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Continuing

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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 Wölfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält 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

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**The Eisenach Decisions.** — Two important meetings were held in Eisenach, Germany, during the first part of July. The purpose of the first was to solidify the Lutherans, and of the second to unite all Protestants of Germany. The two meetings may be viewed as the culmination of two trends in German theology. A little more than a century ago a unionistic wave swept over the German churches. Almost simultaneously a revival of Lutheran consciousness gained momentum in certain areas, and a strong desire to unite all Lutherans in a *corpus Lutheranorum* manifested itself. However, in the course of the century, the trend toward a union of Lutherans, Reformed, and Evangelicals gained the upper hand.

To understand the subsequent history, it is necessary to keep in mind that basic changes have occurred in the German churches during the last thirty years. Strictly speaking, the term "State Church" is a misnomer; there are no State Churches, unless one would speak of State Churches where the government supervises religious instruction in the schools and trains the pastors at the state universities, and in some instances serves as a collecting agency — for a consideration — to collect the church taxes. The Churches of Germany should rather be called provincial or territorial Churches, inasmuch as the respective Churches are usually coextensive with the political territory. Two things are characteristic of the territorial Churches: first, every baptized member is a member of the Church unless he publicly severs his connection with the Church. Secondly, each territorial Church is bound by a Lutheran or Reformed or Evangelical (*uniert*) confession. After the outbreak of the church struggle in 1933 a concerted effort was made to unite the various territorial Churches for the purpose of counteracting the neopagan philosophy of Hitler and Rosenberg. However, serious tensions among the German theologians, and especially the outbreak of the war and its concomitant events, halted all union endeavors for the time being. After the collapse in 1945 a renewed attempt was made to unite the various State Churches of Germany in one large German church known as the *Evangelische Kirche in Deutschland* (EKiD). It was urged by a large number of German theologians that the bond which in spite of divergent confessions had united the Christians from the various provincial Churches in their common opposition to Hitler must at all odds be preserved. This unity, they claimed, demands the organization of a new united *Church*, comprising all territorial Churches, whether Lutheran, Reformed, or *uniert*. A number of Lutheran territorial Churches, notably Bavaria, however, were opposed to the formation of such a unionistic Church, though they agreed to the plan to organize all territorial Churches as a federation, to co-operate in all matters which would be of joint interest. These Lutherans believed that the propitious moment had come

to establish a *corpus Lutheranorum*. It can readily be understood what tremendous tensions came to the surface at Eisenach.

In the first meeting, July 6—8, nine Lutheran territorial churches were represented: Bayern, Hannover, Sachsen, Schleswig-Holstein, Thuringen, Mecklenburg, Hamburg, Braunschweig, and Schaumburg-Lippe. Representatives of Wuerttemberg, Oldenburg, Luebeck, and Pommern were also present. Unfortunately, we are not in possession of the constitution. According to the *Evangelische Pressedienst*, the theme of the convention was: True unity does not consist in organizational unity, but in the unity of proclaiming the Gospel and administering the Sacraments; for this reason churches of the same confession should be banded together and be motivated by the common willingness to perform all church work according to the Confessions of the Lutheran Church. It was also urged that unless German Protestantism is conscious of its *confessional* orientation, it will lose its influence and will miss its obligation to preach the Gospel of justification through Christ Jesus alone. It is purely conjectural whether American Lutheranism has helped to deepen this confessionalism or whether it is due to an inner spiritual struggle. As soon as three territorial Lutheran Churches have approved the constitution, the VELKD will be a reality. The charter members hope that ultimately all other Lutheran *Landeskirchen* will unite in one concerted effort to preserve the heritage of the Lutheran Reformation. The confessional bases are the Lutheran Confessions, principally the Unaltered Augsburg Confession and Luther's Small Catechism. Mr. Hagemann of Hannover was elected chairman of the General Synod; Bishops Meiser and Beste were elected to head the Bishops' Conference.

Immediately after this meeting representatives from all the German territorial Churches, Lutheran, Reformed, and Evangelical, met to discuss the organization of the EKID. Two important questions confronted this conference. The first question was whether the EKID is to be a Church or a federation; and the second question was whether the Lord's Supper may be administered indiscriminately among the various member churches. Many desired to effect an organic union of the three confessional groups, but the confessional Lutheran leaders were not willing to establish organic union without doctrinal agreement. The first article of the constitution now reads: "The Evangelical Church in Germany is a federation of Lutheran, Reformed, and *unierte* churches. The EKID recognizes the respective confessional basis of each member church and assumes that each will make its confession effective in doctrine, life, and organization of the church." In Article II we read: "No legal enactment of the joint Church dare violate the confession of a member church. Nor dare the legal enactment of a member church violate the right of the joint Church."

The member churches are to work conjointly in all externals which confront the German churches since the collapse, e. g., the training of the clergy, the physical welfare of the clergy, the eleemosynary work of the churches. At the same time the constituent

churches are pledged to work for a real spiritual unity. For many this is not a pious platitude nor a unionistic wish. For some of the aims and purposes adopted in the constitution go beyond that which we are wont to define as "co-operation in externals."

The question concerning joint Communion has been a bone of contention in Germany for a century and has become a burning issue since the tremendous influx of refugees into Germany and the great migration due to the housing shortage. Lutherans find themselves in Reformed territory without Lutheran pastors, and Reformed appeal to Lutheran pastors for spiritual ministrations. Altar fellowship between Lutherans and Reformed is therefore both a theological and a practical question. A relatively large number both of the *unierte* and the traditionally Lutheran *Landeskirchen* were willing to establish "open Communion." However, a minority of Lutherans held out against indiscriminate altar fellowship. After two days of debate the following paragraph (Art. IV, 4) was adopted: "Concerning the admission to Holy Communion there is no full agreement in the EKiD. In many member churches adherents of another confession are admitted without any restrictions. In no member church will a member of another confessional group recognized by the EKiD be refused the Lord's Supper where pastoral responsibility or congregational conditions demand such admission." The sentence is constructed in such a way that at first reading it is difficult to get the full meaning, but we were told that under this provision a pastor may refuse Communion to a person if he feels conscience bound to do so. This is substantiated by another paragraph (Art. IV, 1): "The member churches and the respective congregations will observe the regulations of their respective confession in the proclamation of the Word and the administration of the Sacraments. Arrangements affecting altar and pulpit fellowship remain within the province of each membership."

The report as released by R.N.S. will interest our readers: "Conservative Lutheranism gained a signal victory for its doctrinal position on the sacrament of Holy Communion at the meeting here of the Evangelical Church in Germany (EKiD). After four days' discussion of the issue an article was written into the new constitution of EKiD which provides for 'a common Lord's Supper upon mutual agreement.' In other words, the question of who shall commune is left to the individual Land Churches, as is the current practice. Members of the Confessing Church, led by Dr. Martin Niemoeller, argued in favor of completely unrestricted mutual participation in Holy Communion. This proposal was opposed, however, by a group headed by Bishop Hans Meiser of Bavaria, president of the newly organized United Evangelical Lutheran Church of Germany. Bishop Meiser's group insisted that the decisions of the second Treysa Conference of the Evangelical Church in Germany, held in June of 1947, should be respected. At Treysa it was agreed that 'Evangelical Church members are not to be excluded from the Lord's Supper if they belong to another

confession than the EKID.' This agreement was made particularly to guarantee spiritual ministrations to the millions of displaced German Protestants who now reside on territory of established churches other than their own. While it would seem to provide for unrestricted participation in Holy Communion, its practical application was intended only in cases of 'dire extremity,' for example, if a church member was dying and was not able to receive the Lord's Supper from his own denomination. It was pointed out that refugees of the Reformed faith are often invited to the Lord's Supper of Lutherans, but Lutheran churchmen at the sessions were opposed to having the practice validated through a constitutional provision in EKID. Professor Paul Tillich of Union Theological Seminary, New York City, who is visiting in Germany this summer, observed that 'The Lutheran Church is developing a tendency to win power within Protestantism.' Dean Heinrich Grueber, a member of the Office of Church Affairs of the Berlin City Council, declared that 'the attitude of Lutherans indicates their confessional power.' Bishop F. Otto Dibelius of Berlin admitted that the matter of administering the Lord's Supper to Reformed refugees 'constitutes a serious problem for Lutherans.'

The question arises whether a federation of this kind, where the denominational doctrinal differences are not removed, but recognized to exist, can live and prosper. Many a Lutheran will feel that the federation is a violation of the Scriptural principle that we Christians must be faithful to every truth that God has revealed in the Holy Scriptures. We are happy to see that the Lutheran consciousness was strong enough to prevent the establishment of a union church, in which all differences would simply be submerged and error would be granted the same rights as the truth. Another question of interest for us is whether the Eisenach decisions will ultimately interest and affect also the lower echelons, the congregations, or whether these resolutions are merely legislative enactments which become binding without the congregations' voice in the matter having been heard. May the day soon dawn upon Europe when the laity will be fully conscious of its glorious prerogatives and high responsibilities.

F. E. M.

**Educating for the Ministry.**—In *Christendom* (Pre-Amsterdam Number, Summer, 1948), Prof. F. C. Grant of Union Theological Seminary, under this heading, offers a number of valuable suggestions regarding the training of pastors for knowledge, skills, and attitudes needed in the modern ministry, which well deserve study by the Christian churches today. In closing his article he lists some of the current defects, the result, very largely, of inadequate high school and college education, as follows: "1. Too many students cannot spell accurately, punctuate, or use proper grammar. The same goes for vast numbers of the ordained ministers of our churches. 2. The attitude of too many of them toward the study of foreign languages, especially the ancient ones, is less than a phobia, encouraged, alas, by poor teaching of languages in many

schools, and by pastors who excuse their own ignorance or handicap by telling the candidates that 'languages are a waste of time.' 3. Too few have been trained in even elementary logic; they feel contradictions, or they draw inferences by *intuition*. 4. They are far more thoroughly schooled in criticism than in exposition. They can attack and tear down better than they can build up. 5. World literature, world history, and the general history of philosophy are almost unknown to the majority. Some of the simplest allusions to general history or literature are completely over their heads. 6. There is an appalling ignorance of classical poetry and art; the great tradition of religion in our race ought to carry with it its own expression in art and poetry, but, alas, this is not so. Poetry is even looked upon with scorn by many! This is a high price to pay for the 'college activities' and campus fame which some of them achieved before entering the seminary. 7. The single-track mind that knows only the Bible and theology — or only the Bible — is headed for fundamentalism; and there are students, even in liberal seminaries, who face that way. We have some of the best students in the world in the seminaries these days, but they deserve far better preparation than we can ever give them for lack of the foundation which their high-school and college courses should have provided. . . . No wonder if the student sees only two alternatives before him, the two already mentioned, skepticism and fundamentalism, or, possibly, two others, Liberalism and Catholicism, though the last two are rarely embraced by Protestants at the present time." The writer of this does not quite follow Dr. Grant's last remark, for, as a matter of fact, at the present time not a few Protestant ministers do embrace Liberalism, while others are attracted by Catholicism. But his analysis of the "current defects" should be heeded by all means; and what he says of the dangers of the "single-track mind" was long ago sensed by Luther, that great teacher of teachers, when he envisaged the training of pastors for their sacred office in its possibly widest scope. The minister of today dare not be narrow in his grasp of issues facing him in his important work; for him the fundamentalist outlook is as perilous as is the liberal. As St. Paul, about nineteen centuries ago, so also he must be made "all things to all men to save some," and this requires that he does not enter the ministry with a single-track mind. Evidently the present era is oriented to missions, and rightly so. But manifestly the Church will fail in its task if it is not also oriented to Christian education, in particular, to the adequate training of the men who are to do its mission work at home and abroad.

J. T. M.

**Yale Launches Judaica Series (R. N. S.).** — First English translation of the *Book of Beliefs and Opinions*, chief philosophical work of Saadia — the Aristotle of the Jews — has been published here by the Yale University Press.

Written in Arabic, the pioneer work of the Hebrew sage has been translated from the original by Samuel Rosenblatt, associate

professor of Oriental languages at Johns Hopkins University and rabbi of the Beth Tfiloh Congregation, Baltimore, Md. The book is the first volume in the newly launched Yale Judaica Series.

Saadia, rector of the Talmudic Academy of Sura in Babylonia, died in 942 A. D. He was the first Jewish thinker who attempted to give the religion of his people a scientific basis. His *Book of Beliefs and Opinions* ushered in the era of science and philosophy among Jews at a time when Islam was the ascendant civilization.

The Yale Judaica Series is being supervised by a board of editors composed of Prof. Julian J. Obermann of Yale, chairman; Prof. Louis Ginzberg of the Jewish Theological Seminary of America; and Prof. Harry A. Wolfson of Harvard.

According to Prof. Obermann, the Judaica Series will consist mainly of translations of ancient and medieval Jewish classics into English.

**Proposal for a Seminary D. D. Degree.**— Under this heading the *Presbyterian* (April 17, 1948) reprints with permission an article from *McCormick Speaking* (December, 1947) by Ovid R. Sellers, which discusses the question why ministers ask for a seminary D. D. degree and suggests how the demand may be met. Writing about the "causes for discontent," he says: "It would be a mistake to hold that there is no cause for dissatisfaction about academic recognition in the ministry. If all ministers were called 'Mister,' probably there would be less cause for discontent; but there are the favored ones who have the degree of D. D. and so are entitled to be addressed as 'Doctor.' All ministers know that this degree means nothing in terms of scholarly achievement, but in the public eye the preacher who is a Doctor rates more veneration than does the parson who is only a Mister. In any group of young ministers, next to the question of vacancy and supply, the subject which is sure to produce vehement discussion is the award of the D. D. Everyone can cite cases of men who barely finished seminary and who cannot write a paragraph of correct English and yet are entitled to wear three plush bars on their pulpit gowns. At the same time he knows of excellent scholars who are faithful and efficient in their ministry, but who have been overlooked by the colleges in the issuing of honorary degrees. While most of the men whom we expect to become Doctors do attain that distinction, we know that there are some equally deserving who do not. We think, too, that there are some who receive their doctorates through politics or sheer luck. Occasionally there is one who will purchase a degree from a diploma mill. Holding the degree of D. D., then, indicates some degree of proficiency in the ministry and the public recognition of such proficiency. Lack of a D. D. degree on the part of a man past forty is taken by the public to mean that he belongs to the mine run. Ministers know the unfairness in the situation. The foreign missionary who is capable and faithful but without influential home connections, or the home missionary,

no matter how well he does his work, is not considered a great success. Because he is content to work in obscure places and with undistinguished people, he is labeled unambitious." As a possible remedy the writer suggests a routine award of the D. D. degree by the seminaries, though not at the time of graduation, since some graduates go into secular work. The conferring of the D. D. upon worthy ministers, holding the B. D., should take place after they have spent ten years in the active pastorate, at least four of them in one location. There should be the additional requirement of approval by the presbytery or similar ecclesiastical authority. An exception, however, should be made with the foreign missionary. The requirement for him would be two six-year terms or four three-year terms on the field with assurance that he was continuing as a foreign missionary. Thus he would receive the degree during his furlough. If this plan is adopted, the worthy pastor or foreign missionary will have the assurance that in due time he will be a Doctor and there will be more parity in the ministry. The title will be deserved on the basis of service to the Church of Christ. To those engaged in true Christian service outside the pastorate or foreign mission, as for example, the teacher, the writer's suggestion is that they should earn their Ph. D. or Th. D. while teaching. Others, such as board secretaries, may receive an honorary degree by having their boards influence some college to grant them a D. D. While thus the seminaries grant the D. D. title, the colleges shall not be prevented from granting honorary titles whenever they desire to do so. The writer closes his remarks by saying that the question of giving a D. D. degree for professional competence is now under discussion by the Presbyterian Council on Theological Education, and that if the Presbyterian seminaries should adopt such a plan, other denominations will follow, so that within a few years the competent pastors with college and seminary training would have a title which would be deserved and understood. While in our own Church the demand for the D. D. degree is not yet as urgent as it seems to be in other denominations, it is nevertheless present to such an extent that Concordia Seminary is now offering to pastors the opportunity of acquiring the academic degree by continued study in the graduate department. Ours is the problem, too, that many deserving pastors or other consecrated ministers engaged in true Christian service outside the pastorate or foreign missions, do not receive the distinction which they deserve. Nor does it seem possible to exercise justice in every instance. Let those who are thus overlooked, bear in mind that the judgment of our laymen is still sound enough to recognize merit. It is not the title that makes the minister, but his divinely bestowed ability to use his office intelligently, courageously, and efficiently. Where this is the case, there, of course, the title should be granted. But even if this is not done, there will be recognition of personal merit without a title. After all, the matter is not as important as the writer in the *Presbyterian* seems to think it is.

J. T. M.



**Attending Meetings.** — *The Supplement*, published by the Rev. F. R. Webber of New York, contains, among other good things, also an article on the almost endless meetings to which our pastors are subject in their present-day wide and varied ministry. The many meetings of pastors constitute a problem which deserves careful consideration by both congregations and ministers. Not all can be avoided. The majority of them perhaps are necessary. But pastors by all means must be saved for their pastoral and missionary work, and, above all, for thorough preparation of their sermons and messages. Pastor Webber offers no solution of the problem, but the facts which he presents are worth considering. We read: "A periodical coming from our circles, and devoted to practical problems, tells of two pastors, one of whom attended 231 meetings during the year 1946, and the other 219 meetings. These, apparently, were listed among the legitimate duties of a pastor. The pastor who was present at 231 meetings devoted approximately 58 working days of eight hours each to the task, during 1946.

"At one time the writer had an associate who always seemed to have a meeting to attend. Today it might be a local conference, tomorrow a mixed conference, then a committee meeting in Philadelphia, and a seminar in Boston, or a round-table discussion in Albany. It is entirely safe to say that he devoted many more than 58 working days of eight hours each to attending meetings. He did not last very long." The writer then adduces the example of Alexander Maclaren, who rarely was seen at meetings, but who was at his desk eight hours a day, six days a week. He wrote not only his famous *Expositions of Holy Scriptures*, a series of 32 large volumes, but also many sermons and exegetical writings that would fill several shelves were all published. Nor was this confirmed "book worm" a failure in his parish. On the contrary, up to the end of his long and blessed ministry he preached to large congregations Sunday after Sunday who never tired to hear him, because he had solid food to offer them. Pastor Webber then continues: "It is quite safe to say that the pastor who attended 231 meetings in one year will never become the famous expository preacher that the world will remember. With men such as Alexander Maclaren and Campbell Morgan, the preparation of a sermon was a serious task, and a single sermon represented days of honest labor. Had they attended 231 meetings a year, the world would probably never have heard of them. This is not an endorsement of their theology, but rather is it an appreciation of their industry.

"Far too much time is wasted at meetings. The local and the district conference may be necessary, but many committee meetings might be eliminated, and with no loss to the progress of the Kingdom. Had St. Paul depended upon boards and committees, he would never have reached even Ephesus. A few meetings may be necessary, but more lasting results would be certain were the average pastor to follow the example of the old Scotsman

Alexander Maclaren rather than our own good brother who attended meetings to a total of 58 working days during 1946." Somewhere between the no-meeting-at-all man and the 231-meetings-a-year man is the golden mean for which the pastor should strive. Conditions vary, and the pastor must shape his workday accordingly. But let him never forget that he is in the King's service primarily to learn the Word and preach the Word. J. T. M.

**The Capital and Labor Conflict.** — The Christian Church is not to concern itself with politics and other purely secular issues. But it cannot avoid looking at questions that belong to the moral sphere. On account of our limited knowledge, decisions here are often extremely difficult. When the relations between capital and labor come into consideration, it cannot be denied that the Word of God has something to say on this head. The words of James 5:4 come to mind: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." On the other hand, instances where servants are admonished to be dutiful in their attitude toward their masters are well known. But who can say at what point capital is wrong when it refuses to increase the wages of the employees or to what extent labor must patiently submit to a yoke placed upon it by greedy, selfish capitalists? In any given instance the decision as to which party is right is fraught with mountainous difficulty. One thing the Church can do safely, and should do — preach the general principles laid down in the Scriptures. These thoughts came to us when we were reading an editorial in *America* (R. C. weekly) for May 15, 1948. We reprint the editorial here, not because we are sure that the statements are correct, but to help the readers of our journal in arriving at a just estimate of present-day conditions. Here we see at least how one important religious journal views the unrest in this particular field from which the whole country is suffering.

**"Strike Wave.** Big business made the bed. Now it wants labor to lie in it.

"That is what is behind most of the strikes, actual or threatened today. The workers are refusing to curl up submissively and take the consequences of one of the worst guesses industry ever made.

"The bed, it should be remembered, was made in the spring of 1946 by big business — spearheaded by the National Association of Manufacturers and strongly supported by greedy commercial farm interests — when it wrecked price controls. The story of the past two years has been, on the part of workers, a losing fight to catch up with galloping living costs; on the part of industry a reaping of the lushest crop of profits in history.

"Now, for some reason or other, big business has decided that prices have gone high enough. It is ready to admit publicly that its roseate predictions about what would happen to prices if only OPA shackles on production were removed, have not come true. Competition has not provided an abundance of goods at prices

people are able to pay, and there is no hope of anything like this happening in the near future. So business is going to defy the law of supply and demand which it lauded so fulsomely in 1946; it is going to stop the upward rush of prices by managing the economy. And since someone has to pay for the original blunder, why not the worker?

"But the workers do not want to pay for the blunder, at least not alone. They look at profits and wonder why industry cannot give them a modest wage increase to compensate for the advance in living costs since last year — and still not raise prices. And where they are strong enough, or desperate enough, they are resisting, or preparing to resist, lying in a bed that was made by others.

"That is the meaning of the packinghouse strike, and of the strikes of construction workers in Buffalo and aircraft workers at the Boeing plant in Seattle. And if they are not headed off, that will be the meaning of the strikes on railroads and in automobiles, at Westinghouse and General Electric.

"All these interruptions of production are deplorable and, in view of the present state of world affairs, ought to be avoided. But, barring a miracle, they will not be avoided. And the only miracle that can stop this insane march of events seems at the moment impossible.

"The miracle we have in mind is a meeting of the handful of men in big business and labor whose decisions have an impact on the whole economy. These men would assemble in Washington, with representatives of the Departments of Labor and Commerce, and there decide on a general policy covering wages and prices over the next twelve months. What that policy should be is clear: no wage increases and a healthy cut in prices — much more than the piddling reductions in steel prices announced last week. With this agreement in its pocket, the Government could then go to the farmers and demand a significant reduction in agricultural prices. With all parties concerned adhering to such a program, chances would be good not merely for avoiding industrial warfare, but for escaping some of the worst effects of our postwar folly. But, alas, it won't happen here.

"Meanwhile we regret the growing violence in labor disputes and ominous signs of intransigence and arrogance on the part of management. Are we headed back, one wonders, toward the dark days of 1937?"

A.

**Road from Rome.** — In *Theology Today* (April, 1948), Dr. G. A. Barois, now teaching at Princeton Theological Seminary, narrates autobiographically the story of his pilgrimage from Romanism to Protestantism. Writing under the heading "Road from Rome," he says by way of introduction: "The publicity given to recent conversions to Roman Catholicism has aroused some interest on the part of readers hitherto indifferent to religious events, and some emotion among Protestants. The general impression has been

that of a one-way traffic to Rome. I have travelled in the opposite direction, and my case is far from unique. In spite of a natural shyness in coming under the spotlight, I feel impelled to tell my own version of the journey. I am not engaged in public affairs, nor does the position of my family in politics or business make me conspicuous in any way." The career of Dr. Barrois has been unique indeed. Born in the French Ardennes, in 1898, he was reared in the Catholic faith and in 1909 confirmed by Cardinal Luçon, Archbishop of Reims. Later he joined the Dominican Order, served with the French forces in Syria, completed his work for the doctor's degree in theology, and was ordained a priest. In 1925 he was sent to the French Biblical and Archaeological School in Jerusalem, took part in the exploration and excavation of several ancient sites, was more deeply led into Scripture by Father Lagrange, a leader of modern Catholic exegesis, and was called in 1934 to the Dominican Theological School in Belgium as professor of Old Testament Literature and Biblical Archaeology. During the Second World War he was invited to come to the Catholic University of America at Washington, D. C., as visiting professor in the Department of Egyptian and Semitic Languages and Literature. He arrived in Washington, D. C., in February, 1940. Here he came into contact with Protestant ministers, was received as a member of the Church of the Covenant, and a little later, of the Presbytery of Washington, obtained his doctor's degree from Princeton Theological Seminary, where he is now teaching. Dr. Barrois concludes his articles with the words: "I do not want to judge those who recently made their way to Rome. I am convinced of their sincerity. But I simply cannot accept the statement that they were converted from Protestantism to Catholicism. Their Protestantism was largely nominal. The memoirs of Mrs. Luce, previous to her profession of the Catholic faith, contain scarcely anything other than long disquisitions on psychoanalysis, and some sneering allusions to a religion of 'St. Einstein' — obviously one more witticism of the 'globaloney' type. That has nothing to do with Protestantism. Avery Dulles had formally repudiated every positive Christian belief, and even philosophical theism, before he decided to become a Catholic. It must therefore be concluded that, starting from nowhere, they have found Christianity in the Roman Church. Avery Dulles remarks that he was not attracted by the splendor of the ceremonies, or the riches of the liturgical symbolism. Truly, the scarlet robes of the Cardinals, in spite of the fact that they constitute desirable subjects for picture magazines, are not so impressive that they should determine the orientation for life of critical human beings. What is felt under that pageantry, however, is the invisible weight of a human institution which has ruled the western world for centuries, and thus appeals to men on the search for a principle of world-wide stability. I have experienced myself how powerful the prestige of the Papacy is, during a sojourn of several months in Rome, when I took the examination for a degree from the Pontifical Biblical Commission. The stability

which we seek must extend to the beyond. Our Roman pilgrims have made [it] a point to study the theology of their Church. I also am a theologian, and nearly thirty years of anguished reflection have taught me that Rome is not, on earth, the goal of our pilgrimage." J. T. M.

**Introduction of the Vernacular in Some Roman Catholic Sacramental Rites.** — A news item in *La Luce*, a Waldensian paper published in Rome, brings the information that Cardinal Suhard, the archbishop of Paris, requested the Sacred Congregation of Rites for permission in his diocese to use the French language when some of the sacraments are administered. Those that are mentioned are baptism, extreme unction, and marriage. Authority to introduce this innovation has already been granted in several other countries of Europe. *La Luce* states that the papal authorities have given a favorable reply to Cardinal Suhard. A liturgical commission is now at work in Paris preparing a bilingual ritual. Will the use of the vernacular help the cause of the Gospel? The question is difficult to answer. At any rate, the people receiving the rites, unless they happen to be infants, will have an opportunity of understanding what is being said. A.

**Dr. Kittel Deceased.** — Gerhard Kittel, the famous New Testament lexicographer, died in Tuebingen on July 11 after a lingering illness. Though a political prisoner, the French authorities, as well as Dr. Karl Arndt, endeavored to make the closing months of his life as pleasant as possible. Dr. Kittel was ready to resume the interrupted work on his New Testament Lexicon. According to his last will and testament, arrangements had been made to continue this highly technical and almost indispensable lexicon. At present the work has progressed to the letter *Omicron*. F. E. M.

### Brief Items from *Religious News Service*

#### Concerning Protestants

Rev. Charles L. Grant, pastor of Faith Lutheran Church (U. L. C. A.), St. Paul, Minn., now sixty years old, has baptized 7,378 infants and 650 adults. He has married 4,007 couples. His congregation numbers 3,300 active members. He has conducted as many as eight marriage ceremonies in a single afternoon and has performed 32 baptisms in an afternoon. [Some of the ceremonies, we are sorry to say, were of the stunt variety. A.]

From Dallas, Tex., it is reported that Missions Unlimited, Incorporated, has been organized by a group of Southern Baptist laymen to raise funds for a gigantic one-hundred-year Foreign Mission program. "Six thousand missionaries now" is the slogan of the organization chartered under the laws of Texas. It would multiply by ten the present Southern Baptist mission force of 600. Organizers are Dallas businessmen. Ten of them form the board of directors. They seek six million members paying \$17 annually — "just the price of a pair of shoes," says the folder. A foundation is

to be set up so that the pledge of \$17 per member will be paid annually, even after the donor's death, until the hundred-year period is up.

A retired Baptist minister in North Carolina has charged that the demand of many churches for "titled" pastors sometimes forces ministers to buy honorary doctor's degrees. He was referring to recent news stories to the effect that five Carolina ministers recently bought the doctorate degree for fifty dollars.

The first Nisei (Japanese born in the United States) to serve as a missionary in Japan from a Protestant Church in the United States is twenty-seven-year-old Eunice Noda. She was commissioned by the Board of Foreign Missions of the Reformed Church in America. Her support will come from the First (Community) Church of Kew Gardens, of which she is a member. While she has never been in Japan, she was taught Japanese by her parents.

Plans for the tercentenary celebration of the adoption of the Cambridge Platform were announced at sessions of the General Council of the Congregational Christian churches meeting in Oberlin, Ohio. The observance will be held October 27 at Cambridge, Mass. The Cambridge Platform established a pattern for "free church" organization which has been developed not only in the Congregational churches, but also by Baptists, Disciples of Christ, Unitarians, and Universalists.

The General Assembly of the Church of the Nazarene, meeting in St. Louis, Mo., in June, launched a so-called Mid-Century Crusade for Souls. The denomination numbers 4,000 clergymen and 210,000 members. A budget of five million dollars will be asked of the church chiefly for the purpose of the crusade.

In Tulsa, Okla., a high school student, Fred Jones, sixteen years old, was ordained as a Baptist minister. "He already preached more than two hundred times in Kansas and Oklahoma churches."

A special assembly committee of the New Jersey Legislature conducts hearings on the question whether bingo should be legalized in the state. Protestant clergymen oppose legalization, while several Catholic groups and Veterans' organizations favor it.

A special committee has been set up by the parliamentary group of the conservative party to study Church-State relationship in Denmark. A professor of theology and two clergymen belong to the committee. It is expected that the committee will introduce a bill next autumn providing for greater independence of the Church from the State. The bill is expected to assure the church autonomy on all matters except financial ones, which latter would still be determined by Parliament and the Ministry of Ecclesiastical Affairs.

In Hungary nine Protestant Bible scholars have completed a revision of the New Testament in their native tongue. The volume will be published before the end of the year.

In Great Britain Methodists discuss the question whether women should be ordained to the Holy Ministry. "Up till now the Church has merely declared that in principle there is no objection to the admission of women."

Forty-four per cent of German Protestants live in the Russian Zone of occupation. There are forty million Protestants in Germany, and of these 17,500,000 are in the Russian Zone. The American Zone is primarily Roman Catholic.

Since the winter semester of 1945—46 the number of Protestant students of theology at German universities has increased more than one hundred per cent, according to the *Evangelical Press Service*. For the winter semester of 1947—1948, 3,662 theological students were enrolled. Of this number 707 studied at theological faculties of the Eastern Zone and at the Berlin Church Academy, and 2,955 at faculties and church academies in the Western Zones.

The Evangelical Church in Germany (EKiD) has reported a total membership of 39,959,439 in the four occupation zones. Since 1939 there has been an increase of 990,430.

#### Concerning Roman Catholics

Two letters of the late Dr. William Temple, Archbishop of Canterbury, addressed to the Apostolic Delegate of the Roman See in England, have now been published. The first one, sent October, 1943, sympathetically referred to restrictions imposed on the Pope by the German occupation in Rome. The second, written on Good Friday, 1944, six months prior to Dr. Temple's death, asked the Apostolic Delegate to forward another message of sympathy. This letter included a prayer for early peace, that "the whole fellowship of Christ's disciples may be so guided by the Holy Spirit that we together declare the Christian principles for ordering of human life."

Appeals by parents of nearly fifty Albany District pupils, asking that transportation to parochial schools be provided by school districts, have been upheld in a special order issued by the New York State Department of Education.

In New York a heated discussion is going on on the question whether the board of superintendents of the public schools was justified in barring the *Nation*, a well-known weekly magazine, from the reading rooms under their control. The action was taken because allegedly beliefs of the Roman Catholic Church were attacked in two series of articles published in the *Nation*. In justification of the course taken the superintendent of schools said, among other things: "We have tried to inculcate in our pupils

a proper respect for the religious beliefs of their classmates. Our Constitution guarantees freedom of worship to all people. Surely a school teacher has no right to raise doubts in the minds of his pupils as to the validity of their religious beliefs. . . . Freedom of the press has never meant that everything that is printed must necessarily be used in the public schools."

Roman Catholic nuns who will teach in North Dakota next fall will wear ordinary dresses, probably made by themselves. "They will wear some kind of head covering, and some will wear no head covering at all if their hair grows out enough."

As a result of legislation nationalizing all church schools in Hungary, more than 4,500 Catholic priests, nuns, and lay teachers have become "unemployed." According to the church authorities they will not have to remain idle. All indications are that when the former Catholic schools re-open in September, they will have no Catholic teachers on their staffs."

A new periodical, *Regno di Dio* (Kingdom of God), which claims to be "an instrument for studying the problem of religious reform," has made its appearance in Italy. Its avowed objective is to bring about the "reform" of Roman Catholicism. The publication is sponsored by leaders of the so-called Movement of Religion, composed of individuals of different faiths, including former Roman Catholic priests and a group of active Catholic clergymen said to be "secretly organized" to reform Catholic dogmas and change the Church's hierarchical structure.

#### Other Items

In Dresden, Germany, lying in the Russian Zone of occupation, a book intended to be a textbook in the schools was published having the title "From Luther to Hitler." The author is Wolfram von Hanstein. He assails Luther as the first to preach German imperialism and as the "real destroyer" of European unity. He maintains "that the roots of Fascism can be discovered in Luther and subsequently traced to Frederick the Great, Emperor William, and thence to Hitler."

In Prague the Premier of Czecho-Slovakia, Antonin Zapotocky, declared that his country stands for freedom of religion, that every religious faith "has the right to teach its creed in this country and perform its religious rites, and every citizen has the right to practice them. Nobody prevents or will prevent him from doing so. These religious rites must not, however, be misused against the people's democratic republic. No appeals must be made to believers during these rites to abstain from carrying out their civic duties."

From New York comes the report that Dr. Frank C. Laubach, noted missionary, educator, and pioneer literacy expert, has returned here after a nine-months' tour of eleven African countries.



He told a press conference that more than 250 million illiterates throughout the world have learned to read by using the phonetic method which he advocates. The basic principle of his system is the association of pictures, words, and syllables. His method—similar in many respects to ancient Egyptian hieroglyphics and Chinese characters—uses charts and graphs which depict objects or ideas through pictures of familiar objects.

As a result of American occupation of Okinawa the number of Christians has increased substantially. Before the war the number of Protestants totaled 800, now there are 3,000 of them. "Most Okinawans have no religion at all except for a smattering of ancestor worship." The higher classes are acquainted with Christianity, Buddhism, and other religions, but they "are simply apathetic to any spiritual life," according to Yoshio Higa, an ordained Methodist minister.

It is possible that Chinese Communists will alter their policy toward foreign relief workers, missionaries, and Chinese Christians. This report comes from Kaifeng, which recently was occupied by Communists for a short period. During this time Red authorities took steps to safeguard hospital and mission centers and provided watchmen to prevent looting.

Plans for a world federation of Spiritualist churches and organizations are being made. Rev. J. Bertram Gerling of Rochester, N. Y., will go to London in September to confer with officers of the International Spiritualist Federation, which includes organizations in the British Isles, Europe, and South Africa.

For the first time in Finnish history a clergyman who ran for office on the Social Democratic ticket has been elected to the Diet, according to a report from Helsinki, Finland. About fifty per cent of the clergymen members of the old Diet failed of re-election.

An inspection of damage done in Jerusalem during the fighting between Jews and Arabs reveals that the Hurba Synagogue was entirely destroyed and that the Nissim Beck Synagogue was seriously damaged. The Rabbi Yohanan ben Sakkai Synagogue, representing Sephardic (Spanish and Portuguese) Jews lost all of its furnishings.

In August of this year 300,000 copies of the New Testament were distributed in the Russian Zone of Germany. This achievement was made possible through supplies of paper received from the American Bible Society.

In Berlin, Germany, clergymen of all communions unanimously declare that since the beginning of the Berlin crisis the number of churchgoers has more than doubled. Churches usually attended by a fixed number of regular worshipers are often crowded to capacity. Apart from the regular service, evening vespers held in parish houses by local pastors are now frequented.