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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren 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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ARCHIVES

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**Theological Observer — *Ärztliche-Zeitgeschichtliches***


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**Pastor J. F. G. Harders.**—The *Apache Scout*, published "in the interest of the Gospel of Christ among the Apache Indians," offers, in its issue of December, 1939, a fine biographical sketch of Missionary J. F. G. Harders, who to many hundreds outside his immediate field has become favorably known through his excellent mission story *Jaalahn*. He spent the last ten years of his life in Globe, Arizona, once a famous mining-town boasting about twelve thousand inhabitants. To this strange city, where Chinese, Jews, Germans, Syrians, Cousin Jacks (English from the Cornish Coast), Poles, Russians, Spaniards, Turks, Greeks, Ethiopians, French, and last, but not least, Apaches mingled in stores and saloons, gambling-dens, and pool-halls, all trying to earn money and then again to enjoy themselves by spending their easily gained silver in this queer "cross-roads of the world." Into this modern Babel moved Pastor Harders with his wife and seven children in 1907, after he had served for twenty years Jerusalem Lutheran Church in Milwaukee. An affliction of the throat forced him to resign his pastorate. He was called to be missionary to the scattered bands of Apaches living at Globe and nine other places in the vicinity and to act as superintendent of the Apache Mission, which then was only fourteen years old and had but two stations, where overburdened missionaries were trying to evangelize five thousand Apaches. He also gathered and served white congregations in Phoenix and Tucson, his entire missionary field being about as large as half the State of Wisconsin. From Globe Pastor Harders covered his large field on foot, on horseback, by wagon, stage-coach, and train. His devoted wife and two daughters rendered noteworthy assistance by teaching and rendering physical aid to the needy. At Globe he erected a church-building to serve the Apaches for regular worship. For himself and his large family he bought a four-room house and two lots, the house being still used by one of his succeeding missionaries. Since Pastor Harders was one of the only three Lutheran pastors in Arizona at that time, his chapel at Globe became a sort of center for Lutheranism, where not only Apache but also English, German, and Scandinavian Lutherans gathered for worship. A special midweek service was held for a congregation of Chinese, consisting at times of sixty souls. At the side of the chapel there was erected a schoolhouse and a porch extension taking care of about forty Apache pupils. Rev. N. C. Nitz, the author of the mission article, writes: "Eternity will reveal how many lives were touched by Pastor Harders during the ten years of tireless activity in Globe. He had the exceptional knack of turning the most casual every-day conversation into religious channels. He talked as man to man, becoming, like Paul, all things to all men that he might gain some. Whether he was sitting on the steps of the Gila County court-house — coatless, ten-gallon hat, shirt open, smoking, — talking with a group of Mexican laborers; whether he was sitting on the iron-pipe fence that used to surround the old Arizona Eastern Depot, talking with Negroes who were waiting for the evening train

to pull in so they might clean the coaches; whether he called on Judge Little or Judge Whitcher for legal advice or a chat on politics; whether he was squatting before the camp-fire in an Apache tepee and sharing a mess of indigestible frijoles with his hosts; whether he was conducting a formal service in his chapel; whether he was invited to share coffee and tamales with a Mexican family in the 'smoker'; whether he was accompanying a criminal on his way to the gallows—always he was bearing witness for the Christ he loved intensely and proclaimed with sober zeal."

"It seems fitting that the man of God who mingled with this motley population so much in life, should slumber among them also in death. A slab bears the registry number of the grave and the inscription: "Rev. J. F. G. Harders, died April 13, 1917, age 55."

We include this reference to Pastor Harders in our column not only to draw the attention of our brethren to the *Apache Scout*, a most interesting mission monthly (Rev. A. M. Uplegger, Box 938, Globe, Ariz., 50 cts. a year; reduced rates at club subscriptions) but, above all, to honor the memory of a leading missionary, who, when God took him away from a large and prosperous church, went to a humble mission-field and there made the best of every opportunity to preach Christ.

J. T. M.

**Wartburg Seminary Again Has a President.**—From the *Lutheran Standard* we learn that the Rev. J. Bodensieck, known in Lutheran Church circles as the editor of the *Kirchenblatt*, the official German paper of the A. L. C., has accepted the call to become the president of Wartburg Theological Seminary in Dubuque, Iowa. In addition to performing administrative duties the new president will give several theological courses. It was nine years ago that Pastor Bodensieck became editor of the *Kirchenblatt*. Before that time he had been a member of the faculty of Wartburg Seminary. Hence both those that extended the call in the name of the Church and the called professor himself were fully acquainted with all the questions that required consideration. May God use the services of the new president in strengthening the forces of conservative Lutheranism!

A.

**Tributes to Dr. Edwin Heyl Delk.**—The *Lutheran* (Feb. 21, 1940) contains two tributes to the late Rev. E. H. Delk, for many years a prominent member of the General Synod. His doctrinal stand is briefly but adequately characterized in the *Concordia Encyclopedia* as follows: "An advocate of rationalism and evolutionism in religion. In *The Need of a Restatement of Theology* (1917) he demanded that the teachings of the Lutheran Church be brought into harmony with modern evolutionistic science and philosophy." Neither of these two facts, however, is clearly brought to the attention of the readers of the *Lutheran* in the "tributes," one of which is written by President Hamsher of the Central Pennsylvania Synod and the other by Dr. M. H. Valentine of Gettysburg, Pa. Characterizing Rev. E. H. Delk, Dr. Valentine writes of him: "He knew the Scriptures not simply objectively, in their contents; he was acquainted by personal experience with the truths they reveal and the grace which they offer and impart to the believer. Hence his preaching had in it the indispensable note of assurance, conviction, and

authority. He concentrated upon the ministry of the Word the resources of a well-stored mind. He was a student of theology and acquainted with its problems. He was *in all central beliefs a Lutheran by conviction* [italics our own], versed in the teachings of his Church and in love with its cultus, and moved amidst them all with the ease of one walking in familiar places and in congenial surroundings." More overt is President Hamsher's praise of the departed U. L. C. A. leader. He writes: "He was an independent thinker. Loyal to the Church he loved, he was open to truth from every legitimate source. He evidenced this respect for the personality of others by fellowship with them in discussion and service. *Our day needs his insistence upon the individual's right to think and speak and worship according to the dictates of a good conscience* [italics our own] in both Church and State."

One cannot but regret that Dr. Delk's rationalistic course is not condemned. Dr. Delk belonged to an old, bad order of things, which permitted Lutheran ministers to practice the most pernicious kind of unionism (Dr. Delk was a Freemason of high standing), champion the most deadly sort of rationalism, and violate Scripture and the Lutheran Confessions in a most offensive manner. Dr. Delk, as the *Lutheran* says, was a Lutheran "in all central beliefs." But what does that mean in the case of a man who is both a syncretist and a Modernist? And when the *Lutheran* claims that "our day needs his insistence upon the individual's right to think and speak and worship according to the dictates of a good conscience," it sets itself against all progress made in recent years in the Lutheran Church for greater confessionalism in doctrine and life and places in the way of Lutheran Church union insuperable obstacles. What our day needs is not insistence upon one's right to think and speak and worship according to the dictates of one's renegade reason (for by that Delk was guided and not by a "good conscience") but insistence upon the Christian duty to think, speak, and worship as God's Word demands, teaching men to observe all things whatsoever Christ has commanded, Matt. 28:20. The Lutheran Church in America has indeed a great mission to perform, but it will truly accomplish its divinely imposed task only when it is absolutely loyal to Him who is "the Way and the Truth and the Life," John 14:6. J. T. M.

**Lutheranism and Karl Barth.**—How far the theology of Karl Barth is removed from that of Luther and Lutheran theologians in general is evident from an article of his which, originally written in French, was published by the *Watchman-Examiner* in an English translation. It has the heading "Niemoeller's Offer to Fight." Having stated that Pastor Niemoeller, who is now kept in a concentration camp in Germany, had offered to participate in the war in the German marine, an offer which the government rejected, Barth continues:

"Do not forget that Niemoeller also is a good—a too good—Lutheran. Lutheranism permits and demands the belief that there is a real chasm between the ecclesiastical and the political. At the bottom of this strange act of Niemoeller's you will find the Lutheran dualism between the kingdom of heaven and the kingdom of the secular powers, between the Gospel and the Law, between God revealed in Jesus Christ and God working in nature and through history. Lutheran-

ism is well adapted to the German nature. *Anima Germanica naturaliter est Lutherana.*

"There are some German theologians and Christians who are free from the ingredients of this doctrine. There are just a few, you may be sure! But I fear that Niemoeller was never one of this small number. He is capable of letting himself be put to death by Hitler in the cause of Christ, but he is also capable of being an officer in a warship of that same Hitler.

"Our friends in the Confessional Church are Germans and Lutherans. Among them there is a small minority of men and women—some since the beginning of the war—who see what they ought to see, who suffer, and who hope and secretly struggle with us. They need our profound sympathy. They need our prayer. The day will come when they will come out in the open and we shall hear them. Let us also love the others, all that poor majority who today wander about in a fog. Believe me, they are not bad; they are only too German and too Lutheran. There are also in this majority—Niemoeller is a remarkable example—really sincere folk, very cultured and very religious. The day will come when their eyes will be opened. The inevitable catastrophe of Hitler's system will produce this spiritual change, and the existence of an ecumenical community of faith, love, and hope will help them more than anything else, and, above all, the action of the living Word of God which will not fail to accomplish His plans among us all: Swiss and British sinners, and German, too."

From these remarks, too, it is evident that Barth is typically Reformed, unable to understand the Lutheran position. He is a follower of Calvin, who did not keep matters of the Church and of the State separate.

A.

"I'll Stay where You Want Me to Stay."—No doubt our readers are familiar with the spiritual song by Mary Brown, which is much used in fundamentalistic circles: "I'll Go where You Want Me to Go," the first two lines of the first stanza reading: "It may not be on the mountain height or over the stormy sea." In the *Watchman-Examiner* D.T. Burress publishes a new stanza to the song, which we add here because of its deep inward spirituality as evinced in the faithful continuation of a pastor's work under trying circumstances. The heading which D.T. Burress has chosen is the one given above. The stanza reads:

There may be somewhere a more likely field  
Than the one where the Lord placed me,  
Where salary might promise a greater yield  
And the people my virtues see;  
But, being my Savior knows fields and men  
And my planning oft goes astray,  
I'll labor my best right here where I am—  
I'll stay where you want me to stay.

#### Chorus

I'll stay where you want me to stay, my Lord,  
Though many may beckon away;  
I'll labor and pray, leave results with Thee—  
I'll stay where you want me to stay.

A brother writes: "This stanza has given me so much strength and encouragement to continue in my difficult field that I ask you to place it within reach of tried and afflicted brethren."

J. T. M.

**Presbyterian Committees Submit Report.**—In the *Presbyterian* of March 7 an editorial appeared which has to do with the projected union of the Northern and Southern Presbyterians and which we herewith reprint: "Committees in both our own Church and in the Southern Church have agreed upon eight basic principles for union. These were approved by our last General Assembly in Cleveland and were embodied in a letter released by the committees under date of February 1, 1940, reciting the progress of events and giving the points named below as those now agreed upon by the two committees, and 'both committees now present to their respective judicatories the following statement of the basic principles which in their judgment may be used to achieve a reunion (of the two churches)':

"(1) The standards of the two churches to be the basis of the reunion.

"(2) A brief statement of the Church's faith to be drawn up, based upon the brief statement adopted by the General Assembly of the U. S. A. Church in 1902, and the brief statement adopted by the Assembly of the U. S. Church in 1913.

"(3) Provision to be made for local self-government by the erection of reorganized regional synods, to which would be committed final authority in all local affairs. Final jurisdiction not to go beyond the synod as to all matters not delegated to the General Assembly.

"(4) The presbyteries to remain as they are, subject to such amalgamation or change of boundaries after reunion as might seem best to their reorganized synods. Church sessions to remain as at present, subject to combination of congregations as a result of union under the authority of the presbytery. The authority of the session and of the presbytery to remain unchanged.

"(5) The unity of the Church to be maintained and expressed through a General Assembly which, in cooperation with the presbyteries, would have authority in regard to any change of the constitution; would administer the general interests of the reunited Church, such as foreign missions, publication, education, pensions, national home missions; would be the court of final appeal in all cases that involve interests extending beyond a given synod. The basis of representation in the General Assembly to be a matter of further study.

"(6) The control of educational institutions to be worked out according to the requirements of individual cases.

"(7) While commending to all its members devoted loyalty to the nation and maintaining its duty of moral leadership, the reunited Church will continue to recognize the principle of the separation of Church and State as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church, as separated from the kingdom of this world and having no other head than the Lord Jesus Christ.

"(8) Negro congregations, presbyteries, and synods are to continue as at present, except where they may be combined."

It will be noted that in the above nothing is said of the feeling of uneasiness which pervades large circles of the Southern Presbyterian

Church (Presbyterian Church of the U.S.) with respect to the doctrinal laxity which has inundated Presbyterianism in the North to an alarming extent. The Bible Christian wishes to know, Will the united body-to-be definitely reject Modernism? If the form of church government pointed to is regarded as an adiaphoron we do not object to it. Formerly Presbyterians looked upon it as resting on divine authority. A.

**Liberalism Is Not Christianity, Modernist Admits.**—Under this heading the *Christian Beacon* (Jan. 25) writes: "There appeared in a recent issue of *Fortune* an editorial in which the Christian Church of the past hundred years was said to have failed in its task. An editorial in the *Christian Century* for January 17 seeks to explain this supposed failure. First of all, attention is called to the two major conceptions of Christianity—Conservatism and Liberalism. The surprise comes near the end of the editorial, when it is admitted that '*Liberalism is not Christianity at all.*' In describing the emergence of Liberalism, the editor says: 'Over against the Biblical cosmology with its concept of divine creation, science set the doctrine of evolution according to natural law. Liberalism accepted these views.' Later on we read: 'Liberalism looked at Christianity through the eyes of science. *Through nature to God* was one of its watchwords. *Through man to God* was another. Its doctrine of nature was that of an evolutionary process culminating in man. Its doctrine of man was stated in terms of the physical and biological process which, according to scientific discoveries, had produced him. This is not Christianity,' continues the editor. That is what Bible believers have always contended. Humanism has for these many years paraded as a more recent brand of 'Christianity.' But now the chief organ of Liberalism in America admits that the doctrines it disseminates are not Christian. However, it continues to call itself the *Christian Century*. In addition to this admission the editor gives in the following words a pretty fair discussion of Christianity: 'Christianity does not look at the world through the eyes of science. It looks at science, at the world, and at man through the medium of its own revelation. Its God is not a goal to be arrived at by cognitive inference—at best such a God is only an *idea* of God. Its God is the *given* reality from which all Christian thinking sets out. And it sets out with a God who has revealed Himself. *Through God to nature, Through God to man*, these are Christianity's true watchwords. Nature does not define revelation; revelation defines nature. Man does not define revelation; revelation defines man. And science does not define either man or nature; revelation transcends science and puts science in its place, in an honorable place, but not on the throne.'"

It is indeed extremely rare for Liberals to acknowledge that their rationalistic speculations are not Christian, but this extraordinary thing the editor of the *Christian Century*, by way of exception, here accomplishes. Very clearly he points out the *terminus a quo* of Liberalism, *evolution*, and its *terminus ad quem*, finding God through science and man. Hence Liberalism cannot be anything else than naturalism or

paganism, terminating not in the discovery of the true God but in the apotheosis of man. Christianity and Liberalism must therefore forever remain *plus quam contradictoria*, to use Luther's phrase, and it is gratifying to note that the *Christian Century* for once makes this very plain.

J. T. M.

**Conflicting Marriage Laws.**—In an editorial on the subject "Iowa Pastors Want Less Marriages" the editor of the *Lutheran Companion* writes: "The title of this editorial may be misleading. What the Iowa pastors really want is less marriages of young people who come from Illinois. The Illinois marriage law is stringent, demanding a medical examination for both parties before a marriage license can be issued. There is no such law in Iowa, wherefore Illinois couples who desire to evade their own law flock to bordering Iowa towns in large numbers to be married.

"This, of course, has resulted in a profitable marriage business for ministers in these towns, particularly in Davenport, Iowa. But the Davenport pastors are not happy about it. On March 4 the Davenport Ministerial Association went on record urging an Iowa law similar to that of Illinois, and a special committee was named to consult with the county medical association and with State authorities with a view of having the legislature amend the Iowa marriage statutes.

"This is a commendable action. The present state of America's marriage and divorce laws is chaotic, and the lack of uniformity is a constant encouragement to law evasion. When more ministers take a definite stand similar to that of the Davenport Ministerial Association, there will be hope of getting somewhere in the effort to remedy the present scandalous situation. When men plead for laws that will result in less income for themselves, it is more than likely that phlegmatic lawmakers will 'sit up and take notice.'"

A.

**The Doctrine of Immortality in Modernistic Judaism.**—Every now and then the Tract Commission of liberal Judaism sends out pamphlets in which it presents its belief and unbelief. Of special interest to us in this after-Easter season is a tract entitled "Immortality in Judaism," by Israel Mattuck. It begins with the statement "Judaism has no dogmatic theology. It is, therefore, always difficult to state authoritatively, and sometimes it is difficult to interpret definitively, its teachings on matters of belief. Judaism has laid more stress on compliance in practice than on conformity in thought, prescribing laws to be obeyed, but *no dogmas that must be accepted*" (italics our own). Next Rabbi Mattuck points out that the thought of immortality in Judaism revealed itself in two ways: in its older form, in its belief in the resurrection, which was "closely bound up with the belief in the coming of the Messiah, when a new age will be inaugurated on earth for Israel and mankind, differentiated from the times that precede it by the redemption of Israel from exile and of all humanity from evil." "This Messianic belief," the writer then goes on to say, "in earlier times ignored the individual. The consummation of the individual's life was, for the earlier prophets, in the nation's destiny. A change came about through the Babylonian Exile, which broke up the life of the nation. That in



itself produced an increasing religious emphasis on the individual. Liberal Jewish teaching has shifted all emphasis on to the hope for immortality. But immortality means the continuation of life, with the promise of its fulfilment through the further development of its goodness and the correction of its failures. It must, therefore, mean a life after death continuous with this life, showing the consequences of the way this life was lived. But it is not confined to those consequences; it presents new opportunities for the development of personality. The life after death, like the life before, must be both a way of experiencing and a way of becoming. Progress is of its essence. The life on earth does not therefore establish by its character a permanent state in the next life, but helps or hinders the progress in goodness which constitutes the next life. The belief in immortality implies that death will reveal the better way of life, which will mean joy to the righteous but will be hard for those who have shunned it here." The tract closes with the words: "There is a hope for man that grows out of his unrealized possibilities. It is the spirit within him that makes him aware of his possibilities and his failures. In his spiritual self-consciousness lies the essence of his being; it is his guide in this life and the root of his immortal hope. Because of it he will so live here as to realize more and more that which is eternal, and this realization of the eternal so enlarges life as to swallow up death."

All of which means that modern Judaism is essentially just as pagan as was Socrates or Seneca, that it has no definite hope of immortality at all, and that whatever reward the modern Jew expects in a world to come is the reward of his good works. Modern renegade Jews and modern renegade Christians therefore hold the same views on immortality, and that explains why they so readily engage in mutual spiritual fellowship; both have apostatized from God's Word and both advocate neopaganism.

J. T. M.

**Prof. J. v. Walter heimgegangen.** Am 5. Januar starb in Nauheim, wo er Erholung von schwerem Leiden suchte, im 64. Lebensjahr der o. Professor für Kirchengeschichte an der Universität Rostock D. Johannes von Walter. Er wurde 1876 in Petersburg geboren und entstammt einer alten baltischen Familie, die eine große Reihe hervorragender Gelehrter und Staatsmänner gestellt hat. Er habilitierte sich 1901 in Göttingen, wurde 1909 a. o. Professor in Breslau, 1917 o. Professor in Wien und kam von da aus 1921 nach Rostock. Von den zahlreichen Werken, die wir ihm verdanken, seien besonders hervorgehoben die über die ersten Wanderprediger Frankreichs (1903—1906), die Ausgabe der *Diatribae de Libero Arbitrio* des Erasmus von Rotterdam und die Erstausgabe der *Libri Quattuor Magistri Gandulphi Bononiensis Sententiarum* (1924) sowie „Die Depeschen des Venezianischen Gesandten Nicolo Tingoio über die Religionsfrage auf dem Augsburger Reichstag“ (1928). Sein Hauptarbeitsgebiet war und blieb die Reformationsgeschichte. Für Theologie und Kirche, darüber hinaus für die ganze deutsche Geschichtsschreibung bedeutsam ist die in vier Bänden erschienene und erst vor kurzem vollendete „Geschichte des Christentums“; hier hat er in wissenschaftlicher, gediegener und lebendiger Darstellung Kirchengeschichte, Dogmengeschichte und Geistesgeschichte des Abendlandes in musterhafter Weise zusammenfassend dargestellt. Auch als Lehrer war er ungemein eindrucklich. Die beste Tra-

dition deutscher Gelehrtenarbeit und das ungefärbte Bekenntnis zu dem Evangelium nach dem Verständnis Martin Luthers haben sich in ihm zu einer lebensvollen Einheit verbunden. Auch unsere „Kirchenzeitung“ verdankt ihm manchen trefflichen Aufsatz, der immer wieder seinen Höhepunkt in der theologia crucis fand. R. i. p. (Erb.-Luth. Kirchenzeitung)

**Educational Briefs.**—The Theological Seminary of Gettysburg has been the recipient of a gift of \$25,000 under the will of Theophilus Stork, Esq. The money will be used for the memorial chapel soon to be erected.

A bequest of \$50,000 was made to Roanoke College by George Washington Tompkins, a member of the Board until his death. A bequest of \$10,000 was made to Pres. Charles J. Smith of that school “in recognition of his uniform kindness to me and of his service to Roanoke College and the community.” Of the \$50,000 one half will be added to the endowment and the other half to the scholarship fund for students for the ministry. An unnamed donor gave the same school \$15,000, to be used in the construction of a chemistry building.

Prof. Ernest Lawrence, a former student of St. Olaf College, was recently awarded the Nobel prize in physics. This is the highest distinction that can come to a scientist. The prize amounts to the sum of \$40,000. St. Olaf has among its graduates over one hundred Ph.D.'s and over one hundred M.D.'s; of the Ph.D.'s the chemistry department claims the largest number.

According to the *News Bulletin* official accreditation by the American Association of Theological Schools of Hama Divinity School was recently announced. Other Lutheran schools of theology so accredited are Augustana, Gettysburg, and Philadelphia.

The Graduate School of Philadelphia Seminary has an enrolment of 116. Nine of the graduate students live on the campus. One is from Canada, two from Germany, and two from Japan. The others come to the campus on Wednesday and Thursday of each week, when eight courses are offered. Of the graduate students, twenty-one are non-Lutheran pastors.

Luther College in Regina, Sask., Can., reports its highest enrolment for eight years, despite the fact that a number of Luther College students have joined Britain's over-sea forces.

The last convention of the Minnesota District created a new office in our Church, that of director of Christian education. Recently Pastor H. J. Boettcher of Edmonton, Alta., Can., was called for this office. Seven Districts of the Missouri Synod have the office of a full-time school superintendent, but the office of director of Christian education is new, and differs from the former inasmuch as its incumbent is charged with the supervision and guidance of the entire educational system of the District, including parochial schools, the Sunday-schools, the summer-schools, the Saturday-schools, week-day classes, and Bible classes. His influence is to be extended also to the Christian training in the home. Approximately twenty thousand children are placed under his supervision. Much of the director's time is to be spent in visiting the congregations and the educational agencies in the District. Pastor Boettcher

is well qualified for that responsible position. He entered the Canadian missionary field in 1918. His first charge was at Camrose, Alta., and adjacent territory. While living in Camrose, he found time to attend the normal school and qualify for a Provincial Teacher's Certificate. Since then he has acquired a Master's degree from the University of Alberta. He is well known as an ardent advocate of Christian education, and of parochial schools in particular. In 1921 he resigned from the ministry and took charge of the parochial school at Stony Plain in order to lead the fight for the Lutheran parochial schools in Alberta, which had been closed during the World War. It was the superior work of Pastor Boettcher in the Stony Plain school that regained for our school the confidence of the educational authorities in Alberta. In 1927 he reentered the ministry by accepting a call to Edmonton, where he labored with signal success, always stressing Christian education. The rest of the Church might well watch carefully the new educational venture of the Minnesota District. We believe the District has taken a forward step.

According to the *Journal of Educational Sociology* children in the United States attend the movies, on the average, more than once a week. They flock there largely over the week-end, particularly on Saturday afternoon and on Sunday. Programs over the week-end, however, are not selected with a view to suitability for children. It is estimated that only one picture in five, on the average, is appropriate for the child, while one in three is definitely objectionable for him. Many educators believe that the movie is a more potent influence on character-building than the public-school system; but it is run on a haphazard basis so far as child welfare is concerned, and often is in competition with the school, the home, and the church.

The *Lutheran Companion* quotes Dr. James Rowland Angell, president emeritus of Yale University and educational counselor for the National Broadcasting Company, as asserting "that, if the children of the United States are not given proper religious instruction, it can hardly fail to be a catastrophe not only for our own country and for our own religion but for civilization and humanity itself." "We are living," said Dr. Angell, "in a world of which a very large part of the most intelligent and vigorous youth are being subjected to a type of training which is instilling in them a type of nationalistic religion which is violently antagonistic to Christianity as we know it." Dr. Angell suggests that the American educational system be revised in such a manner as to provide an opportunity for public-school children to study religion. He admitted that there is danger in such a move, since it could be construed as a violation of the principles of the separation of Church and State, but insisted that the task must be undertaken despite the dangers involved.

According to the reports in recent issues of *School Life* special efforts have been made of late in a number of States to make it possible for children attending public schools to receive religious instruction during week days and during public-school time. The Board of Regents of New York State voted to permit the public schools in the State to excuse children whose parents desired it, for one hour each week, in

order to receive religious education outside of public-school buildings and grounds. Likewise, the State Legislature of Maine has authorized a survey to be made for the purpose of ascertaining the religious affiliation of pupils attending the public school in each city and community, in order that an arrangement might be made by which pupils, upon request of parents, may be excused for at least one hour each week in order to receive moral instruction in accordance with the religious faith of the respective pupil.

In Knoxville, Tenn., Bible-teaching, supervised by the churches of all denominations, is regarded as an elective subject in the high schools, for which  $\frac{1}{2}$  credit is allowed for each term's work, or one full credit for each year's course, which is accepted by colleges and universities as a full college entrance credit.

It is estimated that there are about 1,000 communities in the United States which have made arrangements with local school boards and churches to provide instruction in religion during the week and on public-school time.

In December, 1938, the following regulation was passed by the school board of St. Louis:

"Civil and moral delinquencies of both the juvenile and adult population have in large areas been found to be closely correlated with disadvantageous material and social environments. In both of these the schools can and should exercise constructive as well as ameliorative influences. Among these are pervasive civic and moral influences made effective by an enlightened socially pointed curriculum, the bases of which rest on spiritual and economic foundations and the objective of which is found in culturally integrated individuals.

"In harmony with this view, the need for economic orientation has been increasingly emphasized in curriculum-planning. On the other hand, attenuation of spiritual forces, particularly those inherent in religion, has, it is feared, weakened one of the bases of our educational structure and thus has hindered the attainment of our American educational goal.

"In order that opportunity may be given for the reestablishment of what may have been lost, or at least the strengthening of what has been retained, the following recommendations are submitted:

1. "That, subject to regulations made by the Superintendent of Instruction, pupils be excused from school during the daily sessions to receive religious instruction at places and by teachers designated by their parents;

2. "That high-school credit for instruction in religion be allowed in accordance with the principles that now apply to instruction in music given by private teachers;

3. "That the foregoing is not to be construed as authorizing religious instruction in public-school buildings or by public-school teachers during school hours or as implying the schools' advocacy of one or other form of religious faith;

4. "That, in accordance with the principle of absolute impartiality, the inclusion or non-inclusion of pupils among those who receive religious instruction be recognized as exclusively a parental prerogative; and that those whose parents do not desire recourse to the arrangements herein authorized receive during the absence of others instruction provided for in the curriculum."

We believe this to be a model regulation, avoiding all possible pitfalls of a delicate problem. Other communities might well use this as a basis for similar regulations. The plan was inaugurated in St. Louis last fall and so far has worked well, beyond expectation. A. M. R.

**Brief Items.**—There has during the last months been a good deal of discussion in the religious press of President Lincoln's attitude toward Christianity. The *Gideon*, the journal of the well-known organization consisting of Christian traveling men, submits these remarks to its readers: "The fact remains that it was not until he gazed over the thousands of graves at Gettysburg, when he went there to deliver his immortal speech, that he said that he then and there accepted Jesus as his personal Savior and could then say, 'I love Jesus.' It was on the basis of this confession that his name is included among the 'one hundred prominent twice-born men' in the book prepared by Pickering and Inglis, Edinburgh, Scotland."

Prof. Kirtley F. Mather of Harvard told the American Association for the Advancement of Science recently that "man's golden age is still in the future. The prospect that the sun will burn itself out or the relations of earth and sun change is remote. The critical question now is: How can two or three billions of human beings be organized for the wise use and equitable distribution of resources which are abundant enough for all but unevenly scattered? Two antagonistic alternatives present themselves—regimentation or democracy. Regimentation may be good for man as an animal; needs for earthly goods may be supplied. But if man attempts to live by bread alone, he commits collective suicide. The best and perhaps the only chance for mankind to succeed is through progress in the art of living on a high spiritual plane. There is no evidence that man is 'weighted down with intelligence.' On the contrary, it is failure to act intelligently that endangers individuals and groups. Precisely those qualities which have long been extolled in Christian doctrine must be developed to the fullest possible extent." So reports a correspondent in the *Christian Century*. Materialists should heed what Professor Mather says and then repent and turn to the Bible for true wisdom.

The *Religious News Service* carried this bit of information: Publication of two new magazines, continuance of a third, and issuance of a two-volume gazeteer concerning the missionary work of the Church were approved by the Board of Missions and Church Extension of the Methodist Church recently. The new publications will be the *World Outlook*, a missionary magazine with national circulation, and the *Pastors' Journal*; continuance of the *Upper Room* was approved. First issues of the new magazines will appear in September.

In January, 1921, the Rev. E. J. Van Etten of Calvary Protestant Episcopal Church in Pittsburgh broadcast the first religious service in history. The nineteenth anniversary of this event was recently observed. These words of Dr. Van Etten deserve quotation: "No matter how perfectly complete radio transmission may become, it can never take the place of going up to Jerusalem."

Lawrenceburg, Tenn., has had a grim experience with faith-healing. Five members of the Cedar Springs Church of God died within the year because their families refused medical care for them, even against the protests and urgings of their less sanctified neighbors. Seven members of the families afflicted by this craze are now under indictment,

charged with involuntary manslaughter, though there seems to be nothing involuntary about it. They "trusted faith for healing powers and scorned medical aid." Their pastor, the "Rev." Tommie Lee Phillips, has sidestepped any responsibility by saying it was optional whether members accepted medical treatment. Says Tommie Lee: "If they got faith strong enough, they don't need no medicine; if they want to take medicine, that's their business." One wife and four babies were the innocent victims of this unintelligent fanaticism. The poor things probably had no say in the matter. — *The Lutheran*.

According to cable dispatches from Germany, Senator Borah was a direct descendant of the family from which Katherine von Bora, Luther's wife, came. — *Lutheran Companion*.

Visiting New Orleans, La., the editor of the *Lutheran* came upon facts which led him to include this paragraph in his travellog: "An indirect evidence of unusual priestly grasping of authority is hinted at in descriptions of the career of a certain Father Antonio de Sedella, a Spanish Capuchin friar, who from 1795 to 1829, when he died, was pastor of the cathedral. He clashed with his own church authorities, one reads in the official historical sketch of the St. Louis building. Verbal tradition states that his regard for Catholic discipline reached the stage of his approving the methods used by the Spanish Inquisition. Old records are cited to prove that instruments of torture have been found in the lower levels of the church structure and that the priest was escorted by a band of soldiers to a ship leaving New Orleans for Europe on the eve of putting heretics to the torture. It is the nearest the Inquisition came to America."

On February 8 of this year Bishop Paul de Schweinitz of the Moravian Church died in Bethlehem, Pa. A report says that he was a direct descendant of the founder of his denomination, Count Zinzendorf. He had been in charge of Moravian missions for a number of years. At one time he held the position of president of the Foreign Missions Conference of North America. His age was seventy-seven years.

In Lhasa, Tibet, a six-year-old Chinese peasant boy was crowned as the fourteenth Dalai Lama, chief civil and religious Tibetan ruler. He was selected as the reincarnation of the thirteenth Dalai Lama, who died in 1933. Chinese influence in Tibet was believed to be strengthened by the boy's enthronement. A regent will govern during his minority.

#### *America*

Despite war conditions the Roman Catholic Church reported an almost unprecedented gain in baptisms in Japan last year. The increase in Korea was more than twice as large as that in Japan proper. The total Catholic population of Japan is now placed at 283,491, an increase of 12,588 for the year. Former Protestants made up 220 of the increase.

#### *Christian Century*

The Archbishop Joseph Schrembs (Roman Catholic) of Cleveland, O., who recently pronounced the interdict on an Italian church of his diocese because it refused to receive the priest he appointed, was highly honored by Pope Pius XII. The *Christian Century* reports: "Bestowal of the right to wear the pallium, an ornament of pure lamb's

wool, as a mark of special favor and evidence of unusual service and loyalty to the Vatican on the part of Archbishop Schrembs, was the first instance of such award to an American prelate in charge of a diocese. It was the third such award in 200 years." How far the picture of this churchman takes us away from the religion of the New Testament!

When Dr. Walter T. Brown, member of Victoria College, Toronto, recently lectured to a gathering of Toronto ministers on the "Changing Trends of Philosophic Thought," he stressed, as the correspondent in the *Christian Century* reports, the following ideas: "Nineteenth-century religion was dominated by the evangelical revival, with its concern almost exclusively centered on the individual soul." At present he "sees a marked disposition to return to metaphysics." The Catholic objection to Communism is "not to its economic theory but to its materialist basis," he holds. According to him "Protestantism also is now insisting that the center of attention is not man but God, and the reality of God is becoming the supreme theme in thought and teaching." Evidently Dr. Brown said this with Barthianism in mind.

"A group of eighteen eminent North American scholars is now engaged in revising the American Standard Version, which was published in 1901 and which itself was a revision of the English revision (published in 1881—1885) of the King James Bible (1611). The committee began its work in 1930, postponed it temporarily in 1932, and recommenced in 1937. Originally having estimated the work as a five-year job, the committee believes four more years will be required for completion."

Dean Weigle, quoted in the *Christian Century*

Students of history have at some time or other had their attention focused on Iona, a little island on the northwest coast of Scotland. It is famous in the history of missions, for St. Columba came there from Ireland in the sixth century, and it was from here that Scotland was given the Gospel by his monks. The press reports that the old gray stone cathedral has been restored and special ministerial workers are now being trained in this historical locality.

One of our exchanges reports that this year Turkey has not seen the usual numerous and picturesque trains of pilgrims from Central Asia to Mecca, the holy center of Islam. The Mecca pilgrimage is known as the Hadj, and every Moslem who has attained maturity, whether man or woman, must perform it at least once in his or her life, if it is possible. Our authority reports that in general the last years have seen a sharp decrease in the numbers of those who perform the pilgrimage. Let us hope that it is an indication of the waning of the power of the Mohammedan delusion.

A pamphlet entitled *He Beholds New York*, issued by the Greater New York Federation of Churches, is filled with striking facts of that great city. Here are a few: In New York City there are 500,000 families living in slums, 700,000 jobless, 350,000 Negroes victimized by prejudice, 150,000 Puerto Ricans suffering beyond all others, 1,000,000 victims of venereal disease, 1,000,000 arrests, 7,000 children arrested,

5,000 cases of neglected children brought to court, 1,163 suicides, 1,200,000 children untaught in any religion, 5,000,000 people unassociated with any Christian Church. — *Watchman-Examiner*.

A writer in the *Christian Century* deplores the difficulties unionism is meeting with in China. He admits that "it grows rather more and more evident in China that the leaders of the several churches are pretty well convinced that the best progress is being made along denominational lines and that organic union is apt to sacrifice efficiency and energetic evangelism. They find in union movements too much tendency to come down to the lowest common denominator and to hold fast only to those things which all hold in common." Unionism, it has been well said, is like a mild cold wave in fall which produces an enormous expanse of ice on a lake but does not make this covering sufficiently strong to bear any weight.

The Archbishop of the Anglican Church residing at Ottawa died in January at the age of eighty-one years. It was Dr. John Charles Roper, who from 1897 to 1912 was professor of dogmatic theology at the General Theological Seminary of the Protestant Episcopal Church in New York.

An exchange reports that the number of Roman Catholic priests in Brazil is very small. We are told that there are only 4,700 priests in that country, of whom not more than 2,200 have been regularly ordained. What a vast mission-field!

The following words of Dr. Alexis Carrel, quoted in the *Presbyterian*, contain much food for thought: "An unexpected phenomenon has taken place. Neither man nor his institutions have satisfactorily adapted themselves to our immense progress. Happiness eludes us. Instead of dying rapidly by the infectious diseases that we have conquered, we die more slowly, more painfully, of degenerative diseases. Medicine has not decreased human sufferings as much as we had hoped. Suffering is brought to man not only by bacteria but also by more subtle agents. Nervous fragility, moral corruption, insanity, are more dangerous to the future of humanity than yellow fever or cancer. As many patients are victims of insanity as of all other diseases put together. A large percentage of the population is weak-minded. The number of criminals in the United States has risen above 4,000,000." A.

