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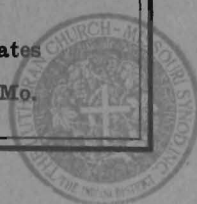
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.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

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVES

Theological Observer. — Kirchlich-Zeitgeschichtliches.

I. Amerika.

The Difference between Lutherans and Fundamentalists.— In the *Lutheran* of October 27, 1932, Dr. John A. W. Haas, president of Muhlenberg College, contributes an editorial which is important enough to be reproduced here and to receive a few comments. Dr. Haas speaks of the position of the Lutheran Church with respect to Modernism and Fundamentalism as these terms are commonly used to-day.

"In a group of people the question was raised as to where the Lutheran Church stood as over against the two prevalent tendencies of Modernism and Fundamentalism in present American Christianity. All were agreed that almost without exception there was no Modernism in Lutheran pulpits and theological seminaries. But many thought that American Lutheranism was fundamentalistic. The latter idea is as wrong as the conception of the attitude of the Lutheran Church toward Modernism is correct. Perhaps it will be of value to some readers of the *Lutheran* to have the relation of sound Lutheranism toward these two tendencies and positions briefly stated.

"The God of the Modernists is conceived from the angle of the scientists' infinite universe. Lutherans find God as the Father of our Lord Jesus Christ.

"Modernists have no real faith in God's direct providence; but Lutheranism still accepts the words of Christ that not a sparrow falleth to the ground without the Father's will and that the hairs of our heads are numbered.

"Modernism has no real divine Christ, but only a great human teacher, while the Lutheran Church holds to the faith in the Son of God and in the Son of Man, Savior and Redeemer.

"The Modernists do not believe in a real incarnation and therefore deny the Virgin Birth. Lutheranism accepts both as revealed truth.

"Modernism sidesteps the fact of sin and its inheritance in the human race; but the Lutheran Church takes the fact and doctrine about sin as an undeniable reality.

"The Modernists reject all belief in the actual, visible return of Christ, while Lutheranism accepts it as a great hope.

"In short, Modernism is rationalistic and corrects the emaciated Bible which it uses by modern scientific hypotheses and modern philosophic speculations. In part it revamps old rationalism. The Lutheran Church rests its faith simply and solely on the Word and then uses what is usable of modern thought in its theology.

"In many doctrines the Lutheran Church agrees with present-day Fundamentalism, but it detects constantly that the orthodoxy of Fundamentalism has a Reformed Church tendency and character. Therefore,—

"Fundamentalism stresses the Bible too much as a written and printed book, and it is very book-conscious. The Lutheran Church values the Bible as the purveyor of the Word. For her the living Word makes the Bible, and the Bible is the revelation of the Word.

"The Fundamentalists have a mechanical, literalistic theory of inspiration, after the manner of the early Reformed confessions. Lutheranism believes in the inspiration of the Word and that holy men of God were guided by the Spirit, so that the inspiration reaches the words of the Bible, but not in a mechanical manner.

"Fundamentalism not only accepts the infallibility of the Bible, but it implies the infallibility of the Fundamentalist interpretation. Lutheranism only claims that it has the pure doctrine, but it ascribes infallibility to the Word alone.

"Like all group Christianity in the Church, Fundamentalism carries with it the expressed or implied idea that its adherents are the really elect of God. It possesses a tinge of old Calvinism. Lutheranism is opposed to all kinds of conventicular Christianity of whatever form, and it glorifies the living and invisible Church of Christ.

"Fundamentalism, with all its claim of having the whole Bible, neglects the clear confession of Baptism as bestowing forgiveness of sins and of the real presence of the body and blood of Christ in the Communion. It is Reformed in these articles of faith, which are so precious to the Lutheran Church.

"Finally, the Fundamentalists believe that Christ will reign a thousand years on earth before the end of time, and they have many peculiar interpretations and diagrams to explain the revelation of St. John. From the beginning of its history the Lutheran Church has rejected all such doctrines as fantastic. While it accepts all prophecy, it conceives of the kingdom of God in a spiritual manner. The Fundamentalists, who make the people believe that they know all about the future, do not really strengthen hope, and they do not leave to God's wisdom and counsel the great hereafter."

Most of what Dr. Haas says receives our ready approval. In speaking of the Modernists, he has not been inaccurate or uncharitable. What they teach destroys the very foundations of Christianity. When we come to his description of the Fundamentalists, however, we are constrained to ask whether he has stated correctly the difference between Lutherans and Fundamentalists as to the Bible. We are not sure that we understand what he means when he states: "Fundamentalism stresses the Bible too much as a written and printed book, and it is very book-conscious." If he has in mind that Fundamentalists coming from, or belonging to, the Reformed camp look upon the Scriptures as a legal codex, consisting of a given number of paragraphs, which can be quoted and used in a mechanical manner, we agree. Again, if he has in mind the Reformed tendency to overlook the difference between Biblical books universally accepted in the ancient Church and such as were not universally accepted, we agree. Furthermore, if he wishes to say that Fundamentalists ignore the distinction between the Old Testament and the New Testament and in this respect differ from the Lutheran Church, he again has our endorsement. But if his words are to imply that Lutherans teach not every part of the Scriptures is divine, we have to disagree. We have to state as our conviction that, when Lutherans say certain sections of the Bible are not so important as others, that is not the same as saying certain sections of the Bible are not inspired in the same degree as others.

In his criticism of the mechanical, literalistic theory of inspiration held probably by some Fundamentalists we join Dr. Haas. When he says: "Fundamentalism not only accepts the infallibility of the Bible, but it implies the infallibility of the Fundamentalist interpretation," he is raising a charge which, we believe, it will be difficult for him to prove. We are at a loss to see what Dr. Haas means when he says: "Like all group Christianity in the Church, Fundamentalism carries with it the expressed or implied idea that its adherents are the really elect of God." What does the expression "group Christianity in the Church" refer to? Does Dr. Haas wish to deny that Christians of the same faith should join each other in carrying on the work which Christ has given His believers to do? Group Christianity certainly has the sanction of the New Testament. Cf. Matt. 18, 15—20. When Dr. Haas is objecting to conventicular Christianity, we, of course, agree with him; but we hold that not every form of group Christianity belongs to the class of conventicular Christianity. We wish that the editorial quoted above — good as it is — would have been more explicit in the points alluded to. A.

Frightful Misrepresentation. — In discussing the question why Protestant churches with Modernistic leanings are a failure, a writer in the *Congregationalist and Herald of Gospel Liberty* has this to say: "A business man once gave me his explanation of the loyalty of Roman Catholics to their Church. He said: 'If our local physician should announce that on Monday morning at a given hour he would be in an appointed place to dispense a remedy that he would guarantee would put us in perfect physical trim for the rest of the week, we would all be there to get our little pill.' The application is obvious. In the Protestant wing of Christianity there is still a group which draws a large following both in city and country, and many of their preachers are men of no more than average ability. These men preach a Gospel that promises to those who subscribe to a form of words an eternal happiness in a future world. ... Our modern liberal Protestant churches preach a gospel of brotherhood, a gospel of self-sacrifice and service for the uplift and welfare of the human race. As a result our churches are deserted for the golf-course on Sunday mornings." Evidently the writer is aiming a shaft at the churches which still adhere to the Bible in all its teachings. But where will you find a church which preaches a message promising to those who subscribe to a form of words an eternal happiness in the future world? Such churches are a figment of his own imagination. The writer seems to proceed on the old, but iniquitous adage that everything is fair in love and war. As to conditions in Modernistic churches, it is pathetic to hear the writer's confession of bankruptcy. A.

The Race Problem in the Episcopal Church. — The Protestant Episcopal Church of the United States has a race problem on its hands. In May, 1932, at a regular convention, Rev. Williamson of Little Rock was elected Bishop of Arkansas. The ratification by the standing committees of the diocese took place as prescribed in the canons of the Church. One thing remains: confirmation by the House of Bishops. Before this venerable body could act, a storm broke. It is alleged that at the convention referred to the Negro members of the clergy were asked to hold a separate

Communion service, which request deeply offended them and now has led to protests against the confirmation of the election held at that convention. Many other factors enter in, such as the prevailing depression, which would seem to indicate that the number of bishops should not be augmented unnecessarily. That a very delicate problem is here presenting itself to the Episcopal authorities for adjustment will be readily admitted by all who have first-hand knowledge of racial feeling south of Mason and Dixon's line. We are alluding to it, not only to register anew our disapproval of the yoke which Episcopalian (and Anglican) church polity is placing on the necks of the Christians belonging to this communion, but chiefly to draw the attention of the brethren to the difficulties connected with church-work among the colored people in our country, difficulties which demand prayerful and sympathetic study. A.

The Swing toward Ritualism in the Congregational Church.—In an article entitled "The Recovery of Power," written by Herbert J. Hinman and published in the *Congregationalist*, the writer strongly advocates ritualistic services. The editor of the paper states that he does not agree with the article, but that he was printing it "because of the sincerity and significance of its challenge." We Lutherans may learn from this that Luther and his coworkers, when they proceeded in conservative fashion as they were reforming the Church, took a wise course in avoiding both the extreme of ultraritualism and that of the barren service, which lacks all emotional appeal. Rev. Hinman says in part:—

"Protestantism, and especially Congregationalism, began by exalting the sermon and at first almost entirely neglected the appeal to the eye. In consequence it has continually slumped into a dry and barren intellectualism. From time to time it has been saved by the emotionalism of the revival, but it has continually slipped back into its old ways. The liturgical churches have not felt the necessity of periodic revivals because they make a continuous appeal to human emotion through their ceremonies. At the present time the revival is distinctly in the discard. Most denominations have given it up, and where it is still used, the results are less and less conspicuous. But the need of emotion in religion is as great as ever. We may lecture men on the necessity of personal and social righteousness until we are exhausted. They will agree with everything we say—and then go on in the same old way. Few men have ever been converted by an appeal to reason. The Church must stir their hearts in order to get results. This truth is gradually penetrating the consciousness of our pastors, and they are turning more and more to the emotional appeal of beauty and liturgy. In place of the severely simple meeting-house of Puritan days we have beautiful and impressive churches in all our cities. In place of the two-hour sermon and the scanty service of that period we have processions, crosses, vestments, liturgies, and a sermon that lasts about twenty-five minutes. The Church has learned at last the true source of power, which is 'ceremony, appealing to the eye, and stirring the emotions of men.' If all our churches adopt this method, they will in the course of time recover the power of days gone by and will be able to speak with authority on the great questions of our day. The attempt to lecture men who will not listen is the height of folly. But when the Church has gained their attention, it can again say, 'Thus saith the Lord.'"

We, of course, entirely disagree with the writer when he speaks of ceremony as the true source of power, but his words may well remind us of the preciousness of our Lutheran liturgical heritage. A.

A Practical Application of the Papal Marriage Laws. — It may be that some Protestants are not taking the pronouncements of the Pope, when he declares marriages null and void if they are not performed according to his rules, very seriously. Let them read this excerpt from the article of a Scotch correspondent in the *Christian Century* for August 31: "It was a case of a Protestant husband and a Roman Catholic wife, who had agreed to be married by a Protestant minister and were so married in Lenwood Parish Church. Their married felicity was unbroken till the arrival of a son in December, 1927. Thereupon there descended upon the wife certain relatives, who immediately raised the question of the particular communion into which this new being should be introduced. Lord Mackay (the judge) regarded it as of the most serious importance that such an interference should have been allowed to come between a happily married couple. One day in February, when the family had been there, in the afternoon, the husband kissed the defendant (in the divorce suit) good-by on going to work. At tea time he found the house deserted, his wife and child gone, and a note, saying, 'Dear Jim, I have gone for good.' The husband went to her parents' house. The father came to the doorstep, the defendant being somewhere behind, and the father (not the wife) said they were required to be married in the Roman Catholic church. That was the first suggestion of any so-called religious difficulty at all. The plaintiff's reply was that they were already married and that he did not desire any priest to govern his house." As indicated above, this led to a suit for divorce on the ground of malicious desertion, and the judge granted the divorce, with severe castigation of the Roman Catholic marriage laws which led to this disruption of the family. A.

A Testimony against the Lodge. — We note with pleasure that the *Theological Forum*, published by the Norwegian Lutheran Church of America, in its July issue submits a sermon by R. A. Ofstedal, entitled "The Lodge — a Call to Worldliness." The sermon constitutes an able pamphlet against the menace of lodgery. There are paragraphs of great power in this discourse. Of the duty of the pastor to speak out on the subject the author says: "Then, again, some may be led to think, 'How is it that the pastor has such a dislike for us lodge-members since he so often speaks about our fraternal affiliations?' And I will answer that question by asking another, 'What do you expect of your watch-dog when danger approaches?' You expect him to bark. If he does not warn you, he is of no value to you. Now, you would surely expect as much of your pastor as you do of your dog, as much of watchfulness, of loyalty, of faithfulness. Do you know that your Bible speaks of pastors that see danger approaching and neglect to warn as 'dumb dogs that cannot bark'? By God's grace I would be the kind of pastor that warns, having that noble example of the Apostle Paul to look to when he said to the elders at Ephesus: 'Remember that by the space of three years I ceased not to warn every one night and day with tears.' In thus caring for your souls, I feel that I can best show my friendship for you lodge-members as well as for others to whom I minister. And if any of those committed to my care

are lost, I do not want them to be saying in all eternity, 'If my pastor had been faithful in warning me, I should not be here.'” The author shows very clearly that Masonry and Christianity are incompatible. May this testimony throughout the Lutheran Church receive the attention which it merits! A.

Subsidizing Our Colleges. — The Catholic weekly *America* recently had the following editorial: —

“The financial depression of the last few years has brought some of our colleges to the brink of ruin. A few, the most notable being St. Mary's College in Kansas, have closed their doors after a futile struggle. Others, we are informed, will reach their crisis by the end of the present year. It would be hard to exaggerate the gravity of the situation which confronts Catholic higher education in this country. — No Catholic college in the United States has an adequate endowment. Only a few have any endowment whatever. Practically all must depend upon tuition-fees and the income from chance gifts and bequests. Twenty-five years ago, when of every ten teachers at least nine were religious, it was possible by the exercise of severe economy to balance the budget. But since the beginning of the century this proportion of one to ten has changed, so that to-day it is more nearly four and one half to five and one half. This change means, of course, a salary list which is greater by at least 450 per cent. In all probability the disproportion is even larger. — In addition to this burden the colleges must assume responsibilities unknown a generation ago. Catholic institutions have been compelled by various standardizing agencies to add to their courses and equipment, not because they deemed these additions in all cases an improvement, but because otherwise their certificates and degrees would be useless to their graduates. A united stand by all Catholic schools might have been effective as recently as 1900, but it is now too late to cry over spilled milk. At present, and as far as can be foreseen, the rule of the standardizing agencies, private and State, will control for many years, although in course of time it will probably be exercised with better judgment. — The Catholic college of to-day, then, has reached the limits of its scanty financial resources. Unless aid comes, and comes quickly, the only institutions of higher education in this country which owe any allegiance whatever to God and His Law may be compelled to discontinue their work for Church and State. — From what source is this aid to be obtained? Up to the present practically all our colleges and high schools have been administered by members of religious orders. Within the last generation, however, the diocesan college and the central high school, both direct charges upon the diocese, have made their appearance. As a rule, tuition-fees have been charged, and the deficit has been made up by the diocesan authorities. The religious orders, however, have been left to their own resources, and generally they have managed to hold their own. As these resources have now all but disappeared, it has been suggested that the colleges controlled by the various religious orders be also made the beneficiaries of diocesan funds. — In an interesting paper read at the Cincinnati convention of the National Catholic Educational Association, the Rev. J. W. R. Maguire, S. C. V., president of St. Viator's College, said that, while parish-schools, central and district high schools, charities, and other works of the Church have access to this

revenue, 'the college alone stands apart, shackled and in want, yet striving bravely to do the important and essential work of the church-teaching.' For generations the dioceses have been engaged in other, more necessary work. Much of it has been completed successfully. Can they now turn their attention to the Catholic college? — Father Maguire writes that the problem would be settled were every Catholic in the United States to make an annual contribution of one dollar. Added to our present resources in tuition-fees, 'twenty million dollars a year will adequately furnish college education for 60,000 to 100,000 students' in the colleges on the accredited list of the National Catholic Educational Association. These dollars would be gathered under diocesan authority and prorated to the colleges. — The acceptance or rejection of this plan lies wholly within the province of the Hierarchy. It would ill become us to pronounce any judgment on Father Maguire's suggestion, save to say that we believe it worthy of serious consideration." P. E. K.

Will Lutherans Unite? — In the *Lutheran Companion* of September 17 we find an editorial with the heading "A United American Lutheran Church," the last section of which we desire to reprint here. After some remarks pertaining to the symposium which recently appeared in the *Augustana Quarterly* on the question of the union of Lutherans in America, the editor says: —

"If it were possible for all Lutherans in America to form an external union of their forces and work together as Lutherans, the thing can be done. But is this possible? We are not able to free ourselves from the suspicion that some of the advocates of union imagine that the component parts of the American Lutheran Church must retain their entity and then continue their separate work. The United Lutheran Church, the American Lutheran Church, the Augustana Synod, the Norwegian Lutheran Church, and the Synodical Conference shall flow side by side as separate streams as before. Or is not this the thought of at least one of the writers in the symposium? It was this idea that prevented the Augustana Synod from joining with other synods in the formation of the United Lutheran Church in America in 1917. If one synod should become an independent part of the new body, the union would not be organic. In the reorganized Lutheran Church in America there can be no room for American, German, Norwegian, and Swedish. Lutheran must be the uniting word; all other appellations are divisive. Are the Lutherans ready for such a move? Has the American melting-pot done its work so completely? We are united in faith and spirit, yes, but we are still human and have our own convictions as to the proper methods to pursue the work of the Church. Probably as far as we can get at present, is to hold conventions for discussing questions of differences, as Dr. Maier suggests. All assertions to the contrary that we are agreed on doctrine, there are still shades of difference as to what constitutes true Lutheranism."

While the first part of the paragraph does not touch the real difficulty, the last sentences should by all means be heeded. We hold these points to be axiomatic: 1. Unity in doctrine, so that the divine Gospel and the holy Sacraments will be kept and handed down unimpaired, must be the chief aim. 2. While true unity is something every one of us should devoutly pray for, the matter of outward union is relatively unimportant.

3. A practicable form of external union will easily suggest itself after inward unity has been established and is manifesting itself. 4. Earnest, prayerful study of the Holy Scriptures and the Confessions of the Church, to be supplemented by the writings of Luther and the other great leaders of our Church, together with mutual discussions carried on in the spirit of Christian charity, will have to bring about the desired result. A.

The Only Foundation. — Dr. Pfatteicher, president of the Ministerium of Pennsylvania, in his annual report to his church-body at Lancaster, Pennsylvania, last June, said among other things (we are quoting from the *Kirchliche Zeitschrift*): —

"Civilization arrayed in its modernistic garb is too often the god of the man of to-day. The civilization of to-day has been built upon an economic order which is contrary to the teaching of Christ and for that very reason has come tumbling down on our heads. Let us listen to familiar words found in the Sermon on the Mount [R. V.]: 'Lay not up for yourselves treasures upon the earth, where moth and rust consume and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. . . . No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.'

"On other occasions Jesus likewise stressed the barrier between rich men and covetous men and the kingdom of God. We say rich men and covetous men; for the lust of more than is needful for daily life has gripped not only those who have been successful in laying up treasures on earth, but also planners of all sorts of material programs, who look with longing eyes upon the spoils of others. There have been covetous men and women in our churches who waxed fat upon bubbles which they never expected to burst. Even some 'self-made' capitalists numbered among us 'went to their own place' as the bubble burst and they were unable to face the world as poor, but honest men. We have even had covetous men in the ministry who have spent their time in the service of mammon rather than of God. Capitalism in the making has seldom recognized its moral and social obligation to its employee or its neighbor, nor has it felt sufficient responsibility in times of unemployment. It has more often established foundations for peace and education upon the spoils of war and ignorance. Then, again, the lure of salaried secretaryships in all sorts of foundations has robbed us of potential volunteers in the furtherance of causes so obviously right they have been harmed rather than helped by the introduction of the puppets of dictators and dictatorial policies. The Christian Church believes in consecrated wealth at work for God and our neighbor as a self-evident stewardship and in a consecration on the part of those of us who have no wealth which does not look with fixed and forbidding eye upon our more successful neighbors. . . .

"Society is being molded to-day by certain sinister and certain other superficial 'motivations,' which are pulling the crowd away from organized religion and toward a developing atheism. We seem to have lost all sense of sin. The word itself has been dropped from the vocabulary of the average person. We are told that we are suffering to-day from crime waves

rather than from epidemics of sin. These crime waves have given birth to the epics and biographies of our day and have provided society with thrills and guns — guns for the criminals, guns for our homes, guns for motion-picture actors, guns for officers of the law, guns for the nine- and ten-year-olds, as the commandment 'Thou shalt not kill' has been translated for our modern Decalog into 'Thou shalt know how to kill.' As a matter of fact, much of our modern social mechanism functions according to the following revised Decalog: 1. There is no God, and thou shalt have none. 2. Curse and prove God non-existent. 3. Forget the Sabbath and keep it joyfully. 4. Teach your parents the meaning of life. 5. Know how to kill if necessary. 6. Cultivate sex. 7. Get what you can while you can, howsoever you can. 8. Perjury means nothing. 9. There are no property rights. 10. There is nothing sacred about the home and its relationships.

"In each case we have noted the direct opposite of the Mosaic commandment, and we stand dumbfounded as we realize that we have penned a code which finds acceptance in the hearts and lives of many citizens and leaders in modern society. Does this not prove that we are standing on the brink of a yawning abyss? Is it too late to turn back?

"In view of the pull of present-day civilization away from the Christian Church and because of our earnest conviction that the Christian Church is needed to-day as never before to keep humanity from its planned plunge into the dark, it is essential that we chart the task of the Church.

"The primary job before us is to rebuild the Church upon the one foundation which has outlasted the ravages of the ages and of countless wars, and that foundation is Christ. 'For other foundation can no man lay than that is laid, which is Jesus Christ.' Unfortunately the Church of the past decade or two has believed it to be its primary duty to add buildings to a compound rather than additional stories to the main building. We have thought that by decentralizing an institution and by humanizing it we were building a bigger and better Church, and we have come to know that we have added liabilities, and not assets, to our structure."

J. H. C. F.

all right
 ✓ Congregationalist-Catholic. — Studying the *Foundations of Faith* by Dr. W. E. Orchard, published some years ago, one wondered how this noted Congregationalist theologian could pen the following: "The question of whether Christ's righteousness is *imputed* or *imparted* to us has been a source of great dispute between Catholics and Protestants. It might be thought there was Scriptural basis for the doctrine of imputed righteousness; but this is denied by Catholic exegetes; and whether it is Scriptural or not, belief in it has now been almost entirely surrendered by thoughtful Protestants." And by Orchard himself. "The blood of Christ . . . brings about the remission of sins by destroying our very love for sin and taking away any further taste for it." (II, pp. 181. 191.) That is essentially the Catholic doctrine of justification by *gratia infusa*. Congregationalists are supposed to teach justification by faith. One wonders why Dr. Orchard was considered a Congregationalist. — An article published in the *Congregationalist and Herald of Gospel Liberty* of July 14, entitled "Dr. Orchard goes to Rome," says: "The announcement that Dr. W. E. Orchard, formerly of King's Weigh House Chapel, London, England, has left the Congregational fellowship to join the Roman Catholic Church,

while it may occasion surprise, will seem to many who have followed Dr. Orchard's course in recent years to represent the logic of what has been, and has become increasingly, the particular emphasis in his religious thought and practise." One does not wonder that D. Orchard went to Rome. He belonged there. One only wonders why not more of the modern Protestants follow him. — The *Congregationalist's* obituary goes on to say: "For our own part we regret that Dr. Orchard has abandoned that witness to catholicity in independency. We have had little sympathy with the formal expression of Dr. Orchard's religious views and attitude, but we have had the deepest sympathy with the conception of Congregational freedom which made possible that expression within the Congregational fellowship." Now we no longer wonder how the Catholic Dr. Orchard could remain in the Congregationalist Church so long. He was welcome there. According to the Congregationalist system "each candidate for membership, each church or conference seeking recognition determines freely what is accepted of faith. On the other hand, each organization decides for itself whether the confession of an applicant is sufficient." (*Schaff-Herzog Encycl.*) That is called the freedom and responsibility of the individual soul and the right of private judgment. And here we have the *Congregationalist* explaining to us that "the conception of Congregational freedom," its "independency," made it possible to harbor Dr. Orchard in their midst. They will not even draw the line at Liberals and Unitarians. They will even do this: "In the last *Year-book* of the Congregational Christian churches are listed the names of 571 men from other denominations now serving Congregational churches and still maintaining standing in their own denomination." (*Congregationalist*, Feb. 25, 1932.) E.

The Plight of Reformed Protestantism. — Using the title "A Question for Protestants," a pastor contributes an editorial to the *Congregationalist and Herald of Gospel Liberty* which throughout is in a minor key and ends, his disclaimer to the contrary notwithstanding, in a note of distinct pessimism. These are his thoughts briefly summarized: A trip through New England on a Sunday morning last summer took him past well-attended Roman Catholic and poorly attended Protestant churches. "Even union services in the larger places showed little sign of an enviring interest." An old Protestant church which is far into its third century of existence, a beautiful structure, well equipped with organ and chimes and tastily decorated, a meeting-place which thirty years ago was regularly attended by 150 worshipers, hardly can boast one-third of that number to-day. "Church suppers are well attended, but mid-week services have been abandoned." Dr. Fosdick, writing in a college paper, in analyzing the actual state of affairs, says that merely a handful of students regularly attend divine services and that there seems to be a general lack of interest in the Church. And yet the particular students he has in mind are from average American homes and among the best representatives of our youth. One must remember of course that charitable relief, social service, art, literature, education, are no longer so closely allied with the Church as used to be the case. Education has been taken over by the State, relief work by various public or private agencies. Exceptionally gifted preachers still attract large congregations, but that does not furnish any comfort. The Church in the future as in the past will have to be ministered to

chiefly by average men. Twenty years ago a much-discussed article was written bearing the caption "Why Smith Does Not Go to Church." The answer given was that Smith was repelled by sectarian divisions. But our author feels no assurance that "a single Protestant church where only one is necessary would have crowded pews." Avowing that he is not "an apostle of gloom," the writer quotes Willard Sperry, who remarked that "the Church is always in the throes of her dissolution, but her demise is forever delayed." He concludes: "The Protestant Church is based on a service of worship assumed to have power to nurture the soul of man. Steadily in these days interest is declining in such services in the average church. What will happen to the soul of man? Incidentally, but still a matter of interest, what is to be the future of the Church, thus losing its chief reason for existence?" It is a dark picture which is here drawn, and for once the colors are not deceiving. The causes of the disastrous situation are mainly two. In the first place, in very many of the pulpits of Reformed churches the Word of God is no longer proclaimed. In the second place, the youth of the Church is not indoctrinated. Will Lutherans read and heed the warning written on the wall of other Protestant denominations?

A.

Presbyterian Pelagianism. — Under this heading, Prof. Dr. Wm. C. Robinson, professor of Church History in Columbia Theological Seminary, Decatur, Georgia, in the mid-October issue of *Christianity To-day*, severely reprimands such Pelagian Presbyterians as John Oman (*Grace and Personality*) and others who disagree so profoundly with the doctrines of the Westminster Confession "that one wonders by what liberality of interpretation they can find any substance of their faith in these Presbyterian standards." "Their Pelagianism out-Pelagianizes Pelagius"; it may be stated in the lines of the Chinese classic: —

"Men, one and all, in infancy
Are virtuous at heart;
Their moral tendencies the same,
Their practises wide apart.
Without instruction's kindly aid
Men's nature grows less fair;
In teaching, thoroughness should be
A never-ceasing care." (Translated by Giles.)

Men of Oman's stamp are Kantians and agree with Kant's axiom that man has the ability to do whatever the Moral Law demands. However, Pelagianism is nothing but naturalism, which "out of the caves of the old man creeps upon every man and every minister." "Only eternal vigilance and the continual illumination by the Word and the Spirit can keep any preacher from repeating its suave phrases." These are some of the thoughts which the writer stresses, and very timely and necessary thoughts they are. Pelagianism is still the most insidious enemy of the Christian faith, and theological professors must never cease exposing it and testifying against it.

According to Dr. Robinson, Pelagianism accounts for the fact that there are to-day so "many calls for church affiliation and union." His indictment of the Federal Council is worth considering. He writes: "A Pelagian desire for a great ecclesiastical machine with sufficient num-

bers to dominate State politics is one reason why there are so many calls for church affiliation and union. This purpose may be unknown or unrealized to many good men who push such schemes. The writer has the highest regard for the doctrinal soundness of certain ones of his brother ministers both in the North and in the South who have recently advocated membership in the Federal Council. These particular brethren could never be Pelagians themselves. They would never consciously tolerate a Pelagian position for their churches. May the writer have the temerity to ask them to consider whether in supporting the Federal Council they are not unconsciously asking their respective churches to take a position which is logically Pelagian? Does not the history of the Federal Council to date show that Presbyterian churches have held membership in it only at the cost of *sacrificing the Gospel to the social gospel? And is this not Pelagianism?*" It is certainly quite profitable for Christians holding membership in the Federal Council or seeking such membership to consider these questions of the frank writer.

J. T. M.

Religious Magazines Suspend Publication. — Under this heading the *Watchman-Examiner* of October 6, 1932, writes: — "A quarterly magazine of unusual clarity, fidelity to God's Word, and of general excellence has been the *Biblical Review*, published by the Biblical Seminary in New York and edited by Robert M. Kurtz. A note announces to us that because of financial reasons particularly the quarterly has been obliged to suspend publication. The *Review* has been a large expense to the seminary, and it feels that in these circumstances even the excellency of the magazine does not justify the expenditure of the money necessary to its maintenance. The *Christian Fundamentalist*, a monthly published by the World's Christian Fundamentals Association and edited by Dr. W. B. Riley of Minneapolis, has also suspended publication. Three reasons are given. First, Dr. Riley's health will not permit him to continue the almost innumerable tasks to which he has set his hand. Secondly, Dr. Riley has arranged to spend the coming fall and winter in a continent-wide campaign of Bible-teaching and evangelism. Thirdly, the financial load is too heavy to bear at this time. Dr. Riley expresses the purpose to supply the news of the World's Christian Fundamentals Association through the *Pilot*, a magazine published in the interest of the Northwestern Bible and Missionary Training-school, of which he is the president. It is with regret that we announce the suspension of these two publications. It simply shows the way the wind is blowing."

J. T. M.

A Record Enrolment at Westminster Seminary. — Westminster Theological Seminary in Philadelphia opened this fall with a record enrolment. On October 12 the student-body numbered 76. This, as *Christianity To-day* reports, includes 29 new students in the Junior Class, 23 students in the Middle Class (of whom 3 are new), 10 students in the Senior Class, 7 students in the graduate division, 5 partial students, and 2 special students. The opening address was delivered by Prof. Dr. J. Gresham Machen, who welcomed the students to a fellowship of testimony, of prayer, and of labor, interpreting their entering Westminster Seminary as a "protest against the current in the Church and in favor of the great doctrines of the Word." "The Seminary," he said, "has only one special task: to help men become real specialists in the Bible."

J. T. M.

Congregationalists Discuss Mission-Treasury Deficit. — Recently at a meeting of the American Board of Commissioners for Foreign Missions, which is the title of the board of Foreign Missions of the Congregationalists, the deficit of the mission-treasury on which this board is relying for its funds had to be spoken of, and means to remove it had to be considered. From the report of this meeting, as it appeared in the *Christian Century*, we take over one paragraph: —

"Because of declining income the American Board is in process of either detaining in this country or recalling from abroad over sixty missionaries. This is the first time in nearly a century and a quarter of the history of the board that acceptable missionaries in the prime of life have been asked to find other employment for purely financial reasons. As against the release of their colleagues the missionaries in attendance on the meeting of the board offered a counter-proposition — that all take less in order that all might remain at the tasks for which they have been trained. The salaries of the missionaries of the board have already been cut, on the average, 12 per cent., and it was estimated that such a move as this would involve a further reduction of 8 per cent.; and yet the missionaries themselves argued for this move with much enthusiasm and with apparently general unanimity. If a permanent reduction in *personnel* was necessary, they argued, it could best be brought about through the inevitable retirements and resignations of a year or two. The matter was argued first in a meeting of missionaries and secretaries and later in a public meeting of the board, by which it was referred to the Prudential Committee, its directing body. But the spirit of the missionaries was superb."

A.

"Trained in the Classics." — The following is taken from the weekly *America*: "The young gentleman who was chosen class orator at Harvard this year, Paul C. Reardon, is both clear-eyed and courageous. In his address he suggested what some alumni still think is a hoary heresy, to wit, that the Harvard of to-day is not quite the equal of the Harvard that was. Mr. Reardon is convinced that something is lacking, 'an intangible something,' in the Harvard of 1932. Alma mater is not training her sons to go out into the world equipped for leadership. She has her courses in sociology and economics, as the old Harvard did not, but these do not seem to fit students to take an active and intelligent interest in community life. 'Somewhere along this upward path something intangible has been lost.' If you press him for details, Mr. Reardon will answer that the 'something' is a training in the classics. And he points to the Harvard that sent Charles Sumner, Wendell Phillips, and James Russell Lowell out into the world to stir it with controversy and to delight it with beauty. 'They had been trained in the classics.' Possibly Mr. Reardon might have made a better selection among the alumni; all old Harvard men will have their favorites to propose; but we can see what he means, and many will agree. The classical training often resulted in a vision and an energy which the newer modes of academic effort seem unable to arouse and foster. Its students had a link with all that was best in the strength and beauty of the past, even though they had never heard of a graph and still thought that amber was the chief source of electricity. They were not men freighted with facts, but they knew how to relate the facts they had encountered, few or many, with the life they had lived. Palmer, himself a Harvard

teacher long to be remembered, once said that to be a good teacher, a good blacksmith, or a good shopkeeper, one had to be 'human.' That was the purpose of the old classical training. If it did not turn the young men into walking encyclopedias, it did deepen the intellect, strengthen the will, and enlarge the emotions, and so strove to make them both human and humane.—Educators of many creeds and divergent schools are looking wistfully into the past. They are fairly certain that the college which peddles courses, as a department store offers bargains in anything, from axes to lanterns to xylophones, has not succeeded in giving us either leaders or men. It has all the vices of a machine age and few of its virtues; its past is something which educators recall with horror, and its future is bleakness unrelieved. The once despised 'training in the classics' may yet come into its own."

P. E. K.

"Modernism Riding High, Wide, and Handsome."—That is what *Christianity To-day* sees in the "Hall of Religions at the Chicago World's Fair." The building will be erected on the lagoon, adjacent to Lake Michigan, and house the exhibits for Protestant denominations. Statistical data, such as have never before been placed before the public, are being compiled with the avowed purpose of astounding those who declare that "Christianity is on the wane" and that "the Church is losing ground." Refutation of these assaults is the main object of the Committee on Progress through Religion in the erection of this beautiful building. "More important yet is the program of many conferences that will be directed to clarifying the objectives and methods for the solution of present social problems. Emphasis will rest upon cooperation and not upon propaganda for special religious affiliations. These conferences will have for their subjects many phases of religious education, the attitude of youth toward religion, changing forms of worship, the methodology of charity and social service, the cooperation of religious bodies for peace, and the organization of religious leaders for the reduction of poverty." Indeed, "Modernism riding high, wide, and handsome!"

J. T. M.

What Do Episcopalians Believe Touching the Real Presence?—The controversy originated in the Interdenominational Communion Service at Christ Church Cathedral, St. Louis (Episcopalian), has naturally involved a study of what the official position of the Protestant Episcopal Church is on the meaning of the Eucharist. The *Living Church*, sponsoring the views of the ritualists among the Episcopalians, says in its issue of August 13, 1932:—

"The full force of the tradition of the Anglican Church shows very explicitly that the Holy Communion is much more than a commemoration of the Lord's death by a company of believers in fellowship with one another and with Him. It is that indeed, but it is also the means whereby the Holy Spirit sanctifies the elements of bread and wine, so that 'we, receiving them according to ... our Savior Jesus Christ's holy institution in remembrance of His death and Passion, may be partakers of His most blessed body and blood.' (*Prayer-book*, p. 81.) And again the inward part, or 'spiritual grace,' of the blessed Sacrament 'is the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper' (p. 293). In other words, the Anglican Church not only agrees with the Protestant bodies that the Holy Communion is a perpetual memorial of our Lord's death, but it goes farther and witnesses to the fact

that the blessed Sacrament is in truth His very body and blood. Most Protestants, probably all of those who participated in the St. Louis service, have lost this witness. To them there is no Real Presence in the Holy Communion, which is simply a memorial celebration and an expression of fellowship. It is exactly because the Anglican Church has been faithful to its witness to the Real Presence that it has maintained the need of a divinely ordained sacrificing priesthood to celebrate the Holy Eucharist," etc.

Reading these words superficially, one gets the impression that Episcopalians teach what we Lutherans hold concerning the Lord's Supper, that is, that in, with, and under the bread and wine Christ's body and blood are imparted to the communicants. Unfortunately the *Prayer-book* itself, in the appendix containing the Thirty-nine Articles of the Anglican Church, puts a veto on such a favorable view. There very explicitly it is stated that unbelievers do not receive Christ's body and blood, so that it becomes quite apparent that the eating and drinking of Christ's body and blood professed by Anglicans is one that is performed by faith, a spiritual eating and drinking, and not that sacramental communion which is taught in the Scriptures and confessed by the Lutheran Church. A.

"We Fair-Weather Modernists."—It is not often that Biblical Christianity can assent to what Dr. H. E. Fosdick broadcasts over the radio. Now and then, however, he says things that are worth quoting. Recently, in one of his addresses, he reproved the Modernists as follows: "We fair-weather Modernists, with our too easy gospel of God as a sentimental Lover, would better salute those old Christians. They did not blink the facts; instead, they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks." But Dr. Fosdick has still more to say of his fair-weather fellow-Modernists. *Christianity To-day* quotes him as having said, too: "Old-fashioned religion often did produce an unconsenting and courageous individual conscience. At this point Modernism often fails. It has breadth and easy-going complacency and general good will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world." Again: "We Modernists pare down and dim our faith by negative abstractions until we have left only the ghastly remainder of what was once a great religion. Then seeing how few our positive convictions are and how little they matter, we grow easy going about every one else's convictions and end in a mush of general concessions." All this has been said before by Biblical Christians, but it is well for us to learn how Modernists themselves regard the idolatrous stuff which they offer to the world in the name of religion. But if it is so worthless, why do they continue to preach it? J. T. M.

Languages Used in Europe.—The International Linguistic Office in Geneva recently released the information that of the 125 independent languages which are spoken in Europe, German is used by eighty-one million, occupying first place. According to the tabulation the Russian language is second, with seventy million; English, forty-seven million; Italian, forty-one million; French, thirty-nine million.

News Bulletin of N. L. C.

II. Ausland.

Karl Barth und der Katholizismus. Unter dieser Überschrift teilt Rektor Willkomm eine kürzlich getane Aussprache des bekannten deutschen Theologen dialektischer Richtung Karl Barth über den Katholizismus mit, die nicht ohne Bedeutung ist. Barth schreibt: „Sie könnten sich fragen, warum ich gerade in dieser Angelegenheit so scharf werde, statt Ihren Angriff schweigend zu meinen reichen Akten ähnlicher Art zu legen. Ich will es Ihnen sagen: darum werde ich scharf, weil ich in Sachen des Katholizismus keinen Spatz verstehe. Ich meine einigermaßen zu wissen, was Katholizismus ist, und meine, mir Mühe geben zu sollen, es immer besser zu wissen. Ich halte ihn für einen unheimlich starken und tiefen, letztlich für den einzigen wirklich ernst zu nehmenden Gesprächsgegner der evangelischen Theologie. Ich halte den Idealismus und die Anthroposophie und die völkische Religion und die Gottlosenbewegung für Kindereien, gemessen an diesem Gegner. Ich leide darunter, daß die evangelische Theologie hier blind ist, daß sie nicht merkt, zu welcher geistigen und geistlichen Bedeutungslosigkeit sie in einer zweihundertjährigen Entwicklung heruntergekommen, wie wenig sie dem Katholizismus heute innerlich gewachsen ist. Meine ganze Arbeit gilt der verzweifelten Frage nach einer evangelischen Theologie, die dem Katholizismus, den ich für die große Häresie halte, würdig — als Theologie und als evangelische Theologie würdig! — gegenüberstehen möchte. Ich behaupte kühnlich, daß ich einer der ganz wenigen evangelischen Theologen bin, die einerseits den Römischen hinsichtlich der gemeinchristlichen Voraussetzungen ruhig ins Auge blicken können und die andererseits weder mit der Erkenntnislehre des Vatikanischen noch mit der Rechtfertigungslehre des Tridentinischen Konzils einen heimlichen Bund geschlossen haben. Ich weiß aber auch, was es für eine Last ist, so — und man kann es nur so sein — evangelischer Theolog zu sein.“

Darauf erwidert Rektor Willkomm ganz richtig: „Die lutherische Kirche und Theologie hat schon längst in Rom den Erbfeind des Protestantismus und im Papst den rechten großen Antichristen erkannt, weil er an Stelle der Schrift ‚den Schrein seines Herzens‘ zur theologischen Erkenntnisquelle macht und die Rechtfertigungslehre des Evangeliums unter Anathema gestellt hat und dabei vorgibt, er sei der Statthalter Christi auf Erden, und sich so ‚in den Tempel Gottes‘ setzt, 2 Thess. 2. Nur könnte man noch hinzufügen, daß auch Barth nicht mit scharfen Waffen gegen das Papsttum kämpfen kann, solange er nicht zu dem Standpunkt Luthers in bezug auf die wörtliche Eingebung der Heiligen Schrift und die Gnadenmittel zurückkehrt. Schließlich ist die dialektische Theologie doch ebenso rationalistisch wie der Papismus. Das Kämpfen gegen den Antichristen mit rechten Waffen muß man von Luther lernen. Und dabei muß man vor allem wissen, was es mit dem sola gratia und dem sola Scriptura eines Luther auf sich hat.“ J. L. M.

Die Methode der Irrlehrer in der Landeskirche. In den neuesten Nummern kirchlicher Blätter gedenkt man des hundertsten Geburtstages D. Emil Sulzes, eines radikal ungläubigen Pastors der Landeskirche ähnlich wie „Pfarrer“ Busch in Dresden. Sulze hat in den siebziger Jahren des vorigen Jahrhunderts sein Gift in Chemnitz und Dresden ausgestreut. Er griff auch die sächsische Separation heftig an und weisagte ihr den sicheren

Untergang. Er veröffentlichte eine Schrift mit dem Titel „Nachweis, daß Herr P. Rußland in Niederplanitz kein Lutheraner, sondern ein Katholik und Papist ist“. Darauf erwiderte unser treuer Rußland, der erste Pastor der freikirchlichen Gemeinde in Dresden und Planitz, mit einem Traktat, betitelt „Antwort auf D. Sulzes Narrenschrift. . .“

Sulze wurde weit und breit der Prediger eines Christentums ohne Christus genannt. Christus war ihm bloßer Mensch. Er meinte, eher könne ein Mensch Quadersteine verdauen, als sich den „dreipersonlichen“ Gott aneignen. Die lutherische Abendmahlslehre nannte er materialistischen Aberglauben, die Wirkung der Taufe Zauberei. Er leugnete den Zorn Gottes und die Auferstehung. (Vgl. Meusel, Handlexikon.) Nachdem die sächsische Landeskirche 1871 den alten Religionseid abgeschafft hatte, erlangte Sulze Anstellung in Chemnitz; denn hier brauchte er nunmehr nur zu geloben, „das Evangelium von Christo nach bestem Wissen und Gewissen“ zu predigen; und unter dieser lagen Formel läßt sich un= gemein viel unterbringen.

Wie Sulze und andere Irrlehrer mit ihm sich den Schafspelz anzuziehen wissen, unter dem sich der Wolf verbirgt, damit die Gemeinde ja nicht merken soll, welchem Unglauben der Pfarrer hulldigt, zeigt ein Brief, den Sulze nach seinem achtzigsten Geburtstag an Dr. Hermann Melker geschrieben hat. Dr. Melker ist gegenwärtig Religionslehrer am Realgymnasium in Zwickau. Der Brief ist in Nr. 10 des „Neuen Sächsischen Kirchenblattes“ vom Jahre 1932 veröffentlicht worden. D. Sulze schreibt an Dr. Melker:

„Tief betrübt hat es mich, daß Sie im Konflikt mit unserm Konfessionalismus sich befinden. Das zwanzigste Jahrhundert soll wieder durch das sechzehnte geistig vernichtet werden. Mich hat man seit Jahrzehnten in Ruhe gelassen. In der Predigt habe ich stets aller Polemik mich enthalten. Hatte ich über eine Wundererzählung zu predigen, dann begann ich mit den Worten: Dies Gleichnis sagt uns usw. Unser Gelübde fordert nur, das Evangelium von Christo pp. zu predigen. Ich würde an Ihrer Stelle sagen: Ich bin der wundergläubigste von allen Menschen. Ich sehe in der natürlichen und der sittlichen Weltforderung und in allem Individuellen absolute Wunder. Die Erzählungen, die Ereignisse berichten, die im Widerspruche gegen Gottes Ordnung zu stehen scheinen, halte ich für Gleichnisse, die Vorgänge des inneren Lebens anschaulich darstellen. Diese Auffassung bewahrt die Jugend gegen Skeptizismus und Naturalismus. Wird mir dies nicht gestattet, so macht mit mir, was Ihr wollt; verantwortet es aber, wenn die Jugend dem Atheismus verfällt.“

Das ist die Methode der Irrlehrer in der Landeskirche: in der Predigt, auf der Kanzel den Unglauben nach Möglichkeit verbergen und die in der Bibel geoffenbarten Heilswahrheiten und Wunder schlau umdeuten; viele werden's ja doch nicht merken! Die Duldung des Irrlehrers Sulze in der sächsischen Landeskirche war damals für viele Veranlassung, aus der Landeskirche auszutreten. Heute hat man sich längst damit abgefunden, daß der Irrlehrer „Pfarrer“ Dr. Busch in Dresden auch weiterhin in der Landeskirche geduldet wird und mit ihm noch viele andere.

(G. Herrmann in der „Freikirche“.)

The United Methodist Church of Great Britain. — Once before we briefly alluded to the consummation of the union of the three Methodist bodies in Great Britain and Ireland, the Western Methodists, the Primitive Methodists, and the United Methodist Church. It was on September 20 of the past year when this historical event occurred. The Rev. Edward Shillito, reporting the occasion for the *Christian Century*, writes: "There were ten thousand eye-witnesses in the Albert Hall, London, when the president of the uniting conference and the three presidents of the churches uniting put their signatures on a sheet of vellum which contained the deed of union and the vast assembly sang the *Te Deum*." We are told that this union has come as the result of long-continued efforts sorely trying the patience of those who were the chief advocates of this movement. There was a party in the Methodist Church which feared that to bring these three Methodist bodies together would mean a widening of the gulf between Methodists and Anglicans. "To this day the service of Holy Communion in British Methodism is practically identical with the service in the *Book of Common Prayer*, and there are those who look for something more than the reunion of Methodism." Then there were the differences which originally had led to the division. The Wesleyans, so our informant tells us, "gave a more important part to their ministry in their councils." On the whole, the causes for division were unimportant and were due to the overemphasis of Reformed churches on things that belong to the sphere of adiaphora. Mr. Shillito thinks that critics will be disconcerted who have been telling the world "that the Reformed churches were splitting into sects so rapidly that there would be nothing left before long but a confusion of groups."

Anybody can see that a number of delicate adjustments have to be made as a result of the union. The new church-body will number five thousand ministers and about one million communicant members. From the point of view of organization the new Methodist Church will be an efficient organization. We quote: "No churches have ever been more efficient; the Methodist Church will make all others seem amateur concerns so far as organization is concerned." Mr. Shillito, however, states in his concluding remarks: "Methodism lives or dies with its passionate evangelism. It has no creed of its own; it has not even a church order of its own; for Methodism is one variety of Presbyterianism. It is a catholic community with one distinctive mission, to preach to all men the grace of God, and by that it will live."

If the blessed Gospel will through this union be given a wider proclamation and greater victories, we shall rejoice in spite of the severe strictures which we have to apply to Methodist teachings. It is stated in some quarters that grave concessions to Modernism have found their way into the doctrinal basis of the new body, so that the editor of the *Fundamentalist*, Dr. H. C. Morton, felt constrained to oppose its adoption. Dr. John Scott Lidgett is president of the United Methodist Church of Great Britain.

A.

Lutheran Seminary at Sondershausen. — In a beautiful medieval prince's castle in Sondershausen there was recently opened a theological seminary of significance to the whole Lutheran world. It is the culmination of a suggestion made by Dr. Joergensen at the last Lutheran World

Conference at Copenhagen, where he said that it was desirable that the Lutheran Church of the world should have a common theological seminary, a center and fountainhead of Lutheran theology. This suggestion fell upon fertile ground. Prof. Dr. Carl Stange of Goettingen took up the matter and with marvelous success has brought it to its present status. He succeeded in interesting influential friends in and outside of Germany, who labored with him, raised money, and interested other friends in the matter, so that to-day the new central Lutheran theological seminary has a beautiful home, a faculty, and the beginning of an endowment.

At the dedication exercises Lutheran church leaders from Sweden, Norway, Denmark, Holland, and Hungary were present besides those from Germany itself. The new institution is called The Luther Academy, and it is hoped that it will become an international postgraduate school where Lutheran theologians from all lands may gather to gain inspiration and to foster world unity and peace.

The board of administration consists of Dr. Ihmels (president) of Leipzig, Dr. Stange, Dr. Torm of Copenhagen, Archbishop Dr. Eidem of Uppsala, Sweden, and Dr. of Laws Geschen of Leipzig. — *Exchange*.

Methodistic Modernism in Australia. — Methodism, which in doctrinal matters has gone from bad to worse in our own country, is not much better in Australia, as the following quotations from the *Australian Christian Commonwealth*, published in the *Australian Lutheran* of September 2, 1932, shows. The writer is a Methodist editor, evidently a man of high standing and great influence in his Church. We cite only a few of his blasphemies.

With regard to the doctrine of inspiration he says: "To assert the inerrancy of the Bible in the face of the plain facts to the contrary is intellectual dishonesty. This is the sin of Fundamentalism. Fundamentalism therefore is a lie. The basic doctrine of Fundamentalism is the verbal inerrancy of the Bible. That doctrine has neither the semblance nor the substance of truth. It is just plain, unmitigated falsehood. Yet Fundamentalism is based upon it, and the so-called Fundamentals Association has been organized to promulgate that sorry untruth. The dogma that the words of the Bible are magically [*sic!*] free from literal error is a Reformation backwash. Not that Luther taught it. He denied it vehemently and frequently. Neither Luther nor Wesley believed in the infallibility of the Bible. Historically the superstition is much older than the Reformation, but in the forms it assumes to-day it is mainly an inheritance from the baser movements of the Reformation period. Verbal inspiration is not a stone in the arch of truth. It is not truth at all, but downright demonstrable falsehood."

This Methodist editor has manifestly read the writings of modern German rationalists who assert with the same emphasis as does the writer in the *Australian Christian Commonwealth* that Luther's attitude toward Scripture was "rather liberal" and that on account of his liberal attitude he never taught the verbal inspiration of the Bible. As a matter of fact, Luther was so convinced that "the Bible is the Holy Ghost's Book" that he would not find mistakes even in the chronological reports of Scripture. If the writer denounces the doctrine of the verbal inspiration as a "Reformation backwash," he may rest assured that his own uncritical and super-

ficial attitude toward the Holy Scriptures is a "satanic backwash," which brought about the fall of man. In his matchless *Christian Dogmatics* Dr. F. Pieper points out that quite commonly the denial of the inspiration of the Bible and the denial of the vicarious atonement of Christ go hand in hand. The Methodist editor is no exception to that rule. Of the *satisfactio vicaria* he writes: "I reject the substitutionary theory because it is thin, formal, and superficial. It simulates the form of a few scriptures [?] and denies the spirit of all Scriptures."

Fortunately there are believing Christians even among the Methodists of Australia. This is what one reader of the *Australian Christian Commonwealth* wrote in reply to the ungodly editor of his church-paper: "I (along with many other loyal members of the Methodist Church) am deeply pained from time to time by articles appearing in the A. C. C. In these days of deep perplexity and distress we look to our church-paper to bring to our hearts words of hope, encouragement, admonition, reproof, and counsel; but instead we frequently find . . . articles teaching evolution and Modernism, written by people who must surely have had their eyes blinded by unbelief." "Seeking bread, the readers are offered a stone," comments the *Australian Lutheran*. "And why? Because Modernism reigns supreme in the editorial chair."

J. T. M.

Ist der Zionismus Anfang der Bekehrung Israels? Im „Christl. Apologeten“ lesen wir über diesen Gegenstand: „Hierzu schreibt der ‚Voté aus Zion‘ in seinem Dezemberheft folgendes: Die Frage kehrt oft wieder in den Briefen unserer Freunde. Darauf antwortet P. Pätzold, der fünf Jahre die deutsche Gemeinde in Jaffa in Palästina bedient und also die dortige neue Judenstadt Tell Abib mit ihren 40,000 Juden täglich vor Augen hatte, wie folgt: Merkwürdig, der heutige Jude hält einerseits an den religiösen Gebräuchen seines Volkes fest; andererseits kummert er sich nur um sein Volkstum und fragt wenig oder nichts nach Gott und Religion. Ein nach Palästina einwanderndes jüdisches Mädchen äußerte, sie habe noch einen Gottesglauben, aber sie wisse, daß ihr dieser in Palästina genommen werde. So ist es fast durchweg. Die Gottesleugnung herrscht vor. Ein gelehrter Jude, Prof. Klausner an der jüdischen „Universität“ in Jerusalem, hat neulich ein umfangreiches Buch über „Jesus von Nazareth“ geschrieben. Hebräisch hat es schon vier, in England sieben Auflagen erlebt und ist jetzt auch deutsch in Berlin erschienen. Der Verfasser will ohne religiöses Interesse nach dem neuesten Stande der wissenschaftlichen Forschung schreiben. Sein Ergebnis ist: Jesus ist nicht der Messias, nicht ein Prophet, sondern nur ein hoher Sittenlehrer und ausgezeichnete Gleichnißredner und Fabeldichter gewesen. Die Judenmission empfindet dies Buch als einen Angriff auf das Evangelium. Das Denken der Juden in Tell Abib, wo neun Zehntel der Bewohner Zionisten sind, ist ferne vom Gottesglauben, vielmehr von Gott los. Fast durchweg herrscht religiöse Gleichgültigkeit oder entschiedene Gottesleugnung.“ J. T. M.

Methodists in England Have Consummated Union. — The correspondent of the *Christian Century* reported some time ago: "Plans are going ahead for the great union of the Wesleyan Methodist, the Primitive Methodist, and the United Methodist churches in the autumn of this year. September 20 will open with prayer and thanksgiving at Wesley's chapel. The 'unity conference' will take place in the Albert Hall that night. On

the three following days conferences will be continued in the Central Hall, Westminster, and on September 24 there will be a great demonstration in Hyde Park." We can now state that the above program was carried out and that the three bodies mentioned have united. We hope to be able to give a more complete report at some later date. A.

Church of Scotland Will Hold Conference with Church of England. — Information from Scotland says that at its recent meeting the General Assembly of the Church of Scotland decided to accept the invitation issued by the Archbishop of Canterbury for a "conference with representatives of the Anglican communion." We are told that the Archbishop of Canterbury was present in person and pleaded for favorable action on the invitation which he presented as president of the Lambeth Conference of 1930. The purpose, so he told the Scotch Presbyterians, was not to agree on terms of organic union between the two churches, so that both would have the same form of government. The aim, as he described it, was merely to manifest to the world "the unity of the body of Christ." The report on which we are basing these remarks, sent by the *Christian Century* correspondent in Glasgow, says touching the reaction of the assembly to the invitation: "Three points of view were put forward. There were those who favored declining the invitation. As one speaker expressed it, 'A flirtation with a Church only half Protestant would be most unwise.' There were those who approved, but thought the time was not yet ripe for such a conference. And finally there were those who were whole-heartedly in favor of accepting. The latter won the day with a good majority." A.

Wie die Juden Jesum „lieben“. Man schreibt gegenwärtig viel davon, daß sich unter den Juden hierzulande vielfach ein „Liebeserwachen“ gegen Jesum finde. Bekannt ist, daß Prof. Dr. Klausner von der jüdischen Universität in Jerusalem in seinem vor kurzem in hebräischer Sprache erschienenen Werk über Jesum ein Verdammungsurteil über alle „christlichen“ Theologen ausgesprochen hat, die die Geschichtlichkeit der Person Christi preisgeben. Bekannt ist auch, daß der jüdische Rabbiner Sifferman hier in St. Louis am Karfreitag vorletzten Jahres einen Gedächtnisgottesdienst für Jesum abgehalten hat. Rabbi Sifferman nannte in seiner Rede Jesum „Israels großen Sohn, dessen Gedächtnis den Juden von heute besonders teuer ist“, und sprach für ihn das jüdische Weihgebet. Aber wie steht es im Grunde mit dieser jüdischen Liebe zu Jesu? Rabbi Sifferman bemerkte in seiner Ansprache abschließend, daß er von dem Jesu rede, der gekommen sei, das jüdische Gesetz zu erfüllen, der zu den Füßen der alten Rabbiner gesessen und von ihnen die unvergleichliche Höhe jüdischen Geistes und jüdischer Lehre mit ihrem allumfassenden Weitblick, ihrem tiefen Reiz und ihrer Poesie gelernt habe. Der „Luth. Herald“, dem wir diese Mitteilung entnehmen, bemerkt mit Recht: „Das lieft sich alles sehr erfreulich und will doch für das Heil Israels noch wenig bedeuten. Ein Christus, wie er den Talmud= und Reformjuden, den Mohammedanern und den Nachfolgern Gandhi genehm ist, ist nicht der Christus der Evangelien. Das Heil der Welt hängt daran, daß er der Sohn des lebendigen Gottes ist, Mensch geworden, gekreuzigt, begraben, auferstanden, gen Himmel gefahren, und daß er einst wiederkommen wird zur Erlösung der Menschheit, für welche er sein Leben gab — nicht als ein edler Märtyrer, sondern zum Schuldopfer für

die Sünde der Welt, als „Lamm“ Gottes, das da „hinwegträgt die Sünde der Welt.“ In seinem jetzt viel gelesenen Buch *Mid-Channel* schreibt der Reformjude Ludwig Lewisoohn über Jesus: „Of course, we know Jesus only through the gospels, which are late and distinctly anti-Jewish and controversial. But it is the Jesus of the gospel that the world has in its mind and conscience. And this Jew has not deeply touched the world. What has moved men and founded empires and destroyed them again is the Christ myth with its great metaphysical drama of original sin and the vicarious atonement and heaven and salvation. But modern Liberals turn from that high exercise of the mythopoic faculty to the Jesus of the gospel, to the carpenter's son of Nazareth. And they ask, What of him?“ Darauf folgt dann eine lange Abhandlung darüber, was nach Lewisoohns Meinung Jesus wirklich gewesen sei. Zum Schluß schreibt er: „Let me sum up this important matter. To the Jew of all ages, the reasonably instructed Jew, the teaching of Jesus falls cleanly and immediately into two parts: the far greater part, which restates with an incomparable spiritual sweetness and poetic persuasiveness the traditional ethics which Jesus, the Jew, received from his Jewish predecessors and which is therefore true, but not new; the smaller part, which, expressing his ascetic condemnation of human life, his moral pessimism, his assumption of a mystical and suprahuman authority, the Jew rejects at once with every instinct of his heart and mind as both impossible practically and philosophically absurd.“ Das ist eine klare Sprache. Die Juden wollen Jesus nicht als Sünderheiland. Das Kreuz Christi ist ihnen ein Ärgernis. Leider werden sie in diesem ihrem Unglauben noch bestärkt durch die heutigen Nationalisten und Modernisten, deren ganze Theologie talmudisch-jüdisch ist. Vergessen wollen wir aber dabei nicht die Auserwählten Gottes, die auch aus dem jüdischen Volk eingeführt werden in Jesu Gnadenreich. J. L. M.

Sittliche Verwilderung in Deutschland. Die „Leipziger Tageszeitung“ schreibt: „Dem ‚Neulandblatt‘ Nr. 7 entnehmen wir folgende Angaben: Von dem preussischen Wohlfahrtsminister Hiertzfelder wurde bestätigt, daß auf einem deutschen Mädchengymnasium 53 Prozent der Mädchen geschlechtlichen Verkehr hatten und 47 Prozent geschlechtskrank waren. Der Direktor einer Universitätsklinik erwähnt, daß von 752 Hygieumsschülerinnen des Ortes 100 in Erwartung eines Kindes seien, und stellt eine Zunahme jugendlicher Mütter bis in das gar nicht so seltene vierzehnte Lebensjahr hinein fest. Ein vierzehnjähriges Mädchen, Mitglied eines Wanderfluchs, konnte den Urheber seiner Schwangerschaft nicht benennen, da bei Übernachtung auf den Wanderfahrten abends unter den jugendlichen männlichen Teilnehmern die halbmüßigen Mädchen ausgelost wurden.“ Die Sittlichkeitsverbrechen und die Fälle von Blutschande häufen sich in grauenhafter Weise. So sind seit dem 1. Januar d. J. 92 Fälle schwerer Verurteilung wegen Sittlichkeitsverbrechen in den verschiedensten Städten bekannt geworden, darunter 12 Fälle von Blutschande, 5 Lustmorde, 40 Sittlichkeitsverbrechen an Kindern, 35 an Erwachsenen. Das Jahr 1931 wies eine wahre Flut solcher Fälle auf.“ (N. G. R. K., 15. Juli.) E.

Das Freidenkertum dringt vor. über das Vordringen des Freidenkertums in die westlichen Länder Europas schreibt das „Ev. Deutschland“: „Nachdem lange Jahre hindurch nur die Länder Ost- und Mitteleuropas von dem Ansturm der Gottlosenbewegung berührt worden waren, rückt die

Frage des kämpfenden Freiidentums auch in westeuropäischen Ländern starker in den Vordergrund. Auch in Frankreich hat sich eine Union Fédérale des Libres Penseurs Révolutionnaires de France gebildet, die sich in der *Lutte Antireligieuse et Proletarienne* ihr Organ geschaffen hat und nach uns vorliegenden Pressemeldungen eine umfassende Propaganda entfaltet. Die Union gehört der Internationale proletarischer Freiidenten an und wendet dieselben Kampfmethoden wie diese an. Besondere Aufmerksamkeit wendet die Union der antireligiösen Arbeit unter den Kindern zu. Den religiösen Festen wird ein neuer Inhalt gegeben, indem sie in proletarische Feste umgewandelt werden. Zur Abwehr ist ein „Informationszentrum über die christlichen und atheistischen Aktionen in der Welt“ (Centre d'Information sur les Activités Chrétiennes et Athées dans le Monde) ins Leben getreten. J. E. M.

Nestorians Ask for Protection. — In the *Christian Century* we read the following interesting account: —

“The admission of Irak into the League of Nations is a reason for rejoicing among the Arabs all through the Near East and North Africa, but it causes new anxiety to the much-harassed ‘Assyrian’ nation. These Assyrians are a refugee people of the Nestorian confession, who used to live in the mountains of Turkish Kurdistan, but who, after a terrible period of massacres and guerrilla warfare, were forced out of Turkey and arrived finally, through Russia and Persia, in Irak, where they enjoyed safety under the protection of the British régime. Not many of them remain. Tens of thousands have died as a result of constant persecution, of the hardships of migration, and of malaria. Their leader is the ‘Patriarch of the East,’ who acts at the same time as the religious and as the secular head of the nation.

“Patriarch Mar Simon Jesse, who represents one of the oldest churches in the world, a church which at one time covered Asia up to China and India with missions, but which is now reduced to a following of 30,000 believers, is twenty-seven years of age. The explanation of this curious fact is that in the Nestorian Church the new patriarch must be chosen among the nephews of the old patriarch.

“Mar Simon Jesse has just been to Geneva to defend the interests of his nation. He is a vigorous young man, who became patriarch at the age of eleven, then studied in Canterbury and Oxford, and is now fighting desperately to save his nation from total extinction. His purpose in coming to Geneva was to get special League protection for the Assyrian minority in the new independent state of Irak. Unfortunately the status which is being offered to his people does not guarantee a hopeful future. The cumbersome League machinery which deals with minorities will probably not protect the Assyrians adequately. Prof. Adolph Keller, who arranged a reception at which the patriarch could meet various League officials and statesmen and religious leaders, did well to emphasize the challenge which the sufferings of this Christian people bring to our sense of Christian solidarity.” A.

Prof. David Smith, Deceased. — Professor Smith is well known as the author of the famous life of Christ entitled *In the Days of His Flesh*, which, while not without its defects, is a conservative work. The last years he lived and taught in Belfast, and there he died. A.