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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

Theological Observer — Kirchlich-Zeitgeschichtliches

Novena Condemned as Un-Lutheran.— We are glad to note in the *Lutheran* that the U. L. C. A. has officially denounced the novena, a practice which had been introduced in a number of churches in the Augustana Synod and the U. L. C. The *Lutheran* of October 30, 1940, reports as follows: "The novena, which is a series of nine prayer services, was described as a 'racket' by delegates on the last morning of the convention, particularly by those from Chicago, where Lutherans have pioneered in adapting this Roman Catholic practice to Protestant use. Holding of novenas was uncompromisingly condemned."

A special committee of the Augustana Synod published its findings concerning the "Protestant Novena" in the *Lutheran Companion*, Nov. 14, 1940. This three-page report lists the reasons why "in its present form the novena is not in harmony with Lutheran doctrine and practice."

1. The perils of this practice are the same as those associated with all forms of work-righteousness, saint-worship, and *ex-opere-operato* conceptions of prayer.
2. The exponents of this practice ignore the Biblical concepts of prayer by stressing that one must pray nine times for the same thing, and by omitting the fact that God's will determines whether or not the granting of a specific request is for our welfare. This unbiblical concept of prayer pictures God as being reluctant to answer our prayer unless we have fulfilled specific obligations.
3. The novena practice places undue emphasis on such prayers as request physical blessings, including the emphasis on physical healing. The report is signed by the president of the Augustana Synod and by members of the Augustana Seminary faculty.

F. E. M.

An Interesting Book Review.—In the *Journal of Theology of the American Lutheran Conference* (November, 1940) Dr. G. M. Bruce reviews Prof. Ernest D. Nielsen's translation of *The Nature and the Function of the Church*, a pamphlet containing two lectures delivered by Dr. J. P. Bang (formerly of the theological faculty of the University of Copenhagen) at the recently established University of Aarhus, Denmark. Dr. Bang, an adherent of the Grundtvigian section of the Danish Church in Denmark, presents his subject from that viewpoint. Professor Nielsen, member of the theological faculty of Grand View Seminary (Des Moines, Iowa), represents the Grundtvigian branch of Danish Lutheranism in America. It is not so much Grundtvig's view of the Church (which, in a time of prevailing rationalism, was no doubt formed in opposition to state-church externalism) that interests us here as rather the foundation upon which the Church as the "society of men in which God's light and life and His self-revealing and redemptive power move, and where His voice sounds forth and His will is accepted in obedience and in faith" rests. Had Grundtvig defined the Church in consonance with the definition of the Augsburg Confession (*Ecclesia proprie est congregatio sanctorum et vere credentium*, Art. VIII; *Trigl.*, p. 46), his concept of the Church would have been more definite and

intelligible, as, of course, also more Scriptural; and had he accepted as the foundation of the Church the Holy Scriptures, just as do our Confessions (*Sola scriptura index, norma et regula agnoscitur, ad quam . . . omnia dogmata exigenda sunt et indicanda, an pia an impia, an vera an vero falsa sint*, Formula of Concord; Intro., Epitome; Trigl., p. 778), he would, no doubt have been preserved from the peculiar form of enthusiasm of which he became guilty. Dr. Bang states this Grundtvigian dogma as follows: "It is not on the possession of the printed book that the foundation of the Church primarily depends, but upon the Gospel's living, personal confession and proclamation from generation to generation." This "living word" as the "voice of the Church" is given in Baptism and the Lord's Supper, which are the "life-fountains" of the Church. The Holy Scriptures are not primary but only secondary in importance and can neither guarantee the authenticity of the Gospel preached nor be the foundation of the Church, for then "we should have to be able to depend completely upon them in all their parts." "For that reason the dogma of the inspiration and infallibility of the Scriptures was formulated, and in effect this dogma became a guarantee for the Scriptures. This was a fatal step. However, it was not the Church which decreed it, but it was the ecclesiastical establishment." What is here offered in quotation-marks represents the words of Dr. Bang as quoted by Dr. Bruce. Personally we have not read Dr. Bang's pamphlet, but we do know that Dr. Bang pretty well represents Grundtvig's position, namely, that the Apostles' Creed is Christ's own confession, which He imparted to His disciples during the forty days after His resurrection, when He frequently appeared to His disciples. There is, therefore, in Grundtvigianism a manifest Romanizing tendency, which builds the Church not on the Holy Scriptures, but on tradition. Meusel, in his well-known *Handlexikon*, calls Grundtvig's view an "abenteuerliche Geschichtswidrigkeit," that is, a fantastic falsification of history. Just so also we must reject as "quixotic in historicity" the claim that the "dogma of the inspiration and the infallibility of the Scriptures was formulated" in order that they might "guarantee the authenticity of the Gospel preached and be the foundation of the Church." The doctrine of Biblical inspiration and infallibility is certainly one which Scripture itself teaches in unmistakable terms, and it is for this reason, and for this reason only, that orthodox Lutheranism accepts and teaches it. Historically untrue, moreover, is Dr. Bang's charge that the dogma of the inspiration and infallibility of Scripture became a "guarantee for the Scriptures"; and when he speaks of this as a "fatal step," he proves himself at variance with both Scripture and the Lutheran Confessions. Lastly, when Dr. Bang declares that "it was not the Church which decreed it [Biblical inspiration and infallibility] but the ecclesiastical establishment," he speaks in terms so appallingly unhistorical that one marvels at the boldness with which he murders ecclesiastical history in cold blood. Dr. Bruce's criticism of the book is brief but fitting. He writes: "An adequate critical consideration of these two lectures lies beyond the compass of this review. Suffice it to say that the one-sided presentation of the Church as an intangible, indefinable, and

chimerical something, the 'Gospel' as a hazy something apart from the written word, the assignment of the Holy Scriptures to a merely secondary place, and the singling out of the two Sacraments as the 'living word' and the 'living voice' of the Church, apart from the written Word, as presented in these lectures, cannot be regarded as in keeping with the teachings of Scripture and the Lutheran Confessions, nor are they in keeping with ascertainable historical facts. These lectures serve to throw light upon the unique and isolated phenomenon in American Lutheranism represented by the Danish Lutheran Church. The translator has therefore done American Lutherans a distinct service in publishing this translation." Since the doctrine of Biblical inspiration is now being everywhere attacked (and, thank God, too, everywhere defended), Grundtvig's error on this point may also be noted. Briefly expressed, it is this: Not Holy Scripture but the Apostles' Creed is the foundation of the Church, since Scripture is neither wholly inspired nor can it guarantee the authenticity of the Gospel. To Grundtvig and his followers the Bible is not primary but secondary in importance, not infallible and reliable but faulty and untrustworthy. We regard the decisive rejection of the Grundtvigian error in the *Journal of Theology* as a step in the right direction to true Christian unity in American Lutheranism.

J. T. M.

Synodical Appeals.—The Eastern District adopted the following resolutions in order to expedite the settlement of appeals.

"1. That at the next election, in 1942, two Committees on Appeals be added to the standing committees of the District, one to be known as 'the Committee on Appeals,' the other 'the Reserve Committee on Appeals'; 2. that these committees each consist of five members, viz., two pastors and three laymen; 3. that these committees be elected in accordance with the rules and regulations for the election of standing committees.

"**Action.**—This overture was approved with this amendment: point 2 to read as follows: "That these committees each consist of five members, viz., three pastors and two laymen.

"The District then approved the following 'Rules for Committee on Appeals':

"1. Members of the Committee on Appeals must be fully satisfactory to both parties and in no way involved in a case. 2. In the event that a member of the Committee on Appeals is not fully satisfactory to both parties or is in some way involved in a case, he automatically ceases to be a member of said committee for the duration of the case. The committee shall then supplement itself by choosing a temporary member from the Reserve Committee. 3. The Committee on Appeals shall consider all pertinent documents and, if necessary, hear all parties involved in the case. 4. Appellants are kindly requested to send, if possible, all documents pertaining to an appeal to the chairman of the committee or, if necessary, appear before the committee prior to the convention."

T. L.

Abuses in the Question of the Call.—From the *Proceedings of the Eastern District* of this year we glean the following item, which will be of interest to our readers. At its last session a committee had been appointed to make an investigation of the "call question." The report of the committee was adopted as follows:

"Letters have gone out to twenty-nine of the Presidents of the synodical Districts, three ex-Presidents, and the Ven. President of the Missouri Synod. Fifteen of these had the kindness to respond to our inquiry. Nine of these told us that, while they see dangers and possibilities of abuses in the question of the call, they have had no serious cases of abuse or misuse in their District. Others, from a goodly portion of the United States, list the following abuses:

"1. That congregations often disregard the method of procedure outlined in the *Synodical Handbook*, namely, to consult with the proper officials in cases of vacancies; 2. that they frequently grossly disregard the President's recommendations; 3. that men without authority frequently propose candidates to members of calling congregations; 4. that certain insurance companies have taken it upon themselves to advise congregations to call certain men in whom they are interested; 5. that pastors themselves do not hesitate personally to apply to a congregation in which a vacancy exists. (In one such case fifty to sixty applications were received from different men); 6. that pastors themselves or their relatives offer to pay part or all of the traveling expenses if a call should be extended; 7. that a candidate placed in a vacancy to teach school and to preach urged the congregation to extend the call to him, assuring them that he would work for the same low salary he was receiving as a candidate; 8. that men offer themselves for less salary than the present incumbents, aged pastors, are receiving.

"From this it seems to be an assured fact that there is much loose and unconscionable practice in Synod concerning the call. This tends to cheapen (not in dollars and cents) the doctrine of the divinity of the call and is contrary to the will of God.

"In order that the sanctity of the call may be guarded and everything pertaining to it be done in conformity to the will of God, we recommend

"1. That a study of the call again be made (a) by our several District conferences, (b) by our congregations in their meetings; 2. that a series of sermons on this topic be preached by every pastor in his congregation; 3. that all congregations and pastors adhere strictly to the rules and regulations concerning the calling of a pastor as laid down in the 1937 edition of the *Handbook* of our Synod, page 48, 2a and b." T. L.

The Inadequacy of the Pittsburgh Agreement.—Reporting on the 1940 Convention of the American Lutheran Church, *The Lutheran* of Nov. 6, 1940, quotes the following from the statement submitted by the Missouri commissioners to the A. L. Church: "Another difficulty which in our opinion must be adjusted before church-fellowship between our two bodies can be established, pertains to relations to the honorable United Lutheran Church. . . . The item of chief importance is the so-called Pittsburgh Agreement on the inspiration of the Holy Scriptures,

an agreement which particularly later developments have proved to be inadequate." (See *C. T. M.*, X:382, for the text of the Pittsburgh Agreement.) Still later developments give additional proof of the inadequacy of the Pittsburgh Agreement. These latest developments are the resolutions passed by the U. L. C. at Omaha and by the A. L. C. at Detroit. These resolutions prove that the Pittsburgh Agreement is too vague and indefinite. The U. L. C. declared at Omaha that the Pittsburgh Agreement does "not in any wise alter . . . the Baltimore Declaration of 1938." (*The Lutheran*, Oct. 30, 1940.) The Baltimore Declaration of 1938 accepts "the Scriptures as the infallible truth of God in all matters that pertain to His revelation and our salvation," but refuses to accept the Scriptures as the infallible truth of God *in all matters*. (See *C. T. M.*, IX:917 ff.) In fact, the U. L. C. commissioners, on whose recommendation the Baltimore Declaration was adopted, were "unable to accept the statement of the Missouri Synod that the Scriptures are the infallible truth 'also in those parts which treat of historical, geographical, and other secular matters'" (quoted from the *Minutes* of the 1938 Convention of the U. L. C., p. 468). The Baltimore Declaration repudiates verbal, plenary inspiration, and the Omaha Convention accepted the Pittsburgh Agreement as in no wise altering the Baltimore Declaration. The Detroit convention of the A. L. C., on the other hand, accepted this same Pittsburgh Agreement as teaching verbal, plenary inspiration. "We accept the Pittsburgh Agreement with the definite conviction that this Agreement is in complete harmony with the *Declaration* and the *Brief Statement*." (See *C. T. M.*, XI:933.) Surely, a doctrinal statement which one party finds in harmony with the Baltimore Declaration and the other party finds in harmony with the *Brief Statement* of the Missouri Synod — the framers of the Baltimore Declaration having declared that they are out of harmony with the doctrine of Inspiration found in the *Brief Statement* — is an unclear, ambiguous statement.

It should be stated in this connection that a minority in the U. L. C. convention was not able to see that the Pittsburgh Agreement is in harmony with the Baltimore Declaration. *The Lutheran* of Oct. 30, 1940, reports: "The above recommendations bearing on the Articles of Agreement" (calling for acceptance of the Pittsburgh Agreement) "were adopted at the session on Saturday morning, Oct. 12. At the closing session on Oct. 16 permission was given to enter upon the minutes of the convention, *first*, the dissent of three members of the Commission" (which drew up the Pittsburgh Agreement together with the A. L. C. commissioners): "Drs. Henry H. Bagger, Paul H. Krauss, and E. Clarence Miller, who accompanied their request with an explanatory statement. *Second*, a resolution of dissent signed by seventy members of the convention elected by the Central Pennsylvania Synod, which was presented by Dr. M. R. Hamsher and accepted for entry into the Minutes." We have not seen this "explanatory statement." But we know from public declarations by U. L. C. theologians that the Pittsburgh Agreement is looked upon by some as a departure from the Baltimore Declaration. See, for instance, the article "The Pittsburgh Agreement and Lutheran Unity," by Dr. H. C. Alleman, published in the *Lutheran Church Quarterly*, October, 1940. Dr. Alleman takes exception to the statement in the

Pittsburgh Agreement that the books of the Bible constitute "a complete, errorless, unbreakable whole." He states, further, that "the report at Baltimore also stated that a meeting had been held with a commission representing the Missouri Synod and that . . . there was disagreement on 'the verbal inspiration of the Scriptures.'" Again: "The Pittsburgh Agreement adds to the Baltimore Declaration an element which changes the entire complexion of that Declaration." Again: "The Articles constitute what is called the Pittsburgh Agreement. They had better be called the Pittsburgh Disagreement. The Agreement does not take into consideration the variety of opinions on the subjects with which it deals by men who are equally entitled to the claim to be 'good Lutherans.'" And, *finally*, Dr. Alleman makes this statement: "The articles are not crystal-clear and are susceptible of conflicting interpretations." E.

"Why do We Lutherans Not Believe in a Millennium, and How do You Understand Rev. 20?" — The *Lutheran Standard* for Sept. 14, 1940, answered these questions exhaustively. We cull a few paragraphs. "In the Apostolic Creed we profess to believe that the ascended Christ now 'sitteth at the right hand of God the Father Almighty, from whence He shall come (not to establish a glorious earthly kingdom but) to judge the quick and the dead.' And in the explanation of the third article of the Creed we, with Luther, confess that Christ 'will at the Last Day (not a thousand years before that day) raise up me and all the dead.' He will raise up 'me' as a believer in Christ and an heir of heaven. But 'all the dead' are not saints of God. Thus we here profess to believe that all the dead will be raised up at the same time. This great truth is also taught in the Nicene Creed and in the Athanasian Creed. . . . The millennialists teach that the dead will not arise at the same time, but that the resurrection of the saved, or at least a part of the saved, will take place a thousand years before the resurrection of the lost. Jesus, however, says: 'The hour is coming in which all that are in the graves shall hear His voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,' John 5:28, 29. . . . The resurrection of both the saved and the unsaved as well as the general judgment will take place on the same last great day. . . . Now, why are we giving you this outline of the lauded millennial idea? To show you that it must be false, because, if it were true, we would know the time of the final judgment. It would then come just a little season after the thousand years of the glorious millennium. Thus the great day of judgment would still be at least a thousand years away. Is this in agreement with the repeated warnings: 'Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh,' Matt. 25:13; 1 Thess. 5:2? . . . Scripture knows of but one second visible coming of Christ and that is to judge the world. . . . Those who die in the Lord are pronounced 'blessed' forevermore. They rest from their labors. Now, imagine these blessed ones being brought back to this sin-cursed earth to live here again for a thousand years. . . . The thousand years refer to a complete but indefinite length of time. It is the entire New Testament era, from the redeeming work of Christ to the time of His return. . .

'This is the first resurrection.' John here refers to what he has written in verse 4 [of Rev. 20]. When the 'souls' of the saints who had been raised from spiritual death pass into the heavenly life, this is the first resurrection. . . . Then, when for the distressed children of God the extremity is greatest, the visible Christ shall suddenly appear in glory as Judge. Satan will be cast into the 'lake of fire.' The bodily resurrection of all the dead and the 'change' of those then living will take place 'in the twinkling of an eye' (1 Cor. 15:51, 52), and the great final judgment of all mankind will immediately follow. . . ." E.

"The Faith by which the Church Lives,' by Georgia Harkness.—Dr. Harkness writes always to a clear-cut outline with lucid language and so is a delight to read. Her message in the present volume is affirmative. She is, indeed, aflame with vital faith, the faith by which the Church lives, 'not about which it argues.' Within that realm she considers the aspects which she believes to be most vital to Christian experiences and the 'worshiping community we call the Church.' Her personal credo constitutes her conclusion as to the faith by which the Church does live. She believes in God, in man, in Jesus Christ, in the Kingdom, in the Church, in the witness-bearing duty of Christians in the 'limitless resources of God for every situation.' There would be those who would feel that Miss Harkness is weakest in her Christology and strongest when dealing with her recent world-wide contacts. No one could fail to find uplift in the spirit with which she faces the current situation, and the book rates high as a fresh presentation of truth in relation to that situation. Ralph D. Heim." *The Lutheran*, July 31, 1940.

The faith which Dr. Harkness advocates discards the *inspired Bible*. "The other great pitfall of reliance on the authority of the Bible, namely, the disregard of historical and scientific fact that ensues from belief in its literal inspiration. The battle is not yet won. Like the poor, literalism is always with us." (P. 57 in the book reviewed by the Gettysburg professor.) "Let us admit the inaccuracy and inadequacy of the gospel records. . . . Out from the pages of the synoptic gospels, clouded over as they are with the dust of first-century Jewish-Christian thought, shines a luminous human figure." (P. 68.) "Whatever the historical authenticity of the Great Commission, Matt. 28:19." "Much of what is recorded as the resurrection story is poetry and high mythology. . . . To literalize it is to flatten it out and raise innumerable questions." And the reviewer speaks of this book as being aflame with vital faith! "I do not propose to try to set forth any abstract doctrine of the divinity of Christ. I do not believe it can be adequately expressed in abstract terms, though the theologians of the ages have wrestled with it." (P. 95.) "He gave Himself, in all He did, so beautifully, so tragically, so compellingly that one cannot be truly confronted by that life and remain unmoved. . . . We must say: 'Truly, this was the Son of God.' . . . Jesus loved persons, and He loved God, He lived for persons, and He lived for God, in a manner unique among all the figures of history. It is not strange that, when men looked upon Him, they beheld His glory, glory as of the only Son of the Father, and in such grace

and truth saw God Himself." Weak in her Christology but none the less aflame with vital faith! "The ordinary connotation of grace as naturalness and winsomeness comes closer to its Christian meaning than does the implication of a propitiation or substitution theory of the atonement, that salvation had to be wrested from an unwilling God by the blood of Christ. If we are redeemed by the grace of God in Christ, it is because Jesus Christ has shown us the way to lay hold upon the freely offered, the graciously given, love of God." (P.155.) "Here has lain the main source of Liberalism's strength. 'Let us make the moral message of Jesus the center of our faith.' . . . Such Liberalism was and is a cleansing and emancipating force for many Christians." (P. 62 ff.) "That the contrast between human achievement and salvation through divine grace is less clearly drawn in the gospels than in the words of Paul seems to me to indicate that Jesus was less willing than Paul to separate them." (P.112.) There are few who would want to say on the basis of such statements that "she believes in Jesus Christ." And "she believes in man." That is true. "Equally clear is the evidence that Jesus believed in the potential capacities of individuals to live on a high level of moral achievement. . . . Jesus was less willing than Paul to separate human achievement and salvation through divine grace." (L.c.) "The faith by which the Church lives, 'not about which it argues.'" Correct again. "We are talking here about a *faith*, not a body of creedal formulations, . . . about the faith by which the Church *lives*, not that by which it argues." (P.10.) "As yardsticks by which to measure the boundless reaches of our faith or as molds within which to confine it, the creeds of Christendom are dangerously deceptive." "The Twelve and the Seventy were entrusted with a burning message, but unencumbered with superfluous physical or creedal baggage." "The Church does not live by an assembling of dogmas but by an affirmation of faith." (Pp. 57, 118, 158.)

We need not be surprised that *The Lutheran* can review such a book quite favorably. It has spoken similarly before this. Take, for instance, Higher Criticism. Our book states: "The Covenant Code in the Book of Exodus was formulated about a thousand years before the time of Jesus." "The majestic creation myth with which the Old Testament opens was written late, in the priestly postexilic era." (Pp. 86, 140.) And in *The Lutheran* of July 31, 1940, the Gettysburg professor Raymond T. Stamm states: "The predictors tear the Book of Daniel out of its origin in the revolt of Judas the Maccabee against King Antiochus Epiphanes in 168 B.C." Our book states: "If we would sort out the *humanly crude* from the divinely pure in the message of the Bible, we have an authoritative measure—the mind of Christ." (P.70.) And in an article by the Gettysburg professor H. C. Alleman in *The Lutheran* of Jan. 14, 1937, we read: "We must do what Luther said in a homely, but penetrating sentence: 'The pure Scriptures must be separated from their dregs and filth, which it has ever been my aim to do, that the divine truths may be looked upon in one light and trifles of men in another.'" (See CONC. THEOL. MONTHLY, VIII: 542.) The same Gettysburg professor wrote in the *Lutheran Church Quarterly*, July, 1936, p. 240: "It [the Bible] has carried with it the husk as well as the kernel. There

are many things in the Old Testament, and some in the New Testament, which are temporal and even provincial. When we read Old Testament stories of doubtful ethics and *lex-talionis* reprisals, with their cruelty and vengefulness, their polygamy and adultery, it is difficult for us to sympathize with the theory of verbal inspiration." E.

The American Lutheran Conference.—In the *Lutheran Companion* of November 28 the editor, Dr. E. E. Ryden, who is the president of the American Lutheran Conference, publishes a fairly complete report on the meeting of this organization held in Minneapolis, Minn., November 13—15, 1940. It was the fifth biennial convention of this body. What interests the readers of the *CONCORDIA THEOLOGICAL MONTHLY* particularly is the discussion which took place at this convention with respect to fellowship negotiations between the various Lutheran church-bodies. We quote the following paragraph: "The movement to solidify the Conference organization was given encouragement by the repeated assurances of the representatives of the American Lutheran Church that its fellowship negotiations with the Missouri Synod and with the United Lutheran Church in America should under no circumstances be interpreted as a step toward organic union with either group. Indeed, Dr. E. Poppen, president of the American Lutheran Church, actually pleaded with the delegates not to put such a construction on the above-mentioned negotiations and declared that his body has no other plan or desire than to continue as a member body of the Conference. Thus the Conference closed its own ranks and knitted more firmly the ties of Christian fellowship which bind its groups together during those heartening days of the decennial convention."

A person cannot help asking, Is the American Lutheran Conference not at all interested in doctrine? Apparently there was no discussion of doctrinal issues, no mention of the denial of Verbal Inspiration which occurred in the Norwegian Free Church, no pointing to the necessity of reaching Scriptural practice concerning unionism and lodge-membership.

Everybody must realize, of course, that there can be no fellowship between the American Lutheran Church and the Missouri Synod unless the American Lutheran Church either leaves the American Lutheran Conference or the latter, both with respect to doctrine and practices, places itself on the foundation of the Synodical Conference.

Another matter that received much emphasis was that of extending aid to those Lutheran foreign missions which now through the war are cut off from their source of supplies. The editor writes: "After listening to its Commission on Lutheran Church Unity, through Dr. M. Reu, declare that the present desperate plight of Lutheran foreign missions constitutes a definite call from God to the Lutheran Church in America to unite all its resources to come to their rescue, the convention instructed its president to invite the presidents of the United Lutheran Church in America and the Missouri Synod to join him in extending a call for a general conference of all Lutheran groups in America, not only to consider the plight of the distressed missions, but also to discuss other matters of practical Lutheran cooperation.

"If the plans for such a conference are realized, it may become one

of the most important moves ever made toward the ultimate goal of closer unity among the Lutherans of America. Thus the decennial convention not only sought to close its own ranks, but the ranks of American Lutheranism as well."

Our comment is that, while the Missouri Synod is eager to assist war-sufferers, when the question of union arises, the only union it is interested in is that which has the proper doctrinal foundation. A more complete report on this convention may be submitted later. A.

Two Items Pertaining to India.—A peculiar type of missionary politician was C. F. Andrews, who died at Calcutta last spring. Educated at Cambridge, he was sent to India as an educational missionary, joining the staff of St. Stephen's College, Delhi, in 1899. He was soon attracted to the great Bengali poet-philosopher Rabindranath Tagore and subsequently joined Tagore in various social, political, and national activities in behalf of nascent India. He was the honored friend and coworker of Mahatma Gandhi ("I have not known a better man or a better Christian than C. F. Andrews"), an ardent exponent of social and international morality, and a proficient writer; but as a Christian, — well, if social-welfare work and a compassionate interest in the oppressed constitute Christianity, C. F. Andrews, too, was a Christian. In that event, however, we had better save ourselves the bother and expense of sending missionaries; India herself can develop "Christian" sons of that type, has, in fact, developed them, notably men like Ram Mohan Roy, Keshub Sunder Sen, and our contemporary Tagore.

A proposal to avert Hindu-Muslim friction in the India of tomorrow is advanced by Mr. M. A. Jinnah, the Mohammedan Gandhi. The idea is to set up a Muslim state in North India and to transfer populations between it and Hindu India. Discussion has been warm and widespread, but public opinion is apparently not unreservedly favorable to a dismemberment of the India we know and even less impressed with the transfer of populations implied in Mr. Jinnah's proposal. E. H. M.

Methodist Protestants Change Name to Bible Protestants.—Not all Methodists in our country joined the huge merger of the former three Methodist divisions, consummated in Kansas City, Mo., last summer. In the States of New Jersey, New York, Pennsylvania, and Connecticut the Methodist Protestant Church, incorporated in New Jersey as the Eastern Conference of the Methodist Protestant Church, "refused to join in the unlawful and what we consider sinful merger because of the unbelief and Modernism in the merged Methodist Church and because we desire to adhere to the fundamental doctrines and system of government of our Methodist Protestant Church, of which Church we are the true remaining today." (Cf. *Christian Beacon*, Oct. 3, 1940.) This group of loyal Methodists, feeling that "the name Methodist has become tainted and is detrimental to our testimony in maintaining the fundamental doctrine and system of church government of the Methodist Protestant Church," has now changed its name into Bible Protestant Church. Among the "Articles of Doctrine and Faith" adopted by the Bible Protestants the first declares Scripture to be the only source and standard of faith: "We believe that the Bible, in the original tongues, is the

verbally inspired Word of God and that it is the only infallible rule of faith and practice" (2 Tim. 3:14-16). Other articles declare the denomination's faith in the Holy Trinity; the deity of Christ; salvation by faith in the blood sacrifice, death, and resurrection of Christ, the Son of God; His ascension and session at the right hand of the Father; the Church as the body of Christ, of which every one is a member "who accepts the Lord Jesus Christ as his personal Savior"; the divine "institutions" of Baptism and the Lord's Supper; the personality of and the eternal punishment of Satan; the bodily resurrection of the dead, both of the just and the unjust; the "eternal, conscious punishment of the lost"; the "eternal joy of the saved"; and the millennial reign of Christ. Paragraph 8, which treats of the last point, reads: "We believe that Christ may at any moment return in the air to rapture the saints and that a tribulation period of seven years shall follow, after which He will come to the earth with His saints and rule for a thousand years. After this the wicked will be judged and cast into the lake of fire (1 Thess. 4:13-18; 1 Cor. 15:51-57; Dan. 9:27; Matt. 24:15-21; 24:27-25:46; Rev. 19:11-20:10)." From these passages, however, the millennial coming and reign of Christ cannot be proved, so that on this point the Scripture principle, stated in paragraph 1, is practically denied. Writing editorially on this confessional group, the *Christian Beacon* says: "They have given a testimony against an unholy and unscriptural union. . . . The Conference also took an interesting and significant action relative to the Federal Council of the Churches of Christ in America. It denied the claim of the Federal Council to represent American Protestantism and declared that, since free time is granted to the Federal Council by the radio chains, free time should also be allotted the true Biblical groups in America to present the true Word of God on the air. More and more people are realizing the need of some national association or council of Bible churches which can speak for, and receive, free time in which to present the only Gospel which can save the souls of men. America is desperately in need of the message which the Bible contains of individual, personal salvation by faith in Jesus Christ. It is this message which will preserve democracy and not the superficial cry 'Preserve democracy!' which is being voiced by the Modernist." The organization of this orthodox group of Methodist Christians proves that the spirit of testimony is not yet dead in our country. The personal sacrifices involved in this defiant separation from the overwhelming merger group are not small by any means, and every professing believer must truly honor the Christian heroism which will suffer reproach rather than deny the personal conviction of the divine truth. J. T. M.

A Mormon Attack on Luther.—When one of our Lutheran young women, some time ago, visited Salt Lake City and the Mormon headquarters, she was given a pamphlet written by a certain R. M. Bryce Thomas of London, England, entitled *My Reasons for Joining the Church of Jesus Christ of Latter-day Saints*. Among the many strange statements contained in this treatise we also find an alleged quotation from Martin Luther: "It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians

after the apostles." The father of the young woman is a pastor of our Synod. He promptly wrote to the Bureau of Information of the Mormon Church to give him evidence for the alleged quotation, in other words, to prove that Luther ever wrote these words. The reply of Joseph J. Cannon, president, was strangely delayed and rather evasive. It states, in part: "He [Colonel Thomas] is a very exact and scholarly man and, I have no doubt, had it [the quotation] when he prepared his booklet many years ago." We have searched the writings of Luther in an honest attempt to locate a statement which would even sound like the quotation printed in the booklet by Thomas, but have found nothing but scores of passages which most emphatically defend infant baptism, also on historical grounds. A statement in a letter addressed to two pastors with regard to the Anabaptists is typical of Luther's teaching: "I still hold, as I also wrote in the postil, that the surest baptism is that of the children." (XVII:2204, of the year 1528.) P. E. K.

An Address on Church Union at the Convention of the A. L. C. at Detroit.—Dr. Arndt, chairman of our Committee on Lutheran Union spoke as follows:

"My colleague Dr. Engelder, Dr. Karl Kretzmann, and I come to you as representatives of the Missouri Synod Committee on Lutheran Union, and we bring you cordial greetings and the best wishes of this committee.

"Whoever has studied the history of the Lutheran Church in America will be reminded by our visit of the years from 1872 to 1881, when the Ohio Synod, now a part of the American Lutheran Church, and the Missouri Synod marched shoulder to shoulder in the Synodical Conference and jointly built the Lutheran Zion in this country.

"Will those great days return? Will not only the former Ohio Synod but the former Iowa and the former Buffalo Synod as well, both now likewise component parts of the American Lutheran Church, be brought into fellowship with the Missouri Synod and our sister synods in the Synodical Conference? That is our fervent wish and prayer, and our being here is a token of the sincerity of these our sentiments.

"It is our conviction that there are still obstacles hindering the immediate establishment of church-fellowship between our bodies. Owing to the kind invitation of your committee that we draw up a formal statement setting forth what in our opinion still hinders the establishment of church-fellowship between our bodies, we have submitted such a statement. It is not necessary that I dwell on its contents now. Your president has made it available for all of you in mimeographed form. We should like to ask you to give the points we mention your prayerful consideration.

"Some of the obstacles which we enumerate are of such a nature that they cannot be disposed of in a hurry but that considerable time and patience are required in adjusting them. We should like to plead with you not to let this delay perturb you, just as we tell our own people not to lose courage and become impatient because of the apparent slowness of progress. What is important is, not that we quickly present a united front, but that we become thoroughly one and united in our doctrinal convictions and in the assurance that we are brethren and

belong together, so that the ultimate declaration of fellowship is merely the announcement of a situation which has already come to be a fact.

"Unity of doctrine, unity of conviction, unity of faith — we hold that this is a treasure which no church-body can prize too highly. When we held our meetings with your honorable committee and discussed one Scripture doctrine after the other, and when it became apparent that on all the main doctrines of God's Word we were in full agreement, all of us were deeply moved, our hearts were filled with gratitude to God, and we saw in it an evidence that our heavenly Lord has not yet forsaken His Church but still grants His Holy Spirit. And when in 1938 our church-bodies declared that in the respective documents there had been achieved the doctrinal basis for future church-fellowship, what expressions of joy were there not heard on all sides! 'Praise God, from whom all blessings flow' — that is what hearts felt and lips spoke. Can this work remain unfinished? God forbid! Let us, God helping us, move forward to the consummation.

"Since our committees form but a very small section of our church-bodies and therefore most of our pastors could not be present at the discussions, the intersynodical conferences of pastors of our two bodies which have been held, and are being held, throughout the length and breadth of the United States are of extreme importance. May the number of such meetings increase and the unification process thus be accelerated!

"When Ohio, Missouri, and other synods in 1872 formed the Synodical Conference, the factor which drew these bodies together was the conviction that in the teachings of the Lutheran Church we have not speculation but the unadulterated truths of God's Word; that, when Luther inaugurated the Reformation, he not merely ushered in a new age, but through God's grace gave back to the Church the pure Gospel of Jesus Christ, assigned the Cross its proper place at the center, and in general adhered to the teachings which have been proclaimed with great power for all ages by the inspired prophets and apostles. These doctrinal treasures — of that the fathers were sure — are preserved for us and set forth in the Lutheran Confessions. Because our fathers had these Confessions and had found in them the pure teachings of Holy Scripture, they considered themselves very rich. The conviction of the Scripturalness of Lutheran teaching filled them with holy enthusiasm. Have these convictions changed since 1872? Have they been proved false? Perish the thought! We reply, 'The Word of the Lord endureth forever.' Luther to all of us is still the great Reformer of the Church, and the teachings brought before us in the Lutheran Confessions are still the hope of sinning, suffering, despairing, war-torn humanity. To the spreading of these truths your church-body and ours have dedicated themselves. What a great thing it would be if we could jointly carry forward the flag of genuine Lutheranism and in a day of doctrinal indifference and skepticism encourage each other to remain strong, loyal, and uncompromising in the confession of the old saving truth.

"Let us not think that the task of preaching this truth is hopeless. It is true that the divine character of the Holy Scriptures, their

inerrancy or infallibility, is violently attacked, and that church-body which places itself solely on the Scriptures is said to have for its basis an outmoded, crumbling, collapsing foundation. Likewise the bold proclamation that in the Lutheran Confessions there is enshrined in its purity the gold of Scripture doctrine is regarded as manifesting a narrowness of outlook which is strangely out of harmony with the spirit of the modern age. Against all such talk and criticism let us defiantly say:

"The Word they still shall let remain
And not a thank have for it.
He's by our side upon the plain
With His good gifts and Spirit.

The Word won the victories of the Church in the past; it will win them today. May this conviction help to bring us, the sons of Luther, together in a God-pleasing fellowship! O Lord Jesus, so I say and, I know, you say, O Lord Jesus, grant it for the sake of Thy divine love."

J. T. M.

Prominent Church Leader on the Philippine Islands Dies.—From the *Christian Century* we take over the following paragraph: "The death of Gregorio Aglipay, presiding bishop of the Independent Catholic Church of the Philippine Islands, removes the head of a denomination which claims well over a million members. The Aglipayano Church, as it is called in the Philippines, broke its connection with Rome soon after the beginning of American occupation. A historic decision of the United States Supreme Court ousted its members and priests from the great cathedral-like churches in which they had worshiped, but so complete was their domination of many sections of the islands that the churches fell into ruins while the Aglipayanos worshiped in bamboo sheds. In its polity the Church has retained the forms of Catholic worship, but in doctrine has grown increasingly liberal and nationalistic. Aside from a fraternal and tenuous relationship with American Unitarians, the Church never established contacts with churches of the outside world, and its indefinite continuation after the death of its leading figure is a matter of grave uncertainty. The Church was particularly strong in the northern part of the islands, from which most of the Filipinos in America and Hawaii have come."

"Losing Fight Against Our Lady."—Under the heading "Tablet in St. Louis Church Recalls Losing Fight of Theologian Against Our Lady" the Catholic weekly *Register* (Oct. 27, 1940) relates triumphantly how 68 years ago Dr. Edward P. Preuss, for a short time professor at Concordia Seminary, was received into the Catholic Church and dedicated to the "Church of St. Mary of Victories" a votive tablet "to commemorate a victory won over himself by one who once did not blush to malign her." A picture of the votive tablet is shown, and around it is written the story of Dr. Preuss's conversion to Catholicism. We quote in part: "In 1865 a young Lutheran theologian published in Prussia an attack upon 'the Romish doctrine of the Immaculate Conception,' which he thought would show 'that the Papacy, through its solemn sanction of this dogma, has cut itself loose from its material basis, tradition and the Bible.' Seven years later, in the Church of St. Mary of Victories,

at Third and Gratiot streets, in St. Louis, that same theologian, completely won over by the Virgin, whose high position he had disparaged, was received as a Catholic. A remarkable votive tablet in St. Mary of Victories Church preserves the memory of the losing battle that Dr. Edward P. Preuss waged against the Immaculate Mother of God. The story is brought to the fore now by the fact that St. Mary's has been made headquarters of the *St. Louis Register*, soon to be published, and that the Most Rev. John J. Glennon has officially put the new archdiocesan paper under the patronage of our Blessed Mother, from whom he begs an 'abundant share of blessings' for it. A further defense of Lutheran orthodoxy by Dr. Preuss infuriated the rationalists, and on Dec. 8, 1868, the Feast of the Immaculate Conception, the theologian felt impelled to resign from the college in which he taught. While he was on board the ship to America, a perilous storm aroused his first misgivings about Luther's doctrine of salvation. In this country these doubts were apace until, on Dec. 1, 1871, he resigned his professorship in a Lutheran institute, hoping to get away before the 8th, a date he had come to dread. But it was precisely on the 8th that he left. 'The Mother of God, whom you publicly accused of sin,' a still voice told him, 'has proved the stronger.' The following year, at the Church of St. Mary of Victories here, Dr. Preuss was baptized, and therein he placed his votive tablet, which bears in Latin this inscription: 'In honor of the Blessed Virgin Mary of Victory this memorial is placed to commemorate a victory won over himself by one who once did not blush to malign her, but who now serves her with a loyal and grateful heart as the most merciful Mother, conceived without sin. St. Louis. The Feast of the Immaculate Conception of the B. V. M. A. D. MDCCCLXXII.' Six years later, in reparation for the wrong he once did Mary's name, Dr. Preuss published in German his *Apologia, In Praise of the Immaculate Conception*, the fruit of quarter hours stolen from a busy life." The article mentions also that the "four sons of Dr. Edward Preuss have served the Church well," and continues: "Three are now priests. They are the Rev. Francis M. Preuss, S. J., of St. Stanislaus's Seminary, Florissant, Mo.; the Rev. James M. Preuss, S. J., pastor of St. Benedict's (colored) Church in Omaha; and the Rev. Joseph Preuss, pastor of St. Michael's Church in Shrewsbury, St. Louis County, Mo. A fourth son, Arthur Preuss, who died in 1934, was founder and for forty years editor of the *Fortnightly Review*. He gained an international reputation as a defender of the faith by his books on Socialism and Freemasonry and his translating and editing of theological works." Of Mrs. Preuss the article says: "The wife of Dr. Preuss never came into the Catholic Church. She lived and died faithful to Lutheranism." The article closes with the words: "For years, Dr. Preuss edited the famous German Catholic daily of St. Louis, *Amerika*. Out of deference to his learning, only Latin was spoken when he was received into the Catholic Church." Our only comment this time is 1 Cor. 10:12. The same number of the *Register* reports that the new translation of the Catholic New Testament will be on the market by next spring and that the Franciscans will have the sole right to issue the work for a year. The New Testament is expected to have a circulation of a million copies and will sell at 50 cents a copy. The

Catholic Hour, as is also reported in this issue, now has a record network of 106 stations, with 20,900 letters coming in each month. The current Catholic speaker on the Catholic Hour is the Rev. James M. Gillis, C.S.P., editor of the *Catholic World*. J. T. M.

The Business of the Minister.—To stress the importance of your task, let me add, furthermore, that a very warped conception of church-work characterizes our present age. There are ever so many who consider it the duty of the Church to improve social, civic, and moral conditions but have no conception whatever of genuine preaching of repentance and faith, of sin and grace, of condemnation and salvation, of hell and heaven. Oh, how important that you train men who will lead sinners to Sinai, to quake and to tremble, and then to Golgotha, to find comfort and the joy of salvation in the precious wounds of our Redeemer. Again, there are those who are deeply interested in community improvement, in group activities, but seemingly know nothing about concern for the salvation of the individual soul. Others there are who are constantly dreaming about a world-wide influence which the Church might exert, instead of showing real concern for thorough work in the application of the Gospel to the individuals in that community into which God has placed them. Unfortunately, there are such as cannot see the opportunities in their immediate vicinity but are ever attempting to look beyond to wider circles of activity. In the face of such a situation your work mounts to an ever higher degree of importance. The paramount need of the Church of the future continues to be a ministry with a firm determination to know nothing save Jesus Christ, and Him crucified, a ministry with open eyes to behold the opportunities to apply this precious Gospel unto blood-bought souls with whom God brings them into contact.

DR. J. W. BEHNKEN in "The Office of the Teacher in the Church"
at the Professors' Conference, 1940

Does Present-Day Romanism Still Constitute a Peril to Religious Liberty?—This question is often asked. There are many Roman Catholics who deny that their Church at present still clings to those theories which in former years resulted in the bloody persecution of those who disagreed and in the iniquitous Inquisition. There is no doubt that many, if not most, American Roman Catholic laymen would condemn a policy involving the suppression of other churches by the State. When, however, Rome speaks officially, the old note is still sounded. Recently a book appeared that is called *Catholic Principles of Politics*, written by two men who can be regarded as official spokesmen of Roman Catholicism in America, Fathers Ryan and Boland. A writer in the *Christian Century* quotes several sentences from this book, which we put down here.

Contending that the State has to concern itself with religion, the authors say: "To deny [this] is to maintain the illogical position that man owes God religious worship under only one aspect of his life in only one department of his life." (P. 311.) Furthermore, the authors maintain that the State must not only have a care for religion, but "recognize the true religion. This means the form of religion professed

by the Catholic faith" (pp. 313, 314). With regard to non-Romanist religious services in the Catholic State it is held that such services ought only to be "carried on in the family or in such an inconspicuous manner as to be neither of scandal nor of perversion to the faithful" (p. 317). The State ought to protect its citizens against the propagation of "false religious notions" (p. 337), which means that unrestricted liberty of speech and writing must not be granted. "Error has not the same rights as truth." (P. 318.) "Speech and writing are not ends in themselves. They are only means to human welfare." (P. 336.)

From these few sentences it can be seen that Rome by no means is in favor of full religious liberty. It does not favor separation of Church and State. Its ideal still is a State in which the government does the bidding of the Roman Catholic hierarchy in all questions pertaining to the borderland of religion and politics and which engages in as much persecution of non-Catholics as the temper of the times will permit.

A.

Brief Items.—From an exchange we see that in the State of Mississippi, according to a recent court ruling, pupils in parochial as well as in public schools receive free text-books if the schools maintain the educational standards. It is expected that the decision will be contested and argued before the Supreme Court of the State. To us it seems clear that here the dividing line between the sphere of the State and that of the Church was crossed by the State.

To secure a minimum salary of at least \$1,000 for each Methodist minister, the Illinois Conference of that Church will levy an "income tax," probably of one per cent., on the salaries of all ministers who receive more than that amount.—*Christian Century*.

The Methodist Church of Brazil, an autonomous body, has established a seminary in Sao Paulo. The school displaces two other Methodist seminaries which had been located in Central and Southern Brazil.

According to reports in the press nearly all the mission property in Chungking, the present capital of China, has been damaged or destroyed. The Methodist hospital is among the places that were affected.

Acid received more attention than atheism at the annual meeting of the American Psychological Association, if we may judge from the papers read and the experiments conducted. One experiment established the close relation between emotional disturbances and stomach acid. Another appeared to upset the theory that heavy babies are the slowest in learning to walk. Still another was said to show that frustration alters negativism partially but not wholly, and does not produce aggression.

There were 1,400 psychologists in attendance. Were they all of the "behaviorist" school? Was there none to say a word for the soul? Writes a commentator in *America*: "Much more significant than the papers read at the convention and the experiments described were the papers that were not read, the experiments that were not made. Ominous indeed it is when psychologists of a nation, gathered in convention, are nonchalantly unconcerned about the human soul and religion. . . .

Ominous, the absence of a 'frustration' test to ascertain the religious frustration of students in the secular schools and colleges."—*Lutheran Companion*.

Speaking of the A. L. C. missions in India, the *Lutheran Standard* reports:

"The Lord has blessed our work in the Nayudupet field in India far beyond our most sanguine expectations. Of the 255 baptisms last year, 211 were converts from Hinduism, probably a hitherto unattained record for the field."

It has been pointed out to us that the new president of the Board of Foreign Missions, the general secretary of the Board of Christian Education, and the Moderator of the last General Assembly are all signers of the Auburn Affirmation. Apparently, this means that to have signed that document was not an omen of popular vengeance. But the seeming success of exponents of that cause may be just part of our retribution, and theirs. Certainly the tremendous promotion, propaganda, and mechanical enthusiasm in our Church today seem to lack a vital something. Is it the blessing of the Spirit? Congregations are yearning for spiritual pastors and orthodox preachers. Presbyteries are holding "retreats" in an effort to lash themselves into some kind of spiritual warmth. Evening services are about discarded. Bible schools are dwindling. Gifts are wobbly. Church-union schemes die a-borning. Great preaching missions produce no results outside of the reports the managers themselves make. Glowing exceptions can be noted, and we often find them associated with sound preaching, a full schedule of worship, and the ministry of those who could not sign the Auburn Affirmation. "By their fruits ye shall know them."—*The Presbyterian*.

Expulsion from the Belleville, Ill., public schools of three members of the Jehovah's Witness sect for their refusal to salute the American flag has been unanimously upheld by the local board of education. A member of the sect in Tulsa, Okla., was denied the right of jury service by a district judge. Police in Wallace, Idaho, have jailed ten Witnesses on warrants charging them with violating a town ordinance governing the sale of literature.—*Christian Century*.

Dr. Henry E. Meyer of the Boston University School of Theology has been granted a sabbatical year, which he will spend in China aiding in the adjustment and reorganization of the religious education programs in the war-disrupted Chinese universities. Dr. and Mrs. Meyer sailed for China late last month; both of them will teach for a year in two of the largest theological seminaries and some of the smaller schools of China.—*Christian Century*, Oct. 23, 1940.

From New York comes a report that four members of the Fellowship of Reconciliation, eight Union Seminary students, and two Socialists went to the registration board on the day when the youth of the country was enrolled under the conscription law, and refused to register. A Federal grand jury twice gave them a hearing. Finally, so the daily press reports, they were sentenced to prison for a year and a day.

These words of Warden E. Lawes of Sing Sing Prison, taken from his book *Invisible Stripes*, may well be pondered by religious leaders:

"Were I a responsible religious leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youths of America who are without direct church affiliation. I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction."

Augustana College and Theological Seminary in Rock Island, Ill., mourns the death of Dr. Gustaf Albert Andreen, who for thirty-four years had served as president of the dual institution. He retired in 1935. At the time of his death he was 76 years old.

The press reports the death of Katherine Mayo, known the world over as the author of *Mother India*. Toward the end of her life she was particularly interested in fighting the evils of the international trade in narcotics.

The Index of the Pope still functions. Recently the works of a prominent Fascist author, Alfredo Oriani, were put on the list of forbidden books for their "offensive attacks upon the Holy See."

Recently there died Mrs. Maud Ballington Booth, who with her husband had been at the head of the Volunteers of America. In wide circles she was known as "the little mother" of the Volunteer Prison League.

The *Christian Index*, a Baptist paper published in the State of Georgia, quite properly calls the Pope "the great straddler." The Pope wishes to be a political figure, but at the same time it is clear that he has the desire to throw in his lot with the victor in the present war. When it comes to politics, the Pope strikes one as the greatest opportunist living.

At a recent meeting in Chicago it was reported that attendance at divine services is much lower now than it was twelve years ago. At that time, so it was stated, on the average 34 per cent. of the membership of a congregation were found in attendance, and now the figure has sunk to 23 per cent. This is an alarming situation indeed. The figures, we take it, refer to the Reformed churches. Is the low attendance due to the Modernism which now is heard from very many pulpits?

He who always or at least as a rule reads Reformed authors, to whom the distinctively Lutheran, i. e., Biblical, doctrine sounds strange, will easily himself become estranged from it.—Dr. V. Koren, quoted in *Luthersk Tidende*.

A venerable father in Christ departed this life November 10. It was the Rev. Erdman Pankow, member of the Wisconsin Synod, who from 1890 to 1899 served as teacher at St. Paul's College, Concordia, Mo.

A.

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