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Ein Prediger muss nicht allein *wei-*  
*den*, also dass er die Schafe unter-  
weise, wie sie rechte Christen sollen  
sein, sondern auch daneben den Woel-  
fen *wehren*, dass sie die Schafe nicht  
angreifen und mit falscher Lehre ver-  
fuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute  
mehr bei der Kirche behaelt denn  
die gute Predigt. — *Apologie, Art. 24*

If the trumpet give an uncertain  
sound, who shall prepare himself to  
the battle? — 1 Cor. 14:8

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ARCHIVE

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## Theological Observer — Kirchlich-Zeitgeschichtliches

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**Death Again Summons a Wartburg Seminary Professor.**—The *Lutheran Standard* of January 20 reports: "Our Wartburg Seminary in Dubuque has lost two members of its faculty within the last seventeen months. In August, 1938, Dr. Emil H. Rausch, the president of the seminary, was called to rest, and now Dr. Max Fritschel, who has been on the faculty since the fall of 1891, has fallen asleep in Jesus. As one contemplates these things, there comes to mind that word of Scripture 'Instead of thy fathers shall be thy children.' God calls the fathers home, and in their stead the children must rise up and build." The father of the deceased was Sigmund Fritschel, one of the founders of the Iowa Synod and for many years a professor at Wartburg Seminary. It was almost fifty years ago that Dr. Max Fritschel became a teacher at the seminary. From 1906 to 1932 he served as its president. His subjects were principally Old Testament exegesis and pastoral theology. The *Lutheran Standard* pays him this tribute: "He was a humble, faithful, consecrated child of God, with malice toward none and fairness toward all." A.

**The Flabbiness of Unionism.**—The proposed union between the Episcopal and the Presbyterian churches will not be effected if both parties remain true to their conviction. It will be put over as soon as the flabbiness of unionism has gained the ascendancy, when those interested are ready to sacrifice their convictions or no longer have any convictions.—In his latest warning against "The Proposed Concordat," published in the *Living Church*, January 24, Bishop W. T. Manning of New York tells his brethren that they cannot accept the Concordat and remain loyal Episcopalians. He says: "It remains uncontrovertible that the Church which Christ Himself founded and which His apostles and disciples continued brought forth equally the New Testament, the Creed, and the episcopate, all under the promised guidance of the Holy Spirit, and that all of these, the episcopate, the Creed, and the canon of Scripture, stand on the same basis and come to us with equal authority. . . . So, as Bishop Gore declared in one of his latest utterances, the threefold ministry of bishops, priests, and deacons 'is in fact, by succession, the only representative of the original apostolate.'" And "the committee of the last Lambeth Conference, in 1930, says in its report: 'Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the Preface of our Ordinal that from the apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons. . . . What we uphold is the episcopate, maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church from the earliest times.' . . . Are we now to repudiate our whole history and to become a different Church from that which we have always been? Are we now to take the position that . . . the episcopate is not essential to the life of the

Church?" Bishop Manning further tells the Presbyterians that they cannot go in for the Concordat unless they renounce, or think little of, the teaching of their Church. He says: "The Presbyterian Church in the U.S.A., in its official statement sent to the World Conference of Faith and Order and published in 1934, says: 'It is difficult to see how the Presbyterian Church can enter into union with churches which regard as essential the acceptance of the episcopacy as being historic in the sense that it can be traced directly back to the apostles and as such is a *sine qua non* of the Church of Jesus Christ or is even necessary for its *bene esse*.' How can you Presbyterians then, asks Bishop Manning, enter into a union with the Episcopal Church?" "The Episcopal Church, in her *Prayer-book*, declares solemnly and officially that 'no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church or suffered to execute any of the said functions except he . . . hath had episcopal consecration or ordination.'" Finally, Bishop Manning denounces the untruthfulness of the Concordat. "Changing their ground somewhat, the proponents of the Concordat tell us that, while the Presbyterian Church and the Episcopal Church ordain their ministers in different ways, their belief as to the ministry is the same. The proposed Concordat states explicitly that 'both churches believe in episcopal ordination.' But this statement is irreconcilable with the facts of history."

Bishop Manning is wrong in his contention that the episcopate is divinely established and exists *iure divino*. And it is well to note, by the way, that he does not offer any Scriptural proof for his thesis but bases the episcopate on the *authority of the Church*. He is wrong in that. But being convinced that he is right, he stands up for his conviction. There is nothing of the flabbiness of unionism about him. For that he is to be commended.

Will his appeal be heeded? There are many in both churches who are willing to compromise, both parties holding contradictory opinions and agreeing that both are right, hiding the disagreement under the glaringly ambiguous phrase "Both churches believe in episcopal ordination." That is the unionistic flabbiness. Unionism bans firm convictions. It wants a church which tolerates contradictory teaching. It goes so far as to declare that the teaching of the Bible has no exclusive rights in the Church. The Lord Bishop of Winchester, Dr. F.T. Woods, says just this. In England the same sort of negotiations are going on as here in America. Bishop Woods tells us: "The joint conference of representative Non-conformists and Anglicans which met at Lambeth in 1922 and the following year declared: 'In view of the fact that the episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional episcopate as permanent

elements in the life and order of the United Church." And the constitutional episcopate was defined as "an episcopate which is exercised, not apart from, but in conjunction with, other forms of ecclesiastical authority, and especially the authority resident in the presbyterate and the yet larger and more fundamental authority that resides in the Church as a whole as guided by the Spirit of God." (*The Reunion of Christendom*, p.128 f.) This declaration has the full approval of Bishop Woods. He is a full-fledged unionist, who wants "unity in diversity." He wants a United Church, which tolerates conflicting opinions—a Church built on the order of the Episcopal Church. "The Church of England, then, is indeed a 'bridge Church,' a '*Bruecke-Kirche*,' as Bishop Gore called it. Within her borders are combined elements which exist separately in other churches: at once Catholic and Evangelical, she seeks to draw together those who emphasize the objective and those who emphasize the subjective in religion; those whose spiritual life is rooted in the Sacraments and those whose normal approach to Christ lies more in the silent secrets of their own hearts; . . . those who find their authoritative security in the Apostolic Succession of the Fathers-in-God [the bishops], with the continuity of the divine family which this implies, and those who are content to found themselves on the Bible and their own experiences of its truths. *No one of these points of view is sufficient in itself; no one is exclusive of the others.*" (Italics in original.) And then he goes on to paint this picture of the ideal Church: "The Church is compelled to build within its borders and by its own spiritual authority a new unity in diversity. We are in fact compelled to construct the framework of a reunited Church, in which, through mutual self-denial and forbearance, room is made for our divergencies in reasonable proportion, but in which the members are drawn together in a unity which far transcends the divergencies. . . . In the providential purpose of God, as I believe, the English Church is called to be an exhibition in Christendom of a Church of many divergent elements: fundamentally Catholic in doctrine and government yet shot through with evangelical fervor; *utterly loyal to the Bible, yet open to learn whatever, through any avenue, the Spirit has to teach*" (our own italics); "in fact, to exhibit the specimen framework of a reunited Church." (*Op. cit.*, pp.119,130 ff.) The Presbyterians may believe that the episcopacy is not a *sine qua non* of the Church and is not even necessary for its *bene esse*. They, and we Lutherans, get that out of the Bible. And you people, the bishop tells us, may be utterly loyal to the Bible. But you must be open to learn, in addition, what the Spirit has later taught through the Church.—Can any certainty of faith remain where such principles obtain? The Bible may teach a thing, but the Spirit may later reverse that! Is the term "flabbiness" too strong in this connection?—How long will the Bishop of New York and the Lord Bishop of Winchester remain in the same communion? E.

**Do the Laymen Want Doctrinal Preaching?**—The *Presbyterian* writes: "The laymen are awakening to the serious lack of doctrinal instruction in a large proportion of our churches. Why do not the preachers tell us these things? is often asked when some informed lay-

man does explain the meaning of conviction, repentance, conversion, regeneration, and the like. The responsibility for this neglect of the essentials rests chiefly upon the pastors. The *Church Advocate* presses the importance of preaching these things: 'And this revival of doctrinal preaching, as we see it, is urgent. It is the neglect of such doctrinal teaching and preaching that has left the door open for the incoming of Modernism. Thousands of church-members in present-day congregations do not know what the fundamental doctrines of God's Word are, simply because they have not been taught. It is no longer true, as it used to be, that everybody in the churches believes these doctrines. That can no longer be taken for granted. We are living in an age of doubt, and nothing but the sunlight of God's unadulterated truth can counteract the darkness of doubt. Let the light shine.'"

The Christian laymen certainly want doctrinal preaching. And if some think that they do not want it, give them some real doctrinal preaching, — and real doctrinal articles in the periodicals, — and they will want more of it. Tell them something of conversion, and they will want to hear more of its absolute need and of its miraculous nature, of the wonders of grace which effect it and which follow in its wake.

Just by the way, do not make the mistake of treating conversion, repentance, and regeneration as three different operations of the Holy Spirit. Do not tell the laymen that a man may be converted but not yet regenerated. They would not want to hear much of that — anything of that, for it is not Scriptural. E.

**The Chiliastic Incubus.** — The article "A Dual Citizenship" appearing in the *Lutheran* of January 3, written by Dr. W. H. Blanke, presents good Lutheran doctrine. We quote: "The Roman Catholic Church claims that the Pope is the head of the Church. He claims authority over all earthly princes and potentates as well as over the Church. Thus the kingdoms of the world are to become 'the kingdoms of our Lord and His Christ.' . . . At the time of the Reformation an attempt was made to set up a theocratic form of government and thus bring the prophecy to a realization. In the Reformed churches there is still manifested a tendency to have the Church dominate the State or have Church and State combined. A serious reaction has set in more recently where the State tries to dominate the Church. The Lutheran Church has always held that the earthly governments are established by God's own authority and that the Church constitutes the spiritual kingdom of Christ on earth. The Christian citizen has thus a twofold relationship, as Jesus indicated when He said: 'Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's.' . . . The State cannot impose laws upon the Church for her spiritual life and conduct. The Church cannot impose upon the State laws and regulations that belong solely to the spiritual realm. . . . The Christian owes obedience to the State in which he lives, unless the laws of the State conflict with the laws of God. The Christian has the same rights and privileges as every other citizen. The pastor of a church or a lay representative should never take advantage by virtue of his position to dominate mere moral or civic matters of the State. As a citizen he has just as much right to a voice in public affairs

as a lawyer, doctor, or any other citizen. . . . Of course, this does not mean that a Christian citizen is to leave his Christian principles at home when he goes to the polls to vote. He dare not forget that the God of the Church is also the God of the State, and a child of God must be loyal to Him in both realms. A citizen of the State is bound by civil laws: that, of course, includes common morals. A man may be a good citizen and may not be a Christian. A Christian must also be a good citizen. He should be a better citizen because he is a Christian, for as such his life is dominated by higher spiritual principles."

Unfortunately the writer cannot rid himself of the chiliastic incubus and so the fine article is sadly marred. The first sentence reads: "The prophecy is made in Rev. 11:15 that 'the kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever.'" The concluding paragraph reads: "Christ sent His disciples into the world that the world might be saved. The final objective is that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and His Christ.' When Christian people will bring their saved personality into the unsaved states of the earth as active, saving factors, then only will the states become Christian. . . . Instead of counseling Christian people to remain outside of civic activities, I would urge every preacher and layman alike to exercise the rights and privileges of citizenship to the best of their ability to save our own nation and to hasten the glorious time long foretold." It seems people cannot rid themselves of the idea of a kingdom of God to be established on earth in millennial glory. It warps their entire theology and keeps their eyes fixed on the earth. (As for the meaning of Rev. 11:15 see Kretzmann, *Popular Commentary*: "When the end comes, Christ will not only reign in the midst of His enemies, but, being exalted above all heavens, He will deliver all kingdoms and rules and authorities and powers to God, even the Father, and He, being one with the Father, will rule with Him forever and ever, throughout all eternity.") E.

**Is This True? And What Shall be Done if It Is? —** In the *American Lutheran* (Vol. XXII, No. 12), Rev. F. R. Webber, in a stirring article ("The Fine Arts in the Service of the Church"), offers the following paragraphs on a matter which must be of the greatest concern to all pastors of our Synod: "We will not say that *heresy* is preached in our circles. However, there is a noticeable decline in clear-cut preaching of sin and grace. There has been too much preaching of Old Testament incidents with the application on merely civic virtues. This is strictly the manner of the liberalistic sects. Lately we heard a presumably orthodox pastor preach on the prodigal son. If anything in the Bible presents sin and grace in clear-cut terms, it is this parable. But what did our friend do? He dismissed the idea with a brief sentence and elaborated for twenty-six minutes on the theme 'If you try to run away from troubles, you will find that your troubles follow you.'" In private conversation this man told us that he is a great admirer of Fosdick and knows him personally.

"Whenever we enter a clergyman's home, we size up his books and judge him accordingly. It is not a slander but an alarming fact that

the bookshelves of many a 'good and assiduous dominie' fairly bulge with modern sectarian sermon books. Such men struggle hopelessly all week and until late Saturday night trying to get an idea for a sermon. It is little wonder, considering the chaff they are feeding through their mental threshing-machine. One page of Walther or Hoenecke will suggest half a dozen sermons; but Walther and Hoenecke are in a paper carton in the far corner of the attic.

"It is not enough to preach mere Bible-stories. It is evading the issue to find in the parable of the Good Samaritan only an admonition to do good to others. Every church-year Gospel has a definite '*sola gratia*-narian' application. If we evade it, we are guilty of sidestepping the teachings of God's Word, and we are unfaithful and slothful servants, worthy only of being spewn out.

"The downward trend continued. Beginning with the building of sectarian styles of meeting-houses and the use of sectarian forms of worship, we have finally reached the stage where one can scan most church-papers for six months without finding any doctrinal teachings. Instead, we find the pages devoted to the build-up of men. Even some theological magazines that one picks up now and then seem to be entirely innocent of doctrine. They have turned to practical things, parish administration, current events, and anything but doctrine. Many a synodical gathering and conference is equally free of all suspicion of doctrine. There is much routine business, a brief paper or two, then much more routine business. One can tell if, on rare occasions, a doctrinal paper is read by the number of men outside under the trees. But if there is a book review or a critique of the motion-picture industry, everybody goes inside."

We suggest that the brethren read the entire article. They may not agree with every statement made, but there is enough in it which should be considered and heeded throughout our Church. There is nothing so fatal in church affairs as that reprehensible self-complacency which says: "I am rich and increased with goods and have need of nothing," Rev. 3:17.

J. T. M.

**Concerning Intersynodical Relations.**—At the conference of presidents of the constituent synods of the United Lutheran Church of America the intersynodical situation was considered. In a report on the meeting appearing in the *Lutheran* of January 3 Dr. W. H. Greever, secretary of the U. L. C. A., says:

"In presenting the information that the commissions representing the American Lutheran Church and the United Lutheran Church in America have reached agreement on the three subjects which were named at the beginning of their conferences as conditions to official church-fellowship and that the statements of agreement would be presented to the 1940 conventions of the two bodies, Dr. Knubel gave a full statement of negotiations and discussions with the present condition of the whole Lutheran Church in the world as a most impressive background. A full session was given to the discussion of Lutheran relationships from the standpoint of the U. L. C. A., and the free expression of opinion on all questions involved was encouraged in anticipation of the consideration of the report of the commission to the 1940 convention."

In another report on that meeting we read that Dr. Knubel laid stress on the intersynodical meetings which are being held at present and at which matters of doctrine and practice are considered. The report states that the conferees greeted this information with joy. As far as doctrinal discussions are concerned, an observer can truthfully say that interest in them has increased remarkably. Let us hope that what is imperfect and unsatisfactory in the "agreement" mentioned will be corrected. A.

**"The Extreme Doctrinal Position of the Missourians."**—The *Lutheran Herald* (Norwegian Lutheran Church) of January 16 publishes an appreciation of the Rev. P. A. Rasmussen by the Rev. N. N. Roenning, from which we quote: "He had a profound respect for the work of the ministry, and feeling the need of preparation beyond what he had privately acquired after school hours, he went to Concordia College Seminary at Fort Wayne, Ind., an institution belonging to the Missouri Synod. . . . The effect of the contact with the Missourians on this young lay preacher was lasting and beneficial. A more evangelical and joyful outlook took the place of a somewhat legalistic and depressed outlook. He learned to prize doctrines while still stressing spiritual life. Later, as one of the leaders among the anti-Missourians, he could reject the extreme doctrinal position of the Missourians and yet retain the friendship of some of them, and respect their piety. . . . Pastors P. A. Rasmussen, J. N. Kildahl, and L. M. Bioern came as delegates from the Anti-Missourians to invite the Hauge Synod to take up the question of union. Better men could not have come. Absorbing the best in Haugeanism, having aroused in him an appreciation of the Lutheran doctrines at a Missouri Synod school; . . . preaching exegetically and evangelically; showing a wholesome independence toward church-bodies; encouraging lay activity and lay preaching, he molded the thought and life not only of those he taught and preached to, but, through them, their children and children's children."

Just what is meant by "the extreme doctrinal position of the Missourians"? It might mean that the Missourians overemphasized and overemphasize doctrine to the detriment of life. Or it might mean that the Missourians refused and refuse to fellowship those with whom they are not in doctrinal agreement. (See *Proceedings of Synodical Conference*, 1882, p. 38 ff.) Or it might mean that the Missourians overemphasized and overemphasize the *sola gratia* in conversion and in election. The main grievance of the anti-Missourians of old was that the Missourians made the grace of God in Christ the sole cause of salvation; that they most emphatically rejected the idea that faith foreseen (*intuitu fidei*) causes our eternal election or explains our eternal election; that they most stubbornly refused to make anything in man, any good conduct, attitude, disposition, a contributing cause of his conversion. Now, the Missourians were indeed, and they are, "extremists" in this matter. They go to the very limit—they ascribe *everything* in the matter of salvation to God's unfathomable grace and leave *nothing* to man's "right disposition." But they refuse to be faulted for this. And Pastor Roenning speaks of "the extreme doctrinal position of the



Missourians" as something reprehensible. It is to be deplored that the readers of the *Lutheran Herald* are led to think that those who stress doctrine above life or those who insist on full doctrinal agreement in the matter of church union or those who refuse to make the least concession to synergistic ideas are doing something reprehensible.

E.

**Rome and England.**—David Lawrence recently reported in the *Associated Press News* (cf. the *St. Louis Globe-Democrat*, Jan. 23, 1940) that "the Vatican the other day published its directory of diplomats accredited to the Holy See, and included Mr. Taylor as 'personal representative' of the President of the United States with the rank of 'Ambassador.'" On this he comments: "From the European viewpoint all the benefit that may be said to accrue from formal recognition of the Holy See has been attained by the President, though from the domestic viewpoint he has necessarily been at pains to point out that the move relates wholly to world peace and does not mean formal diplomatic relations."

In connection with this report it may be noted what the *Australian Lutheran* (Nov. 24, 1939) wrote editorially on Rome's ambitious program as to England. Under the heading given above we read: "The suggestion made by the Archbishop of Canterbury, the head of the Anglican Church, that the Pope should be appointed the head of the churches for the purpose of a peace crusade is further evidence that England is in danger of losing what the Reformation gave her. The paragraph in Article XXXVII of the *Book of Common Prayer*, which says: 'The Bishop of Rome hath no jurisdiction in this Realm of England,' may yet become a dead letter. Without consulting the nation or even Parliament, the Government in 1914 established diplomatic representation at the Vatican. Cardinal Manning's emphatic instruction to the Roman clergy in London should not be forgotten. He told them: 'It is yours, right reverend fathers, to subjugate and subdue, to bend and to break, the will of an imperial race. . . . England is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, Protestantism is conquered throughout the world [*sic!*]; once overthrown here, all else is but a war of detail.'"

In view of the amazing activism of Catholicism today it may be well for us to study anew Melancthon's *De Potestate et Primatu Papae* (*Triglote*, p. 503 ff.), in which the Lutherans at Smalcald rejected the three claims of the Pope, to wit: 1. "that by divine right he is [supreme] above all bishops and pastors [in all Christendom]"; 2. "that by divine right he has both swords, i. e., the authority also of bestowing and transferring kingdoms [enthroning and deposing kings, regulating secular dominions, etc.]"; 3. "that to believe this is necessary for salvation. And for these reasons the Roman bishop calls himself [and boasts that he is] the vicar of Christ on earth." (*Triglote*, p. 503.) The *Tractatus* is as timely and deserving of study as it was in 1537. Consider only the following paragraph: "But those who agree with the Pope and defend his doctrine and [false] services defile themselves with idolatry and blasphemous opinions, become guilty of the blood of the godly, whom

the Pope [and his adherents] persecutes, detract from the glory of God, and hinder the welfare of the Church, because they strengthen errors and crimes to all posterity [in the sight of all the world and to the injury of all descendants]." (L. c., p. 521.) Commenting on the subject, the *Watchman-Examiner* (Jan. 4, 1940) closes its editorial ("Pope Pius XII Is Grateful") with the striking words: "None of us wishes the war to continue. But we fail to see how the desirable end can be achieved by handing a diplomatic victory to the Vatican and by bestowing pre-eminence upon a religious hierarchy which condoned the destruction of Ethiopia, openly sponsored the reactionary victory in Republican Spain, and offered no protest against the invasion of Albania — aggressions perpetrated by the Pope's own country." J. T. M.

**Another Great Christian Journal Goes.** — Under this heading the *Watchman-Examiner* laments the passing of the world-famous *Missionary Review of the World*. It writes in part: "With the December, 1939, number, the *Missionary Review of the World* ceased publication. It had a long and distinguished career. Throughout its history it was edited with extraordinary skill. The Christian churches throughout the world are indebted to the noble men who gave their talents to that work. It was Rev. Royal G. Wilder, the father of the Presbyterian missionary Rev. Robert T. Wilder, who founded the magazine in Princeton in 1878. There was need then for an interdenominational missionary paper, and it was widely welcomed. Ten years later Dr. A. T. Pierson took over the editorship. He brought to it a vast wealth of learning, facts, and inspiration, which gave phenomenal assistance to the cause of Christian missions. During the later years of his life he had with him his son, Delavan L. Pierson, who attended to the affairs of the paper while his father was in England. Upon the father's death in June, 1911, the son became editor. For a total of forty-eight years Mr. Pierson has given his life and his talents to work on the *Review*. Here is a journal we shall miss. It was in every sense a great medium of missionary education and information. There ought to have been enough missionary interest among Protestants to have given the *Review* a strong constituency and to have provided for its continuance in preparing a successor to Dr. Pierson upon his retirement. But the disappearance of the *Review* is symptomatic of the trend in Protestant journalism in this country. It can only be changed by the *loyalty of Christian people to existing papers*."

The last remark is correct and worthy of emphasis. But the *loyalty* of Christian people was destroyed when through the vicious aggressiveness of Modernism the *Christian people* themselves were destroyed. The *Missionary Review of the World* was essentially a *Christian* paper; it stressed the fundamental doctrines of salvation, and what created and preserved the interest of thousands of Christians in the *Review* was the constant reporting of how these salvation doctrines were successfully brought to the heathen. Modernism denied the necessity of these doctrines, denied the necessity of bringing them to the heathen, yes, even denied that there are heathen in the world. Hence, why a *Missionary Review*? Modernism, the great destroyer, destroyed the *Review*, just as it threatens to destroy Christian missions. J. T. M.

**Lodges Examined by the Bible.** — Under this heading, the Rev. John R. Rice, editor of the *Sword of the Lord* (207 S. Beckley St., Dallas, Tex.), "an independent religious weekly, standing for the verbal inspiration of the Bible, the deity of Christ, His blood atonement, salvation by faith, New Testament soul-winning, the premillennial return of Christ, and opposing sin, Modernism, and denominational overlordship," is publishing a series of articles on the question "Is it a sin for a Christian to have membership in secret orders?" The *Sword of the Lord* may be had for one dollar a year, and the special copies, containing the articles on lodges (beginning with the issue of Jan. 5, 1940), for 2 cents a copy. In the first chapter Editor Rice writes on the subject "Why I Write against Lodges." Misled by his father, a Mason, and other lodge-members, he joined the Masonic Order but soon discovered that through his membership in the Masonic Order he was yoked up with unbelievers and that this yoke with unbelievers is a horrible sin, as it is also a sin for Christians to take the blasphemous and horrible oaths of the lodges. In the second instalment, "More about Christians' Joining Lodges," he discusses the following subjects: "The Penalties of Masonic Oaths Are Unchristian, Bloodthirsty and Murderous"; "Lodge Oaths Tend to Protect Criminals, Defeat Justice, and Make Lodge-members into Liars and Deceivers"; "Lodge Oaths Are Profane and Blasphemous"; "Lodge Religion Is Not the Christian Religion but Pagan and Antichristian." This last subject, "Lodge Religion Unchristian and Antichristian," is treated at greater length in the third instalment, while Pastor Rice promises that "there is more dynamite coming yet." These articles perhaps contain nothing which we in our own publications have not stressed over against lodge-membership; nevertheless, they are of great value since they are written by a former lodge-member who has never been connected with our Church and tells of his own experience and gives his Christian conviction. We suggest to our brethren in the ministry that they write to Rev. John R. Rice and support the already quite general request that the articles appear in pamphlet form, while in the mean while they secure copies of the *Sword of the Lord*. When our own lodge-problem was being discussed and settled, a truly evangelical practice in dealing with lodge-members was suggested, but that in reality meant that our witness against the unchristian and antichristian lodge should be clear and continuous. We believe that a discussion of these articles in voters' and other church-meetings will be very beneficial.

In closing the last instalment, Pastor Rice says: "Nothing printed in the *Sword of the Lord* in many weeks has aroused so much interest and comment as the articles now running on the lodge question and whether or not it is a sin for Christians to be yoked up with unbelievers in secret orders. Many people are writing for extra copies for their friends. Every day people come by the office of the *Sword of the Lord* and ask for copies of the paper with these messages. Some who want the papers secretly ask members of the church here in Dallas to get them copies. A good many are writing to say that they were once members of lodges, but when they got saved, they felt convicted of the sin of going on with unbelievers and taking wicked oaths, and that they withdrew from the secret orders. One dear man with gray hair came

with tears and trembling lips to tell me that he was turning in his card and would be yoked up no longer in the lodge. Some fine Christian young men who had planned to enter the lodge for business reasons tell me and others that they have definitely decided that it would be a sin, and they are not going to join. Not all the reaction, however, is so favorable. Word comes that a Mason has given warning that I might simply disappear and no one would know what became of me, as had been true of others. Strong pressure is being brought to bear on some members of the church to turn them against me. The *Dallas News* said that the sermon and articles had aroused a good deal of unfavorable comment among Masons. Some good Christians became alarmed for the editor's safety. But the reaction of the articles on the lodges in the *Sword of the Lord* is just a good, strong evidence that a real child of God ought to come out and be separate and not be yoked up with unbelievers in the lodges with their wicked, blasphemous oaths and their bond with unbelievers." The quotations show the simple, forceful, direct appeal which the writer makes in his witness against the lodge.

J. T. M.

**The Royal Fraternity of Master Metaphysicians.**—On this new "order" Pastor Dallas Gibson, in his *Gospel of the Cross*, comments as follows: "Truly a grandiloquent name for a dumb-bell organization, which recently adopted a five-month-old girl whom they wish to raise on a meatless diet, with no mention whatever to her or in her presence of the fact of death or disease. This course is supposed to make her avoid physical death always. Poor little Jean! She won't hear about Jesus' own sin-cleansing death and significant resurrection. One day she may live to accuse these 'metaphysicians,' so that they will say to the mountains, 'Fall on us.'"

This brief comment is an excellent confutement of such stupid yet extremely dangerous deceivers as appear from time to time with very promising but absolutely antichristian and insensible claims. Attention is here drawn to another crack-brained sect of soul-destroyers that must be avoided. Simply to avoid them will not do, for such "master metaphysicians" come "with all deceivableness of unrighteousness," 2Thess. 2:10, and many well-instructed and confirmed Lutherans have been ensnared by them. Christian Science, for example, boasts that a large part of its membership consists of "former Lutherans." J. T. M.

**Revised Catholic Bible Ready for Press.**—The *Christian Beacon* (Dec. 28, 1939) reports: "The four-year task of revising the Douay-Reims Version of the New Testament, which has been used without change for 190 years by English-speaking Catholics, has been completed by a committee of twenty Roman Catholic Biblical scholars. One of the most interesting groups of changes in the chapters dealing with the birth of Christ occurs in the 10th and 11th verses of Luke, chap. 2. This passage, as given in the old Douay-Reims text, is as follows: "And the angel said to them, Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people; for this day is born to you a Savior, who is the Christ the Lord, in the city of David." The new version of these verses reads: "And the angel said to them, 'Do not

fear; for, behold, I bring you good news of a great joy which shall be for all people; for there has been born to you today in the town of David a Savior, who is Christ the Lord.'” The comparison shows that the language has been modernized and in places grammatically corrected. The changes made thus apply only to incidentals. Just why the “Most Rev. V. O’Hara, Bishop of Kansas City and chairman of the Episcopal Committee,” should call the new text a “Readers’ New Testament” and a “boon to the average reader of the Catholic Bible” is not clear from the report. One thing is clear: the new version departs very much from the Authorized Version, by which the old Douay-Reims translation was largely influenced.

J. T. M.

**Satiric Comment Is Not a Refutation.**—*America*, the weekly paper of the Jesuits, naturally does not approve of the criticism Protestants have voiced respecting President Roosevelt’s appointment of a personal representative at the Vatican. When we read its comments, we do well to bear in mind that poking fun at somebody’s position is one way of hiding that nothing valid can be said against it. In its issue of January 6, *America* prints this editorial:

“The Baptists have risen to the emergency in the profound crisis that has occurred. In the name of 10,250,000, Rev. Dr. Rufus W. Weaver has addressed a letter to President Roosevelt protesting against the appointment of the Episcopalian Myron C. Taylor as special representative to the Vatican. They believe that ‘the cause of peace would be hampered rather than aided’ by such cooperation with the Pope. They reiterate the pronouncements passed in the Baptist convention this year [1939] to the effect that they oppose any relations with, and any courtesies toward, ecclesiastical bodies or their representatives on the part of the United States Government. Two black little devil bugaboos, pesky little critters, dancing before their eyes, as dread omens of evil. The Baptists are always on the alert to prevent the union of the Catholic Church and the American Government. They actually fear that some day slinky or pompous churchmen decked in cardinalatial red robes will preside over the Supreme Court, will dictate laws to Congress, will bend the President hypnotically to do the papal bidding. They dread the possibility of every little American schoolboy being forced to learn the Catholic catechism under the crackle of a whip. And then they have a second nauseating fear. The Pope might come to America. He might set up his throne in Washington. Under threat of anathema he might make every American cower before him and kiss his sandal. Ten million Baptists asserting that any contacts with the Pope and his emissaries ‘must be resisted at their beginnings’ express their complete disapproval of President Roosevelt.”

A.

**The Waldensian Church in South America.**—The wonderful Waldensian Church, for ages the outstanding martyr Church, is not only flourishing still in Italy, but we hear of its success in South America. The *Christian Century* has published these facts.

The Waldensian Church in the River Plata republics is self-supporting and autonomous, maintaining only friendly connection with the Waldensian Church in Italy. However, most of its pastors have been

trained in Italy. In recent years the tendency has been to send ministerial students to the Union Theological Seminary in Buenos Aires.

The total communicant membership of this Church is just under 5,000; its religious community numbers 10,000, so that it is one of the largest Protestant groups in this area. The members are deeply religious, Calvinist as to doctrine and Presbyterian as to policy. The Church had its origin in 1857, when the Waldensian Church in Italy began work among Italian immigrants in Uruguay.—*The Presbyterian*.

**Die baltischen Pastoren in ihrer neuen Heimat.** Gleich nach ihrer Ankunft in Posen haben sich die Pastoren, vornehmlich die, die aus Ostland hierhergekommen sind, mit dem evangelischen Konsistorium zu Posen in Verbindung gesetzt und sich für weitere Amtstätigkeit zur Verfügung gestellt. Über zwanzig sind bereits zu kommissarischem Dienst in Gemeinden eingesetzt worden, zum Teil dort, wo der bisherige Pfarrer ermordet worden ist, z. B. in Mogilno oder in Tschemlin, zum Teil in Gemeinden, die bisher keinen eigenen Pfarrer hatten, aber durch die Umsiedlung bereits so stark an Zahl zugenommen haben, daß die Versorgung durch einen eigenen Pfarrer sich als notwendig erweist. Die kommende Advents- und Weihnachtszeit bringt zudem vermehrte kirchliche Aufgaben mit sich. Gern und freudig haben die baltischen Pastoren die neue Arbeit auf sich genommen, und freudig sind sie auch von den verwaisenen Gemeinden begrüßt worden. — Auch in Westpreußen, das nach der neuen Gaueinteilung dem evangelischen Konsistorium in Danzig untersteht, haben bereits eine Reihe baltische Pfarrer dortige Gemeinden übernommen. (Allg. Ev.-Luth. Kirchenzeitung)

**Die deutsche Mission im feindlichen Gebiet.** Nach von bisher vorliegenden Nachrichten ergibt sich folgende Übersicht über die Lage: Auf der Goldküste sind Missionare und Missionarsfrauen sämtlich in Afrika interniert; lediglich das Missionshospital der Basler Mission in Agogo ist mit einem deutschen Arzt und deutschen Schwestern wieder eröffnet. Drei Schwestern von der Basler Mission und vier von der Bremer Mission sind auf dem Wege nach Deutschland. In Kamerun sind alle Missionare der Basler Mission und der Baptistenmission frei. Ihre Reisetätigkeit ist genehmigungspflichtig, aber ungehindert. In Südwest-Afrika ist nur ein Missionar der Rheinischen Mission interniert. In ganz Südafrika geht die Arbeit ungehindert fort, aber die Frage des Lebensunterhalts wird bei der gegenwärtigen Preissteigerung schwierig. In Ostafrika ist die Lage nicht einheitlich. Die Missionare der Herrnhuter und Neutürkener Mission sind alle interniert. Von der Berliner Mission ist nur ein 72jähriger Missionar freigelassen worden. Bei der Betheler Mission sind in Usambara alle Nichtordinierten bis auf die ärztlich Tätigen interniert, dazu der Missionar von Tanga und zwei Missionare des Rufobagebietes. Von der Leipziger Mission sind 14 Missionare interniert und 17 frei. Missionarsfrauen und Schwestern aller Gesellschaften sind frei und auf verschiedenen Stationen zusammengezogen. Aus Ägypten sind alle Missionare nach Deutschland zurückgekehrt. In Palästina geht das Werk der Karmelmission und Kaiserswerths weiter. Im Syrischen Waisenhauses befindet sich noch der Direktor Schneller. Alle andern Missionare sind teils nach Deutschland zurückgekehrt, teils interniert. In Indien sind ausnahmslos alle Missionare interniert. Die Frauen und Schwestern sind frei und auf einzelnen Stationen zusammengezogen. In Neuguinea

sind 16 Missionare der Rheinischen Mission und 3 deutsche Missionare der Amerikanischen Mission interniert. Ein Teil der Neuendettelsauer Missionare, darunter der Feldleiter und der Arzt, sind frei. Diese Aufstellung bezieht sich nur auf die reichsdeutschen Missionare. Auf manchen Gebieten können Schweizer (Basel) und volksdeutsche Missionare anderer Staatszugehörigkeit (Leipzig, Neuendettelsau) die Arbeit weitertragen.

(Mg. Missionsnachrichten)

**Brief Items.** — An exchange reports that Dr. T. R. Glover, well-known writer on classical and New Testament subjects, retired from his professorship in Cambridge University, England. It is stated that he still serves as Sunday preacher at Christ Church, Westminster Bridge Road, London.

The Reformed Church of France is hardest hit by the war of all religious bodies. More than half of its pastors have been mobilized. Out of 98 men missionaries of the society, fifty have had to join the army. Out of a budget of seven million French francs the organization still needs five million before March 31. The work of the Church has been thrown into great disorganization, and without doubt this Protestant witness in France is in a perilous condition. — *Watchman-Examiner*.

The Polish Relief Commission has asked the American Friends Service Committee to administer its relief funds. Negotiations have been opened toward that end. Edgar Rhodes, Wilmington, Del., and Arthur Gamble, who worked in Poland in 1922, are now in Germany to carry on these negotiations. In Warsaw thirty-five per cent. of all buildings have been completely demolished and an additional twenty per cent. damaged. Still in touch with the American Quakers, the Quaker centers in Berlin and Vienna are quietly functioning. — *Christian Century*.

One of our exchanges states that the Ku Klux Klan "has been riding again." We had hoped that this organization, which attempted to fight what it considers poison with poison, had actually died. This view evidently is a mistake. When the Klan emerged the other day, it made an attack on the offices of the *Constitution*, an Atlanta paper which has been writing against the Klan. No serious damage was done. At another place a group of members of this organization swooped down on the house of a Negro leader and battered down the door. Fanaticism will not die out.

The Federal Council announces a conference of 200 church-leaders to be held in Philadelphia, February 27—29, for informal study of the relations of the Church and the international crisis. Delegates will be appointed by the several denominations, and certain selected individuals at large will be invited to attend. — *Christian Century*.

A report from Vancouver, British Columbia, states that the Ministerial Association of that city, in cooperation with several other religious organizations, is seeking a stricter enforcement of the Sunday act of Canada which forbids the operation of all places of commercialized amusement on Sunday, the day extending from midnight to midnight. Some cabarets have been closing at two o'clock Sunday morning in violation of said act. The Attorney-General is said to take the position

that to adhere to the spirit of the law, which merely seeks to provide a day of rest for everybody, it is not necessary that all places of business close exactly at twelve o'clock. We are not in a position to say whether the strict enforcement of the act is sought on the basis of mistaken Reformed theology with respect to the observance of Sunday or with a view to having the majesty of the law upheld.

The editors of the *Presbyterian*, which appears in the midst of, and seeks to serve, Northern Presbyterians, realize that conditions in their own church-body make union with the Southern Presbyterians difficult or impossible. They write: "Revising the Shorter Catechism, inserting Pacifist Chapter XXIII in the Confession, spending one and a half million dollars annually on overhead, excursions into the realms of economics and politics, and an attempt to unite with our Episcopalian brethren are not among the factors that will hasten union with the Presbyterian Church in the United States."

China lost a prominent Christian leader in the death of Dr. Cheng Ching-Yi. He was founder of the Chinese Home Mission Society and served during the last years of his life as secretary of the Church of Christ in China.

"All God's teachings about forgiveness should be rescinded for Germany. I am willing to forgive the Germans for their atrocities just as soon as they are all shot. If you would give me happiness, just give me the sight of the Kaiser, von Hindenburg, and von Tirpitz hanging by a rope. If we forgive Germany after the war, I shall think the whole universe gone wrong." So spoke a Brooklyn preacher a little more than two decades ago. We print the words "lest we forget."

One of the most damaging indictments against the Christian Church in all of the postwar literature was Abram's "Preachers Present Arms." It revealed in a way that humbled most Christians the un-Christian attitude of a large section of the Church during the World War, and how even the clergy became instruments in the hands of those whose purpose it was to instil the spirit of hate in the hearts of people. It was out of this humbling experience that almost every church-body and countless ministers of the Gospel confessed their guilt, expressed repentance, and promised that "never again" would they forget their calling to be ambassadors of peace. We are confident that most ministers and a vast majority of the membership of the Church will, by the grace of God, hold fast to this conviction. — *Lutheran Companion*.

The Synod of the Dutch East Indies Protestant Church has taken steps to divorce this Church from the government. Hitherto the government has both appointed and supported the Church's ministers. In the future the synod will take over both responsibilities. — *Christian Century*.

The religious press informs us that in Pennsylvania, during 1938, per capita \$31.20 was spent for intoxicating liquors, \$31.06 for relief, and \$15.78 for public schools. When people have so much money left for the purchase of intoxicating drinks, there is not much justification in the cry about hard times.

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