Gettysburg address, dedicating the battlefield which marked the turning-point in the Civil War." Dr. Remensnyder was a true representative of the General Synod, as whose president he served for a time. In addition to being member of many boards and commissions, he found time for writing fourteen books.

**Early Swedish Lutheranism in America.** — Dr. Brandelle, president of the Augustana Synod, opened his official report to the last convention of his church-body, held in Philadelphia, with a historical chapter, which we here submit: —

"By reason of the recommendation of Synod at its last meeting, together with the gracious invitations received from our Zion and Gustavus Adolphus congregations of this city, as well as through the expressed desire on the part of many of our people for convening here at this time, the executive committee chose Philadelphia as the place where the synodical meetings for 1926 should be held. This is

the sixty-seventh annual meeting of the Augustana Synod, and we are far from home. It is the first time that we are gathering for a meeting of this kind in a church other than our own. We are here, through the kindness of St. Michael's and Zion German Ev. Lutheran Congregation, which has had the goodness to place its church at our disposal for the period of our meeting.

"In a certain sense, however, we are anything but far from home. We are right on the ground where our forebears arrived from Sweden something like three hundred years ago and where the beginnings of a new state and nation were made. In the founding of this nation the Swedish people had their share. It is true, indeed, that the English came to Virginia in 1607, the Dutch to New York in 1614, and the Puritans to Massachusetts in 1620. A few years after that last date the news of the immigration of the English and the Dutch spread to Sweden, and there also was organized a company for the purpose of taking immigrants to the newly discovered land in the Far West. This company came into being in the year 1626. Here are some of its principles: 'First, to plant the Christian religion among the heathen; secondly, to further the enlargement of the domain of the king, to enrich his treasury, and to diminish the burdens of the people at home; thirdly, that it might produce to the nation many possible advantages and a very profitable trade, since the Swedes possessed all the means for carrying it on with advantage.'" Bishops, ministers, business men, and the common people were glad to subscribe for stock in this company.

"In the year 1618 the cruel Thirty Years' War had broken out, and the Swedish king, the great Gustaphus Adolphus the Second, found it incumbent upon himself to enter the war in defense of the faith. The company, like a good many similar companies of our day, went on the rocks, and the stockholders, most likely, lost their little savings.

"This circumstance, however, did not cool the ardor of the Swedes for America. In the course of a few years a Hollander, Peter Minuit, came back from America and told of the doings in the new land. He enlisted some of the Swedes in an enterprise looking toward colonizing in America, and a couple of ships were rigged out and pushed into the open sea with America as their objective. In 1638 there landed on the banks of the Delaware a small colony of Swedes. They were poor in material means, but their bosoms were filled with ambition, and their hearts were apparently right before God. They brought with them a servant of the Gospel, the Rev. Reorus Torkillus. It is not to be denied that the Swedes loved money and gain, but they did not love it so much that the love to the Lord thereby was crowded out. They were fair and upright in their dealings with those who were here before them, and particularly with the Indians. They brought unto them the Gospel and the Catechism of Luther in their own tongue. The Indians had so much confidence in them that they granted them the west coastline of the Delaware River, from Cape Henlopen to Trenton Falls, with as much land west of it as they might need. It didn't take very long until the Dutch made war on,

them and drove them out in 1655. A few years afterwards, in 1682, William Penn arrived from England. At that time the Swedes owned the ground upon which the city of Philadelphia is now located. By degrees the Swedes lost the portion of their holdings which had not been taken over by the Dutch, and in like proportion was the connection between the Swedes of America and their motherland weakened, until finally there was no real bond of union any more between the Delaware Swedes and the government of Sweden.

"We are assembling in a church the congregation of which was organized by the Rev. Melchior Muhlenberg in the year 1742. The present pastor explains that when the congregation was organized, the Swedish citizens of Philadelphia were of unending service to this cause. This congregation was also served in part by the Revs. C. M. Wrangel and Petrus Tranberg, ministers of the Church of Sweden serving the Swedes on the Delaware, and some of the present Communion vessels of this church were most likely in use in those days. We are exceedingly happy to know that when we meet in this church and with this congregation next Sunday, we shall meet with many whose ancestors worked together with the Swedes who dwelt here in the eighteenth century, many of whom were born and reared in the same country whence either we, our parents, or grandparents hail. We are devoutly thankful for the courtesy extended and shall be glad to assure the St. Michael's and Zion German Ev. Lutheran Congregation that we shall be delighted to make the acquaintance of such as are connected with those who were personally known to the pioneers in the matter of immigration from Sweden.

"We are also very happy to call attention to the fact that this congregation has a most interesting history. In its Zion Church, in the year 1781, occurred the national Thanksgiving service for the victory over Lord Cornwallis at Yorktown. In the same church were held also, ten years afterwards, the memorial services for Benjamin Franklin. And when the first President of our nation passed away, 1799, in the church of this congregation was held as well the national funeral service, at which General Harry Lee spoke the unforgettable words about George Washington, 'First in war, first in peace, and first in the hearts of his countrymen.'

"The first Swedish clergyman arrived in 1638. During the following two hundred years thirty-two others also came to minister unto the spiritual needs of the Swedes. There were, in addition, twelve American assistants, who from time to time served those unable to understand the Swedish. For, be it remembered, the Swedes of those days experienced the same difficulty in holding on to the Swedish that we do, and about one hundred twenty-five years after the arrival of the first Swedes in Delaware, Swedish had almost passed out of use among the Swedish immigrants and their descendants. It hung on, however, in a way, until the death of the last Swedish pastor, the Rev. Dr. Nicholas Collin, who went to his reward in 1831. At his death the congregation of Gloria Dei, together with the other Swedish congregations, declared that the Swedish mission had come to an end.

"Down here in Philadelphia it did indeed look as though this

were really true. 'Yes,' they said, 'the Swedish mission is dead.' But if we turn our eyes westward and permit them to go as far west as the State of Illinois, they are sure to behold that in the fall of 1849, only eighteen years after the death of Dr. Nicholas Collin, there emerges from out of the prairie a new Swedish mission, and this, too, headed by a clergyman, the Rev. Lars P. Esbjörn, who also came from Sweden with a company of colonists, and for the avowed purpose of caring for their souls. This Swedish mission developed by degrees into the Augustana Synod of the United States of America, and the amount of work done by this body along spiritual and educational lines is beyond computation. With the Augustana Synod the Swedish language has been maintained in a degree that surprises many. Others, again, stand ready to declare that the Augustana Synod has proved faithless to its trust in respect of the preservation of the Swedish, but whether we use the Swedish or the English, we have preached from the beginning and are preaching to-day naught else than the Gospel of the ever-living God. And even though it be true that we have not accomplished nearly as much as we would like to have accomplished, we thank God for what has been attained. We feel that He has done great things for us, whereof we are glad. Similarly also we feel that God has done great things for the Swedes of the United States of America. They are here in large numbers, they have always been an honor to their mother country and to the land of their adoption, and hundreds of thousands have no doubt served the Lord truly and faithfully even until their end. At this also we rejoice and render thanks unto our heavenly Father."

Interesting as is this review of old Swedish Lutheranism on American soil, its practical value would have been enhanced if, in addition, the causes of the downfall of the Swedish mission in the East had been pointed out, namely, unionism and failure to indoctrinate the young in the teachings of the Church.

**Some Items of Interest Concerning the Augustana Synod.**— From the report of President Brandelle quoted above we take a few items illustrative of conditions in that body: "We have been told for years that the morning services have been universally well attended. The reports tell the same story for the year that is gone. . . . The information in reference to the evening service is not quite as cheerful, for it tells us that comparatively few attend these services. . . . The English language is coming in very rapidly. We have now more than 100,000 children and young people enrolled in our Sunday-schools. . . . The parochial schools of our Synod are not dead. Last year 314 were held. . . . The duplex system [for contributions] is introduced in very many of our congregations. The necessary means for the up-keep of the work of the Church are provided with less trouble and in greater amounts than heretofore. . . . Many congregations have a budget system. The same thing is true of some of our conferences. The Iowa Conference, in particular, has been using the budget system for years and is satisfied with it. . . . In our congregational work during the year 663 ministers have been employed in one capacity or another. . . . The congregations are more exacting in their demands

upon the ministers than formerly. . . ." It is especially cheering to be informed that the parochial schools of the Augustana Synod are not dead.

**Is the Church Decadent?**—The following editorial, which appeared in the *Watchman-Examiner*, deserves repeated reading and meditation. While the Reformed or Puritanic bias of the writer crops out in his reference to the "sacred" worship of the Lord's Day, the editorial as a whole receives our endorsement. Many of its statements apply to conditions among us. Brethren, read it prayerfully!

"A casual survey of a large number of annual reports of local churches reveals the fact that the amount of money given to current expenses and strictly home enterprises is overwhelmingly greater than the amount given to missionary objects.

"Our churches are becoming more and more selfish. Sometimes this selfishness is outrageous. We are building fine edifices in which to worship, we are multiplying committees, we are paying high-priced singers, we are pleasing ourselves in every conceivable way. Meanwhile our mission boards agonize, and appeal to our sympathies, in vain. Meanwhile the world rushes on toward hell. Within the last ten years our expenditures for ourselves, our local church expenses, have increased prodigiously, while our appropriations for all missionary and benevolent purposes have only advanced in timid and cowardly fashion. Read the reports. Study the ratios. Have we not been robbing the Lord?

"While we are speaking about ratios, let us refer to another matter that should bring us shame. As individual churches the amount of money that we spend on all sorts of secondary things is out of all proportion to the amount that we spend on sacred things, especially on worship and spiritual ministry. Some one has rightly said that 'the degenerate Church is now living in its ice-cream age.'

"We have all sorts of pleasures, entertainments, club meetings, society gatherings, suppers, dramatic presentations, concerts, pageants, puppet shows, and what not. These draw certain groups of people together—not the great masses of unsaved and unreached people, but respectable Nordic backsliders, who can be coaxed into concerts and church dinners, but have no desire for sacrificial worship of Almighty God. We spend our time and our money in pandering to these weak-kneed and spineless outsiders and rejoice in our indifferent success in keeping them sweet and 'interested,' while the sacred worship of the Lord's Day, the holy ministry of the Spirit, the passion for souls, the use of all possible instrumentalities to save the lost, are duties too hard to be undertaken.

"The modern Church is a jolly Church, but not a cross-bearing Church. It sings along the path of good-fellowship, but shuns the Hill Difficulty. It enjoys religion, but it knows no Gethsemane, no Calvary, no resurrection glory.

"These two warnings are uttered in the spirit of prayer and yearning desire for a renewal of Pentecostal scenes.

"In 1927 may each local church remember Jesus Christ and give as much to the cause of world-wide missions as to its own current interests and expenses!

"In 1927 may each local church give at least as much money and time to sacred and spiritual ends as to physical and social enjoyment!

"If these two things are done, millions of men and women will be reborn into the kingdom of God before 1927 is gone."

**The Search for the Ark of the Covenant.**—One of our exchanges submits the following information: "From Jerusalem comes the news by cable that a search for the Ark of the Covenant will shortly begin on Mount Nebo, where, according to certain historical records, it has lain concealed from the eye of man for an indefinite period. As far as can be ascertained, there has been no new development relative to the Ark which would point to Nebo as its hiding-place; but the faith of the searchers appears to rest upon a passage in the apocryphal book of Maccabees, which states that the ark would be found in Nebo at the time 'when the Jews would again be gathered' in their ancient home in Palestine. That that prediction — which some regard as a prophecy of the highest moment — is now approaching the time of fulfilment is the belief of a considerable portion of the Jewish race. The president of the American Jerusalem Bible Institute of Los Angeles, Dr. A. J. Futterer, has arrived in the Holy Land to conduct the search for the long-lost sacred relic which is said to contain the Tables of the Law as delivered to Moses on Sinai. An application has been made to the official Department of Antiquities in Jerusalem, and it is expected that permission will be granted to make the survey."

The reference to a passage in the Apocrypha has to do with 2 Macc. 2, 4 ff. Is it not significant that the Jews fail to see the import of the clear prophecies in the sacred writings which are well authenticated, and instead of giving heed to these, chase a will-o'-the-wisp arising from the dismal swamps of manifestly spurious documents?

**Modernists and Missions.**—The Baptist periodical *Watchman-Examiner*, on "The Fundamentalists' Page," takes a certain Unitarian preacher of Minneapolis to task for delivering a most scurrilous sermon on the question, "Who are these Fundamentalists?" "We can test things by their fruits," it suggests. "Unitarianism is Modernism in its most consistent character. Ernest Gordon tells us of a representative Unitarian who was asked whether American Unitarians have any national foreign mission society. He said they have not. Are they, as a denomination, now supporting any foreign missions? No. How many missionaries have they in the field? None. Have they any foreign mission society for young people? No. Are they training their children in Sunday-schools to become interested in foreign missions? No. Have they any students in their colleges and theological seminaries preparing to go as missionaries to the foreign field? As far as he knew, not one. Several years ago I heard an appeal from a Unitarian pulpit for a missionary in Japan. When the collection plate reached me, — I was sitting half way down the church, — it had as yet not one cent on it. Of course, the people were right. From the words of the preacher they concluded that their church had no message to send to the non-Christian Japanese, and so they gave nothing. But in Fundamentalist gatherings we have known

more than \$100,000 to be raised for missions in a single service. Which set of 'Christians' would you rather be lined up with? It is fair to test the quality of one's Christianity by the faithfulness with which the Savior's last command, the Great Commission, is fulfilled."

Modernists often pride themselves on their "constructive thinking and work." From the mission-work which they are not doing, and purposely so, it is evident that their "constructive work" consists in building up paganism and in strengthening Satan's kingdom of darkness and hopelessness.

MUELLER.

**On the Nature of Fundamentalism.** — This interesting paragraph we take from the *Watchman-Examiner* (Dec. 30, 1926): "Our valued contemporary, the *Christian Register*, takes Dr. William Adams Brown to task because he has been 'warmly praising Fundamentalism,' and fears that Union Theological Seminary, where Dr. Brown teaches, is due for a great change 'now that McGiffert is gone' and is nursing a theology that, 'as a whole, is distinctly not liberal.' To Dr. Brown's assertion that a return to mystery in religion is a characteristic of Fundamentalism the journal in question replies: 'We know, of course, that "mystery" is the one thing that is not true of Fundamentalism.' And why, pray, is it not? We believe it to be the chief general characteristic of all types of Fundamentalism that they maintain the antithesis between the natural and the supernatural and that before all manifestations of the supernatural they 'veil their faces and bow down.' To them, far more fully than to any Modernist, 'earth's cramm'd with heaven, and every common bush aflame with God.' They believe intensely in the miraculous, and to them the religion of Jesus Christ abounds in mysteries. The greatest of mysteries, the regeneration of the human soul through faith in Jesus Christ, is central in all their teaching. And so on."

**Eastern Star Asked to Sever Relations with Freemasonry.** — As the *New Age* reports, the Grand Lodge of Scotland, according to Dudley Wright in the *Christian Science Monitor*, has endorsed the recommendation of its general committee and at its recent meeting decided that any connection that may have existed in the past between the Masonic Order and the Eastern Star must come to an end. The committee considered that a certain time might be given to the "Star" to alter its constitution in such a way that no reference be made to its having any connection with Freemasonry and that there be no necessity for the presence of a Freemason at its ceremonies. If it failed to do so within a reasonable time, the Grand Lodge could adopt other methods to prohibit Freemasons from using their connection with the craft as an essential ground for their connection with the Eastern Star.

The Eastern Star, however, will be no less a lodge even if it does change several clauses in its constitution which at present connect it officially with Freemasonry.

MUELLER.

**Archeological Proofs of Antediluvian Civilization.** — "I have long believed that there was a great civilization before the Flood, perhaps as great — though probably much different — as since that.



event," writes Dr. M. G. Kyle in the *Sunday-school Times* (Jan. 15, 1927). "Sometime — it may come very soon — we shall get historical information of undoubted character concerning that old world. . . . The Oxford and Pennsylvania excavations at Ur, the examination of the earliest remains of Egypt by Sir William Flinders Petrie, and now his proposed exploration of the prehistoric remains in the south of Palestine may very soon cast a flood of light over the ancient world." What renders the Oxford and Pennsylvania excavations at Ur so important is the fact that, as Dr. Kyle reports, "the finest pottery was found in the earliest period," while the later pottery showed a "great decline in quality." "In other words," Dr. Kyle argues, "the nearer they got to the antediluvian times, the better was the character of the workmanship displayed; and this is the very reverse of the evolutionary theory of the development of history and civilization and exactly what we should expect to find, if there was a highly developed civilization before the Flood." The development of this civilization is intimated in the fourth chapter of the Book of Genesis; but while the account is simply given, almost to scantiness of information, there is mentioned in this narrative, "in regular order, every step in the progress of civilization as it is understood by the scientific study of to-day: the domestication of animals, the mention of agriculture, the beginnings of public worship, the genesis of civil government, . . . migration arising out of unsatisfactory conditions, the rise of urban life when the different settlements made a meeting-place or market necessary, the beginning of nomadic life, when the occupation of the land and the building of towns made it necessary to move about to find pasture, and, last of all, the rise of the arts and crafts."

Dr. Kyle calls attention also to the "astounding information recovered from the ancient Shushan Palace, during the Great War," when there was discovered "what is probably the sixth tablet of the creation story, so long missing, and which so strikingly parallels the story of redemption as revealed in the Bible." This proves that "the protevangelium was unfolded in that ancient world . . . and that the whole plan of redemption was revealed and preached to the antediluvian world. Then, when the world was destroyed and men went out to rebuild it, the truth went out along all lines of migration, but, as it went, became gradually corrupted by sin until, at last, it was practically lost to the world and God began revelation again with Abraham."

MUELLER.

**Exorcism in India, 1926.** — Readers of the Madras, Calcutta, or Bombay dailies are not easily hoodwinked by reports frequently disseminated to indicate that New India no longer tolerates the frightful excesses which missionaries of a forgotten generation met with in Old Hindustan. Three or four times a week articles like the following appear, indicating that orthodox Hinduism to this day produces revolting occurrences. Raipur, the town where the thing happened, is no utterly neglected place; the Central Provinces include about 75,000 Christians, and Raipur is one of the leading missionary stations in the Central Provinces. What fruits Hindu superstition will bear in such districts as Nepal is wholly unknowable. When a white

man can witness the whole gruesome spectacle of hook-swinging and tongue-piercing, as one did in Negapatam a year or two ago, almost anything may happen in Nepal, British *raj* and Western education, to the contrary notwithstanding. The article which we submit is taken from the *Madras Daily Express* of December 9, 1926:—

“Considerable excitement was caused at Raipur on Friday last, says the *Times of India* correspondent, on account of a rumor having been spread to the effect that some persons had performed a human sacrifice on Thursday night for the sake of recovering from a house in Saddar Bazaar a vast quantity of buried wealth, over which a spirit, it is said, has for long been known to keep zealous guard. The spirit was reported to have demanded two human lives as a propitiatory offering. According to the rumor a boy had been sacrificed, while the second victim, though seriously burned, managed to make good his escape and reported the matter to the police the next morning.

“The actual facts of the case are as follows: A month ago a Chat-tisgarhi boy named Dukharam was bitten by a mad dog and on the morning of last Wednesday suddenly got violent fits and fainted. A man named Adit Ram, who was bringing the boy up, thought that an evil spirit had taken possession of him and accordingly went to the house of one of his relatives by the name of Chimanlal and requested him to use his powers of exorcism. Chimanlal happened to be at his pujah at the time, as it was sundown, and gladly agreed to do what he could. The boy was brought, and the man remained, repeating incantations all night, but with no result. The boy again got fits and swooned away in the morning.

“Chimanlal thereupon decided to proceed with his incantations in the evening, and the boy was brought in again. At about 7 o'clock, however, one of the men present at the ceremony of exorcism went to a Sadhu living in Saddar Bazaar and questioned him as to whether he had any necromantic powers. The Sadhu said he possessed such powers and went to Chimanlal's house, where, seeing fire and other necessary requisites ready, he immediately commenced repeating his own string of mantras. But the boy expired at about 8 o'clock.

“This unhappy ending, it appears, enraged Chimanlal, and it is alleged he abused the Sadhu and called him a bogus devotee, who was not even acquainted with the preliminary details of the Chandi and Aban ceremonies. The Sadhu stoutly maintained that he had full knowledge of them, whereupon he was asked to furnish a proof by lifting and keeping in his hands the ceremonial brazier with live coals in it. The Sadhu agreed to the test, lifted the brazier, and dropped it, his palms getting severely burned. He was then, it is alleged, pronounced a swindler and a charlatan and soundly beaten by Chimanlal. Unable to retaliate or persuade his assailant to cease, the Sadhu decamped and the next morning reported the matter to the police.

“But a big and excited crowd had already collected before Chimanlal's house and declared that a human sacrifice had been performed to get at the treasure and the Sadhu was intended to be the second victim, but that he escaped. The police thereupon sent the

boy's body to the Civil Hospital, where a post-mortem examination was held and death through hydrophobia certified.

"The police are prosecuting Chimanlal for causing grievous hurt to the Sadhu."

E. H. MEINZEN.

**Preventing the Spread of Anti-Evolution Legislation.** — The *Presbyterian* (Jan. 13, 1927) offers this interesting bit of news on the development of evolution propoganda supported by college and university professors: "The American Association of University Professors, at their recent meeting in Philadelphia, started a movement to consolidate and unite the groups and organizations concerned over the wide-spread and growing opposition to the teaching of evolution in state-supported schools. It is too early to predict what may be the outcome of their action, but at any rate they adopted the following resolution: 'Resolved, That this association take the initiative in bringing about a more effective cooperation between all groups or organizations interested in opposing legislative restriction on freedom of teaching in state-supported institutions and in defending the principle of the separation of Church and State in educational matters.' While there is no direct mention of anti-evolution laws in this resolution, yet it was presented, and voted on, as a first step in an organized movement to prevent the spread of anti-evolution legislation in the various States. According to press reports there was no discussion of the merits or demerits of evolution in connection with the adoption of the resolution, the speeches in its behalf being confined to the presentation of evidence of legislative efforts to prohibit the teaching of evolution in state-supported institutions. Some of the speakers alleged that such legislation is contemplated in seventeen States and that such legislation may even reach the floor of the National House of Representatives.

"This opposition to anti-evolution laws is made, it will be noted, in the name of freedom of teaching and the separation of Church and State. There may be a difference of opinion among intelligent Christians as to the wisdom of anti-evolution legislation. In view of the fact, however, that evolution as most generally taught is antichristian and even antitheistic, it is too much to expect that Christians will quietly acquiesce in legislation that maintains the right to teach an antichristian life- and world-view, but denies the right to teach a Christian one. State-supported institutions should not be permitted to be instruments for the shifting of our culture and civilization to a non-Christian foundation. We believe in the separation of Church and State, but not in a state neutral to, still less hostile to, religion."

This argumentation presents a pretty fair view of the reasons why all over our country Christians in sectarian circles oppose the teaching of atheistic evolution in our public institutions. If, instead of presuming that our culture and civilization are Christian and must so be preserved, they would center their attacks upon the intrinsic falsehood of evolution, their case would be much stronger, and their opponents could not charge them with mingling Church and State.

MUELLER.

**Questions which Evolution Cannot Answer.**—The *Lutheran Church Herald* of January 18 contains a number of valuable paragraphs combating the ungodly evolution theory. One of these we herewith submit to the readers of the MONTHLY:—

“Those who seem to be content to take evolution for granted have evidently not followed the recent discussions among biological scientists who are at war with each other and fail to agree on the essentials of the theory. Some pronounce Darwinism as dead; but reactionary groups still cling to the old theory and try to ignore all objections. Dr. Griffith, in his book *Evolution and the Supernatural*, asks the following pertinent questions: 1) How is it that life has never yet been produced from that which is non-living? 2) How did the mental, moral, and spiritual faculties of man come into existence on the theory of evolution? 3) How is it that embryonic life is incapable of being improved except by means of a better quality of the mature members of the species? 4) How is it that embryonic life is incapable of preserving itself and needs the constant protection of the mature parent species during the period of development? How, then, could the embryo or germ survive unaided the great catastrophic changes of early ages? 5) How is it that evolution fails to explain man's appearance on the earth in view of the many gaps between the highest animal and the lowest member of the human race? 6) How is Jesus Christ to be explained by the theory of evolution, and how, on this theory, has no being superior to Him been developed during the last nineteen hundred years? 7) How is the supernatural element in Christianity to be explained, including regeneration, continuous grace in the soul to overcome sin, and the guarantee of resurrection hereafter?”

**The Accountability of Criminals.**—“At the recent meeting of the American Association for the Advancement of Science,” writes *America* (Jan. 15, 1927) editorially, “Dr. James H. Hepbron, director of the Baltimore Criminal Justice Commission, rose up to correct what he termed a very common misconception. That criminals as a class are ‘subnormal’ was not shown by a series of carefully devised tests which he had made on request of the Commission. On the contrary, it even appeared that the mentality rating of the prisoners was about equal to that of their guards and rather higher than the rating of the citizens drafted for military service in the late war. Dr. Hepbron gave proper emphasis to the fact that these tests had been applied to individuals who compared unfavorably with those of their brethren in the business of crime, whose superior talents have either enabled them to keep out of jail or, if by some mischance they had been incarcerated, to get out.

“Similar testimony is borne by Dr. Mabel Seagrave in the current *Journal of Social Hygiene*. Dr. Seagrave protests against the sweeping statements, much in favor with a certain class of ‘Sunday-supplement sociologists,’ which attribute crime to any of a thousand causes except the free choice of the individuals. Discussing a group of 4,000 cases of delinquency among young women, Dr. Wm. Healy reports that as regards their physical condition they were ‘not far from the general run of young people.’ About seventy per cent.

were 'normal mentally.' By this I mean that by intelligence tests they were not defective, and by other methods of examination they were neither psychotic nor psychopathic personalities. The figures for illiteracy Dr. Healy considers of negative value; still 'we may say that illiteracy arising through lack of opportunity plays no important part in the production of delinquency as we have seen it in our large cities.'

"As Dr. Seagrave well observes, many of the earlier investigators, particularly in the field of prevention and correction, began with the assumption that most criminals were mentally or physically defective. The reason for this course can be easily traced. The influence of Lombroso and his school, whose theory of the stigmata of degeneracy is now almost universally discredited, was so strong that it colored, perhaps unconsciously, the findings of really able students. Thus much valuable energy was wasted; but the evil did not stop here. They, in turn, influenced a younger school, and statistics ran wild until investigators of the type of Healy and Bronner began to apply sorely needed correctives."

If the sane and correct views of penologists, like Hepbron, Seagrave, Wallin, Healy, and others, would be accepted by our courts, criminals would be treated as they deserve, namely, as fully accountable for the wrong they do; this, again, would go far to check the horrible reign of crime, which is now threatening the public welfare all over the world.

MUELLER.

**Masonry and Mormonism.**—In reply to the question whether the founders of Mormonism were Masons, the *New Age* (Jan., 1927, p. 52) says: "According to the *Builder* Brother Sam H. Goodwin gave a full account of the connection of Joseph Smith with the Masonic order in his articles on Mormonism, published in that magazine 1921, pp. 26 and 64, and in the 1924 volume, pp. 323 and 363. Briefly, among the founders of Mormonism four were Masons: Bennett, Kimball, Brigham Young, and Hyrum Smith, Joseph's brother. They managed to secure a dispensation to form a lodge. In this Joseph was apparently initiated, passed, and raised. A number of other lodges were formed, the membership apparently being composed entirely of members of the Mormon Church. When the first grave irregularities occurred, and as a result of them, the charters and dispensations of these lodges were revoked. They seem, however, to have continued a clandestine existence for some time after this. There appears no doubt that the secret ceremonies of the Mormon body were largely borrowed from Freemasonry. After the revocation of Grand Lodge authority from these lodges the Mormon leaders naturally became bitter anti-Masons."

On September 22, 1827, a hundred years ago this year, as Mormons claim, Joseph Smith obtained the golden plates containing the records of the lost tribes. The festivities, which will no doubt be observed next fall, will give Christian pastors occasion to testify anew against this pernicious pagan cult. Its connection with Freemasonry is most interesting. It was from the polluted soil of Freemasonry that Mormonism sprang forth.

MUELLER.

**War on Immoral Publications.**—“Good citizens will rejoice to learn that Mayor Walker of New York is participating in a campaign against the sellers and publishers of salacious periodicals, especially those which feature objectionable pictures under the guise of ‘art’ and has summoned the forces of his administration to clean up the news-stands of the metropolis,” writes the *Christian Herald* (Jan. 29, 1927). “In his indictment of illicit publications and offensive pictures the mayor does not spare the denunciation which they deserve. He plans for a sweeping investigation, looking to the banishment of sex literature and lewd art at the licensed news-stands. Equally effective measures by the city authorities dealing with the stands in stores and private shops will follow. One of the ‘signs of the times’ is that the publishers of twenty so-called ‘art’ magazines have already decided materially to reduce the number of their publications.”

The editorial closes with the appeal: “Let us devote our efforts to the obliteration of the immoral magazine, which appeals, both in pictures and print, to the baser nature, plants the seeds of a vicious life in the mind of youth, and inflicts damage to morals and common sense wherever it goes. How much of the nation-wide crime wave is due to the influence of such printed matter is an open question. The sooner the evil is eradicated, the better!” MUELLER.

#### Glimpses from the Editor's Window.

One of our exchanges quotes this beautiful saying of Newton's: “We should read the Gospel, not as a lawyer reads a testament, but in the way the rightful heir reads it.” How apt an illustration! The one reads with critical eyes, the other with gratitude.

In an Epiphany meditation the *Lutheran Church Herald* recalls the names of the great missionaries of Northern Europe: “Wimfred (Bonifacius) in the Teutonic fastnesses; Willibrod among the Frisians in North-west Germany; Ansgarius, the Apostle of the North, among the Danes and Swedes, and Olav Tryggveson (995—1000) among the Norsemen, though King Haakon the Good (936—961), who had been educated in England at the court of King Adelston, had tried in vain to Christianize the Norsemen.”

Dr. D. J. Burrell, who died recently, is said to have been a man of prayer. In the funeral sermon preached in his memory the associate pastor of the church which Dr. Burrell served, said: “In his study, which shall be for us the shrine of his tradition, is an old red pillow, worn through on one side. Often it has been found upon the floor, still bearing, clearly defined, the print of the senior minister's knees. Here and nowhere else lies the secret of what his associate is convinced was the most distinguished pulpit career in the history of Manhattan. David James Burrell reached supreme heights, and always because he rose from his knees.”

Gettysburg College, Gettysburg, Pa., has reached its final goal in accreditation. The Association of American Universities has officially classed Gettysburg as a “Class A” college. (N. L. C. N. B.)

Dr. B. F. Prince, “Grand Old Man” of Wittenberg College, celebrated his eighty-sixth birthday recently after spending nearly three-fourths of his life as a teacher at Wittenberg. (N. L. C. N. B.)

There must be much activity in Princeton Seminary. Dr. A. T. Robertson (of New Testament grammar fame) writes: “Princeton is a busy place, and lectures go on morning, afternoon, and night. When the men study, I do not know, but they must do so at odd times, somehow, for the product

turned out is superb. The Stone lectures [delivered by Dr. Robertson] go from 5 to 6 in the afternoon, and the students stood by me manfully, though attendance was wholly voluntary. . . . The student-body at Princeton Theological Seminary is large and inspiring, some 220. They come from many parts of the world and from many denominations."

Dr. Robert Dick Wilson of Princeton recently spoke in London on the attitude of Jesus to the Old Testament. His remarks were widely attacked, one of the critics being Dr. T. R. Glover of Cambridge. Dr. Wilson defends the belief of Christians that Jesus looked upon the Old Testament as inspired. The *Presbyterian* says quite rightly: "Either Jesus' view of the Old Testament is the true one, and then we should kneel in His presence; or Jesus' view is one enormous mistake, in which case the Rabbi of Nazareth can no longer be the absolute Guide along the way of faith."

It is reported that recently more than one hundred young Catholic men between the ages of fourteen and twenty-five sailed for Rome. They are said to represent practically every Jesuit high school and college in the country. *America* says: "They have gone to the Eternal City on the invitation of the sovereign Pontiff to pledge at the tomb of St. Aloysius, patron of Catholic youth, along with Catholic young men from the rest of the world, their own and their schoolmates' adherence to the religious principles and practises for which he was so conspicuous, and to manifest their fidelity to the vicar of Christ." This is undoubtedly a manifestation of zeal, "but not according to knowledge." Rom. 10, 2.

One of the largest and most valuable books preserved in the palace of the Vatican in Rome is a handwritten Bible in Hebrew. Including its huge cover, the weight of the Book totals 350 pounds. The Jews in the city of Rome tried to get possession of the Book in 1512. They offered Pope Julius II gold equivalent to its weight, but after consideration the offer was refused. (N. L. C. N. B.)

Dr. Robert G. Lee furnishes this striking description of antichristian scholars: "At the sound of their conjectural cornets, their faith-flaunting flutes, their hypercritical harps, their spurious sackbuts, their perversely phantasmal psalteries, their deceptive dulcimers, their slippant fifes, and their presumptuous violino piccolos, in conjubilant chorus of assumptions, many bow down and worship, giving ear to that which gives the heart no rest and the soul no peace and the life no anchor in time of storm, even as 'the people, the nations, the languages,' bowed down to Nebuchadnezzar's golden image in the Plain of Dura, an image that had no ears for their cries, no eyes for their miseries."

Hostilities have arisen between the Christian and the Jewish students in the medical departments at the universities of Vilna and Warsaw. Only Christian corpses have been used for dissecting and study purposes in the laboratories. At a conference called by the Rabbis to discuss the question it was decided that the supplying of the anatomical departments of the universities with Jewish corpses was not permissible because, according to the Jewish faith, the body must be buried after death. (N. L. C. N. B.)