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Brief Sketch of the Synoptic Problem and the Relation of the First Three Evangelists to St. John.

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Luke, the Evangelist, characterizes his gospel as a "treatise of all that Jesus began both to do and to teach." Acts 1, 1. Accordingly, we may term the four gospels treatises of all that Jesus did and taught. These historical records embrace almost one half of the New Testament. The longest gospel was written by St. Luke, who, in point of bulk, has contributed more than one-fourth of the New Testament writings, the greatest portion by any New Testament penman.

A characteristic feature of the gospels is that they quote Christ's words amply. The expressions ἀπεκρίθη or ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν ὁ Ἰησοῦς, ἔλεγεν πρὸς αὐτούς, ἐλάλησεν Ἰησοῦς, ἔφη αὐτοῖς, ἐτέλεσεν τοὺς λόγους, etc., occur frequently. The greater half of the Gospel according to St. Matthew comprises Jesus' spoken word; in fact, His oral teaching constitutes nearly one half of the four gospels.

The agreement of Matthew's, Mark's, and Luke's gospels with each other is truly remarkable, and the similarity becomes pronounced when a comparison is made with the Gospel according to St. John. At the same time, upon a closer examination, a surprising difference between the first three evangelists will be noticed. This harmony and this divergency is termed the Synoptic Problem.

Time and again, the deviating elements have been advanced as an argument against the inspiration of the Bible. It will suffice to adduce one dictum, that by Dr. Marcus Dods, who says: "The second fact which appears to be incompatible with the idea of verbal inspiration is the fact that those who record the sayings of our Lord greatly differ in their reports." (*The Bible: Its Origin and Nature*, p. 115.) On the other hand, Semler, Lessing, and others argued against the authenticity of the gospels in view of their uniformity. (*L. u. W.* 42, 4, 122.)

THE THEOLOGICAL OBSERVER.

August Herman Francke Anniversary. — On June 8, 1727, there died a man in Germany whose memory deserves to be kept fresh and alive — the celebrated Francke. On account of his splendid and very successful efforts in behalf of the poor and the unfortunate it is often forgotten that he was a man of great philological attainments and served as professor of Greek and Oriental languages at Halle. While he was still a student, he read in less than two years the entire Hebrew Bible six times. As pastor in Erfurt he became so popular that the Roman Catholic authorities ordered him to leave the city within twenty-four hours. At Halle, where he was both professor and pastor, his labors were truly prodigious and were characterized by love of the Savior and of suffering humanity. He was especially interested in Christian education. Not only did he care faithfully for the young people of his congregation, but he opened a school for the children of the poor and founded an orphanage, which was gradually added to and developed into a number of institutions in which the interests of mercy and of useful knowledge were served alike. Of his zeal for the spreading of the saving Gospel, his support of the first Protestant mission in India, founded by the Lutherans Ziegenbalg and Pluetschau in 1705, is eloquent testimony. We may mention, by the way, that it was the son of August Herman Francke who was instrumental in procuring the services of H. M. Muehlenberg for the American Lutheran Church. The spirit that actuated this man of God is indicated by the inscription he placed on the first building which housed his family of orphans: “They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles.” Is. 40, 31. — With all his warm-hearted Christianity and splendid achievements, Francke was not entirely free from pietistic errors, and hence the following statement of the *Lutheran*, excellent as it is in the main, is not quite comprehensive enough, being too lenient with respect to Francke and Spener: “One contemplates with regret that Francke’s successors, among them his own son, brought the pietistic awakening into disrepute. It soon degenerated into emotionalism, fanaticism, or pharisaic narrow-mindedness, while it frowned upon doctrine as set forth

in the Lutheran Confessions as obstacles to vital Christianity. The pendulum swung so far away from dead orthodoxy as to land the Lutheran Church into the meshes of rationalism; for pietistic subjectivism is bound to create a revulsion of sentiment against itself sooner or later. In losing its foothold on the objective Word, it was like a vessel at sea without star or compass. Neither Spenser nor Francke must be held responsible for the drift of things a generation or more after their death. They planted their feet on the objective Word, but insisted that that Word must become spirit and life in the Christian before he can be worthy of the name he bears."

The Status of the Layman in the Lutheran Church.—An editorial notice in the *Lutheran*, June 30, on the death of Mr. George Schlegelmilch brings out what kind of laymen the Lutheran Church likes to have and how she manages to have that kind:—

"Only our Father in heaven can balance the values of local and general service in the Church; persons appraise their fellow-workers by their associations with them. It is certain that a congregation in Philadelphia is tremendously indebted to the lifelong work and interest of this devoted layman. It is likewise certain that he stamped his idealism on general objectives of the Lutheran Church. Among these was his conviction that the laity can and should understand the doctrines, practises, and government of the Christian Church. He believed the ministry able by special training to equip themselves with knowledge of the principles of our faith and their application to life. He was eager to learn from pastors what their better opportunities had taught them. But he did not grant that there are teachings and revelations which are intended only for pastors and are too mystical for the laity." E.

The Doctrine of "Evolution Itself in Process of Evolution."—It cheers one to see a believer (term used advisedly) in evolution make use of the above expression instead of the well-worn, lying phrase: established facts of science. A review of *The Gist of Evolution*, by Horatio H. Newman, written for the *St. Louis Globe-Democrat* of July 16 by Rev. J. R. Dodson, contains the following:—

"This distinguished scholar, professor of zoology in the University of Chicago and author of many scientific books, participated as an expert in the Scopes trial and has prepared this little book in response to many requests that he give a simple, lucid, untechnical statement of what evolution is and what it is not, a statement that the average intelligent man could understand. He has gladly and successfully attempted the task. It would be difficult to find anything simpler or clearer than this account of the most fruitful working hypothesis that science possesses. He first removes misunderstandings, showing that *there are no finalities in science*; that its theories are always subject to change, expansion, and restatement, and that *the conception of evolution is itself in process of evolution.*"

The reviewer then goes on to speak of the alleged "religious hostility" towards science and proceeds:—

"There is nothing new in the present attack except the attempt

to use legislation to prevent men of science from giving expression to what they *believe to be the truth*. The evidence for evolution is literally the whole science of biology, and it is here presented in brief outline. *Practically all biologists* accept the fact of evolution. They differ not about this, but about the causes of evolution, about the factors responsible for the changes we know to have occurred. It is probable that some important causal factors are yet undiscovered. One may reject the Darwinian factor of natural selection and survival of the fittest and still believe in evolution, as, in fact, some scholars do." (Italics our own.)

The review calls for a few remarks. 1) "Men of science" and "what they *believe to be the truth*" are contradictory terms. 2) One purpose of the late legislative battles has been, not to prevent men of science from giving expression to what they believe to be the truth, but to prevent the believers in the hypothesis of evolution from foisting their ideas on unsuspecting youth as established facts. 3) We have here an illustration of how "scientific myths" (we know we are using contradictory terms) originate. The reviewer said: "Practically all biologists." The head-liner wrote: "Theory accepted by all biologists." And when the professor spoke of "theories," the high school teacher translated it into "facts." E.

Number of Indians in the United States. — One of our exchanges submits a few sentences on this subject which are of interest to all of us: "Information from the Washington Methodist correspondent, the Rev. H. E. Woolever, shows that the Indians of the United States are increasing and not decreasing, as has been generally supposed for many years. There are now 350,000 of them, as compared with two hundred and seventy odd thousand in 1900. Denominational jealousies [?] have prevented the Grant method of Christianizing the tribes from being pursued to success. To the Church's inexcusable neglect is due the fact that much pagan blood flows in the veins of the tribes." The fathers of the Missouri Synod were well aware of the debt which the white people of America owe the Indian. May their children likewise be alive to this obligation!

A Very Successful Collection. — The Presbyterians have been endeavoring to raise a fifteen-million-dollar fund in order to put into effect a new pension plan. At the recent meeting of the Presbyterian Assembly it was announced that the efforts had met with success. A correspondent writes: "Mr. Hayes's speech [Mr. Hayes was chairman of the laymen's committee] was heard with rapt attention and marked enthusiasm, and when he announced that the fund had been subscribed and that the new pension plan was to be made effective at once, the vast assembly rose to its feet and burst into applause, after which it gave spontaneous expression to its thoughts and feelings by singing 'Praise God from Whom All Blessings Flow.'" A few interesting details may be added. One church, Madison Avenue Church of New York, contributed \$443,000, the highest of any individual church. Over 30,000 men and women contributed their services to make the collection a success. Contributions were received from

110,000 families. The individual contributions ranged from 25 cents to \$300,000. Six wealthy laymen bore the expenses of the campaign. The new plan was declared operative as of April 1, 1927, with payment of contributions and annuities beginning October 1, 1927.

Zionists in Palestine.— While Zionism is nothing but a dream which will never be realized, it is interesting to note that it has developed considerable strength in Palestine. Mr. Thomas M. Chalmers, missionary director of the New York Jewish Evangelization Society, writes:—

“A statistical summary according to the number of institutions, teachers, and pupils under the supervision of the Education Department of the Palestine Zionist Executive and supported chiefly by the funds of the Keren Hayesod (Palestine Foundation Fund), shows that for the year 1926—27 there were 194 institutions under its supervision, comprising 86 kindergartens, 93 elementary schools, 4 technical schools, 4 teachers’ seminaries, 4 profession schools, and 3 educational institutions of various types. In these 194 institutions, there were 742 teachers and 18,593 pupils. During this year the number of orthodox educational institutions increased from 45 to 53, with 215 teachers as against 179 a year ago. The number of pupils has increased from 4,531 to 5,498 during the year. The institutions under the supervision of the Vaad Hatarbuth (Committee of Culture) increased from 27 to 36 during the same period, while the number of its teachers grew from 46 to 58 and the register of its pupils from 699 to 1,180.”

The Status of Prof. Machen at Princeton.— Our readers will remember that the Modernists in the Presbyterian Church are not at all satisfied with the appointment of Prof. J. Gresham Machen to the chair of Apologetics at Princeton Seminary and last year, during the meeting of the General Assembly, prevented confirmation of this appointment. At the recent Presbyterian convention the following recommendation of a special committee which had investigated the situation was adopted: “That pending this reorganization [of the Seminary] the appointment of Prof. J. Gresham Machen to the chair of Apologetics and the appointment of Prof. Oswald T. Allis to the Helena chair of Semitics be not confirmed; and that the further consideration of these appointments be deferred till after the reorganization proposed in this report shall have been effected.” On the floor it was stated by the chairman of the committee which made the recommendation that the intention was not “to place any stigma on either Professors Machen or Allis”; that the purpose was merely “to withhold promotion of these men till the enlarged committee had had time to look further into the situation, and that he [the chairman of the committee] anticipated that ultimately both of these men would not only be retained on the faculty, but promoted to full professorships.” A Liberal offered the motion that the General Assembly request Dr. Machen to resign from the faculty of Princeton Theological Seminary; but the *Presbyterian* says that “unfavorable reaction on the part of the Assembly to this proposal was so quick and pro-

nounced that no one had the hardihood even to second the motion." At present, then, the case is still *in statu quo*. It seems certain, however, that Dr. Machen's splendid testimony to evangelical truth is exerting a vast influence.

Is the Bible the Word of God?—The late David James Burrell in a sermon which was published recently treated this question thus:—

"But the question is, How are we to know that the Bible is the Word of God? Does the mere say-so of Jesus make it so? Certainly not for those who are not as yet convinced that He was what He claimed to be. But there is a sure way.

"To begin with, open the Book. It is entitled to a square deal. The man who, being taken up in the lips of talkers, condemns the Bible without knowing what it contains is self-convicted, so far forth, as a dishonest man.

"Read the Book. And when a man begins to read, he at once discovers that the Book sets up a stupendous claim for itself, to wit, that it was 'written by holy men as they were moved [literally, borne onward, like a ship before the wind] by the Spirit of God.' Nor is this claimed for portions, but for the whole of it; as it is written, 'All Scripture is given by inspiration'; the word being *theopneustia*, literally 'breathed of God.' If that claim is valid, it behooves every right-thinking man to know it.

"Furthermore, search it. So said Jesus: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.' The word rendered 'search' is *ereunate*, used of a hound on the scent. Shall we search it critically? Why, certainly. The Book shrinks from no ordeal by fire or fuming acid so long as there is an honest quest of truth. All that it asks of its critics is that they approach it with an open mind, free from prejudice and willing to be convinced. Is that too much?

"And then what? Abide by the outcome. If the Book vindicates its claim, then every supernatural fact of the Gospel rests on evidence furnished by the authority of the living God. Otherwise the truth-seeker is left to shift for himself like a shipwrecked mariner without chart or compass on an open sea.

"'Do you mean,' asks somebody, 'that your religion is the religion of a Book?' Certainly, why not? Precisely as our republic rests upon a written Constitution. Its basic principles are there, writ so plain that the wayfaring man, though a fool, need not err therein. Pointed fingers are not arguments. If the Bible could have been laughed out of court, the Lucians and Voltaires and Ingersolls would have disposed of it long ago; but because it stands to reason that no thesis can hold its own without foundation in ultimate and infallible authority, the long-derided, unfairly criticized, mutilated, and maltreated Bible stands as the best seller in the book markets of the world to-day.

"'But if Christ was Himself "the fulness of the Godhead bodily," what need of any further revelation of the truths that center in God?"

Let it be remembered that Christ lived in a remote corner of the world for a brief period of thirty years; yet He came avowedly to establish a religion for the whole world and all the centuries. In order that His teachings might be thus universalized and perpetuated is it not obvious that they must be recorded somewhere and somehow? And where better than in a Book 'written by holy men as they were moved by the Spirit of God?'

Convention of the United Danish Lutheran Church.—The United Danish Evangelical Lutheran Church met June 7 to 12 at Blair, Nebr. The convention for the first time used a new *Hymnal for Church and Home*, just off the press of the Danish Lutheran Publishing House at Blair, a joint product of the Danish Lutheran Church and the United Danish Lutheran Church. The new hymnal, which devotes fourteen pages to liturgical services, translated from the order of worship used in Denmark, and sixteen pages to Scriptural readings, contains 402 hymns with music, many of which are translated from the Danish. Since American immigration restrictions have deflected to Canada a large immigration from Denmark, the synod perfected its machinery for Home Mission work by the creation of a Church Extension Board with funds assigned for its operation. At the present time six home missionaries among the Danes in Canada are being supported. Other actions of importance at the convention included a definite decision to participate in the Lutheran World Convention movement by sending President N. C. Carlsen as official delegate to the second Lutheran World Convention at Copenhagen in 1929 and the approval of plans for the continued development of Dana College and Trinity Seminary at Blair. The synod participated in the dedication of the new men's dormitory, built at a cost of \$75,000, and approved the erection, during the coming year, of another dormitory, a new administration building, and a combination gymnasium and auditorium. During the closing sessions of the convention, alumni of the institution pledged \$30,000 to erect a gymnasium-auditorium. The financial program for the institution contemplates an endowment of \$250,000 and a plant worth \$400,000.

MUELLER.

Helpful Hints for Ministers.—Addressing the Father Heyer Missionary Society at Mount Airy, Dr. S. P. Long, of Chicago, according to the *Philadelphia Seminary Bulletin*, gave the following advice: "1) Accept the first call you get, for it is the one most likely to be genuine. 2) Rise early in the morning; for God's business is the biggest business in the world and needs all of our time. 3) Be on time, even if others are not. Begin your service on time, even if only one person is present; you will finally teach the others punctuality. 4) Preach for catechumens; don't be afraid of doctrine and the catechism. Each sermon should contain an evangelistic appeal. 5) Preach for preachers. If a congregation exists for thirty years or so without producing a candidate for the ministry, you can be sure [?] that the congregation is dead and also its minister. 6) Stick to your post and work out any problem you may encounter. Don't be continually looking for a 'better' opening elsewhere. 7) Preach to

children. They too often leave for home after Sunday-school. Preach to the children, and the grown-ups may also be able to understand. 8) Teach your people to pray for you, and do you pray for them. A praying Church is a Church of power. 9) Prepare your sermon carefully, putting into it all you have; but leave room for God to enter in and give you new and better thoughts. 10) Go to the people and preach to them. Go into the streets [?] where they are. That is what Jesus did. 11) Make use of all things for the spreading of the Gospel that are provided by God. Though the automobile may take people away from church, it can also bring them to church from a distance. Make use of the radio. Even Jews and Catholics listen in. 12) Never think of retiring from your work. Professor Henry Eyster Jacobs, aged though he may be, is a youth in God's hand. Stay in the harness." Most of what Dr. Long says, has our hearty endorsement. At two places we inserted a question-mark, either because the assertion appears too sweeping or because it requires more discussion and consideration before it can be accepted.

Martyrs to Error. — "The Mennonites have obtained the charter they desire from the government of Paraguay, and 2,000 of them have already migrated there. . . . Not only are more than one hundred thousand Mennonites expected to arrive at the Paraguayan Chaco within the next few years, but forty-two other non-combatant sects are watching them, and several of these have already planned to join the migration. . . . This sect and 42 other sects springing from the same source have been persecuted by both Catholics and Protestants as a result of their belief that war is against the will of God and the teachings of Christ. Many went to Russia" (which granted military exemption in 1786, but rescinded the grant in 1870), "175,000 came to the United States and 25,000 to Canada. . . . Unable to obtain from any state the charter they wished, which made of the Mennonite community a sort of state within a state and granted them exemption from all military activities, they have been forced to content themselves as best they could as ordinary members of the community. But following the persecution to which all non-combatants were subjected, particularly in Canada after the World War, agents started out once more to find a suitable place for Mennonite migration. The place was found on the Eastern Andean slope, where 3,000,000 acres of fertile land with most favorable climate will be settled by the Mennonites. . . . They will not have to fight the Indians, as did the Pilgrims; the Paraguayan government is supplying troops to do their fighting for them. . . . The charter granted to Mennonites is a unique and interesting one. It provides freedom from military service as combatants or non-combatants in time of peace or war, to practise their religion and to worship with absolute liberty; to make affirmations without oath in courts of justice; to administer their own schools and churches; to use their own language, which is German. . . . These are the advantages for which these land-loving people are breaking up their Northern homes and undertaking the long voyage to a land that has never been explored by the white man." (*American Review of Reviews*, June, 1927.)

While a contributing cause of the troubles of the Mennonites was their refusal to permit the Canadian government to supervise their schools, the underlying cause of their centuries-old troubles is their refusal to do military service; and *these* troubles are self-imposed. Their patient suffering, their heroic migrations, are not acceptable with God; for they are "not enduring grief for conscience toward God, suffering wrongfully." 1 Pet. 2, 19. The state is only exercising its God-given right when it demands military service of them. Rom. 13, 1 ff. The "conscientious objectors" are actuated by an erring conscience, and refusing to serve the state, they are refusing to serve God. — On the other hand, the state does well to respect the religious scruples of its citizens and to bear with them as far as may be. The Paraguayan government is showing fine statesmanship. It can well afford "to supply troops to do their fighting for them" in exchange for the industry and thrift of these simple, peaceable folk. However, these Paraguayan Mennonites cannot afford to have many hundred thousands of their kind follow them. They cannot afford to strain the good nature of the native Paraguayans to the breaking point. If the Mennonite state within the state should grow and prosper and, as a consequence, excite the rapacity of a neighboring state, the rest of the Paraguayans might not be willing "to do their fighting for them." History would repeat itself; the exemption from military service would be revoked, and the Mennonites would have to migrate to Tierra del Fuego and farther on. In other words, there is no place in this world for a state with a preponderance of Mennonite citizenry. The Mennonites need a place where they may shut themselves in from the rest of the world and where they are not shut in from the rest of the world. This impossible situation belongs to the penalty which error, an erring conscience, exacts of its votaries. E.

The Mysterious Element in Spiritism. — Houdini was convinced that there is nothing mysterious, supernatural, about Spiritism. "The library of Harry Houdini, the magician, has been received at the Library of Congress and will be available to students and scholars. It consists of 5,147 volumes of literature on the subjects of magic and spiritualism, collected by Mr. Houdini during his lifetime from all corners of the world. . . . Mr. Houdini was an intense and highly critical student of occultism and laughed at the idea that there is anything supernatural in what is called magic or spiritualism. He once wrote: 'During the last thirty years I have read every single piece of literature on the subject of spiritualism that I could find. I have accumulated one of the largest libraries in the world on psychic phenomena, spiritualism, witchcraft, magic, demonology, evil spirits, etc., some of the material going back as far as 1489, and I doubt if any one in the world has so complete a library on modern spiritualism. But nothing I have ever read concerning the so-called spiritualistic phenomena has impressed me as being genuine.'" (*Lutheran*, May 26, 1927.)

We and Sir Arthur Conan Doyle do not altogether agree with Mr. Houdini. We are in 99 per cent. agreement with Houdini. Fraud is responsible for, say, 98 per cent. of the spiritistic phenomena

and certain psychic, natural forces for one more per cent. But the remaining one per cent. is unmistakably of a supernatural origin. The British Society for Psychical Research has investigated a great mass of evidence on these matters, found three hundred and seventy cases which deserved special consideration and found eighteen where the "apparitions" could in no way be explained along the lines of fraud, self-deception, or natural, psychic forces. The disturbances in the house of Rev. Eliakim Phelps, Stratford, Conn., were inexplicable by any known principles of science. "Experts in science," wrote Rev. Austin Phelps, D. D., professor of Homiletics at Andover, "went to Stratford in triumphant expectation and came away in dogged silence, convinced of nothing, yet solving nothing. If modern science had nothing to show more worthy of respect than its solution of spiritualism, alchemy would be its equal and astrology infinitely its superior." Dr. Doyle is in 50 per cent. agreement with Houdini. He said in 1922: "Making every allowance for fraud, which has been greatly exaggerated, and for self-deception, which is far more common, there remains a great residuum of proved fact, etc. . . . High spirits do not redescend upon earth in order to tell fortunes or to advise on business matters. The true aim of all communication with spirits is consolation, knowledge of spiritual matters, including the condition of life after death, and self-improvement." We are agreed with Dr. Doyle on the reality of these apparitions, but not on the identity of the spirits. Dr. Doyle identifies them with departed men, Scripture with the evil spirits.—Evidently the Bible was not among the 5,147 volumes of Mr. Houdini's collection, or he did not believe its testimony. It gives plain testimony concerning spiritistic phenomena. E.

The Fallacy of Pan-Babylonists.—In his recent work *Babylonian Life and History* Sir E. A. Wallis Budge emphatically rejects the view which has been so strongly advocated by many scholars, *e. g.*, Delitzsch, Winckler, Jeremias, Jensen, etc., that the customs and religious ideas of the Hebrews were largely influenced by, and in many instances directly taken from, the Babylonians. In his preface the author takes very definite issue with this theory and especially with Professor Delitzsch. He writes: "A popular work of this kind is no place for the discussion of matters which are still the subject of animated disputes between the Assyriologists and theologians. But a reference must here be permitted to the attempts that have been made by the late Prof. F. Delitzsch and his followers to belittle the religion and literature of the Hebrews and to prove that they were derived from the Babylonians. It is admitted by all that the Hebrews, together with other Semitic peoples, inherited some of their legends, folk-lore, mythology, customs, laws, etc., from the Babylonians. But he who seeks to find in the Babylonian religious texts any expression of the conception of God Almighty as the great, unchanging, just, and eternal God or as the loving, merciful Father, or any expression of the consciousness of sin, coupled with repentance, or of an intimate personal relationship to God, will seek in vain. The Hebrew's sublime conception of Yahweh was wholly different from the Babylonian's conception of Bel-Marduk, or Shamash, or Ashur; and the difference

was fundamental. Yahweh was One (Deut. 6, 4); to the Hebrew there was no other; Bel-Marduk, or Shamash, or Ashur was only 'Lord of the gods,' just as in Egypt Ra or Amen was 'King of the gods.' The Babylonians may have developed a monotheism comparable to that of the Hebrews, but there is no evidence that they did, and there is no expression of it in their religious texts. And the accounts of the Creation given in Genesis and the story of the Flood are not derived from any Babylonian versions of them known to us. There are many points of resemblance between the cuneiform and the Hebrew versions, and these often illustrate each other, but the fundamental conceptions are essentially different. The Babylonian god was a development from devils and horrible monsters of foul form; but the God of the Hebrews was a Being who existed in and from the beginning, almighty and alone, and the devils of chaos and evil were from the beginning His servants." (p. IX.) Dr. O. T. Allis, in his review of this valuable volume on *Babylonian Life and History*, remarks very appositely: "The Pan-Babylonists are not as influential to-day as they were several decades ago; and the students of comparative religion are inclined to recognize other influences upon the religion of Israel as well as that of Babylon. But the tendency to ignore the distinctive claims of the religion of Israel is just as great. Consequently it is refreshing to find so strong a statement of the distinctiveness both as to the nature and the source of the Old Testament teaching, coming from one who as an archeologist has enjoyed opportunities second to none for the study of the history, literature, and religion of the Babylonians."

MUELLER.

Parents and the Education of Their Children.—The following article, presenting the student's view, appeared in the *Christian Register*. That it contains some hard facts cannot be denied.

"I am in high school. I have to take Latin, English, Geometry, Physics, and French this year. I am on the baseball and football teams and am doing some track-work. My father and mother, like a good many others, seem to think that I ought to get good marks in everything, and, what is more, they expect me to be interested in all my studies. I try to be, but their reasons do not convince me. In the first place, there is Latin. They tell me how important it is and what wonderful writers Horace and Cicero and Vergil were, and all that. Of course, I realize that the Latin authors wrote good Latin, but I can't see why I should be asked to read it or to enjoy it if I do.

"I live in a town where there are a number of what I should call intelligent people. Many of them are quite learned and even studious. Out of the whole population, however, I don't know of one who ever reads any Latin for the fun of it. We have a public library, and the books that my parents and others take out to read are mostly love stories, written in snappy, up-to-date English. The grown people of our town spend twice as much time reading cheap newspapers and magazines as they do anything else, and they are good, sensible men and women, too. What gets me is that they should expect me to enjoy Latin, when they don't enjoy it and would rather go to the dentist than read a page of it any time.

"Young people naturally pattern after their elders. Well, if I should pattern after mine, I should hate Latin and geometry and English composition and shouldn't care a cent about Shakespeare or Milton or Chaucer. I should be crazy about football, as I am, and should go to all the games.

"So we have what I should describe as a rather peculiar situation. I like football and baseball and novels and magazines and movies and automobiles, just as my parents do; but they say that I ought not to like these things and that I ought instead to be intensely interested in Latin syntax, ancient history, medieval English classics, and advanced algebra.

"What I want to know is this — if they say one thing and *live* another, shouldn't I go by what they *do* rather than what they *say*? If I live in a town where people are all reading in the papers about bootlegging, murder, and bridge parties and in the magazines about politics and sex, radium and radio, and in the library books about improper love affairs and complexes, why should I go off in a corner and read Shakespeare?

"I want to make my parents a proposition. When they organize their bridge club into a Shakespeare Club, I am willing and glad to become a member. I think I might enjoy it; and when they give up cross-word puzzles and spend an equal amount of time on reading Cicero's Catilinarian orations, which are just as hard, but probably more sensible, I might help them out a little if they got stuck, and enjoy doing so at that. And if the Men's Club wants to have a meeting on the History of the Early Roman Empire instead of on whether to have a three-tube or a six-tube set, why, I may begin to think history interesting too. There is one thing, I admit, that my parents and a lot of other older people in town enjoy that they are willing to let us younger people enjoy too, and that is music. We have our violins and saxophones and flutes, and they like to have us jazz away. They can even stand serious things like hymn-tunes and old-fashioned melodies.

"The whole trouble in our school-work is either that our parents expect us to be a lot more high-brow than they care to be themselves, or else they just want us to grind away at anything whatever that is disagreeable, so that our minds will be properly 'disciplined.' If the first case is true, I think they are asking a good deal more than they are likely to get. I am ambitious, but I don't expect to be much better than my father and mother. They are pretty near my ideal of what people should be.

"If the second case is the true situation, why should mental discipline be limited to schoolchildren? I don't see why older people shouldn't continue to discipline their own minds. If their minds are too old to be disciplined, they must be pretty well along toward mental dotage.

"I think the strongest force in guiding and molding the young is undoubtedly example, and in an age when our own parents do not themselves use or enjoy the culture that they ask us to acquire in school, they should easily understand how hard it is for us to become thoroughly convinced of its value."

Titus 1, 12 Still True.—The *Australian Lutheran* reprints the following interesting anecdote told by Dr. Zwemer, known the world over for his work among the followers of Islam: "When I first went to Arabia many years ago, I entered a shop in a town called San'a. I had with me a number of copies of the gospels and New Testament, and these I wished to offer to the people in the shop. There were Turks there and Arabs, and they were ready to buy the books; but the man who kept the shop tried to stop them. I overheard him whisper to some of the men: 'Don't buy these books, they are worthless. Their teaching is false.' At that time I did not know Arabic as well as I know it to-day. I did not feel able to give a long defense of the Scriptures. I was rather puzzled as to what I should do. But then a thought struck me. I turned over the pages of the Arabic New Testament till I came to the Epistle of St. Paul to Titus, chap. 1, 12. It reads in English: 'One of themselves, a prophet of their own, said, Cretians are always liars.' Now, the shopkeeper was a Cretian, that is to say, he was a native of the island of Crete. I handed the book to one of the Turks and said: 'Read this, will you? Read it aloud, so that everybody can hear.' The reading caused great astonishment. All the men exclaimed, 'True, true, that is true! We know it ourselves. Cretians are liars.' The Cretian shopkeeper was more astonished than anybody. He said he did not know that there was such a text in the Bible. The Turks and Arabs came to the conclusion that a book which could tell the truth about the Cretians probably contained much truth beside, and they bought the Scriptures. The Cretian himself bought a New Testament. That was the only time I have ever found any use for that text."

Glimpses from the Editor's Window.

From Canada comes the report that the United Church of Canada has made an amicable settlement concerning mission-funds and institutions with the Presbyterian churches of Canada, which declined to enter the union. Two colleges, Knox and Montreal, were awarded to the "non-conforming" churches. With respect to the funds, we are told that about 78 per cent. were allotted the United Church and 22 per cent. the churches that are outside the union. It is certainly commendable that the matter was adjusted without litigation.

"The Ecumenical Council to be held in Rome in 1927 will add the dogma of the Assumption, or Miraculous Ascension of Joseph, to that of Mary," says the *United Presbyterian*. "The Pope has sent out a pamphlet, asking, 'Is it not right and proper that the whole holy family should be united in heaven in order to enjoy personal intercourse with one another? Since there are no relics of Joseph and Mary, we are justified in concluding that they left the earth miraculously. Is there any victor who on the day of his triumph would not wish his father to triumph with him?'"

N. L. C. B.

During two hundred years of Spanish rule the Filipinos never saw the Scriptures in their own language. During the first two decades since the United States assumed responsibility for their welfare, the American Bible Society has translated the Scriptures into eight chief languages used in the Philippine Islands.—N. L. C. B.

In connection with the 450th anniversary of the University of Upsala an exact photographic reproduction will be exhibited of the 187 sheets of the historic Ulfilas Bible. This unique document, artistically hand-painted in silver letters on red parchment by Bishop Ulfilas during the fourth cen-

ture, is almost the only known manuscript of the Gothic translation of the Bible. During the Thirty Years' War the Swedes found the Bible at Prague and carried it to Stockholm. Later the manuscript disappeared and was rediscovered in Holland. After the Peace of Westphalia it was purchased by the University of Upsala and returned to Sweden. [The Gothic translation was made in the fourth century, but the codex referred to dates from the sixth century. THEOL. MONTHLY.] — *N. L. C. B.*

From the *N. L. C. B.* we learn that in December, 1626, while the French government was persecuting Protestants, a Lutheran church was founded in Paris under the protection of the Swedish embassy and in the embassy chapel. Politics made it unadvisable to oppose this venture. Last winter the tercentenary of the event was celebrated by Paris Lutherans, Archbishop N. Soederblom of Sweden being present.

Mr. Hearst, who recently was made president of a League for the Suppression of Crime, delivered an inaugural address, in which he upheld the thesis that the state is guilty of murder when it executes a criminal. It will be interesting to watch his success at the head of his league.

Finland's population is said to be 90 per cent. Lutheran. Our readers are aware that Lutheran in this case has to be put in quotation-marks.

Dr. Kaftan, according to the *Freikirche*, says that the Missourians treat the question of authority in religion exactly like Rome, with merely this difference, that they put the confessional writings of the Church where Rome puts its own teachings. The learned gentleman is ill informed. With Missourians the Confessions of the Church are not the primary source of spiritual knowledge, but merely witnesses proclaiming what we as Lutherans believe. Our primary source of knowledge is, and must remain, God's Word, the Bible. As the *Freikirche* correctly says: "We accept the Symbols because they agree with the Scriptures." Dr. Kaftan, as well as many other people, does not distinguish between *norma normans* and *norma normata*.

In Graupen, Czecho-Slovakia, the Roman Catholic church was cleaned last summer, and when a piece of loose plaster fell from the wall, a painting came to light which, after obstructions had been removed, turned out to be a full-length picture of Luther. The church once upon a time was a Lutheran house of worship. The painting is said to date from the last decade of the sixteenth century. The *N. L. C. B.*, which contains this item, adds that the authorities have forbidden the priests to remove the painting.

We are told in *America* that of the many universities approved by the Popes in the Middle Ages there is to-day but one which has remained in allegiance to Rome, the Catholic University of Louvain. In the course of the remarks this encomium is voiced: "One of Louvain's most glorious pages is the steadfast opposition the university offered to Luther and the Reformers, it being the first of the great schools of the day to condemn the writings of the Reformer-friar." We may add that the professors of Louvain were responsible for the burning at Brussels of the first Lutheran martyrs, Heinrich Voes and Johann Esch.

An exchange says that two new cardinals were created by Pope Pius XI at the secret consistory of June 20. They are Mgr. Van Roey, Archbishop of Malines, Belgium, and successor to Cardinal Mercier, and Mgr. Hlonda, Archbishop of Poznan, Poland.

The *Christian Herald* recently carried an item that will strike a responsive chord in many a bosom. We can reprint it without further comment: "The dean of an Episcopal theological seminary, who recently resigned, says that those who try to follow the advice offered in these days have little time for anything else. He confesses a mild resentment at the many proposals and quotes a verse by an unknown poet as affording him some relief: —

"I'm thankful that the sun and moon are both hung up so high
That no presuming hand can reach and drag them from the sky.
If they were not, I have no doubt that some reforming ass
Would recommend to take them down and light the world with gas."

The devil has various ways of attacking the saving Gospel. In England he is using the Ultraconservatives for his ends, who are endeavoring to lead the Anglican Church back into popery. In Sweden and other countries he is employing the Ultraprogressives to undermine the truth which has made us free. In Satan's camp we see a remarkable instance of how extremes meet.

Some time ago Dr. A. H. Gage, of Vermont, a prominent Baptist clergyman, said: "The greatest foe of Christianity is controversy. Every time a church engages in controversy, it pays the penalty in the loss of a generation of Christians." How utterly untrue! Petty quarreling and bickering are indeed disastrous; but controversy, when carried on in defense of divine truth, does not hurt, but helps the extension of the Kingdom. Witness the controversy of Paul with the Judaizers and that of Luther with the papists!

Concerning the execution of witches at Salem in the days when Puritanism was in its glory, an exchange speaks a kind word for the people who were guilty of this fanaticism. It points out that, while nineteen persons were hanged in this persecution, not one was burned, as is so often asserted. The writer says: "The affair was a brief episode, covering about six months. Its brevity demonstrated in a negative fashion the fact that those New England Puritans were really in advance of civilization elsewhere. Legal execution for witchcraft was common enough in other countries, and it persisted after the Salem affair for twenty-four years in England, for thirty years in Scotland, for fifty-seven years in Germany, and for eighty-eight years in Switzerland."
