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

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaeilt 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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Theological Observer

Lutheran Hour News.—The Lutheran Laymen's League of the Missouri Synod, as R. N. S. reports, announces expansion of the Lutheran Hour broadcast to include Greece, Italy, Portugal, Spain, and France. Negotiations also are under way to put the program on the air in Germany. Acquisition of the five new outlets raises to 32 the number of foreign countries in which the program is broadcast. It is carried by 756 stations in the United States.—Adding to this report, we can say that the Lutheran Hour Office has published a mimeographed pamphlet called *Overflowing Blessings*. The pamphlet constitutes a report on the Lutheran Hour Questionnaire. 2,340 replies were received, coming from forty-seven states in the Union, the District of Columbia, and Canada. The various categories covered by the replies are given, and the respective figures tabulated. The reader becomes aware of the enrichment of the religious life of those who sent replies, apart from the winning of souls for Christ, touched on by a number of the correspondents. A.

A Good Word on the Efficacy of Prayer.—Writing in the *Christian Century*, Dr. Enslin had spoken as follows on the view of a conservative Christian concerning prayer: "It is a relic of the senseless attitude which recounts stories of sea gulls sent in answer to prayer to starving sailors, all the while blinding its eyes to the implication of the deaths of thousands of others who were apparently in as dire need and who had prayed just as devoutly." Replying to this Mr. Albertus Pieters of Holland, Mich., in the correspondence section of the *Christian Century*, writes very correctly:

"Dr. Enslin thinks it 'senseless' to see in such experiences as that of Capt. Rickenbacker an answer to prayer; but the error is his, in reasoning about prayer as if it were analogous to a natural force, which, if it works in one case, ought to work in another case as well. Prayer is not like that; it is something in the sphere of personal relations. You ask a friend for a favor. He does it and you thank him. Later you hear that someone else asked him for the same kind of favor and he refused. This may surprise you, because you do not know why he refused; but even if there were a thousand cases like that, this would not in the least affect the reality of your own experience. If we really believe that in prayer we are dealing with a personal God, we shall recognize His right to grant and to withhold at His discretion. Why He should save the life of one man by sending a sea gull to perch on his head, and allow a thousand others to starve, in spite of their prayers, we do not know, and do not need to know. That is His business."

"The Minaret."—This sprightly and stimulating little periodical, which explains its mission by the added words "a call for Lu-

theran Missions to the Moslem World," has been sent "to all pastors, teachers, chaplains, and Sunday school superintendents of the Synodical Conference" with a view to move them to further mission work among the Mohammedans. Its editor is Dr. H. Nau, former missionary in India and pioneer missionary in Nigeria, at present president of Immanuel Lutheran College, Greensboro, N. C. The number of March, 1946, contains a stirring article by Dr. Nau, in which he shows that mission work among Mohammedans has been his "life-long ambition," a most informing article by A. K. Boerger, "Bringing Christ to the Kurds," and a third article by Dr. Nau, "Patience and Endurance in Missions," together with announcements, reports, and the like. It is our hope that our Church will soon be able to take up mission work among the Mohammedans in India, which was begun some years ago but had to be discontinued because of adverse circumstances, and, if God so wills, also among Mohammedans in other world areas. *Theology Today* in its issue of April, 1946, presents a most appealing article by Rev. Samuel M. Zwemer, the renowned Presbyterian missionary among Mohammedans, "The Allah of Islam and the God of Jesus Christ," in which he shows that the Gospel must be preached to the Mohammedan peoples and that Christian mission work among them is not in vain. May God make us willing to proclaim the Gospel also to the professors of Islam. J. T. M.

"There Can Be No Unity Save Unity in the Truth." *Theology Today*, though published under the auspices of Princeton Theological Seminary, with Princeton's John A. Mackay as editor in chief, no longer represents the traditional Reformed theology expounded by Charles Hodge, Benjamin Warfield, and other orthodox Calvinists. Nevertheless, in spite of its "Barthian overtones" and its "Barthian orientation" it often presents to its readers challenging articles, which frequently contain more than just a kernel of truth. Thus in the issue of April, 1946, Dr. Mackay in his discussion of the recently published and widely read book *The Christian Answer* has this very true and timely paragraph: "The Ecumenical Movement, as sponsored by Protestant Christianity, while it is the most significant spiritual movement at the present time (sic?) and the one that offers the greatest hope for the world (sic?), has, in its present form, a latent peril at the heart of it. There is a danger that Christian unity and the promotion of ecumenicity shall become ends in themselves. To pursue unity simply for the sake of human togetherness, or because a strong ecumenical Church can make a decisive contribution to civilization, is to give allegiance to an empty idol; it is to pursue a fatuous, if roseate, bubble. Let it not be forgotten that truth is more basic than unity, that there can be no unity, save unity in the truth. And, of course, let this too be remembered, that unity is itself a part of the truth. A second peril of the Ecumenical Movement is that it should remain a movement of Church leaders,

a large number of whom have the mentality and ways of bureaucrats. Clericalism can achieve Roman Catholic unity, but bureaucrats cannot achieve Protestant unity." Certainly very true!

J. T. M.

Christian Conscience and War. — In a very able and convincing article, published in the *Australasian Theological Review* (October-December, 1945), Prof. H. Hamann defends the thesis that war, as it has been carried on in the Second World War, with its frightful "destruction of great cities, rich with the beauty and culture of the ages, of cities containing... churches, schools, universities, hospitals, museums, art galleries, printing presses, libraries, and many other buildings of stately beauty, historic associations, and architectural significance," cannot be condoned by the Christian conscience, but calls for a world-wide protest on the part of all Christian citizens, who wish to preserve decency and moral considerations even in times of war. The matter which he propounds is certainly worth considering. The Second World War is surely not the last to plague our troubled world. A third may already be in the offing. And what then? Dr. Hamann's essay voices an earnest warning, and its concluding paragraph puts the question straight before the reader for decision. We read: "This essay has been written from deep conviction and from inner necessity. It is not conceived as a new article of faith, though it is certainly the confession of the writer's belief. It has been written with the hope of soliciting comment, discussion, criticism. For if the writer's main thesis is false, the necessary consequence is that Christian conscience may and must approve the bombings spoken of; but if the main thought is sound and true, then it follows that Christians have accumulated, and are accumulating, a load of guilt by silence and assent. To us it seems a case of *tertium non datur*. And to the writer, at least, the case is most serious. If anything can be more horrible than these bombings, it is the seemingly all but universal indifference and apathy of Christians in the face of such bombings. Are Christians generally becoming 'conformed to the world'? Has the salt lost its savor? ... Has the fear of worse bombings to come caused the moral sense of Christians to become atrophied? May our Lord in His mercy grant us right understanding, holy desires, good counsels, and just works!"

J. T. M.

Shall We Soon Be Using an Up-to-Date Calendar? — The World Calendar Association in its quarterly, *Journal of Calendar Reform* (first quarter, 1946), expresses the hope that soon a new and better world may be using a new and better calendar than the ancient Gregorian Calendar, which is now in use. The new calendar has been reduced to the utmost simplicity and greatest regularity. The twelve-month, equal-quarter calendar is the same for every year perpetually. Holidays are fixed and always fall on the same day of the week. The quarters are equal in length. Each quarter begins on Sunday and ends on Saturday, and

contains three months, thirteen weeks, ninety-one days. Each year begins on Sunday, January 1, and the business year on Monday, January 2. There is a Year End World Holiday, or December 31 (the 365th day), following December 30, every year. In leap years there is a Leap-Year World Holiday, W or June 31 (an extra day), following June 30. This new calendar, which is balanced in structure, perpetual in form, and harmonious in arrangement, has been approved by a large number of organizations, including chambers of commerce; scientific bodies; educational, business, labor, fraternal, and church groups, both Protestant and Catholic. We believe that the new calendar deserves attention and support also in our circles, and those interested in the enterprise are directed to the World Calendar Association, Inc., International Building, 630 Fifth Ave., New York 20, N. Y. The new calendar certainly simplifies things. J. T. M.

News Concerning European Theologians.—The new theological journal issued by the theological faculty of the University of Basel, *Theologische Zeitschrift*, contains some notices pertaining to well-known Continental theologians. Walther Koehler, who since 1929 had been professor in Heidelberg, died; so did Eberhard Vischer, who since 1907 had held a professorship in Basel. Prof. G. Kittel, the well-known editor of the new and not yet complete dictionary for the New Testament, who before the war occupied a chair in Tuebingen, is still imprisoned. Apparently he is regarded as a Nazi or Nazi sympathizer. In this connection it may be reported that the *Theologische Rundschau* and *Zeitschrift fuer Theologie und Kirche* are again to be published by J. C. B. Mohr (Paul Siebeck), Tuebingen. A.

The Moslem Problem of the French.—On this topic Julius F. Seebach writes in *The Lutheran* as follows: "France is in for a lot of trouble in her North African possessions. The geographical center of the rising storm is Cairo; the political center is the Arab League, operating as the North African Defense Front. The Arab League proposes to solidify its domain across the whole Arab-speaking world, from the Persian Gulf to the Atlantic Ocean, and is using agitation in the French zone to further this end.

"Effort is being made to sell the plan to Britain and the United States as an ideal Mediterranean defense system and as an essential security for the interests of the English-speaking nations. This has created a state of unrest in Tunisia, Algeria, and Morocco. The League engages in a continual recital of all sorts of grievances, and has bolstered its agitation by inducing the natives to believe the English and Americans will back up any revolt. The League is seeking to press the half of the Arab states that are not in the organization to join."

Episcopalians Oppose Merger with Presbyterians.—From Philadelphia the following information has been sent out via *Religious News Service*.

"The proposed union of the Protestant Episcopal Church and the Presbyterian Church in the U. S. A. will result only in a three-way split between the merged Church, the continuing Presbyterians, and the continuing Episcopalians, according to delegates who attended an Eastern seaboard Conference of Episcopal clergymen here.

"The meeting was one of seven regional gatherings being held this month by Episcopal priests throughout the country to discuss problems involved in the union of the two churches and to consider liberation of the Church's marriage and divorce laws. The conference here was held under the auspices of the American Church Union.

"Telegrams of opposition to the proposed merger were sent to the other six conventions at Boston, Chicago, Denver, Dallas, Los Angeles, and San Francisco as well as to Presiding Bishop Henry St. George Tucker, the House of Bishops, lay delegates to the forthcoming General Convention, and church publications.

"A statement by the joint committee on doctrine of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles in the Episcopal Church said it is a 'duty to point out the radical differences of belief and practice between our Church and the Presbyterian Church.'

"Asserting that both denominations have a right to their traditional principles, the statement declared that 'while praying for and working for a genuine reunion of Christendom, the American Church Union feels that most of the recent and vociferous appeals for unity are now irrelevant and degrading to both communions.'

A similar communication is sent out by *Religious News Service* with respect to Chicago: "Opposition to the long-discussed merger of the Protestant Episcopal Church and the Presbyterian Church, U. S. A., was expressed here at the regional conference of Episcopal clergymen from 13 dioceses of the Middle West under the auspices of the American Church Union.

"One of the leading theologians of the Anglo-Catholic wing of the Protestant Episcopal faith, the Rev. Hewitt Vinnedge of Nashotah House Seminary, Nashotah, Wis., declared that the proposed merger was 'unrealistic and contrary to the Episcopal concept of sacramental religion.' He said that 'some people have the idea that the object is union among all the Episcopalians and among all Presbyterians in this country.'

"'Actually it is not that at all,' he said. 'The body which we have elected to court is only one of at least nine Presbyterian denominational groups in this country. Any ground or reason for uniting with it must apply with equal cogency to the others.

"'Moreover, among the Presbyterian bodies themselves, among the half dozen or so of other Calvinistic denominations in this country, there ought to be a sure basis for union. Would it not

be sensible and practical for those like-minded Christians to effect unity among themselves, so that we could deal at once with the whole Calvinistic expression in the United States rather than with one fragment of it?"

"Father Vinnedge told his fellow clergymen that they and the Presbyterians have fundamental differences of opinion on sacraments, 'a difference so diverse as to impair organic unity of the two faiths.'

"He stressed, however, that such differences do not interfere with denominational co-operation through such organizations as the Federated Council of Churches and the World Council of Churches at Geneva."

A similar attitude of Episcopalians is reported from Denver, Colorado, and Dallas, Texas. A.

A Religious Radio Association Formed by Broadcasters.—Everybody will admit that if we are to retain freedom of speech and religious liberty, religious broadcastings, that is, the broadcasting of religious messages, must not be suppressed. For that reason the following news bulletin sent out from Columbus, O., by R. N. S. is of importance.

"Religious broadcasters of the Protestant, Roman Catholic, and Jewish faiths, meeting here, set up The Religious Radio Association and adopted a constitution for the new agency.

"The Association brings together into a formal body, leaders in the field of religious broadcasting who have been meeting together informally for some years in connection with the Institute for Education by Radio held here annually. Membership will be open to any individual concerned with religious radio who subscribes to the constitution.

"Purposes of the Association will be to foster fellowship and the sharing of common interests among those concerned with religious radio, to work for high standards of religious radio programs, and to collect and disseminate data concerning religious radio—its extent, nature, and the reaction of the public.

"A nominating committee was appointed to select a slate of officers who will function until the first annual convention of the new group. The nominating committee is composed of Willard Johnson, vice-president of the National Conference of Christians and Jews; Dr. Fred Eastman, professor of drama at the Chicago Theological Seminary; Franklin Dunham, radio director of the U. S. Office of Education and noted Catholic layman; Rabbi Moshe Davis, Jewish Theological Seminary of America; and Dr. J. Elwin Wright, executive director, National Association of Evangelicals.

"Individuals joining the Association will be required to subscribe to a set of principles which are embodied in the constitution. These affirm:

"That the exposition of doctrine shall be affirmative. Religious broadcasts shall not be used to attack other creeds or races.

"That religious broadcasts shall not only avoid stirring up

hatred against human beings of any race, nation, or creed but shall seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world.

"That no religious program for which radio time is granted on a sustaining basis (*i. e.*, without charge) by the radio stations or networks shall appeal over the air for contributions for the support of the program. Nor shall a charge for sermons, pamphlets, or religious objects distributed through such religious programs be used by the organizations as a means of raising funds.

"That religious programs on a commercial basis (*i. e.*, programs which purchase their radio time) may appeal for funds on the program in their support only upon the condition that they furnish to the public upon request published annual statements of their receipts and expenditures attested by certified public accountants.'

"At a panel discussion of religious broadcasting held during the sessions, speakers agreed that church groups have improved the quality of their radio programs and have become alive to the technical aspects of broadcasting.

"The Rev. Everett C. Parker, director Joint Radio Commission of the Congregational, Christian, Methodist, and Presbyterian, U. S. A., Churches, said local religious broadcasts especially are improving in quality. He expressed gratification over this development, stressing that local programs comprise the bulk of religious broadcasts in this country.

"Rabbi Moshe Davis of the Jewish Theological Seminary of America and chairman of the sessions, urged religious broadcasters to 'revolutionize' their approach.

"The most effective techniques, the most talented writers, the most gifted producers and actors, the most imaginative and soul-stirring narratives, must be gained for religious radio,' he said.

"More support by churches, religious groups, and publicists for religious radio programs was urged by Elinor Inman, director of religious broadcasts, Columbia Broadcasting System.

"Other speakers at the panel discussion were Dr. Ross Snyder, professor of religious education, Federated Theological Faculty, University of Chicago; William Smith, acting director of radio, National Council of Catholic Men, and Elsie Dick, director of religious broadcasts, Mutual Broadcasting System.

"The sessions were arranged by the National Conference of Christians and Jews." A.

The Use of Public Funds for Parochial Schools Opposed.—

It is well known that Catholics are energetic in seeking state aid for the maintenance of their parochial schools. The National Catholic Educational Association demanded at its recent meeting that the state should not refuse aid "where the taxable resources are insufficient to finance a satisfactory school system." It added that such aid should be given "without distinction because of race,

color, creed, or tenets at a public or nonpublic school." To this request or demand the *St. Louis Post-Dispatch* voiced opposition in an editorial of remarkable candor and insight. It wrote thus: "If Catholics were excluded from public schools, the National Catholic Education Association would have a perfect case for equal access of parochial schools to any available federal-aid funds. They would also deserve per-capita shares of local school taxes. Such exclusion, however, does not exist, nor could it be constitutionally established even if anyone wanted it. We fail, therefore, to follow either the 'without distinction of race, color, creed' plea of the official resolution or Archbishop McNicholas' contention that limiting the aid to tax-supported schools would nullify 'that freedom of education of which we boast.' . . . Public funds are for public purposes. One of the overriding public obligations is to provide secular schools observing a clear separation of church and state. Not only constitutional dictum but American tradition and contemporary majority judgment support the separation."

A.

The Relation Between Economics and Morals.—In England recently an economist of great prominence and ability died, Lord Keynes. During the last decades he has been constantly before the public through his speeches and his writings. According to *America* (R. C.) he understood that in speaking of economic issues and decisions one must not forget the moral aspects of questions. We quote:

"His concern over the moral consequences of public monetary policies first became evident in the nineteen-twenties. Three problems—reparation payments, inflation and deflation, and the re-adoption of the gold standard—interested Keynes at this time. Each of these, in turn, he discussed in both their economic and moral consequences. His denunciation, in 1920, of the huge reparation payments demanded by the Treaty of Versailles was something more than a prophecy of the economic chaos that would follow. It was likewise a challenging exposure of the fact that the treaty itself was created . . . 'without nobility, without morality, without intellect.' His distress in 1923 over the social consequences of the changing value of money in the postwar years was not merely a professional concern over mismanaged monetary affairs, but rather a deep awareness of the great injuries inflicted upon the public by uncontrolled inflation and deflation. Here Keynes, with the indignation proper to a moralist, declares that deflation seems worse than inflation because 'it is worse in an impoverished world to provoke unemployment than to disappoint the *rentier*.' Then, too, Keynes' disapproval, in 1925, of Britain's re-adoption of the gold standard arose not so much from his disagreement with the government in power—or, as he called it, *The Economic Consequences of Mr. Churchill*—as from the realization that the sufferings of the poor would be increased by the consequent unemployment in the export industries. During all these years, in

fact, Keynes was fearless in reminding states of their obligations in a postwar world.

"By the beginning of the great depression in the thirties, Lord Keynes' concern over monetary problems had grown into a determined resolution to inquire into 'the false premises and false conclusions of unrestricted *laissez-faire*...' The nineteenth century, he explained, had been a period of rapid economic growth, one that required, protected, and encouraged vast accumulations of wealth. The liberal moral philosophy permitted men to do as they liked with their money, while the enormous demand for savings seemed to justify great economic inequalities. In any case, the spirit of the century favored the thrifty and the rich. Thus Keynes states: 'The morals, the politics, the literature, and the religion of the age joined in a grand conspiracy for the promotion of saving. God and Mammon were reconciled. Peace on earth to men of good means. A rich man could, after all, enter into the kingdom of heaven—if only he saved.'

"The helplessness of capitalism during the great depression brought Keynes and many other thoughtful persons to the realization that decisions regarding national wealth could no longer be wholly individualistic or haphazard if unemployment was to be avoided. The rich, he then discovered and proved to his own satisfaction, could not be allowed, in the face of recurring depressions, to remain irresponsible about their wealth, since recovery was impeded as much by the hoarding of the rich as by the reduced consuming power of the poor. Even international investment in its struggle for markets should, Lord Keynes believed, be controlled to some extent; otherwise it would increase the dangers of war and enlarge to world scale the deplorable consequences of irresponsible ownership. Yet, while admitting the necessity of a new public attitude toward wealth, he recognized from the outset the difficulties involved. In 1932 he wrote: 'The transition from economic anarchy to a regime which deliberately aims at controlling and directing economic forces in the interest of social justice and social stability will present enormous difficulties both technical and political. I suggest, nevertheless, that the true destiny of the New Liberalism is to seek their solution.'

"To this end, therefore, Lord Keynes first urged that the excess savings and idle funds of the rich be taxed and borrowed by governments and spent on public works. He also advocated a reduction in the interest rate to facilitate borrowing and expansion by private industry. A modern economy, he later observed, does not enrich itself by piling up money when a large sector of its population is without work. In this respect, it seemed to him that the medieval policy of enforcing usury laws to keep interest rates low and of encouraging numerous holidays and time-consuming public works was more sensible than was the capitalistic custom of accumulating wealth."

A.

Roman Catholics Spreading the Bible.—Ernest Gordon, in the *Sunday School Times*, reports that Roman Catholicism is becoming more and more active in spreading the Bible or parts of the Bible. He writes (in part): “‘Catholic Bible Notes,’ found in the *Catholic Biblical Quarterly*, are of interest. Thus between 1933 and 1943 the *Katholisches Bibelwerk* of Stuttgart has succeeded in distributing about five million Bibles, New Testaments, and individual books of Scripture. This organization was established in 1933. More surprising is the following: The hierarchy of Croatia has recently approved the establishment of a Biblical Society whose prime objective it is to edit a new version of the Scriptures in Croatian. The friends and promoters of this society hope to achieve within a few years the noble purpose of having a copy of the Gospels in every home in Croatia. Then, the Russian Pontifical College in Rome has prepared, and recently welcomed the publication of, the first complete Russian version of the entire Bible made from the Hebrew and Greek texts by Nacar and Colunga. And from the Seminary of La Plata, Argentina, Dr. Straubinger has followed up his translation of the four Gospels made directly from the Greek. It has been enthusiastically hailed by the Archbishop of Argentina as ‘a ray of light in the darkness of materialism.’” The article closes with the words: “The children of the Kingdom have, in the United States, for two generations, subjected the Word to an unbelieving and degrading dissection, so that Dr. Walter Lowrie is led to say, ‘Amazing as it is, the people in general still believe in the Bible in spite of the painstaking efforts of ministers, Sunday after Sunday throughout several generations, to convince them that it is not essentially different from any other book.’ The Roman Catholic authorities may have been provoked to emulation by the wide distribution by Protestant Bible societies. Perhaps also they wish to protect their people from Scriptures that are not annotated with doctrinal notes. Never mind! The Word is the Word. It enlightens the eyes; it cleanses the heart. It is the Word of instruction and emancipation.”

J. T. M.

The “Protestant Voice” on Protestants and Politics.—Under the heading “Protestants Produced Our Best Political Principles,” the *Protestant Voice* submits an editorial which contains some important sentences, which we here quote: “Advocacy of the separation of Church and State, good sound Protestantism though it is, unfortunately is taken by many Christians to mean they should take no part in state affairs. Indeed, many churches carry to an extreme the principle of non-participation in policies of government. Undoubtedly they should not seek to force their advocacies by way of union with the government. Nevertheless, if Christian people do not make their voice distinct and their will felt, evil voices and pernicious motives will dominate. In a nation fundamentally Christian, in that a majority of its people were reared in the Christian tradition, it is unthinkable that they should fail

to take cognizance of recent trends in government. The *Protestant Voice* regrets that too many Protestants are inclined to toddle along after the latest political cynic without so much as a glance at the question of whether his policies are sound from the Christian standpoint, or whether he is sincere in those professions. Good Americans vote, and voting, they place their stamp of approval on some candidate and his entourage. When Protestants tolerate the wrong kind, they are giving evil the chance it wants."

This is true. But when it comes to voting, the slogan "Vote for the proper kind of candidate!" is more easily uttered than followed. A.

Completion of Roman Catholic National Shrine Contemplated.

From Washington comes the news that the Roman Catholic leadership of America is endeavoring to raise five million dollars for the completion of the so-called National Shrine of the Immaculate Conception at the Catholic University of America in Washington. A committee, of which Bishop J. F. Noll of Fort Wayne is the chairman, is at work to raise this huge amount. In 1920 the foundation of the shrine was laid. Up till now two million dollars have been spent in the erection of the crypt, or basement, of the structure. We are told that more than 400 masses are said every day at the altars and chapels around the crypt. It is proposed by Bishop Noll that Mother's Day, Sunday, May 12, should be designated by the hierarchy as National Shrine Day for the purpose of gathering money in all Catholic churches for this project. It seems that Roman Catholic leaders leave no stone unturned in their effort to impress Americans with the supposed grandeur and power of the Roman Catholic Church and to obtain for the latter the greatest possible prestige. A.

Bishop Oxnam's Militant Modernism.—The *Sunday School Times* (April 13, 1946) in answer to a reader's question whether or not Bishop Oxnam is a Modernist replies that the Federal Council, of which Bishop Oxnam now is president, while claiming to represent 25 national denominations, with an excess of 25,000,000 communicant members, in 150,000 local congregations, in all parts of the nation, is dominated by Modernists and therefore does not truly represent those Protestants in this country who believe that the Bible is the verbally inspired and infallible Word of God. Bishop Oxnam's own religious position may be judged from the following "shocking paragraph," which is taken from his book *Preaching in a Revolutionary Age*: "Hugh Walpole, in *Winters-moon*, tells of a father and a son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe Him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an ideal

of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty bully' (p. 79). The *Sunday School Times* comments: "This infamous passage from the Bishop's book should be enough to convince any one that he is a Modernist of the most militant type; for, while he did not originate the objectionable phrase, his comments on it are very significant." The editorial then goes on to say: "Whence come these 'conceptions' of reconciliation and the wrath of God? They were not conceived in man's mind, but were given to us by revelation. There are so many passages of Scripture on the wrath of God against sin, and the glorious fact that reconciliation was made by the Lord Jesus Christ between God and man, that it is hard to know which to choose in quoting a few." It then quotes Is. 53:4-6; Rom. 1:18; Col. 1:19-20; 2 Cor. 5:18-19 to prove both the wrath of God against sin and the reconciliation made by the Lord Jesus Christ. The passage from Oxnham's book is not only infamous, but also unspeakably blasphemous. J. T. M.

Brief Items.—The movement in India to prohibit the teaching of the Christian religion in schools conducted by missionaries is growing. On the island of Ceylon the demand is made that if religion is to be taught in a school, then all the religions that are represented there by the pupils will have to be taught, which would imply that paganism had to be included. The state of Cochin has forbidden that prayers be offered in schools during study hours. Thus the old evil Foe is endeavoring to hinder Christian missions by arousing native feeling against the teaching of what is called a foreign religion.

The turmoil in the Church of England caused by the ordination by the Bishop of Hong Kong of Miss Lai Tim Oi, a deaconess, to the Anglican priesthood, has been ended by Miss Lai's resignation. Bishop Hall, having been condemned by the other Anglican bishops in China, agreed to accept the resignation.

The American Bible Society reports that in 1945 it distributed 12,243,355 copies of Bible, Testaments, and portions of the Bible. The number of languages represented was 114. More than 1,500,000 copies were sent to prisoners of war.

This dispatch from Texarkana, Ark., is of wide interest. "Terming the policies of the Federal Council of Churches 'unscriptural, unholy, and undesirable,' the American Baptist Association in convention here adopted a resolution censuring the Council as 'a menace to true Christianity.' The resolution also said the policies of a number of the Council's leaders showed a 'tendency to Communism.' 'We believe that said organization is unscriptural,' the Association declared, 'in that it denies many of the fundamental doctrines of the Christian faith, and that its purpose to unionize all Christian churches is unscriptural, unholy, and undesirable because it seeks to do so on the basis of Modernism

and the so-called social gospel.' The American Baptist Association is a group of independent missionary Baptist churches in the Southwest, organized into an association in 1905."

Brief Items from *Religious News Service*.—From London comes the information that Anglicans and members of the Protestant Episcopal Church are prepared to hold a Lambeth Conference (the first since 1930) in 1948.

In Chicago 300 Seventh-Day Adventists in an effort to help the hungry people of Europe have resolved on the following course: 1. Total abstinence from all food for a whole day or its equivalent each week; 2. one breadless day each week; 3. the placing of a financial offering in a cup on the table at each meal, the offering to be the equivalent of what they will save by their self-imposed food restrictions at the particular meal; 4. prayers at each meal for the starving peoples of the world; 5. abstinence from desserts at all meals during May.

The Associated Church Press, that is, the national organization of Protestant church-paper editors, requested the recall of Myron C. Taylor, the President's personal representative. This resolution was adopted "because such an appointment is a violation of the principle of separation of Church and State; because the appointment was made originally in 1940 by President Roosevelt on a temporary basis in relation to the war, whereas the office has now been maintained at public expense for six years; because this ambassadorial appointment has not had the sanction of the Senate, as required by the Constitution of the United States."

Reversing a lower court decision, the Minnesota Supreme Court ruled that the Lutheran Augustana Synod Board of Foreign Missions does not have to pay taxes on the rent-free residence it furnishes to its executive director in Minneapolis, Dr. S. Hjalmar Swanson.

Rome is again preparing for the arrival of pilgrims. A dispatch says that the greatest hindrance to pilgrimages at present is a serious lack of hotel accommodations. For this reason it has been proposed that pilgrims for the coming holy year (1950) be housed in buildings ordered by the former fascist regime for the projected world exhibition of 1942, which never took place.

Evangelical churches in the British occupation zone of Germany have announced plans for a Christian foundation to promote religious life and thought in Germany. The plans were approved at a recent regional conference of church leaders held at Bethel-Bielefeld. The center is expected to provide courses in Christian responsibility and action for all classes of the population, but especially for German youth. Frequent seminars, lasting from six to fifteen days, will be sponsored to provide religious instruction and discussion of current problems in the light of Christian teaching. Plans call for publication of books, pamphlets, and the launching of a monthly magazine. It is also hoped to establish

outlets through the press and radio and to organize lecture courses in various parts of the country.

An important decision was handed down by the Supreme Court of the United States when it ruled that an alien who will not fight may become a citizen if he will serve the Army some other way. It was not a unanimous decision, five justices supporting it, three voting against it. The Supreme Court by this decision has reversed the opinion which it voiced on three previous occasions. Perhaps the most famous of these involved the case of Dr. Douglas C. McIntosh, a Canadian chaplain in the First World War and afterwards a professor at Yale, who was denied citizenship because as a pacifist he was not ready to declare himself willing to bear arms when called on by his country to do so.

Southern Baptists report that they last year were very successful in their work. The membership of the denomination was increased by 205,362, so that it now totals 5,865,554. The total gifts for all causes averaged \$16.78 per capita, which is higher than ever before. The number of clergymen now is 24,577.

Grace Moore, American opera singer, has been converted to Roman Catholicism and will be received into the Catholic Church before returning to the United States from a concert tour of Italy. She formerly was a member of the Baptist Church.

Churches of Christ plan to establish a mission in Germany. Two representatives, one of whom is Otis Gatewood, a Salt Lake City evangelist, will make a survey trip of Europe this summer with the intention of ascertaining how the mission may be opened. When they return, a group of about forty missionaries will leave for Germany, after they have had a week's lecture course, to be given in Lubbock, Tex.

The treason case against Bishop Caesar M. Guerrero, ranking Filipino prelate in the Roman Catholic hierarchy in the Philippines, was to be tried in the people's court, Manila, some time in June. Bishop Guerrero's is considered one of the most important cases of alleged Filipino collaboration.

Abolition of denominational schools as "incompatible with the socialist educational system" was demanded in a manifesto by the British Commonwealth Party, left-wing political group, founded five years ago under the leadership of Sir Richard Acland, former member of Parliament. The manifesto also called for the abolition of religious education in state schools. It declared that clergymen "should have no access to children during school hours, nor should children be withdrawn from school during school hours to receive religious instruction." In addition, the manifesto objected to communal worship in schools, and said applicants for school posts should not be asked questions "relating to personal religious views."

Plans for erection of a huge monumental cross on the summit of Bald Knob, the highest hill in Illinois, northwest of Anna in Union County, were made at a dinner attended by clergymen, the mayor, Chamber of Commerce heads, and other representatives

from 20 southern Illinois cities and St. Louis, Mo. The monument, to cost \$250,000, will symbolize the Passion and Resurrection of Christ and will be dedicated at the Easter sunrise services in 1947. Designer Henri Rush of St. Louis said the cross, when completed, will have both sides lighted through glass block insertions, and will stand in a landscaped setting overlooking 2,000 square miles of Missouri and Illinois.

A presbytery of North Carolina approved an overture to the General Assembly of the Presbyterian Church in the U.S. (Southern) petitioning it to withdraw from the Federal Council of Churches. Last year the same matter was up for discussion, and at that time the action taken was of the opposite nature. Apparently the feeling is growing that the Federal Council is not a body with which conservative evangelical churches should be affiliated.

Formation of experimental religious schools to provide opportunity for discussion as well as study of the Bible was recommended in a report submitted by the committee of evangelism to the British Council of Churches at its spring meeting in London. The committee declared, "Even the four Gospels and their story of Jesus, the indispensable basis of Christian faith, are unknown to very many today."

Roman Catholic Bishop Louis Rastouil of Limoges issued a pastoral letter urging parishioners to vote against the new French constitution in the referendum on June 2. The reason given is that "the declaration of rights does not guarantee the essential principles of Catholic doctrine in regard to the human person, the family, and society."

On April 29 a wireless from Geneva announced that first relief shipments to Poland and Finland through headquarters of the World Council of Churches have safely arrived. The supplies consisted of Swedish army surplus material bought in Stockholm and shipped directly from that point. From Finland the announcement came that aid had arrived from American Lutherans in the form of one thousand bales of clothing, 50 bags of shoes, and \$8,500 for relief needs.

A dispatch from Baltimore says that Dr. Edwin L. Shaver, director of weekday religious education for the International Council of Religious Education, declared that the interfaith approach to religious education through the released-time plan is growing and is no longer thought of as a merely Protestant movement. He stated that weekday church schools are operating in 2,000 communities in 46 States with an enrollment of two million children. Two States only are not represented, North Dakota and New Hampshire. Dr. Shaver asserted that the weekday church school is not a cure-all for religious education ills. "We are seeking to identify religion with the child's seven-day-a-week life," he said: "Two hours of weekday religious education are not too much."

In Chicago recently an organization met which has the long title National Council on the New Approach to the Alcohol Problem. Several hundred advocates of total abstinence, or prohibition, met under the auspices of this organization.

When the National Religious Broadcasters, Inc., an affiliate of the National Association of Evangelicals, met recently in Minneapolis, the spokesman charged that Bible-believing Protestants are not given broadcasting time in proportion to their numerical strength and that rationalistic Protestants dominate Protestant religious programs. The chief representatives of rationalistic Protestants are, of course, the leaders of the Federal Council of Churches.

A voluntary system of food rationing to help relieve the "fearful emergency" in India was urged on the American public in an appeal issued in New York by the Board of Foreign Missions of the United Lutheran Church. The Board stressed "the acute danger of starvation facing millions of human beings in India" and called for immediate action to curtail suffering and death.

From Edinburg, Tex., comes the information that plans are under way in that town for the establishment of the Rio Grande Bible Institute and Latin-American Mission, a non-sectarian organization, to train young Latin and Anglo-Americans for missionary work. A forty-acre tract has been purchased in that neighborhood as the site of the institute, and buildings will be erected this summer and fall, according to the announcement of Director M. C. Ehlert of Donna.

A committee of the Presbyterian Church in the U. S. A. (Northern Presbyterians), consisting of two clergymen and two laymen, is to visit Europe and obtain firsthand information on reconstruction needs.

At the Associated Church Press convention Nelson Cruikshank, director of Social Insurance Activities of the American Federation of Labor, stated that workers will not read church papers if the latter do not bear the printing union label.

Apparently Protestants are bracing themselves to become more militant. When the Associated Church Press convention concluded its meeting in Washington, D. C. (April 29), it called upon Protestant religious journals to "set forth increasingly the lives and welfare of the American people." It voiced a protest against the "growing evidence throughout the United States of anti-Protestant bigotry and intolerance."

The Alliance for the Preservation of American Reformed Judaism, Mr. Herbert S. Benjamin, secretary, which was founded recently in Baton Rouge, La., works for the rejection of all forms of Jewish nationalism, or Zionism. One of its representatives said: "We specifically disclaim that we are a part of the world-wide national people who must recognize a Jewish state in Palestine as

a Jewish national homeland. Our one and only national tie is with our fellow Americans of all religious faiths."

Swearing and use of vulgar language on the streets of Wilmington, Del., will be stopped if plans of some ministers in the city are carried out. A committee of the Interdenominational Ministerial Union of Delaware has asked the aid of city police in the project and has secured 500 volunteers to help with the elimination of profanity in public. The committee is composed of pastors of city churches of various denominations.

The American Friends Service Committee in Philadelphia announced that more than 100,000 high-school and college students, teachers, professors, and ministers are expected to take part this summer in the 15th annual series of institutes of international relations. The 18 conferences, each of about ten days' duration, will be held in 12 different States throughout the nation.

Washington, D. C. — The chaplains corps has been authorized to return to duty 300 chaplains of various denominations, Maj. Gen. Luther D. Miller, chief of chaplains, announced here. "Any chaplain who has served on active duty in a grade not higher than captain, has an efficiency index of 40 or better, possesses general service fitness for overseas duty, has accepted appointment in the chaplain reserve or national guard, and desires recall to active duty should submit his application direct to the adjutant general for consideration," the announcement stated. Those who apply will be required to sign for an indefinite period or until June 30, 1947.

From Chicago comes the interesting announcement that the Moody Bible Institute intends, beginning next September, to teach its missionaries to fly their own planes. Two light training planes will be used.

Dean Walter G. Muelder of the Boston University School of Theology, speaking at a meeting in Providence, R. I., advocated that clergymen should be trained in labor problems. He maintained that the Church has lost contact with labor and labor issues and is not making a strong bid to regain it. — How disastrous if the Church should endeavor to train sociologists rather than theologians! Every wide-awake minister will endeavor to inform himself on the issues that affect the well-being and happiness of his parishioners. In only a few instances will special training be required.

Commissioner Albert Orsborn, fifty-nine-year-old father of seven children, was elected new General of the Salvation Army at a meeting of the High Council in London. He succeeds General George L. Carpenter, who retired from supreme command of the organization.

From Stockholm comes a wireless stating that missionary work is being carried on in Mongolia under great difficulties and few converts are being gained. This statement was made by W. Martinsson, a Swedish Lutheran missionary, who returned to

the capital of Sweden with his wife and two children after nine years in the Far East. The last year he spent in Peking, where 70 Swedish missionaries are stationed at present. Missionary Martinsson reported that a New Testament in Mongolian has been printed and two homes established by mission stations to provide food, clothing, and shelter to needy children.

The American Council of Christian Churches, meeting for its semiannual business session in Minneapolis, demanded legislation which would "never again permit John L. Lewis or any other labor leader to paralyze the economy of the country." The Council fears that if conditions as they obtain now will continue, the way will be paved for Socialism and Communism.

In Buffalo, N. Y., a meeting representing 70 Methodist churches was informed that "many Protestant churches need an infusion of dignity in their services of worship." Criticism was voiced of the tendency of pastors to wear business suits in the pulpit instead of gowns with proper linen and tie.

At the Iowa Interchurch Council convocation at Des Moines, attended by about 400 ministers and religious education leaders, Dr. Arnold Lowe, a Presbyterian of Minneapolis, stated: "The Protestant Church needs four props: 1. resumption of the fundamental doctrines which underly Protestantism, such as salvation by faith, redemption by grace, and immediacy of communion with God; 2. correction of the fallacy of separation of religion and education. Religion either belongs in the public schools, or the Church should set up its own educational institutions; 3. re-entry into public service. Protestantism has hurt itself by establishing hospitals and colleges, then withdrawing from management; 4. unity for the same general purpose, a great Church with many branches." We fear that the structure visualized by Dr. Lowe would on account of looseness in doctrine have so many gaping cracks and crevices that it would soon collapse and represent nothing but a ridiculous mass of ruins.

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