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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 *Wolfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuerehen 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. 14:3*

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ARCHIVES

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**Theological Observer — Kirchlich-Zeitgeschichtliches**

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**Man Does Not Love Sola Gratia.**—Under this heading Rev. F. R. Webber of Boston, Mass., has sent in the following interesting news item to be published in the "Theological Observer" of the CONCORDIA THEOLOGICAL MONTHLY. The Rev. Mr. Webber writes:

"The great success of Mr. J. H. Pedlar in Cornwall may have come to an end. He has carried on this work for six years, all the while supporting himself by means of secular work during the week. Not only has it been a thrilling chapter in our missionary history, but it has proved overwhelmingly that a fearless preaching of sin and salvation will stir the hearts of the people in this day when only too many are proclaiming the greatness of man and of man's ability to work his way into heaven by means of good conduct.

"For six years Mr. Pedlar has been given free use of a number of chapels belonging to another denomination. For this kindness we have been genuinely appreciative. But now comes the day when a new church official has appeared on the scene and has decided, definitely and finally, that there are to be no more Lutheran services in those non-Lutheran chapels. Efforts have been in vain, and Mr. Pedlar is at last forced to remain silent, simply because there is no available place of worship. With the doubtful exception of a schoolroom in an inconvenient location, there are no halls or empty storerooms to be had. Moreover, the people of Cornwall are poor. The tin mining industry, once the source of great prosperity, has been at a standstill for over 50 years. Cornwall has long been a depressed area. Just now heavy taxation has added to the plight of the people. It is clear that only immediate assistance from America can save the day.

"The situation is of particular interest because of its theological angle. It is but one more evidence that *sola gratia* meets with opposition wherever it is proclaimed. While the common people hear it with great joy, yet there are others, usually of the more learned classes, who are filled with resentment when told that man can do nothing whatever to assist in his own salvation. Church dignitaries would have stoned Luther to death for his preaching of salvation through the righteousness and death of Christ alone. Wesley was mobbed in London, in Newcastle, and in Bristol when he discovered the same truth and attempted to preach it, and it was high dignitaries, not the common people, who were responsible for the riots. The attempt to silence Mr. Pedlar is but one more of a long list of such incidents. At least one other denomination tried, only three years ago, to lure him away from us by flattering offers; but this brave missionary preferred to remain an unsalaried witness to the truth, living in a small rural cottage under conditions similar to those on our own frontier half a century ago. He might have had honor, recognition, and a comfortable mode of living had he accepted this offer.

"The men who have silenced him temporarily are not evil men.

They are misguided. Rationalism is by no means dead, and it is man's reason that argues: 'If we preach salvation through the merits of Christ alone, we are reducing man to a mere automaton.' That is an old argument, and it is the excuse for Pelagianism in Cornwall today. Proud human reason will not permit itself to bow completely to the Savior. Man insists upon having at least a small part in the work of salvation; hence the stress by the Rationalists, in Cornwall and elsewhere on the merits of wrestling and prayer. But truth prevails, and in some way, we hope, speedy help will be forthcoming so that this conspicuous work of our lone representative in the 'Delectable Duchy' will go on."

Of course, other reasons might be given why Mr. Pedlar's work in Cornwall was stopped. He was using the chapels of established congregations to preach "new doctrines." For the same reason St. Paul in his day was forbidden the use of the synagogs when he testified that Jesus is the Christ, the Son of God. But when Pastor Webber says that "man does not love the *sola gratia*," he calls attention to the chief and decisive reason. Luther is right when he says: "Das Evangelium muss rumoren; es kann nicht still sein und Ruhe werden, wo es hinkommt" (III, 285).

J. T. M.

**On the Negotiations between the Presbyterians and Episcopalians.** According to the report in the *Living Church* (Protestant Episcopal) the commissions of the Presbyterian Church U. S. A. (Northern Presbyterians) and of the Protestant Episcopal Church met November 5 and 6, 1941, in Chicago and state that they made "substantial progress." From the report we take over a few sentences. "It was mutually agreed that 'insofar as it is expedient, all missionary work of the two Churches shall be developed in cooperation.' Also, that 'each Church shall send regular, official representatives to the councils of the other Church.' . . . Probably the most important matter which was considered in the joint session was the outline of a possible fundamental structure of a united church. Eight articles dealing with major aspects of such a plan were drafted. These articles relate to doctrine, worship, general church government, the ministry, the Sacraments, the ruling eldership, the reception into communicant membership, the place of the laity, and the rights of local congregations. These articles were referred to the committee which had prepared them for the consideration of the joint session for further study and amplification." The tentative formulation of a plan making an exchange of ministers possible was turned over to a special committee "for study and report at the next joint meeting." A.

**The Witness of the Bible Presbyterian Church.**—The Fourth General Synod of the Bible Presbyterian Church met in Charlotte, N. C., for three days, beginning October 14. As moderator Rev. E. A. Dillard, pastor of the host church in Charlotte, was elected. The next meeting of the General Synod is to take place in St. Louis, Mo., beginning November 5, 1942. The convention in Charlotte voted a special resolution of thanks for the many blessings which God during the past year again showered upon the troubled, but nevertheless victorious Church and reaffirmed the previous resolutions regarding the Independent Board for Presbyterian

Foreign Missions, Faith Theological Seminary, a separated Christian life, total abstinence from intoxicating beverages, the *Christian Beacon*, and religious liberty. We see here a mixture of truth and error. A resolution on the recently organized American Council of Churches says: "Whereas the Federal Council of the Churches of Christ in America does not adequately represent historic Christianity; and whereas because of its usurpation of all free radio time allocated to religious work, the fundamental principle of Americanism, namely, freedom of religion and speech, is fast becoming a thing of the past; and whereas the American Council of Churches is dedicated to the preaching of the everlasting Gospel and to the proposition that this Gospel should be preached over the air lanes: therefore be it resolved that we commend the American Council to our people for their support, prayers, and interest." While there is much in the theology of these people which we reject, we must commend them for their warfare on Modernism in its many forms.

J. T. M.

**The American Council of Christian Churches Organized.** — A number of prominent Fundamentalists have organized the American Council of Christian Churches in opposition to the Federal Council of Churches. In announcing its formation, the Council issued the following statement:

"We are thankful that we live in free America. Too long the Federal Council of the Churches of Christ in America has assumed to speak for all Protestants. It has, in fact, been a general instrument of soul-destroying Modernism. Its 'social gospel' is actually 'another gospel,' sometimes hardly to be distinguished from outright communistic propaganda. It has gone far afield into political and economic activity. America needs spiritual leadership. She needs Jesus Christ as never before, not theories of social welfare. The shed blood of Jesus Christ alone can wash away sin. We need a revival desperately, but it can never come until men confess their sins, repent, and put their trust in Jesus Christ, God's only-begotten Son. The Holy Spirit, speaking through the Scriptures, can give the blessing, security, and comfort for which men's souls cry.

"Bible-believers are not against a common testimony as such, but they cannot support the Federal Council because of its false unity, compromise with the Gospel, and exaltation of men who deny many of the essentials of the faith. The Federal Council in its claim to be the voice of American Protestantism shares, together with the Roman Catholic and Jewish agencies, many outlets of expression, including free radio time. In democratic and free America we protest against the Federal Council's monopoly of these outlets and their use of them to disseminate 'another gospel.' These outlets should be available to others who are not now represented. It is not American that outstanding Gospel-preachers who proclaim the message of God's grace which made America great and free should be compelled to pay hundreds of thousands of dollars for radio time, while it is given free to others with a contrary message. The Protestant faith in its historic reality and blessing must be presented to America, or America will lose its liberty. The time has come when those who love the Lord Jesus Christ and His infallible Word, the Bible, must make this united stand."

The men prominently identified with this movement to check the baneful influence of the Federal Council are aggressive Fundamentalists and are nationally known for their opposition to Modernism in the Baptist, Methodist, and particularly the Presbyterian churches. Rev. Carl McIntire of the Bible Presbyterian Church is president, Rev. H. McAllister Griffiths of the same Church is general secretary. Ernst Gordon of the *Sunday School Times*, Dr. W. H. Houghton of the Moody Bible Institute, Dr. A. A. MacRae of Faith Theological Seminary, are taking an active part in this movement. As is well known, these men insist on the fundamental doctrines of the Christian faith. The Council is organized under the following departments: Evangelism, information and publication, home missions, foreign missions, Christian education, and radio.

F. E. M.

**No Freedom in Russia.**—Few will be deceived by the London-Washington propaganda to the effect that the Catholic Church, and every other religious body in Russia can build churches, open schools, publish books and magazines, preach, and administer the Sacraments, just as the Catholic Church does in the United States. The simple truth is that under a communistic government religion must be destroyed as an enemy of the State. The so-called Soviet Constitution does not guarantee religious freedom; it permits merely "freedom to perform religious rites." Even this guarantee has never been permitted to function. The wrecked churches of Russia, its desecrated shrines, many turned to shockingly irrereligious purposes, and the few remaining Catholic priests who administer the Sacraments at peril of their lives, afford ample evidence that under the Soviet there is no religious liberty and under Communism can be none!

What Stalin understands by the term is the freedom of the individual to profess his religion in private. But he may not profess it in public without restriction, and he is not allowed to propagate it. Yet, as Cardinal Hinsley recently said, governments must be made to understand "that the practice of the Christian religion is something carried on in a communion, that it is a social activity, the work of a society, and not something pursued by individuals in isolation. Hence, liberty of worship is incomplete for any Christian if it is not understood to mean liberty for religious communions to live their integral lives as societies, maintaining, for instance, a religious setting and atmosphere for the children of their members and engaging without hindrance in those spiritual and corporal works of mercy which are the living expression of our faith."

Against the assumptions of the London-Washington propaganda both the present Holy Father and his predecessor have solemnly protested. In March, 1937, Pius XI wrote of "the horrors perpetrated in Russia" and said plainly that "where Communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by all possible means . . . to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young."

Between the war-propagandists and the Popes, solely concerned with the rights of all men and of God, Catholics will hear and believe the Popes.

For war purposes the propagandists picture Russia under Communism as a land of complete religious freedom. The Popes have denounced Communism in Russia and wherever else it is found as "the fatal plague which insinuates itself into the very marrow of human society, only to bring about its ruin," (Leo XIII) as "a doctrine in which there is no room for the idea of God," as an ideology which "subverts the social order," and "denies the rights, dignity, and liberty of human personality." — *America* (Roman Catholic).

**On Mixed Marriages in Quebec Province, Canada.** — The hard times experienced by those who entered into mixed marriages in Quebec Province, Canada, since 1908, have been effectively ended (week of September 21) by the Provincial Court of Appeals. The judicial authorities (four of the five judges were themselves Catholic) decided that "a papal decree did not change Quebec's laws." Prior to 1908 mixed marriages in Quebec Province encountered no legal obstacles, though naturally subject to the local displeasure of the spiritual authorities of Holy Church. This was due to the extension to Canada by Clement XIII (1764) of the 1741 decree of Benedict XIV, granting that in the Netherlands and Belgium a Catholic could marry a "heretic" without observance of Catholic ritual. After Pius X revoked this "Benedictine Dispensation" (1908), the Catholic judges of the province uniformly decided that mixed marriages, performed without the "due precautions" exercised by a Catholic priest, were invalid, also illegal, since the judges interpreted the civil code provisions of 1866, namely, that impediments to marriage "remain subject to the rules followed hitherto in the various churches," solely in terms of the 1908 ruling by Pius X. More than 100 Quebec mixed marriages have been annulled by this procedure since 1908. It would be interesting to conjecture whether this recent decision could have any retroactive effect upon the annulments, though it is stated that many of them were the result of collusion by the married couples. The case that brought about the recent final decision was not instituted by the parties of a mixed marriage but by an Anglican parson who represented the attack upon his legal power, as well as upon his spiritual right, to officiate in such a marriage. That accounts for the *Quebec Chronicle-Telegraph's* editorial comment: "It is not for the Catholic Church to impose an inferior status on the clergy of other denominations before the civil law or to penalize innocent parties because one of its own members has failed to respect the canon law."

*The Lutheran* (U. L. C. A.)

**Shailer Mathews Deceased.** — On October 22 there died Shailer Mathews, for many years dean of the divinity school of the University of Chicago. The press carried many encomiums of this educator. It is said that while he was dean, about three thousand students passed through the divinity school. A strange circumstance is that in spite of his position as the head of a divinity school he was never ordained. Apparently he looked upon it as a distinction that moving among

ministers as their equal he nevertheless was a layman. Shailer Mathews started out as a historian. A book that brought him fame was his history of the French Revolution. When he turned to theology and there gave his attention especially to the field of doctrine, he revealed himself as an arch-Modernist. Works of his in which his antagonism to the old Bible theology became very evident are, for instance, "The Faith of Modernism" and "The Contribution of Science to Religion." What attracted him especially was the social aspect of theological thinking and work. He was one of the most prominent advocates of the so-called "social gospel." It is not surprising that he likewise sponsored the plan of uniting the various church-bodies. Older readers of this journal will remember that he was president of the Federal Council of Churches of Christ in America. When the World Conference on International Peace through Religion met in Stockholm in 1928, he served as chairman. While personally a friendly and kindly man, in theology he was the very antithesis of almost everything for which this journal contends. A.

**No Missionaries Have Withdrawn Because of Lack of Funds.**— So far as it is known, no Christian missionaries anywhere have been compelled to withdraw from their fields because of lack of money, the International Missionary Council reports regarding the state of the foreign missions "orphaned" because of the war.

A recent financial report shows that in the last two years more than \$1,300,000 has been contributed by individuals and organizations throughout the world — excluding Roman Catholics — to sustain missions temporarily separated from their parent churches in Europe. More than \$1,000,000 of the total contributions came from the United States, divided almost equally between relief for continental missions and relief for British missions. Over \$300,000 of the more than \$500,000 given by Americans for the relief of British missions constituted the Aid to British Missions Fund sent by the Episcopal Church to the Archbishop of Canterbury. According to these figures the Episcopal Church has, therefore, contributed over 25 per cent. of the total funds sent from the United States for the relief of orphaned missions.

No figures can show the large amount of aid given by British, Dutch, Swedish, and American missions to neighboring missions, often of other communions, temporarily in desperate financial straits or deprived of their staff because of internment measures.

One hundred sixty-eight missions are now known to be cut off from their regular sources of support. One hundred seventeen called for help during the last year. Others have supported their work on meager and fast disappearing reserves. It is therefore likely, in the opinion of the missionary council, that \$1,500,000 must be contributed by Christians in North America if the orphaned missions are to be maintained for another year. *Living Church* (Protestant-Episcopal)

**Modernistic Patter at Princeton.**— Dean Luther A. Weigle, of Yale University Divinity School and President of the Federal Council of the Churches of Christ in America, delivered the principal address at the Alumni Dinner, Princeton Theological Seminary, May 12, 1941. The address was printed in the August issue of the *Princeton Seminary*



*Bulletin* under the heading "Democracy, Education, and Faith in God." As the *Christian Beacon* (Sept. 25, 1941) shows by quotation, this is what Dr. Weigle had to say on the teachings of Jesus in their relation to faith in God: "Jesus' teaching was with authority because it seemed to His hearers to be true. It met their minds. Jesus' appeal was reasonable as well as direct. His tone was not that of a law-giver, who commands; not that of a despot, who threatens or cajoles. Jesus spoke as one who discerns the truth and set it before others in order that they, too, might see it and in its light decide the issues which impend. He stirred his hearers to think for themselves in view of the relevant facts. He was no propagandist, capturing the minds of people by appeals to prejudice or passion. His language was restrained and fair; His appeal was to intelligence, conscience, and will rather than to emotion or to the psychology of the crowd." Editorially the *Christian Beacon* remarks on this address: "The President of the Federal Council of the Churches of Christ in America was invited to deliver an address at Princeton Theological Seminary. Before the reorganization of that institution such an invitation would have been impossible. But Dr. Weigle came and in his address questioned whether Jesus Christ spoke the quotation given in the fourth gospel (the reference is to the words: "Ye shall know the truth, and the truth shall make you free," occurring in a part of the speech which we omitted for lack of space), and then said that Jesus had authority because His teachings seemed to His hearers to be true and that Jesus spoke as one who discerns the truth. No, Jesus was the truth! He is the truth, and His authority came not because His hearers attributed it to Him, but because He was and is the Son of God. So we have the typical Modernist patter: 'We do not know whether the words of the Bible given us are true or accurate, but there is a spirit in them that manifests an acceptable teaching.' To question this (the divine authority of Christ) as Dr. Weigle does, is to *cast aside the whole doctrine of the verbal inspiration of the Scriptures which has been the citadel of Protestantism.*" [Italics our own.]

Dr. Weigle's remarks on Jesus' teachings of course are not historically true. To the majority of his hearers they seemed neither true nor reasonable nor appealing. Jesus was just as unpopular among the modernistic teachers of His time as are true ministers of the Gospel among present-day Modernists. His authority was questioned time and again, and as Dr. McIntire rightly says, He had authority only because He is the Son of God. We deeply appreciate this testimony to the truth by the valiant editor of the *Christian Beacon*, as also his timely remark on verbal inspiration.

J. T. M.

**Leper Work in Korea.**—While mission-work in the Far East is sadly hampered, it has not as yet been entirely suppressed. Rev. Allen D. Clark gives a description in the *Presbyterian* of work among the lepers in Korea which our readers will be glad to peruse:

"Many, if not most, people regard leprosy as utterly hopeless of cure, and it must be confessed that the cure is a long, slow process. But it can be cured, and is being cured, in many hundreds of cases. In Korea there are four leper colonies. One is run by the government and the



other three by missionaries. Our own mission has one at Taiku, the Australians at Rusan, and the Southern Presbyterians near Soonchun, all in the southern part of the country. In Taiku the patients live in brick dormitories. Much emphasis is placed on stock-raising, and the policy is, in general, to take in no one for whom there is not some hope that he can be turned out as cured within a few years. Clinical treatment is given for incurable or deformed cases at various centers, but they are not taken into the colony itself. You will readily understand the reason for this when you stop to think that there is only so much space available, and the doctors in charge feel that they will accomplish more if the available space is utilized for those who can be sent out cured, thus making room for others who need the help that the colony can give. At our own colony at Taiku nearly all the work is done by the patients, and the life of the community goes on much as it would in any normal Christian Korean village. They have their school and their church, and from time to time they have Bible conferences and an annual Bible institute. About half the process of curing the patients is concerned with their mental and spiritual adjustment rather than with physical treatment. The treatment is chiefly in the form of injections of chalmoolgra oil; but there are often other ailments along with the leprosy which need treatment. Apart from all this, however, one of the most important things is to help the patient to realize that he is wanted, that he is no longer an outcast, with his hand against every man and every man's hand against him. This is why an effort is made to make the life in the colony as nearly like that in a well-regulated Korean village as possible. And, of course, above everything else, the spiritual rehabilitation of the patient is the most important." A.

**Brief Items.** — Social agencies and religious organizations of the State regard with appreciation the retention by Illinois of its three-day marriage license law under recent attack and applaud Iowa's recent enactment of a pre-marital physical examination requiring it. The clergy are little concerned about marriage fees lost across the border to adjacent Gretna Greens but are deeply concerned for the enduring quality of marriages. — *Christian Century*.

The treasurer of the Albert Schweitzer Fellowship, Mr. Everett Skillings of Middlebury College, Middlebury, Vt., announces that Dr. Schweitzer is still carrying on his work as missionary doctor at Lambarene in French Equatorial Africa. His support is almost entirely restricted to donations sent him from this country. The Doctor Schweitzer Fellowship sent him one thousand dollars last year and another thousand dollars this year. Besides, it furnished him one thousand dollars worth of medicines and food. The statement is made that its funds have approached the vanishing point. Unfortunately, this brilliant man is an arch-Modernist.

According to the *Living Church* the so-called Old Catholic Church numbers 500,000 members in continental Europe. With the exception of those living in Switzerland, all these people are found in Germany or German-occupied countries. It will be recalled that the Old Catholic

Church was founded in protest against the papal infallibility dogma proclaimed in 1870.

When recently Missionary Bruno H. Luebeck, representing Northern Baptists, died in China on account of overwork, the *Watchman-Examiner* stated that "His life was forfeit to the indifference and selfish indulgence of Northern Baptists." We mention this not to throw stones at the Northern Baptists, but rather to urge ourselves to do some searching in our own hearts and minds with respect to the missionaries whom we send to the heathen.

It is interesting to note that while only native Mexicans are permitted to hold the ministerial office in any church in Mexico, lecturing and preaching by citizens of other countries is not forbidden. Evidently the view taken by the legislators is that one must distinguish between delivering sermons and lectures and holding the ministerial office.

When Bishop Cannon of the Methodist Church advocated a militant anti-German stand of our Government, he received bushels of communications, of which one third approved of what he had said while the other two thirds "denounced him as unworthy to be called a Christian, much less a bishop of the Methodist Church." It is a dangerous thing for a clergyman to meddle in politics.

In Cincinnati has been issued by a Roman Catholic priest a pamphlet having the title "Apostolate to Assist Dying Non-Catholics." It is described as "a means of assisting well-meaning non-Catholics to die a happy death or to lead them to the light of the one true faith." The position taken by the author in making salvation depend on certain acts (the act of repentance, the act of faith) is strikingly in conformity with the fundamental views of Romanism which has changed the Gospel into a new law.

The U. L. C. A. lost a prominent scholar through the death of Prof. L. Franklin Gruber, who for the last fourteen years served his Church as president of the Chicago Lutheran Seminary at Maywood, Ill. Among his acquaintances and friends he was known as a collector of N. T. manuscripts, and it is said that he owned some rare treasures belonging to this category.

At Eden Seminary, formerly operated by the Evangelical Synod and now owned by the merger called the "Evangelical and Reformed Church," a new president was inaugurated September 17, Prof. Frederick W. Schroeder. His predecessor, Dr. Press, continues as a member of the faculty.

In Seattle, Wash., recently a Buddhist temple was dedicated. The cost of it was about \$100,000.00. One is not surprised to read that the building boasts a gymnasium and social rooms. Among those assisting at the dedication was Mrs. James Wesley Pratt of Tacoma, who is reported to be the only active Buddhist priestess in the United States. It is only with deep sorrow that one can think and speak of matters of this kind.

A.