

# THEOLOGICAL MONTHLY.

VOL. IX.

FEBRUARY, 1929.

No. 2.

## Perpetual Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VI.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Continued.)

And as regards the theologians, with whom shall we begin? With Clement of Rome?<sup>1)</sup> or Augustine? or Luther? Luther says: "Therefore it is the same righteousness which is given unto men in Baptism and at all times in true repentance." (St. Louis Ed., X, 1264.) And in another place: "Since sin eternally inheres in our flesh as long as we live on this earth, and since we never cease to sin and err, we must verily also have an eternal and perpetual forgiveness." (St. Louis Ed., V, 1094. Also XI, 719. 584; XVI, 1194 f.) Martin Chemnitz has the same clear conception of the matter. If a person wishes to be completely cured of the erroneous doctrine of Martensen, he need only read that part of Chemnitz's *Examen* which treats of justification; for by justification he always understands God's perpetual judicial act of regarding the sinner righteous, and nothing else. We really ought to quote the entire article, which covers fifty-three quarto pages. But that being out of the question, we choose half a dozen passages at random, no matter which: "God does not give us the benefit of justification only once in this life, namely, when we are baptized."<sup>2)</sup> Again: "The papists limit justification to a single moment, when a sinner is at first made righteous. It is obvious that this opinion is in direct conflict with the Holy Scriptures; for when they teach that we become righteous by grace, for Christ's sake, without works, they are not only speaking of the first conversion. The justification which the Scriptures teach is not a

1) Clemens Romanus. *Ep. ad Cor. I, 32*: Δικαιοῦμεθα διὰ τῆς πίστεως. Present tense, and yet he had been baptized long ago.

2) Neque etiam semel tantum in hac vita, quando scilicet baptizamur, Deus nobis offert, communicat et applicat beneficium justificationis. (*Examen*, 184, B.)

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## THE THEOLOGICAL OBSERVER.

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**Christian Unity.** — The *Western Christian Advocate* of September 6, 1928, made its readers acquainted with the principles underlying Christian union. The Sunday-school lesson published in that issue has the heading: "Paul Pleads for Christian Unity" and contains this fine paragraph: "There are still divisions and contentions among us. We bring shame upon the cause of Christ, for unseemly church quarrels create ugliness within the Church and ridicule without. Down the long centuries we may still hear the pleading voice of Paul, urging that we 'all speak the same thing' and that we be 'perfected together in the same mind.' We cannot expect the cause of Christ to prosper in the great world unless His mind rules the mind of the Church." That is good Lutheran doctrine. Luther says: "The Word and the doctrine must establish Christian unity and communion." (IX, 831.) There can be no real union where men do not "all speak the same thing," do not continue in all the words of Christ, disrupt the unity of doctrine. And there must not be an external union in such a case. For "if any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness, . . . from such withdraw thyself." 1 Tim. 6, 3—5. If the principle set forth in the *Advocate's* Sunday-school lesson could be established in the Methodist communion, the principle requiring that we "all speak the same thing," the Lutherans and Methodists would soon get together. But the *Advocate* does not accept the principle. Doctrine and unity of doctrine is held by it to be of little importance. It states (November 1, 1928): "A test of a denomination is not found in its loyalty to doctrine. . . . It is not what the Church believes so much that counts as, What will the Church do when confronted by the demands of moral principles?" It is regrettable that the *Advocate* does not always speak the same thing. However, we hope that the Sunday-school lesson found attentive readers. E.

**Lutheran Statistics.** — Rev. G. L. Kieffer, D. D., Lutheran representative of the United States Census Bureau and reference librarian and statistician of the National Lutheran Council, an-

nounces that the Bureau of Census Department of Commerce, Washington, D. C., has prepared a bulletin, which will soon be off the press, with the title *Lutherans*, containing statistical information on the Lutheran Church in America, together with an article by the president or secretary of each larger Lutheran church-body on its "History, Doctrine, and Organization." Dr. Kieffer calls attention to the difference in computation as between the census of 1916 and that of 1926. In 1916 the confirmed membership was given. In 1926, however, all baptized persons were counted; this explains the huge growth in numbers, which has deceived some of the uninitiated. To get figures for 1926 which might be compared with those of 1916, the census lists of 1926 have a rubric for members thirteen years old or over. Evidently this rubric will serve as a fairly reliable basis when we wish to compare the present strength of Lutherans with that of 1916, although, of course, as Dr. Kieffer says, this rubric can be only approximately the confirmed or communicant membership for the Lutherans. In 1916 the United Lutheran Church had 996,910 baptized members; in 1926, 1,214,340. In the former year its confirmed members numbered 763,596; in the latter its members thirteen years or over numbered 865,844. The figures for the Synodical Conference are as follows: Baptized in 1916, 1,201,232; in 1926, 1,292,620. Confirmed members in 1916, 777,701; in 1926 the number of members thirteen years old or over amounted to 860,021. The bulletin can be obtained from the Government Printing Office, Washington, D. C., for a nominal sum or else through the cooperation of local Congressmen or United States Senators.

**The Parish-School Problem.**— Under the heading "Learning from Others on the Parish-school Problem" the *Lutheran Standard* of November 10, 1928, makes a powerful plea for the maintenance and promotion of Christian day-schools. "The denominations," it says, "which lead in establishing and maintaining parish-schools in our country are the Catholics and the Missouri Synod." Speaking of the Roman Catholic Church, it declares: "Unmeasured sacrifices are made by the Catholics for their schools. Think of the enormous school-buildings some churches erect and also of the homes for the sisters, to say nothing of their magnificent churches. Now, we surely do not approve of the methods which they put in practise at times in attaining money for their buildings and carrying out their work; nevertheless, they make sacrifices. Half the parishes have their schoolhouse, 'born with toil, raised by love, and sustained through love,' as they will have it. Parents are asked to contribute one dollar a month for each child as school-fee. Books are also to be bought by the parents."

Of the Catholic schools, Joseph A. Dunney writes: "The Catholic school in our beloved country is the very corner-stone of Catholicism, and only from the fruits of Catholic education shall we know the Catholicism of the future; the pupils of our schools to-day are the Catholic laity of to-morrow." Commenting on this, the *Lutheran Standard* remarks: "A Catholic layman recently said to me, 'The parish-school is the backbone of our Church.' When one

reads and hears these expressions, one wonders whether they are imitating the Lutherans, or *vice versa*; for the Missourians, for instance, say: "The roots of strength of the Missouri Synod lie in its parochial schools."

Speaking of "The Missouri Synod and Her Schools," the writer continues: "What can we learn from the Missourians? First of all, they have the proper spirit. They attempt to uphold the boast of the Lutheran Church that it is a teaching Church. It is true, there are also some within the Missouri Synod who do not wholly support those who are in the vanguard of child-training; nevertheless, it has established a commission in its midst whose primary purpose is to establish parish-schools and so raise the training of youth to the proper standard. In order to be successful in this most sacred duty toward youth, it imbues the students with the proper spirit, so that, when they receive a charge, they take up the work with alacrity."

After having shown that the Missourians really heed Luther's advice to "help, and provide for, our youth" and not to receive the grace of God in vain, the article points to the progress which the Missouri Synod has made, and still is making, in establishing schools. Then the question is answered, "How does the Missouri Synod start its schools?" We read: "Usually the pastor makes the start. Here in Detroit, for example, I was told that a certain pastor gathered children about a table in his dining-room and thus began a school. The pastor lived up-stairs with his family, and the lower floor, having partitions, was used for church and school. . . . Here, then, we have a case which reveals the spirit that starts a school. Usually they have a humble beginning, as does all mission-work. The way in which Missouri gets its schools is by starting. . . ."

Speaking of his own Synod, the writer says: "Our Synod, too, has some parish-schools left. Though they are few in number, yet they are being recognized as the best thing discovered as yet. There seems to be an awakening at the present time within the bounds of our Synod respecting elementary education. Earnest Christians are beginning to realize that it is one of the greatest crimes within the Christian Church to cut down on elementary education. Education is to prepare the child for future life; but if the child is to receive that niggardly half-hour a week in religious instruction with an untrained teacher, can any one expect him to be grounded and founded in that one thing needful—the Word of God? Those who are faithfully persevering in the arduous task of maintaining parish-schools in our midst are sincerely hoping that God may speed the day in which those erring on child-training will be enlightened and will join in with the builders." MUELLER.

**The Chief Issue in the Church To-day.**—On this subject an editorial in the *Presbyterian* says: "Oftentimes we assert that our modern struggle is over the person of Christ or the inerrancy of Scripture or the origin and mission of the Church, and perhaps in these three we do include the ancient group of contestants; but they do not cover the territory where the conflict is now most severe, since to these has been added the final and supreme court as extolled by

Modernists, which we speak of as the *Christian consciousness*. By it is meant that we cannot be under obligations to accept anything in religion that is not real to this high tribunal, before which all cases in question must be brought. The truth and the fallacy are both so apparent here that one is surprised that men do not immediately see both the facts and the fancies that the exalted phrase suggests. We all admit, who have welcomed the intellectual freedom in religious thought that was ushered in at the Reformation, that the human reason is given us of God to be employed in the search for the highest religious truth as well as in other scientific truth. It is not here that Protestants stand apart. It is rather on the question as to how far the unaided human reason can carry us and whether reason is sufficient, or if Revelation is necessary in order to attain the highest truth. Those who insist that the *Christian consciousness*, which is another phrase for the *human reason*, is the final court, do not seem to see that this is venerated rationalism, pure and simple, and so must ultimately lead to the same goal." Continuing, the editorial correctly points out that the only proper and unshakable norm of doctrine are the unerring Scriptures.

**French Translation of Lutheran Confessional Writings.**—The *N. L. C. B.* recently contained the following interesting item: "For the first time in four hundred years the Protestants of France have published in their own language Melancthon's Apology of the Augsburg Confession and Luther's Smalcald Articles. The book, consisting of 368 pages, paper-bound, issued by the publication committee of the Paris Synod, comes from the press of E. Lanier, Caen, France, and is a translation from the original languages by the Rev. Edward Roehrich, pastor of the Lutheran Church at Elbeuf. The funds for the publication of this most important Lutheran book were supplied from America through the Executive Committee of the Lutheran World Convention.

"Pastor Roehrich, who has added to his translation many explanatory annotations of importance, writes to the National Lutheran Council his belief that the publication will bear much fruit in his country. Concerning the value of ample religious literature, he says: 'The older I grow and the more experience I acquire, the more I become aware of the fact that the means of evangelization which we use among ourselves is superficial and that the successes of which one boasts in the so-called Evangelical circles are not lasting ones. I often meet Catholics and indifferent people who tell me that they formerly frequented religious meetings, but do so no longer. The seed grows, but it does not bear fruit. Why? Because one does not possess sound doctrine. One is satisfied with sentiment, building on sand.'"

**The Pastor's Most Important Work.**— "In the *Christian Advocate* of October 4 we read an article based on the familiar questionnaire. The professor of religious education in Northwestern University asked four hundred and sixty-six Chicago ministers to list thirteen 'exercises or activities' in the order of their importance. The majority of the clergymen made pastoral calling by the minister of

first importance. Its value, says the writer of the article, is three-fold: 'It may (1) help the person or family called upon; (2) the pastor; (3) the organization called the church.' Of these three, the first is made of least importance, since 'the pastor is no longer the social and educational leader that he was a century ago' and spiritual problems, family prayers, and the like do not receive first place when the pastor calls. He does get something for himself; a great deal, in fact, if he is open to the influence of direct personal contacts. But, says the discussion, the great value in the visit of the minister to the home of the member shows the way the complex activities of a modern congregation are adjusted to each other. 'It keeps the machine running smoothly,' is the essence of this section of the article.

"We know of some people who wonder what the thirteen departments of a minister's work can be. We therefore quote the list concerning which inquiry was made in the order in which they were ranked by the questionnaire: 1. Pastoral calling by the minister. 2. Providing for the teaching of children in the Sunday-school. 3. Preaching. 4. Supporting missions — home and foreign. 5. Maintaining the family altar. 6. Promoting moral and civic reform. 7. Having children attend the church services. 8. Having inspiring music for the church services. 9. Maintaining the prayer-meeting. 10. Keeping up benevolences. 11. Promoting good fellowship through church socials, suppers, etc. 12. Maintaining a large circulation of church-papers. 13. Conducting special evangelistic campaigns." (*Lutheran*, October 18.)

The Pastoral Letters of St. Paul treat the activities of the pastor quite fully. They show which of the above questions the apostle would have stricken from the questionnaire, what additional questions he would have inserted, and what are the most important ministerial activities. He says, for instance: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word." 2 Tim. 4, 1. 2. E.

**Anglicanism Turning towards Rome.** — We take the following item, which paints a sad and dark picture of conditions in the Anglican Church, from the *Australian Lutheran*: —

"The Romeward movement in the Church of England has, it is true, through the rejection by the House of Commons of the Revised *Prayer-book*, received a temporary check. It is said that there are two thousand Anglican priests working in the interest of Rome. To what extent they have succeeded C. H. Ross shows when, writing to the *Australian Church Record*, he says: 'Having recently returned from a five months' tour of England, it is with great regret that I have to say that among all the changes that have taken place during an absence of fourteen years (except for short leave from France during the war) the most astounding is the great change that has taken place in the Church of England. Almost under the shadow of one of the most evangelical cathedrals left was a church which advertised the times when Mass was said and when confessions

could be heard, and in another church an image of the Virgin Mary and Child was surrounded by lighted candles; and in many churches a side-chapel was roped off as especially sacred, owing to the elements' being reserved there. In many of the parish churches (which fourteen years ago were quite moderate) are offered for sale Eucharistic and John Bull tracts, which openly advocate prayers for the dead, adoration of the Sacrament, and daily mass, etc.'"

**A Fascisti Judgment of Rome.** — The *Sunday-school Times* writes: "The Italians know Romanism from first-hand experience, and the Fascisti are by no means committed to antipapal hostilities. Yet in *Il Regime Fascista* for April 4, 1928, one gets a clear statement of the logical contradiction between a Catholic's religion and his patriotism. 'That which is possible to a Frenchman, an Englishman, an American, a German, namely, to declare oneself both a believer and an American or an Englishman, is impossible to an Italian. He is ever constrained in his profession of either religious or national opinion to make mental reservations such as, 'I am devoted to my country within the limits traced by the Holy See. My patriotism is strong and deep, but must be absolutely subordinated to the direction of the Holy See and to the secular ends which it pursues.' The Pope is master not only in matters of doctrine, but also in those relating to morals, and seeing that politics are an aspect of morals, we have the reason why the two-headed man and the two-headed party are absurdities. Both past and present show it.'"

That these statements are not exaggerated is clear to all who consider the insistency with which Rome supports its claim to temporal power.

MUELLER.

**Quaker Propaganda.** — As *Time* (November 10, 1928) reports, "a circular vigorously urging the doctrine of the Quakers was distributed in the mails, signed by Jesse H. Holmes, professor of Philosophy, Swarthmore College; Roscoe Pound, dean of the Harvard Law School; J. Russell Smith, professor of Economic Geography, Columbia University; Thomas A. Jenkins, professor of the History of the French Language, University of Chicago; Albert T. Mills, professor of History and Political Science, James Millikin University." The report continues: "Although in course of ten years the Quaker has come to represent the very personification of the pacifist spirit, the circular explains that militarists are not excluded from membership in the society. This point and others made in the circular were explained by the fact that the Quakers have never formulated any fixed creed. They have no body authorized 'to dictate to the members as to doctrine or conduct.' Addressed to the 'scientifically minded,' the circular declared that it did not seek the attention of those satisfied with 'the Apostles' or the Nicene Creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the Old and New Testament.' God goes by many another name among Quakers: 'the Seed, the Inner Light, the Inspeaking Voice, the Christ within, the Word, the Hidden Dynamo, the Super-self, the World Father.' And 'religion as we understand it has nothing to fear from science.'"

*Time* reminds its readers of the fact that "the first two Quaker maidens, Mary Fisher and Ann Austin, on disembarking at Boston in 1656, were waited on by the hangman. All books found in their possession were burned, and the two maidens were clapped into jail, kept there for five weeks, and returned to England. Thereupon the people of Massachusetts passed a law which threatened that the next Quakers would get one ear lopped off and, if they would come back, the other ear. Then their tongue would be pierced by a red-hot iron. But Quakers came nevertheless, though four of them were hanged, one being a woman."

At present the Quakers, divided into different sects, number 115,963 in our country. The circular letter was sent out by the Advancement Committee of the Friends' General Conference. Such a religion as advocated in the circular certainly has nothing to fear from an atheistic and ungodly science; there is no religion left in it for which to fear.

MUELLER.

**The Errors of Modernism.** — The *Presbyterian* of October 4 contains a valuable editorial in which "the mistakes of Modernism" are pointed out. Seventeen of them are enumerated, a brief summary of which is here submitted: Modernism thinks that it is new; it believes that it is synonymous with value and progress; it thinks that the unaided human intellect can deal effectively with the great problems of the soul; it looks upon the Bible as man's best word about himself and God instead of regarding it as God's best word about Himself and man; it holds divine revelation to be uncertain, untrustworthy, and superfluous; it looks upon social reform as more important than theological declarations and principles; it regards sin as a disease and a misfortune, to be dealt with pathologically; it believes that culture, and not spiritual new birth, can eliminate the destructive influence of transgression and put man in right relationship with God; it thinks that Calvary represents man's doing his best for God, whereas really it represents God doing His utmost for man; it declares that a creedless church and a creedless personality make for liberality and self-expression; it looks upon prayer as simply a wholesome, subjective exercise, with no power as a procuring cause; it holds that sincerity of belief, regardless of whether that belief is right or not, is sufficient to procure divine approval; it believes that the teachings of Jesus are subject to human revision and correction and hence are not vital and authoritative; it teaches that traditional Christian beliefs are discredited by the discoveries of modern science and archeology; it brands belief in an authoritative Bible as obstructive and non-progressive; it asserts that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical; it holds that the final court of appeal in all matters of faith is human experience rather than Jesus Christ.

In another issue of the *Presbyterian* there appears a translation of a French article on Modernism, in which this evil tendency is likewise very ably portrayed. The writer says, for instance: "Modernism pursues a middle course between negation and affirmation.

A Modernist is accustomed to employ words or phrases obscure or of double meaning. He avoids precise and clear definitions. The vague, fluid, suit his purpose better. He purposely practises the art of ambiguity. By this means he is able to introduce himself into *milieux* the most orthodox. It is not so much by what he says that the Modernist is discovered; it is rather by what he does not say. The portions of Holy Scripture which do not suit his purpose he keeps under cover. He cultivates the art of employing certain formulas in a double significance, the subtlety of which device is not likely to be detected by the young and uninstructed hearer." It is precisely for this reason that there is much more Modernism in the Church of to-day than the ordinary Christian suspects.

**Fosdick's Union Church.** — "There is such a thing as denominational communalism. At least something is appearing which may be called that in the life of our denominational Christianity. The new church being erected on Riverside Drive, in New York City, by the Park Avenue Baptist congregation, of which John D. Rockefeller, Jr., is a member, and the Rev. Harry Emerson Fosdick is pastor, has announced an open membership, in which all disciples of Jesus Christ may enroll and become communicants. The idea is that there shall be no difference, no question raised except discipleship. That is going a good distance; yes, perhaps so far that the old Baptist restrictions will slough off in an effort to substitute therefor *one simple condition for membership, namely, the acknowledgment of a willingness to follow Jesus Christ as a sincere disciple.* Moreover, this is not all, for this announcement implies that members of other denominations shall be accepted upon the confession of faith which they have previously made and the form of baptism they have previously accepted." (*West. Christ. Advocate*, Sep. 27.)

The union proposed by the Rev. H. E. Fosdick is planned along broad lines, and we hope it will go through. This church is going to stress one article, the duty of taking Christ for an example, and if all those join whose religion consists, first and last, in obeying the Moral Law, as exemplified by Jesus, it will become a great church. The Unitarian friends of Fosdick will join, of course. It is their religion. The Catholics ought to join. That is, after all, the one great point in their religion, salvation through keeping the Law. A little thing like the papacy ought not to keep them out. Many Methodists will join. The *Advocate* is already half willing. It comments on the plan proposed thus: "The papers are recognizing this as present-day '*communal denominational Christianity.*' It certainly is broad. Emphatically it is liberal. It is something new among Baptists. We should not be surprised to see the membership of this faith rising here and there over the country repudiating such action. Denominationally it is fatal. As Christian procedure it is commendable. After all, why should not Protestant believers be able to pass from one communion to another without the question of ritualistic forms being raised? Perhaps the day will come when such action will be taken and such consent prevail throughout Protestantism." A little thing like prohibition ought not to keep these Arminians out. Those

Lutherans who do not believe in the vicarious satisfaction ought to join. A little thing like the deity of Christ will not keep them out. Where self-righteousness rules, the deity of Christ is of minor consideration. The one article of the proposed union church strikes a most popular note. And we hope this church will take in all that belong in it. Then the issue between the churches will be most clearly drawn. There are but two religions in the world, the religion of work-righteousness and the religion of justification by faith. It would be a fine thing if all who in their hearts believed in work-righteousness would form one visible organization. Then those who believe in justification by faith could more easily get together. It would not be unionism. For with the thoughts of all concentrated on this one article, with all hearts living in this article, any deviation from the truth is bound to be overcome. E.

**The Christmas Problem Confronting the Modernist.** — He must expatiate on the wonderful event of Christmas, but he does not believe in this wonderful Person, the God-man. He must make much of Christ, but cannot make this much of Him that He is God over all. This is his problem: How near can one come calling Christ God without actually calling Him God? In an editorial, "The World Returns to Bethlehem," the *Western Christian Advocate* offers this solution: "Why has Bethlehem surpassed in historic splendor the glory of ancient Rome, which sat on her seven hills and from her throne of beauty ruled the world? Why has it survived the matchless achievements of Corinth, whose sculptors wrought upon her pillars, whose artists drew upon her canvas, whose poets sang of her argonauts until all the world hailed her mistress of the seas? Why has it triumphed over Athens, the mother of the most incomparable intelligence humanity has ever released from the depths of its unfathomable mysteries, setting in the imperium of eternity a galaxy of never-waning splendor for a thousand generations of men? . . . Wherein is Bethlehem's preeminence? Within its confines was born a Redeemer, sent from God, anticipated by serious minds among all nations. . . . Bethlehem has become imperishable through the birth of a Child who became to the eyes and to the heart of mankind the incarnation of the living God. He was a gift. Man had nothing more sublime than a manger in which to receive Him. He appeared among the lowly, but was rich in power and might. He contained within Himself the almighty, unwasted energies of Deity. He came to make way for the God of all grace to roll the surging tides of life and rapture again into the human heart until it should sing a new song, even that which carries the refrain of 'The Lamb of God which taketh away the sin of the world.' Bethlehem cradled the world's Redeemer, even Jesus the Christ." Many a good Methodist will put the Christian meaning into these words. And the Modernist Methodist will find *his* meaning expressed in them. — The same issue, by the way, contains an article by G. Elliott, editor of the *Methodist Review*, which the Modernist will find hard reading. For instance: "In that most ancient hymn *Te Deum Laudamus* we sing: 'Thou art the King of Glory, O Christ; Thou art the everlasting Son of the

Father. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin.' . . . Jesus Christ was the eternal Son of God, begotten of His Father outside of all earthly years. . . . Christ is both Son of God and Son of Man." But then, further on, Bishop Henderson writes: "This is why Christmas is supreme. God has come in Christ. Christ is not the noblest human of all humans. Christ is God revealed in human life. Christ is like God, and God is like Christ." E.

**Meditation Chapels.**— Writing under the heading "Come unto Me," *Time* (December 10, 1928) reports the opening of a "meditation chapel" in Hotel Biltmore in New York. This movement is one distinct from that of the Gideons, who provide Bibles for hotels. We read: "Hotel guests, not managers, took the initiative in the first effort to bring religion into the hotel. They were two traveling salesmen and an insurance agent, who happened to be crowded together in one hotel room, in Boscobel, Wis., thirty years ago. As earnest Christians, they lamented that no Bible was handy. They organized the society of Gideons, which aims to place a Bible in every hotel room in the world and has distributed nearly a million copies. Last week it was a hotel manager, John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation, who took the initiative in a new effort. On the third floor of Hotel Biltmore in New York a 'meditation chapel' was opened for guests and employees alike. It contains benches and a small altar, on which flowers will be kept fresh every day. Over the altar is the inscription: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11, 28. Similar 'meditation chapels' will be installed as soon as practicable in all other hotels operated by the corporation. Said Mr. Bowman: 'The presence of one spot in the hotel dissociated from the worldly things of life and dedicated to the God we profess to serve, is now recognized as a spiritual necessity.'"

By all means, let the Gideons now furnish the "meditation chapels" with Bibles in order that those who enter them may find something worth while on which to meditate. MUELLER.

**Translations of the Bible.**— A recent pamphlet of the American Bible Society says: "Due to its efforts and those of the British and Foreign Bible Society, the National Bible Society of Scotland, and other similar organizations, the Bible in whole or in part has been translated into more than eight hundred and fifty languages and dialects. In very few of these languages is there an entire Bible or even an entire New Testament. There are still many parts of the world where the Word of God cannot be sown because this barrier of language has not been conquered. At times there is no written language or grammar that can be used. If the Bible is to be the first book printed in any tongue, a difficult and exacting piece of work must be carried on. Such work presents itself all over the world. More than seven hundred languages and dialects spoken in Africa were listed at a conference held two years ago at Le Zoute, Belgium. In only two hundred and fifty-four of these was any part of the Scrip-

tures available. The entire Bible could be obtained in only twenty-eight languages and the entire New Testament in but fifty-nine. If the field is the world, extensive labor is still to be done before the entire field can be sown."

FR. BRAND.

**The Anti-Death Treatment.** — When will the sure death-preventive be discovered? Of late men have been growing very hopeful. On December 1, 1928, they were told of the immortality of the cell. Dr. Alexis Carroll, of the Rockefeller Institute for Medical Research, was quoted in the daily press as follows: "The cell is immortal. It is merely the fluid in which it floats which degenerates. Renew this fluid at intervals, give the cell something upon which to feed, and so far as we know, the pulsation of life will go on forever." This death-specialist bases his faith on experiments he has been making for sixteen years on cells from the heart of a chick embryo. Dr. Frank McCoy is very hopeful. He is trying to find a way of renewing the life-giving fluid, and while not looking for actual physical immortality, he guarantees that by following his directions "a man should easily live beyond the allotted 'threescore and ten' years." On September 12, 1928, the world was told: "Science is on the verge of discovery of the difference between life and death, Prof. Frederick G. Dorman told members of the British Association for the Advancement of Science to-night [at Glasgow]. The lecturer said: 'At the very gate between life and death the physiologist A. V. Hill is on the eve of a discovery of astounding importance, if, indeed, he has not already made it.'" This death-specialist then goes on to inform all those interested that the living cell contains within itself the seeds of death, called autolytic enzymes, which are capable of hydralyzing and breaking up the protein components of the protoplasm of the cell, and that as long as the cell lives, these enzymes do not act. So we must, it appears, simply keep the cell living, and death will not ensue. On October 2, 1927, the patient had been cheered by this item: "At the biochemistry session of the American Chemical Society in Buffalo somewhat startling assertions as to the origin and maintenance of life were made by various speakers. A claim for potency of life revival after death in adrenalin was made, and the case of a youth who had been lifeless for fifteen minutes being restored to animation was cited. Many persons in the future will be resurrected from death in like manner, was the prophecy. However, Prof. Treat B. Johnson, of Yale, went further than resurrection and claimed creation as a future attainment. He asserted the possibility of the origination of life in the laboratory. He quoted Huxley as holding that to be possible as far back as 1870 and said that great progress had been made in that direction. However, he admitted that 'we have a long road to travel to reach the anticipation expressed by Huxley.'" Meanwhile Dr. Serge Voronoff is busy grafting monkey glands on men. In June of last year he made a proposal to thirteen centenarians living in England and Scotland that he would do a gland operation free for them, which would give them forty more years of life. (Only three showed any inclination to accept the offer, and only one of these a real desire. We do not know

whether he actually received the treatment. But we do know that in 1927 Mr. Alfred Wilson, of London, got his new set of glands, transplanted from a monkey. He was seventy-two years old, felt like a young man, was ready to remarry, and was prepared to lecture on his experience on May 12 in the greatest hall in London. The eager audience of old men heard that Mr. Wilson had just died of angina pectoris. The treatment had given him just two months of artificial vigor.) In 1922 Arthur Dougherty Rees, a noted biologist, declared that the transplanting of monkey glands and other "minor" operations were not needed to prolong human life. Applied psychology will do it. The formula "three-score and ten years" is unscientific. Superstition is to be blamed for it. Man has been taught that he must die between sixty and seventy, and the fear of death brings on death. The formula of Rees is: "Fear nothing and live forever." "In order to maintain life, we must first of all suppress all tendencies which destroy life." Voronoff's centenarians had outlived their desire to prolong their lives. Dr. Joseph R. Hawley would be *their* man. It is not known whether he is still practising, but back in 1899 he claimed to be in possession of a remedy that would restore and preserve youth. The Chicago Clinic School published the details. The lymphatic gland of the goat forms its basis. The injection of this fluid will prevent the degeneration of the bone. A dog fourteen years of age was given the treatment, and after two months he was as active as a pup. Experiments performed on several human beings produced the same gratifying results. The doctor did not claim that his hircine fluid would produce immortality, but it would prolong a man's life, possibly double his years. We do not know whether the Brown-Sequard remedy and Dr. Loeb's (Chicago) mixture of salt and goat-blood are still on the market. Probably not. For now we have adrenalin and the immortal cell.—These death-specialists have not learned the first principle of therapeutics. They are fighting a symptom. They should attend to the root of the trouble. Death is the wages of *sin*. If they could eliminate sin, the symptom would at once disappear. Furthermore, what will it avail man who is sick with sin to have his life prolonged forty years through the insertion of monkey glands or the observance of a scientific mode of living if eternal death still be his fate? The forty years would only be an additional curse.

E.

**Mohammedans Check Mission-Work.**—The *Presbyterian* reports that recently a treaty was concluded between England and America, on the one hand, and Persia, on the other, with regard to religious teaching in mission-schools. The treaty is very significant, inasmuch as it shows how Christian mission-work is being checked by anti-christian opposition. The report reads: "The Presbyterian Board of Foreign Missions has received word with regard to new treaty arrangements between Persia and Great Britain and between Persia and the United States dealing with religious freedom. The agreement which has been reached between the missions of the Board and the missions of the Church of England and the Persian government with regard to mission-schools provides that the schools shall not be

required to teach the Koran or Moslem law and that they shall not be allowed to teach the Bible as a required subject in the curriculum to Moslem students; that they may teach the Bible freely in the curriculum to non-Moslem students; that they may use the writings of great teachers and prophets in their ethics courses for all students; that they are not to be estopped from any religious teaching or influence for all students outside of the regular curriculum; that the schools shall conform to the government educational courses, and that their graduates shall have the same privileges and standing as graduates of the government schools."

Since the majority of Persian students who attend the mission-schools are Moslems, this treaty practically eliminates the teaching of the Christian religion in institutions founded for that very purpose. Heathen and Mohammedan opposition to the Gospel is a challenge to all Christians to be more earnest and persistent in praying, "Thy kingdom come."

MUELLER.

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

Dr. Theo. Zahn, says the *N. L. C. B.*, has passed his ninetieth birthday in full vigor, physically and spiritually. On that day he was honored by the city of Erlangen, which conferred upon him the title of "Honorary Citizen" and renamed a street in the city after him — *Theodor Zahn-Strasse*. We rejoice in the fact that Zahn is a conservative theologian, who has done yeoman's service in combating negative higher criticism in the field of the New Testament, even though we cannot endorse all of his views.

Dr. G. U. Wenner, pastor of Christ Lutheran Church (U. L. C.), New York City, has served his church sixty years. Not only has he never had another pastorate, but the congregation has never had another pastor. We suppose that this case is without parallel in the Church of to-day.

In China, Prof. O. R. Wold, president of the Lutheran Theological Seminary at Shechow, near Hankow, died. He likewise was president of the General Assembly of Lutherans in China, comprising the missions of a number of European and American Lutheran bodies.

The Baptists of North America have sustained a serious loss through the death of Dr. Edgar Young Mullins, president of the Louisville Theological Seminary, who passed away recently at the age of sixty-eight. His books, in which he opposes Modernism and antichristian philosophy, are clearly written and deserve careful study.

Princeton Seminary lost its senior professor when Dr. Wm. Brenton Greene, Jr., died on November 16, 1928. He occupied the chair of Apologetics and Christian Ethics. For forty-five years he served the institution.

Scotland mourns the death of Dr. George H. Morrison, a gifted preacher, who recently died at Glasgow at the age of sixty-two. He served as Moderator of the General Assembly of the United Free Church in Scotland and was an assistant editor of the *New English Dictionary*.

According to the *Christliche Apologete*, 1928 marks the first time that nuns of the Roman Catholic Church have been given permission by the church authorities to go to the polls and to vote. Not exactly unintelligible!

The fears of the Evangelical party in the Church of England with respect to the appointment of a successor to Dr. Davidson as Archbishop of Canterbury have come true. Dr. Lang, till now Archbishop of York, has been elevated to the position of Primate of the Church of England, which means that a determined representative of the High Church party, one who has been working vigorously for union with Rome, will head the Anglican Church. Dr. Temple, Bishop of Manchester, has been given the position of Archbishop of York. It will be interesting to watch further developments.

“The *Church Monthly*, in a recent editorial, expresses the following unusual viewpoint: ‘We believe the day will come when there will be no more Sabbath-schools in the Episcopal Church. All schools for religious instruction should be held on week-days. Sabbath is the day for worship and rest, and the children should be gathered on that day and trained in the art [!] of worship and the value of the Eucharist.’” We cull this from the *Lutheran Standard*. The position of the *Church Monthly* does not seem to rest entirely on sound foundations. High-church ideas taken over from Romanism apparently are responsible for it in part; but its advocacy of week-day instruction in religion strikes a responsive chord in us.

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