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Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren und Irrtum einfuehren.

Luther

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

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

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ARCHIVES

Theological Observer — Kirchlich-Zeitgeschichtliches

I. Amerika

Meeting of U. L. C. A. and Missouri Synod Representatives. — The commissions of the Missouri Synod and the United Lutheran Church met at Pittsburgh, Pa., February 25 and 26, 1938. The Missouri Synod was represented by President J. W. Behnken of Chicago, Professors Theodore Engelder and W. Arndt of St. Louis and C. Brommer of Seward, Nebr., Dr. Karl Kretzmann of Orange, N. J., and the Rev. F. Brunn of Rockford, Ill. The representatives of the United Lutheran Church were President F. H. Knubel of New York, Professors H. Offermann and C. M. Jacobs of Philadelphia, President H. H. Bagger of Pittsburgh, Pa., Dr. Paul H. Krauss of Fort Wayne, Ind., Dr. E. Clarence Miller of Philadelphia, Edward Rinderknecht, Esq., of Toledo, O., and Mr. J. K. Jensen of Janesville, Wis.

The commissions held four joint sessions for the discussion of doctrinal questions. The doctrines discussed were Conversion and the Election of Grace, on the basis of the *Brief Statement* of the Missouri Synod, and the Word of God and the Scriptures, on the basis of a paper presented by the commission of the United Lutheran Church.

While on the presentation of the doctrine of Conversion and the Election of Grace there was general agreement among the commissioners, a point of serious difference concerned the definition of inspiration, particularly the presentation of the doctrine of Verbal Inspiration as given in the *Brief Statement* of the Missouri Synod.

Joint Report of the Secretaries

What Is This Word of God which Is in the Bible or Back of the Bible? — A clear definition, it seems, cannot be given. The Princeton Seminary Professor Homrighausen, who declared that "few intelligent Protestants can still hold to the idea that the Bible is an infallible book" and "that the Bible is not the actual Word of God," gave this definition: "In reading the Bible, there comes to me a strange language, there confronts me a real God, and there emerges before me something about life that I do not discover anywhere else." This definition of the "Word of God" is too hazy. (See CONC. THEOL. MONTHLY, p. 139.) Let us hear the definition he gives in the *Presbyterian* of March 24, in the article "The Bible Today." First he repeats his denial of the absolute inerrancy of the Bible in all of its statements. "Dr. Patton disliked the *a-priori* argument that (1) since the Bible was inspired, therefore (2) it was inerrant in all details. 'The real question is whether the Bible is true, not whether it is inspired' (Patton). Differences in detail do not impair the witness of the Bible to its central theme. . . . The Holy Spirit guided holy men who recorded these events so that *in substance* they truthfully witness to God's active Word. . . . Be fearful of those who make the Bible a fetish!"

Next Professor Homrighausen repudiates the phrase "The Bible contains the Word of God." He says: "No man dare say that only parts of the Bible constitute the Word of God. The Bible is a totality. Besides,

such arbitrary human selection is sheer arrogance and ends in making man a determiner of what is God's Word and what is not. Jesus Christ is the determiner of God's Word. In this respect we must be very cautious in using the sentence 'The Bible contains the Word of God.' The word 'contain' may lead to an absolute dualism between human historical words and events and the Word of God. . . . *The Word and the words of the Bible go together.*" (Italics in original.) The point that, if not all of Scripture is the Word of God, man would be made the determiner of what is God's Word and what is not is well taken. But what of the statement "Jesus Christ is the determiner of God's Word"? Does that mean that one reading his Bible cannot be sure *a priori* that all of it is God's Word? It seems so, because Professor Homrighausen refuses to say that the Bible is absolutely the Word of God. All he will say is this: "*In this sense* the Bible is the Word of God." He had just stated: "The Bible is the record, or witness, of the transcendent and living Word of God, which (or rather who) was operative before the written records were in existence. Far from being a mere mechanical phonograph record, cold and reproductive of the original revelation in historical events, *the Bible is rather a living interpretation.*" (Italics in original.) "In this sense the Bible is the Word of God."

So the Bible is not the Word of God itself but its living interpretation. That brings up our bothersome question, What is this Word of God interpreted in the Bible? Here is the answer: "But what is the relation of the Word of God to the words of the Bible? We must remember that the Word of God is *God Himself*, disclosed *first* in real historical events. The Word was a reality before the words about these events were recorded. . . . It is highly important that we take the Incarnation seriously. His Word is, to be sure, beyond history. It is God Himself in His expressional activity. His Word also assumed human history, that is, relative historical situations. . . . The Holy Spirit makes that Word real and contemporaneous to us through the Bible. We do not choose the Word of God, God alone is the Author and Subject thereof. The Word chooses you and me. All we do is to recognize it. The Word is its own criterion. That Word is one Word."

We do not know what to make of this. In the first place, events, historical activities, are not commonly called Word. And in the second place, if these men mean to say that every word in the Bible is God's Word because God inspired every word, but that the chief contents of this inspired Word is the word of the Gospel, which tells us the saving purpose and effect of the Incarnation and all other historical activities of the Word (Jesus Christ), tells it in inspired words, let them say so. But there is the rub. They refuse to say that every word is inspired. They will not say that the *words* of the Gospel-message are inspired. Hence the vague statements about the Bible's being the living interpretation of God's "Word," God's "activities" — statements which permit them to say, after all, that in a certain sense the Bible is the Word of God. It is beyond us. God's Word is His saving acts; the Bible is God's Word — is the Bible a saving act of God? Professor Homrighausen cannot mean *that*. —

The article contains this fine declaration: "Statements made by me personally and by others of like mind a few years ago have been misunderstood, and had we to express ourselves again in writing, we would exercise greater caution in the choice of words, not for the sake of diplomacy but because we have grown in grace and knowledge."

The *Presbyterian* writes editorially: "Conservatives have watched with much interest and some misgiving the recent accessions to the Princeton Seminary faculty. There has been no denial of the intellectual superiority of the choice, but we have wondered how solidly these brilliant new minds were anchored in those convictions which have been the glory of the institution they have been called to serve. Recently Dr. Mackay released a statement from Prof. Emil Brunner which was striking and hopeful. In this issue we present an article by Dr. Homrighausen entitled 'The Bible Today.' We urge that it be read with sympathetic and yet with close attention. Dr. Homrighausen has prepared it with the consciousness that many have been troubled by his earlier utterances. . . . These are critical days for the Gospel when believers must 'gird up the loins of the mind' and do some consecrated thinking to the glory of God and the honor of the Lord Jesus Christ." The statements "Be fearful of those who make the Bible a fetish!" and "In this sense the Bible is the Word of God" will not allay the misgivings of the Presbyterian conservatives. E.

To What the Denial of Verbal Inspiration Leads.—In our testimony against radical Lutheran theologians who deny the verbal and plenary inspiration of the Holy Scriptures we are by no means concerned about a secondary or non-fundamental issue, as liberal churchmen frequently try to explain. As a matter of fact, those who surrender the inspiration of the Bible surrender also the *Schriftprinzip*, and needs must do so, since an uninspired Bible cannot be the sole source, rule, and norm of faith and life. In his admirable book *Modern Religious Liberalism* John Horsch very nicely calls attention to this fact when he writes: "William Newton Clarke was, as has been intimated, one of a class of theologians who lay claim to the predicate of loyalty to the Scriptures but explain that this does not mean loyalty to *a theory about the Scriptures*. [Italics our own.] They object to a definite teaching regarding the divine character of Scripture. They do not hold to any doctrine defining the sense in which they believe the Bible to be inspired, though, as a rule, they hold that the inspiration of Scripture has not to do with the very words but only with the thoughts — or, speaking more correctly, with *some* of the thoughts — contained in Scripture. They take the position that no one has a right to insist on definitions concerning the character of Scripture or, in other words, concerning the ground for, and import of, the loyalty which they demand. The case is similar to that of certain liberal theologians who profess loyalty to Christ but insist that to consider His deity essential is to demand loyalty to a mere theory about Him. The fact is that, unless definitions are given and we are permitted to know what a given statement about the Scriptures and about Christ really means, it is only the unthinking who can satisfy themselves with such a position. It cannot for a moment be doubted that a weakening down on the doctrine of inspiration has a pronounced

tendency of *producing a modification in the acceptance of the message found in the Bible*. [Italics our own.] The rejection of the doctrine of inspiration goes together with a doctrine of 'salvation' which differs radically from the Bible. Dr. Robert Forman Horton, a well-known British theologian, wrote: "The real difficulty of our time, when we come to probe it, is the dethronement of the Bible from its position of unquestioned authority. From the earliest period of Christianity, even in the writings of the earliest Fathers, the sacred Scriptures were held to be the standard and the test of Christian truth. Nothing was to be taught as essential except what was contained in them or could be proved by them; and up to the middle of the last century the imposing fortress of the Book remained practically unquestioned and certainly unbreached. No one within the borders of the Church hesitated to regard the Bible as effectively infallible. A quotation from any part of it carried unquestioned weight, and decisions drawn from its decretals were the settlement of all strife. [Liberal] *Protestants have lost their Bible, and, in losing it, have lost their religion.*" It is against the very danger of losing our Bible and, with it, our precious religion that we are contending that the Bible is the verbally inspired Word of God; and unless this point of divergence is clearly and fully settled, so that also here we are perfectly at one in doctrine and confession, there can be no outward union with those who repudiate verbal and plenary inspiration. The issue is as vital as was that of conversion and election half a century ago.

J. T. M.

Dr. Jacobs and Dr. Freed Deceased.—The chief facts of the life of Dr. Charles Michael Jacobs, president of the Lutheran seminary at Mount Airy, Pa. (born December 5, 1875, died March 30, 1938) have been reported in our biweekly church-papers and need not be repeated. A few items taken chiefly from an article by his colleague Dr. H. Offermann in the *Lutheran* of April 13, 1938, may here be submitted. That Dr. Jacobs was interested in church history, particularly the history of the Lutheran Church, he owed partly to scholars like Hauck and Brieger, under whom he studied at Leipzig. We are not surprised to see that he took a leading part in issuing in English translation, with introductions, six volumes of important writings of Luther (the Philadelphia, or Holman, edition). After he had been elected president of the Mount Airy seminary, he "handed most of his purely historical courses over to younger men and reserved for himself those courses which deal with the fundamental beliefs of Christianity in general and the faith of the Lutheran Church in particular," Dr. Offermann says. His lectures on the Augsburg Confession are said to have been memorable; likewise those he recently delivered before graduate students on the theology of the Formula of Concord.

The books which he wrote are: "The Way — a Little Book on Christian Truth"; "The Story of the Church — an Outline of Its History"; "Helps on the Road."

In writing of Dr. Jacobs's position on the Scriptures, his colleague says: "He valued the Confessions primarily as witnesses to the truth of the Gospel which has come down to us in the Scriptures, and chiefly for this reason he regarded the Scriptures in their entirety as the Word

of God, the supreme authority for faith and life." There is no doubt that Dr. Jacobs himself, if these words had been written before his death, would have declared that they accurately described his view. He rejected as inadequate the statement "The Scriptures contain the Word of God" and contended for the principle "The Scriptures are the Word of God." But it must be added that he understood these words somewhat differently from the way we, following our fathers, use them. This became apparent in his inaugural address in 1927, when he declared: "With all the emphasis which we lay upon the Scriptures, we do not identify them with the Word of God," a position which marked a divergence from sound Lutheran theology. We conclude these remarks with a golden paragraph from the pen of Dr. Jacobs contained in the inaugural address quoted above: "At the heart of historical Lutheranism are two convictions that are fundamental today. They are, first: To be a Christian means to have that faith which is an active, living trust in God through Jesus Christ, His Son; and, secondly: This faith, which makes men Christians, is produced by God Himself, who comes to heart and conscience through His Word. It is but a corollary of these statements when we declare that the supreme purpose for which the Church exists is to bring this Word to man."

Very soon after the death of Dr. Jacobs had been reported, the news came that Dr. Charles A. Freed, president of the Lutheran Theological Southern Seminary at Columbia, S. C., departed this life. Dr. Freed, born August 23, 1868, died on April 6. The *National Lutheran Council Bulletin* says: "Dr. Freed was a recognized leader of influence and ability. In addition to many positions of responsibility on boards, committees, and commissions of the Church he was also chosen to serve as president of the South Carolina and Virginia synods. Since 1922 he had been a commissioner of the National Lutheran Council. In 1933 he was named president of the Southern Seminary, succeeding Dr. Andrew Voight, who had been associated there for thirty-eight years. The Church mourns the loss of a consecrated leader." A.

Chinese Schools and the Teaching of the Christian Religion. Dr. F. Brand, executive secretary of the Board of Foreign Missions of the Missouri Synod, has sent the following item to the representatives of this Board in the various synodical Districts:

On April 7 Associated Press newspapers carried an item which, if true, is the best news we have received from China for many months. The report indicated that General Chiang Kai-shek, who may now be termed the head of the Chinese government, had lifted the restrictions on teaching the Christian religion in mission-schools. For well-nigh a whole decade the educational laws of China constituted a real hindrance to Christian educational work. Let us hope that all objectionable paragraphs in the school laws have been rescinded. It is particularly noteworthy that the item states that General Chiang's "action was a personal tribute to the courage and self-sacrifice of foreign missionaries during the war." Because of its far-reaching effect, if true, the item is reprinted as it appeared in the *St. Louis Post-Dispatch* on April 7.

"A decade-old Chinese restriction on the teaching of Christianity

has been rescinded by General Chiang Kai-shek in recognition of the war-time bravery of foreign missionaries in China. His American-educated wife announced yesterday he had abrogated the old law which forbade compulsory religious education in Christian schools. Mme. Chiang said his action was a personal tribute to the courage and self-sacrifice of foreign missionaries during the war. She said it was 'the greatest testimony in Chinese history of our appreciation of the value of the really vital contributions Christianity has made to the spiritual well-being and livelihood of our people.' Removal of the old restrictions was possible, Mme. Chiang said, because of the changed Chinese attitude toward foreign missionaries as the result of their devotion to duty since hostilities began nine months ago."

A.

On State Aid for Parochial Schools. — To preserve religious liberty in the United States we have the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Recently an Advisory Committee on Education has recommended the appropriation of public funds for sectarian and parochial schools. A Federal appropriation would be in conflict with the First Amendment, and most States have constitutional provisions in agreement with the First Amendment. James G. Blaine in 1875 proposed an amendment to read as follows: "No State shall make any law respecting the establishment of religion." The amendment was carried in the House, but defeated by two votes in the Senate, owing to Catholic influence. Twice in recent years bills have been introduced in Ohio to appropriate millions for parochial schools. MacElwane, superintendent of public schools in Ohio, has stated: "This issue will eventually touch the whole nation. It raises the whole issue of Church and State, and if we intend to preserve our religious liberty, the American people must act promptly. It could be settled once for all if Congress would add an Amendment to the Constitution to prohibit appropriations for religious or sectarian purposes by Federal, State, city, or town governments. We understand that an amendment to this effect has the endorsement of organizations whose total membership considerably exceeds fifteen million citizens. This amendment will soon, if it has not already been done, be introduced in Congress." (Taken from an editorial in the *Lutheran Herald*.)

A.

The Case of Father Damien. — Recently we read the statement that Catholicism certainly knows how to get the publicity. The *Sunday-School Times* (April 17, 1938) illustrates the truth of this when it writes: "A United States Government vessel last year carried the remains of Father Damien of the Molokai leper settlement (Hawaii) back to his native Belgium. It was an unprecedented tribute. Also a confirmation of 'Unofficial Observer's' statement in the *New Dealer* that 'the strongest force back of Mr. Roosevelt is the Catholic Church.' The leper work of Protestantism far surpasses that of Romanism in extent and importance, but no acknowledgment of it ever came from official Washington, and none is wanted. As to Damien himself, one wonders. When a Presbyterian clergyman of Honolulu, Mr. Hyde, made reflections on his character, the novelist Robert Louis Stevenson attacked him bitterly. Who was right?

Not Stevenson, for he wrote: 'I knew I was writing a libel. I thought he [Hyde] would bring action.' This was perilously near a confession of falsehood. (Balfour, *Life of Stevenson*, Vol. 2, p. 107.) Later Stevenson drew Damien's portrait in a way calculated to show how determined he was to make a saint out of unsaintly qualities. He wrote: 'Of old Damien, whose weaknesses and worse perhaps, I heard fully, I think only the more. He was a European peasant, dirty, bigoted, untruthful, unwise, tricky, but superb with generosity. . . . A man with all the grime and paltriness of mankind, but a saint and hero all the more for that.' (*Stevenson's Letters*, Vol. 2, p. 188.) It is not necessary to contract leprosy in helping lepers. I doubt if this ever happened in Protestant leprosaria in spite of the extent of their work. How extensive these are, comes out in a notice my eye has just lighted on: 'Dr. McKean of Chiangmai, Siam, reports a very remote trailer far out at the end of a chain of twenty-eight leper clinics. It is a clinic in French Cambodia, from which messengers came a twenty days' journey by foot, launch, and bus. They took back medicine to last a year.'"

We quote this because there seems to have arisen a regular Damien cult, which, far exceeding Catholic circles, is now spreading also among Protestants. We believe that the *Sunday-School Times* here reports the truth, and truth which ought to be made known also in our circles. Usually only the "saint and hero" (sic!) Damien is depicted, not Stevenson's "dirty, bigoted, untruthful, unwise, tricky" Damien polluted "with all the grime and paltriness of mankind." But why should a United States Government vessel carry his remains back to Belgium?
J. T. M.

Persecution Looming in Korea. — The shrine question in Korea seems to be approaching a crisis. Word reaches us through our missionaries that the Japanese authorities have brought soldiers into the towns where presbyteries expect to meet, have arrested men of outstanding Christian convictions, and have threatened the death penalty to individuals and to members of churches and presbyteries that refuse to do obeisance. In the South churches have received orders to bow at the shrine before each service, to salute the flag, to bow to the East, and to repeat in unison the oath of allegiance to Japan. It is the first of these requirements that proclaims the beginning of actual persecution; the others are political only. Thus the question now before our Board of Foreign Missions becomes more acute. To us the Board's duty seems clear. No ultimate glory can come to Christ from a compromise that to any degree acknowledges another religion. Far better to close every school in Korea. Meantime let us pray that the Church of Korea may keep her testimony unsullied. — *Presbyterian* (March 24, 1938).

The "New England Firebrand." — Speaking of the tercentenary of the First Baptist Church of Providence, Rev. Claire P. Schulz, of Johnson City, Tenn., has kindly drawn our attention to several statements in the book of James Ernst entitled "Roger Williams, New England Firebrand." "From 1631 until 1683 he was constantly doing mission-work among the New England tribes; yet he organized no church." (P. 251.) Pastor Schulz correctly surmises that this is meant to say that Williams organ-

ized no church among the Indian tribes of New England. "Providence was founded by Roger Williams as a society 'only in civil things.' No church-body was formed there until Mr. Holiman, Chad Brown, and ten others organized the first American Baptist church, March, 1639; other religious groups were formed later." (P. 435.) Very interesting are these remarks of James Ernst on the theology of Roger Williams: "The spirit of Luther was stirring among the finest branches in the bleak New England wilderness of Calvinism." (P. 210.) "He [Roger Williams] accepted the Lutheran covenant of free grace, that man is justified by faith and receives forgiveness of sins 'in and for the merits of the Lord Jesus Christ, freely imputed and given to us.'" (P. 484.) Williams is said in the same connection to have rejected "the hellish doctrine of Sanctification or Calvinistic Covenant of Works" and to have declared that "all the righteousness of the best men, that is, their good thoughts, good works, good actions, alms, prayers, preachings, and sufferings, avail nothing before God," for man receives "pardon and justification freely from his King, without desert." "Good works may, however, and usually do, follow election and pardon." In saying that good works *may* follow instead of stating that they inevitably follow election and pardon, Roger Williams probably wishes to intimate that at times the converted sinner has no opportunity of manifesting his gratitude, death removing him immediately after the creation of faith.

A.

Cruden and His "Concordance."— Under this heading, the *Religious Digest* (Dec., 1937), marking the two-hundredth anniversary of the first appearance of Alexander Cruden's popular *Complete Concordance* (1737), adds some very interesting facts regarding the pious compiler's life. Of course, Cruden's *Concordance* was not the first to be published; for already in 1550 there was issued a concordance of the whole Bible in English. Others followed, until in 1737 Cruden's practical and comprehensive work outclassed all its predecessors. Alexander Cruden was a Scotsman by birth and was educated with a view to entering the ministry; but owing to an emotional crisis in his early manhood he afterwards showed signs of a serious mental trouble, to a recurrence of which he was liable to the end of his days. He therefore turned to other work, first to tutorial employment, then to the care of a bookseller's shop, later to the reading of manuscripts for publishers, and finally to authorship. However, sincerely interested in the Bible, he gradually turned to a systematic study of the words in the Bible, and this led to the compilation of his *Complete Concordance*, a work that occupied him between two and three years. He dedicated the finished book to Caroline, the wife of King George II, who had encouraged him to proceed with the enterprise. The royal lady was kind enough to receive him in audience and accept an advance copy of the volume from his hands. It was understood that she would assure him financial assistance for the adventure; but unfortunately she died within three weeks after its completion, and the author's hopes were not realized. The book in its first edition was rather bulky, containing much useful extraneous matter bearing on the Bible; its price therefore was 18 shillings. As the sales did not come up to Cruden's expectations, the disappointment once more upset the balance of his mind. A second, revised edition appeared

twenty-four years after the first, and a third edition followed in his lifetime. From these editions the author received from his publisher eight hundred pounds and also a grant of one hundred pounds from King George III. Though, owing to his mental trouble, Cruden was a rather eccentric person as long as he lived, he was thoroughly good and devout and manifested his Christian faith by many acts of beneficence. He distributed religious tracts and handbills published at his own expense, preached the simple Gospel to prisoners at Newgate, rewarding them for listening to him, toured the streets on Sundays to remind "Sabbath-breakers" of their duty, and with a damp sponge, which he always carried in his pocket, wiped out indecent and offensive scribbings on walls. Under the title "Alexander the Corrector" he later published a somewhat strange autobiography. To this he later added a *Bible Dictionary* and still later a work entitled *History and Excellence of the Scriptures*. In his last years he superintended the publication of an edition of Matthew Henry's *Bible Commentary*. All these works were warmly welcomed by the religious public of his time. He died in 1770 while in an attitude of prayer and left a portion of his estate to the city of Aberdeen for the provision of religious books for the poor and the establishment of a small bursary at his old college, where he had taken his M.A. degree. His *Concordance*, of which new editions in a more modern style are issued from time to time, forms a lasting memorial by which this strange but zealous Christian scholar will ever be remembered.

J. T. M.

Voices of Unbelief.—As reported by *Christianity Today*, the Rev. Leslie Weatherhead of the City Temple, London, recently wrote in the *Christian World*: "To my mind we do not know yet what Christianity really is; for we have never adequately seen it in the perspective of the truth which other religions undoubtedly reveal. The Christianity we know now cannot be the final religion for the world. The final religion for the world will be a Christianity which includes the truth of every religion." This is precisely the modernistic error as represented by the so-called *Religionsgeschichtliche Schule*, the historico-religious school of Germany and other countries, which champions the syncretistic concept that whatever is common to all religions is *per se* true religion. This leaves as truth only the basic elements of the Law and discards entirely the distinctive Gospel teachings of Christianity, and this simply because the Gospel is a stumbling-block and foolishness to the carnal heart of natural man.—Bishop Mueller, of the "German Christians," recently suggested in a sermon that the Christian Church be eliminated from the life of the German people. In the same address he affirmed that the Communion wine was the symbol of the eternal blood coursing in the German veins, just as the bread is the symbol of the fruits of the German soil. This, of course, is sheer blasphemy.—Dr. Chas. J. Turck is secretary of the Board of Christian Education in the Presbyterian Church, U.S.A. In a sermon preached in New York on January 10 this rather high and responsible dignitary of Presbyterianism designated the following as the five objectives of the Christian Church if it is to administer effectively to all the needs of mankind: "The first and foremost duty of the Church is to help lift the curse of war. Secondly, in

industrial relations it should try to bring about justice and fellowship. The third duty is in the matter of the race relationships—to rid the world of the horrors of racial discriminations. Fourthly, the Church should do its utmost to cooperate with the schools, Y. M. C. A.'s, and other character-building organizations in the community. Lastly, the Church should actively combat all antisocial businesses." To sum it up, according to Dr. Turck, the Church should relieve every kind of earthly distress, but leave entirely out of consideration the spiritual and eternal welfare of man. This, of course, is the result of the extreme *Diesseitsreligiositaet* of Modernism, which has no place for any consideration of the need of the human soul, neither in this life nor in that to come. All these voices of unbelief we must continually combat by witnessing to the truth of God's Word without fear. Modernism, after all, is exceedingly superficial and vulnerable, so that we need not be afraid of the vain jangling of its apostles.

J. T. M.

An Indictment of Modern Theological Training.—In his vigorous fashion the editor of the *Christian Century*, C. C. Morrison, aims sledgehammer blows at some present-day errors in the field of theological education, writing as follows:

"We have a long way to go before we shall bring our American churches consciously into the great stream of historical Christianity. Much evangelism needs to be done inside the churches. And this holds also for the institutions upon which the churches depend for their leadership. Sitting at a luncheon of theological teachers in Edinburgh last summer, Principal J. S. Whale of Cheshunt College, Cambridge, remarked in conversation that our theological seminaries are graduating men into the Christian ministry who have not yet learned what the Gospel is. This was a startling remark, and it cannot be dismissed as a bit of rhetorical exaggeration or, if it was intended to be taken seriously, as a display of arrogance on the part of one who identified his own conception of the Gospel with the Gospel itself.

"Any one acquainted with the student-body of almost any high-ranking theological school knows how deep is the intellectual confusion into which these young men are plunged. It is a confusion which in but few cases grows less as the day of graduation and ordination comes. It is not strange, then, that many young ministers either abandon any independent intellectual life of their own and pragmatically adapt themselves to the conventional pattern of church-life; or stubbornly thrust an alien ideology upon their people, with the result that their ministry is one of constant tension and disquiet, leading frequently to disappointment and failure.

"It is plain that our theological seminaries need to be evangelized. They, too, have been seduced by the ideology of science and have lost the power to affirm that Christianity is true, true in the terms of its own ideology. Here more than at any other place in our system of Christian institutions the Gospel is being eclipsed by disciplines which divert the thought of both teachers and students from the concrete historical reality of Christian faith. Chief among these diverting disciplines is the psychology of religion. This discipline sets the pattern of the

young minister's whole approach to religion. Its subject-matter is religious experience. The reality and authority of the objects of religious experience are held to be unimportant in comparison with the experience itself. Theology is held at a discount. History is irrelevant. Metaphysics is regarded as old-fashioned. The possibility of apprehending ontological reality is abandoned. 'Things are what they are experienced as.' Values as objectively *given* are displaced by the subjective process of evaluation. The concept of Christianity as an objective historical revelation of God gives way to the concept of religion as the 'enrichment of experience.' Thus in comparison with the august realities of the Christian faith what engages the student preparing for the Christian ministry is too often psychological piffle.

"Theological education must not be too harshly blamed for this pre-occupation with subjectivity. The psychology of religion is the logical outcome of Protestantism, whose conception of salvation by faith alone, with its hectic emphasis on individual conversion and subjective pietism, has furnished it with its chief subject-matter and its method. Protestantism itself is to blame for the fact that Christianity has been reduced to the level of mere psychology. The new evangelism cannot make a 'goat' of the theological seminary; it must evangelize Protestantism itself, which long ago carried salvation away from the plane of history and lodged it in the subjectivity of the inner life.

"The key-note of the new evangelism is the affirmation that Christianity is true, and by this is meant nothing less than that God has revealed Himself in history in a manner which makes His grace available for all men. Man's 'experience' in receiving the grace of God is not the test or measure of the grace; it is only his response to what God has already and forever done. To base a theological education upon the psychology of man's *response*, as though that were the important and controlling aspect of salvation, is a legitimate development of Protestantism, but it is also its *reductio ad absurdum*."

Whether Dr. Morrison intends to criticize the doctrine of salvation by faith alone is not clear. Generally speaking, his remarks should be given serious study by all who are entrusted with the guidance of theological schools.

A.

Episcopal Work among the Negroes. — A report in the *Living Church* telling us of a recent conference of Episcopalian bishops and other leaders of this Church who are particularly interested in the work of their church-body among Negroes contains interesting facts which we desire to bring to the attention of our readers. One paragraph reads: "Reports from the bishops present disclosed the fact that definite progress has been made in the field of evangelism as shown by the increasing number of confirmations, which, in a majority of the dioceses represented and in proportion to communicants, is twice as large among the Negroes as among the whites. It is further shown that in all but four of the dioceses Negro clergy congregations are accorded equal representation and rights in diocesan conventions with white congregations and that more and more Negroes are being elected to diocesan boards and as representatives to the provincial synods. The dioceses are also assuming a steadily increasing degree of financial responsibility for the support

of this work. There is still a disappointingly small number of self-supporting Negro congregations." Another paragraph says: "Among the disadvantages under which the work has been, and is now being, done may be listed: a) an insufficient number of Negro clergymen; b) the inadequacy of their training; c) limited opportunities for self-improvement; d) meager stipends; e) poor church-buildings and equipment; f) too little interest on the part of many of our white communicants in the Church's work among the colored people; g) a lack of appreciation of the Church and her ways. Underlying most of the weaknesses mentioned above is a lack of sufficient means for a more aggressive program of evangelization."

The meeting refused to endorse the plan of racial missionary jurisdiction, which, as we interpret it, means the establishment of a special Negro diocese or dioceses. A.

Preaching the Gospel of Naval Expansion.—Christ has bidden the Christians "preach the Gospel," and Paul found no time to preach anything "save Jesus Christ, and Him crucified." There are a lot of preachers who have the time to study up on, and preach on, a number of other issues, political, sociological, belletristic, etc. We shall let a man who is not as strait-laced as the old-fashioned Lutherans say what he thinks of these preachers. In his recent book *Recoveries of Religion* (Cokesbury Press) Dr. Ralph W. Sockman writes: "By hasty, ill-considered utterances, based perhaps on insufficient data, the pulpit often forfeits the respect of careful thinkers. Some time ago the *New Yorker* printed a list of public issues on which a certain minister had expressed himself during a single year. The listing of them proved how the preacher had veered with every passing wind of popular interest. After a speaker has exhibited himself as a weathercock, it is hard to convince the thoughtful that he is a guide-post. . . . During the war the Church was damned as weak-livered if it stuck to 'the simple Gospel' instead of dealing with public duties. In time of peace, when the Church tries to treat civic questions, it is damned as a meddler and told to stick to 'the simple Gospel.' After the Church has thus been the football of politicians and militarists, it is hard to reassert its authority as the spokesman of Christ. . . . Many a preacher, aware that the Bible is not popular among laymen, avoids it. To catch the public ear, he draws on every best seller, fearing to stake his sermon on the Book of books. Marked in modern preaching is its lack of Scriptural wealth." (Pp. 21, 23, 59.)

Just as we were reading this, a St. Louis daily (February 23) published the following item: "'Six Reasons for Supporting President Roosevelt's Naval Expansion Policy' will be the subject of an address at the First Congregational Church, Wydown Boulevard and University Lane, by Dr. Robert Porter tomorrow night, following a congregational dinner at 6:45 o'clock. This topic is in marked contrast with the movement now going on in Pilgrim Congregational Church, Union Boulevard, against the naval expansion program. The Pilgrim pastor, Dr. Truman B. Douglass, has preached two sermons against the proposal, and the church boards are promoting letters of protest to Congressmen and to the De-

partment of State. . . . Dr. Porter, on previous occasions, has preached sermons in favor of preparedness, in which he believes strongly. . . . 'America: Her Navy and Her Foreign Policy' will be discussed tonight at Pilgrim Church. . . . Both ministers are of direct Scottish descent, and both are likely to adhere to their opinions."

Dr. Sockman would be wondering whether these two Congregational doctors have sufficient data at hand on which to base authoritative judgments. If they have, they must have devoted years and years of earnest study to this matter, and they must have facilities for keeping themselves informed on the present situation, facilities as good as those which are at the disposal of President Roosevelt and Secretary Swanson. And the President and the Secretary have this advantage, that they are not charged, besides performing the arduous duties of their political office, with the spiritual care of a Christian congregation.—If these Congregationalist doctors found the time to make an exhaustive study of the naval-expansion issue, did they take time out from the Bible-study required of them? And does their ordination vow permit them to offer the sinners in their audience, who need the Gospel, the gospel of naval expansion?

Dr. Sockman would not advise the sinners to go to hear Drs. Porter and Douglass speak for or against naval expansion. Would they hear anything better if they attended Dr. Sockman's church? Taking a Bible-passage for his text, Dr. Sockman would tell his hearers: "If every word of Scripture were thought of as dictated by God to sacred penmen preserved from error, how would the reader reconcile the cruel explosiveness of the imprecatory psalms with the tenderness of Isaiah's fifty-third chapter or Paul's fifteenth chapter of First Corinthians? How would he harmonize the cynicism of Ecclesiastes with the buoyant hopefulness of Revelation? Such disparities have shattered the former faith in verbal inspiration." (P. 61.) Speaking on Christ, he would not proclaim His deity. He would speak in this wise: "Was Jesus not the child of his time in that he shared the apocalyptic expectations of his day; and as such can he be the authority for the ages? . . . Jesus had so completely surrendered himself to God that he felt the divine spirit had been surrendered to him. . . . Can we say that the Christ of Nazareth has given us the final wisdom? May not the future outgrow him?" (Pp. 66—70.)—To whose church should we direct the sinner, to Dr. Sockman's or to Dr. Porter's? E.

Christians Protest against an Ingersoll Memorial.—On March 18, 1937, there was introduced in the House of Representatives House Joint Resolution 285, which authorized the erection in Washington, District of Columbia, of a monument in memory of Robert G. Ingersoll. The memorial was sponsored by the Freethinkers of America, an alleged national atheist organization with alleged affiliations with the International Free-thought Union of Europe, and the monument was to be erected "in recognition of Robert G. Ingersoll's most noteworthy contribution to the emancipation of mankind from religious superstition." This resolution led the First Baptist Church of Paso Robles, Cal., to protest the erection of such a monument. The memorial reads in part: "We recognize the

importance of Christian faith and practise in regard to the safety and well-being in democracy. We believe the enemies of Christianity seek to express their contempt for God, the Bible, and our Christ by the erection of this glorification of Robert G. Ingersoll. It is our opinion that this would encourage the youth of our land in atheism, materialism, radicalism, and revolt against God and established government. It is the humble opinion of this meeting that the efforts of the Congress should be directed to supporting religion and not advancing atheism, as it is religion that upholds municipal law and order. To honor those who seek to wreck our religious thought would also be detrimental to the moral welfare of our youth; for many of these would view this material glorification. If monuments of a religious character are to be erected, it would be well to erect them to those men who have given their lives to spread the Gospel of Christianity and uphold moral religious tenets." Memorials like "H. J. R. 285" indicate that militant atheism is becoming more and more aggressive as modernistic and communistic influences are rallying to its support.

J. T. M.

The Lutheran Episcopacy.—From the *Lutheran's* report of the annual meeting of the commissioners of the National Lutheran Council, January 26 and 27:

"The suggestion by Dr. Pfatteicher that the question of an episcopacy in the Lutheran Church in America be submitted for discussion by members of the Council resulted in the adoption of the following resolution presented by Dr. Bersell:

"WHEREAS, The question of the timeliness of establishing the episcopacy in the Lutheran Church in America and related questions of church polity are matters of common interest; and

"WHEREAS, The National Lutheran Council recognizes the importance of these questions to the Lutheran Church but has no mandate from its cooperating bodies to take the matter under consideration; therefore be it

"Resolved, That the National Lutheran Council appreciates the desirability of the consideration of these questions in joint meetings of committees appointed by the cooperating bodies for this purpose."

T. L.

Brief Items.—According to the *Living Church* the Episcopalians of our country have lost their most brilliant scholar in the death of Dr. Frank S. P. Gavin, which occurred March 20. Dr. Gavin, professor of ecclesiastical history at the General Theological Seminary and a voluminous writer, was only forty-seven years old when death called him. He is said to have been "the leading diplomat of the Episcopal Church." Besides church history he was particularly interested in studies having to do with the Old Testament. "On innumerable occasions Dr. Gavin went to England, Europe, and the Far as well as the Near East in the interests of the reunion of Christendom."

The *Baptist Times*, London, January 20, 1938, informs its readers that "Trinity Church, Keighley, last Sunday introduced something quite new in the way of attractions to churchgoing. An announcement was made

by the vicar that the Sunday-school premises next to the church would be used for an after-church dance. Those taking part have to attend the service before the fox-trot. The Vicar seemed delighted. A congregation of less than 40 grew to a crowd that filled the church. . . . What will the vicar do if the places in Keighley licensed for dancing on six days a week apply for Sunday licenses, quoting the unfair competition of the church?" — *Presbyterian*.

That fidelity to the old standards, while probably evoking some shrugs of pity, does not make one lose the esteem of honest opponents is evidenced by memorial resolutions of the Society of Biblical Literature and Exegesis presented at its meeting in December, 1937, in New York, with reference (among others) to Dr. J. Gresham Machen, who died January 1, 1937. We quote a few sentences: "His erudition was enormous and his powers of reading and assimilating almost superhuman; when he was investigating a theme not the slightest monograph or the most obscure periodical article seemed to escape him. But nothing ever shook in the slightest measure his inherent faith in the total inerrancy of the Bible or altered his firm Calvinism. . . . In private life no one could be more attractive than Dr. Machen. His personal charm was great, and he was the soul of courtesy; and he was capable of warm friendship with those whose theological views he felt himself bound to reprobate." Coming from thoroughgoing Modernists, these words are significant.

While the creed of the Seventh-day Adventists contains many things which we have to reject, they put us to shame by the zeal with which they spread their errors. The religious press reports that at their recent convention at Battle Creek they "resolved to raise four and a half million dollars for missions next year, over a half million increase; to replace with a special China fund their completely destroyed twelve residences, office building, publishing house, and two schools in Shanghai; to enlarge their hospital work in Ethiopia, opposition or no opposition; to speak sternly to Adventist youth about dangerous amusements."

How incongruous that in England bishops are appointed by the crown, that is, by the prime minister, even if this official is not a member of the Anglican Church! The present head of the Government, Neville Chamberlain, is a Unitarian. The view has of late been strongly urged in England that this arrangement should cease.

New York City has 30,000 women teachers of whom one half are married. Men teachers number 7,000. What a formidable corps!

At the World's Fair to be held in New York in 1939 a non-sectarian temple of religious freedom is to be erected costing \$300,000. An exchange says that the building, which is to promote tolerance and good will among the various faiths of America, is intended for rest and meditation and will be situated in a "garden of silence." No other religious structures or exhibits are to be permitted.

In Siebenbuergen, a province of Roumania, there exists a strong Lutheran Church. It numbers 240,000 members, who constitute more than 300 congregations. The *National Lutheran Council News Bulletin*, which

furnishes this information, adds: "This group was the first in Europe to establish a public school system, which today includes nine *Gymnasias* and a number of industrial schools. In each, religion is taught as a required subject. Most of the pastoral candidates received their theological training in Germany or Sweden."

The Lutheran mission in Madagascar observes its fiftieth anniversary this year. The pioneer was Pastor Hogstad, who was the first missionary sent out by the Norwegian Lutheran Church of America to any foreign mission-field.

Freethinkers are preparing for their twenty-fifth international congress, to be held in London, September 9—13. What these men say about religion should make Christians reflect seriously: "Violence and brutality are attempting to replace tolerance and persuasion. The lack of morality has assumed proportions which indicate the degradation of character. The claims of religions, based on beliefs in the supernatural, to regenerate the world are proving a complete failure. Everything indicates the bankruptcy of the religious system. . . . The spirits which are fired with the idea of progressive civilization have more and more the duty to meet and to come to an understanding for the establishment of the basis of a brotherly and human society. They must distinguish clearly the forces of the past which are audaciously lifting their heads and must bring out against them the serene clarity of reason, the lights of science." This should remind us that we Christians are not nearly the salt and the light which we ought to be.

The growth of Protestantism in the Philippines has been remarkable. One of our exchanges states that in 1898 there were no Protestants on the islands; in 1911 there were 80,000, and in 1935 330,000.

The Vatican has shown some generosity in the bestowal of titles. Alfred E. Smith was made a papal chamberlain, and J. Pierpont Morgan and Thomas Lamont, two Protestants, were made papal knights. The *Christian Century* somewhat cynically remarks that the explanation for the knighthoods conferred on Mr. Morgan and his partner Mr. Lamont is simply a "rendering unto the Morgans the things that are Morgans'."

An Episcopal rector is experimenting with three types of worship, "The high mass of the Anglo-Catholic, the morning prayer and sermon of the Low Church man, and the non-liturgical evening meeting." Whatever one may think of his course, he appears to have some acquaintance with psychology.

The move for uniting the Episcopalians and the Presbyterians has not remained unopposed. Fourteen Episcopal clergymen have issued a statement to their fellow-clergymen in their church-body asking that the latter join them in signing a statement protesting against a union "until such time as there shall be a real and honest agreement between them [the two church-bodies] as to the faith, order, and practise of the Christian religion." Among the fourteen are such prominent men as Frederick S. Fleming, rector of Trinity Parish, New York, and Milo Hudson Gates, dean of the Cathedral of St. John the Divine, New York. Latest reports are to the effect that a large number of Episcopalian clergymen have affixed their signature to this protest.

According to the *Alumni Bulletin* of Union Seminary, New York, Professors Black, Frame, Moffatt, and Scott will retire from the faculty this spring. Professors Moffatt and Scott are particularly well known for their work in the field of the New Testament.

Another Luther Academy will be held at the Wartburg Seminary, Dubuque, Iowa, from July 19—27. The program includes the following: "The Old Testament Prophets and Social Life," Dr. H. Leupold, Capitol University, Columbus, O.; "The Confessional Responsibility of Practical Theology," Dr. T. F. Gullixson, president of Luther Theological Seminary, St. Paul, Minn.; "Crisis and Renewal of Married Life," Dr. John Mattes, Scranton, Pa.; "The Present World-view and Religion," Dr. Franklin Gruber, president of Lutheran Theological Seminary, Maywood, Ill.; "The Liturgical Movement in America," Prof. A. F. Salzman, Wartburg Seminary, Dubuque, Iowa; "Luther and the Scriptures" and "What Is Scripture and How do We Become Subjectively Certain of Its Divine Origin," Dr. M. Reu, dean of Graduate School, Wartburg Seminary, Dubuque, Iowa. The announcement says that other subjects will be added. It likewise states the following: "The academy will be a free forum for presentation and discussion. There will be three lectures each morning of forty-five minutes each, with half-hour intermissions. The afternoons are set aside for private study or recreation, the evenings for discussion. Each subject will be finished on the day in which it is presented, so that each day will be a unit in itself. A registration fee will be charged to cover expenses: \$5.00 for the entire tuition, or \$1.00 a day up to five days. The cost for room and board at the seminary will be \$1.25 a day." For further information write Wartburg Seminary, Dubuque, Iowa.

In our Teachers' College at River Forest a summer-school will again be conducted, beginning June 27 and ending July 30. The dean of the summer-school, Prof. W. O. Kraeft, mentions among the services rendered by this undertaking: a full summer course up to the bachelor's degree offered to teachers in Christian environment; a full course for woman teachers, many of whom had no opportunity for college training in a synodical institution; summer courses for choirmasters, leading to Guild membership; three institutes of one week in which Sunday-school teachers may take the new training courses developed by the synodical committee and taught by the authors. Pastors have a special course in which they prepare themselves to teach these courses to their Sunday-school teachers. For more information address the dean of the summer-school.

The *Presbyterian* quotes a good paragraph written by Prof. K. S. Latourette in his work *Missions Tomorrow*: "In many circles in which evangelical conviction was once strong an easy-going Liberalism now prevails, with a kind of tolerance which is sprung of skepticism as to the validity of its own inherited beliefs. Many, even among the clergy, are seeking in a social revolution a substitute for the religious convictions for which their communions officially stand, but to which they, as individuals, can no longer subscribe. From such a Christianity no vigorous foreign mission enterprise can be expected. Unless new revivals reinvigorate it, it is doomed, even in its own strongholds." How true! Modernism and skepticism do not provide dynamics for mission-work.

A.

II. Ausland

„Gottesdienste oder politische Kampfversammlungen?“ Unsere amerikanische Presse hat zum großen Teil die gegenwärtige deutsche Regierung heftig angegriffen und sie vor aller Welt so dargestellt, als ob sie, vielleicht mit Ausnahme Rußlands, beispiellos dasthe als Christenverfolgerin. Die Kirchenblätter unserer Brüder in Deutschland haben schon längst darauf hingewiesen, daß viele der heutigen deutschen Gefängnishelden zum Teil „gemachte Märtyrer“ sind. P. Gerß illustriert dies nun weiter in seinem „Nur selig!“ Er schreibt: „Prof. Barth hat in seinen öffentlichen Vorträgen, die er in den letzten Jahren in der Schweiz gehalten hat, ohne weiteres die Bekennende Kirche als Zufluchtsstätte aller bezeichnet, die politisch gegen den nationalsozialistischen deutschen Staat eingestellt sind; ja er hat der Bekennenden Kirche die ‚kirchliche‘ Aufgabe zugewiesen, den Kampf gegen den heutigen Staat zu führen, und dabei die Hoffnung ausgesprochen, daß dieser Kampf der Bekennenden Kirche auch alle nichtkirchlichen Elemente in Deutschland, die dem Staat feindlich gegenüberstehen, in ihrem politischen Kampf gegen den deutschen Staat bestärken und ermutigen werde. Da ja nun Prof. Barth der Lehrvater und Verräter der Bekennenden Kirche ist, so ist es kein Wunder, daß in der Bekennenden Kirche sich sehr vielfach die Gottesdienste in politische Kampfversammlungen verwandelt haben. Dies geschieht unter anderem dadurch, daß Bekennerpfarrer Bottschaften ihrer Bruderräte von den Kanzeln verlesen, die voll versteckter und offener Angriffe auf die Staatsobrigkeit sind, oder daß sie in den allgemeinen Gottesdiensten gegen die staatliche Ordnung Kollekten halten, die nicht für die allgemeinen Zwecke der Landeskirchen, sondern für Parteizwecke der Organisation der Bekenner bestimmt sind, oder daß sie für die Bekennerpfarrer, die wegen Übertretung staatlicher Gesetze und Verordnungen bestraft oder in Untersuchungshaft genommen sind, besonders betonte Gebete auf den Kanzeln halten. Bei letzteren pflegen sie die Gründe und Verfehlungen, derentwegen die Pfarrer bestraft oder in Untersuchungshaft genommen sind, niemals zu nennen, wie es doch ihre Pflicht wäre. Sie erklären vielmehr meistens, daß die betreffenden Pfarrer wegen der ‚Predigt des Evangeliums‘ bestraft oder verhaftet worden seien, was der Wahrheit doch nicht entspricht. Wegen der Predigt des Evangeliums ist in Deutschland noch kein Pfarrer bestraft oder verhaftet worden, sondern nur wegen Übertretung solcher staatlichen und polizeilichen Gesetze und Verordnungen, derentwegen auch jeder andere Staatsbürger bei uns bestraft wird. Es ist klar, daß durch das Verhalten dieser Bekennerpfarrer alle dem Staat feindlichen Elemente zur Übertretung staatlicher und polizeilicher Bestimmungen direkt ermutigt werden, gerade so wie Pfarrer Barth es anrät und hofft. Würde der Staat nicht eingreifen, so würde das Ende ein allgemeiner Aufruhr sein, der genau so und noch viel schlimmer enden würde als im November 1918, was ja auch alle unsere Feinde mit ganzer Seele von diesem deutschen ‚Kirchenkampf‘ erhoffen.“

S. T. M.

Old Catholics.—An informing article, written by Hugo Flury of Moehlin, Switzerland, and appearing in the *Living Church*, tells about Old Catholics and the present status of their work. We quote several significant paragraphs:

"In 1900, in Austria, a great 'no-Popery-movement' broke out. Many new members left the ranks of the Roman Catholic Church and joined the Old Catholic or Evangelical churches. The defeat of Austria after the Great War and its division into three republics gave the Old Catholic Church the possibility and necessity of erecting two bishoprics, one in Vienna for the Austrian Republic, the other in Warnsdorf for the Czechoslovakian Republic, with two duly consecrated Catholic bishops. Since the breakdown of the old Austrian monarchy the Old Catholic Church in Austria has doubled its members." In Czechoslovakia "the majority of the Old Catholics are Germans, and but a minority in Prague and other towns belonging to the Czechs." In Germany, during the struggle that has been going on between Church and State, "the Old Catholic Church has had its liberty and opportunity of gaining many members." Concerning the Old Catholic Church in Holland, we are told that it "has had a constant tradition and security. In the beginning of the Old Catholic movement she was criticized as conservative and reactionary because she stood firm on the basis of the Catholic Christianity. This Church has demonstrated that she is founded on solid ground and does not like to run away from this ground but knows how to build on it to fulfil the necessities of the time." With respect to Switzerland we read: "In many cantons of Switzerland the government is paying the salaries of the parish priests of all churches; in Bern the government contributes to the costs of the faculty of Old Catholic theology connected with the University of Bern. Roman Catholic influences and financial difficulties have caused a shortage of these payments. It is now the task of the Church to restore this shortage in salaries and contributions to the faculty. And this requires greater contributions of the members of the Church in taxes and free gifts." Finally the writer says: "The Old Catholic churches in other countries, such as Poland and Yugoslavia, are in a terrible state. Difficulties in the churches and heresies of all sorts have hampered their development. But an improvement seems to have developed and to give hope of betterment, especially in Poland." It is a pity that these people, though they reject the doctrine of the infallibility of the Pope, still adhere to some of the fundamental errors of Romanism.

A.

The Church of England recently (January 21) issued a "Plan of Union" for all Protestants. Cosmo Gordon Lang, the Presbyterian-born and -bred Archbishop of Canterbury, who says he has "cherished for twenty years the vision of a Church genuinely catholic, loyal to truth, and gathering into the fellowship all 'who profess and call themselves Christians,'" proposes a scheme by which Anglicans, Methodists, Baptists, Quakers, Presbyterians, and Congregationalists might find "themselves united without loss of what is specially valuable in their distinctive traditions." The archbishop would be *ex-officio* head of the union's general assembly. Church-members would have a vote in electing their own pastors (presbyters in charge). All denominations in the union would accept the Bible, the Apostles' and Nicene creeds, the Sacraments of Baptism and the Lord's Supper, and *bishops*. The proposed plan is really a refurbishing of the old "Quadrilateral" of the Lambeth Conference,

which would indicate no change in the attitude of the Anglican hierarchy. If the project should succeed, the Anglican bishops would head the dioceses of the United Church. However, additional bishops would be elected, as needed, proportionally from among the presbyters in charge. Your guess at the chances of the "Plan of Union" is as good as any one's.

The Lutheran, Feb. 16, 1938

Die fastende Therese Neumann. Vor einigen Wochen machte der Episkopalprediger Israel Roe viel von sich reden. Zu Ehren des Evangeliums unternahm er es, ohne Speise und Trank zu leben. Er begann sein Fasten am 2. Januar und wurde, nachdem er mittlerweile seines Dekanats entsetzt worden war, am 23. Januar, dem Tode nahe, ins Hospital geschafft. Die Therese Neumann hat es aber bis auf zehn Jahre gebracht. Vor zehn Jahren machte das „Wunder von Konnersreuth“ viel von sich reden. Die Freizugsvisionen und Stigmata der Therese Neumann mußten zur Verherrlichung des Evangeliums dienen. Und jetzt hören wir, daß sie seit der Zeit bis heute zu Ehren des römischen Evangeliums ohne Nahrung gelebt hat! Die „Allg. Ev.-Luth. Ztg.“ vom 24. Dezember 1937 berichtet: „Das bischöfliche Ordinariat Regensburg veröffentlicht eine Erklärung zum Fall Konnersreuth. Der Bischof hat danach den Eltern der Therese Neumann wieberholt den Wunsch ausgesprochen, sie möchten ihre Zustimmung zu einer ärztlichen Untersuchung geben, die die Behauptung klären soll, daß Therese Neumann seit zehn Jahren ohne Nahrung lebe. Der gesamte bayerische Episkopat hat sich diesem Wunsch angeschlossen. Da der Vater aber diese Untersuchung ablehnt, bzw. an unerfüllbare Bedingungen knüpft, kann die bischöfliche Behörde keinerlei Verantwortung mehr für die Wirklichkeit außergewöhnlicher Vorgänge in Konnersreuth übernehmen. Die Ausgabe von Erlaubnissscheinen zu Besuchen bei Therese Neumann wird gesperrt.“ E.

Calvinism in Europe. — Under this heading Dr. D. Maclean, in *Christianity Today* (March, 1938), points out that a revival of Calvinism is rapidly spreading over Europe, displacing Liberalism. Already two years ago Dr. Lecerf, professor of dogmatics and New Testament lecturer in the Protestant faculty of the University of Paris, declared in an address before Protestant ministers at Strasbourg that "there is a Calvinistic revival," and we take it for granted that this is true. But just that, writes Dr. Maclean, is now true of all other European countries. "Those who tenaciously clung to historical Calvinism are recapturing their old confidence and recovering the lost courage and influence of their Reformed heritage." In fact, "this remarkable revival of interest in our Reformed faith is the most significant Christian movement in Europe today. To illustrate its intensity and wide-spread character, those in charge of the preparations for the Calvinistic Congress in Edinburgh in July of this year have been urged to issue invitations to hundreds, even thousands, of the clergy and laity of Europe who are sympathetic with the aims of the Congress." There are many causes contributing toward this revival of Calvinism, Dr. Maclean states. A principal one is that "emotional subjectivism of organized forms of copartnership with God and the gay optimism of rationalistic humanism have been a dismal failure." Commenting on the movement as it affects in particular theologians in Scotland, the writer says: "This movement from Modernism or Liberalism

among the younger generation of theologians and theological students in Scotland is toward Calvinism or Neo-Calvinism and High-churchism. The former of the two is greatly the stronger and may be 'described as a reawakening of evangelism,' in which 'the doctrines of the holiness of God and the depravity of man are sounded.' 'At a theological debate at St. Andrew's University, Scotland, the motion was carried that what the Church needed was a return to a purer Calvinism.' These facts speak for themselves. The tendency toward High-churchism is here, but not so marked as the other. These High-churchmen, mostly scholars who have found Liberalism to be an 'eye-wash,' but are troubled with their acceptance of the 'results' of criticism, are following more or less in the wake of the late learned Bishop Gore of Oxford in his 'discovery' (anticipating both Barth and Brunner) of revelation in alleged Biblical mythology, legend, and poetry." Dr. Maclean goes on to say: "One of the interesting effects of this 'renaissance of Calvinism,' as it is described, is a strong reaction among Scottish Presbyterians from the dominance of Anglicanism with its emphasis on the 'historic episcopate' at the much-advertised recent conferences at Oxford and Edinburgh. Scottish Presbyterians are now to set up a formidable rival in the 'historic presbyterate' with its Catholic and Reformed dogma. Union of organization (once so popular, now regarded only as a beautiful human desire) is not even on the horizon. But a feeling of brotherhood between members of differing churches holding by the Reformed heritage has become impressively real."

We regard this as an excellent description of the present-day spread of Calvinism in European countries, caused or at least largely given momentum by the work of Barth and Brunner, whose theology is, after all, in substance neo-Calvinistic. In Germany the new renaissance of Calvinism is bringing about a new conflict with confessional Lutheranism, represented by such men as Dr. Sasse of Erlangen and others. Once more Calvinism is being represented by the Neo-Calvinists as the "heritage of the Reformation." Professor Lang of Halle, famous church historian, writes (as quoted by Dr. Maclean): "The heritage of the Reformation, having been forced in several countries, nay, throughout the entire world, into grave conflict with skeptical tendencies, man's thoughts have turned, as it were instinctively, to the hero whose genius unquestionably saved Protestantism in its grapple with the Counter-Reformation." Then Dr. Maclean continues: "That hero was John Calvin. Hence has sprung the slogan of youthful European theologians: 'Calvinism or Romanism!' To them there seems to be no alternative. All other theologies they regard as shattered Dagons." As a matter of fact, however, Calvinism has not saved the Reformation. Its inherent rationalism, unionism, and radicalism, on the contrary, greatly weakened the cause of the Reformation and produced that lamentable split in Protestantism from which came sectarianism, which later so greatly aided extreme Modernism in doing its destructive work. Calvinism will not cure the Liberalism or a renegade European Church. The cure is to be found only in the faithful application of the pure Word of God, without any enthusiastic and rationalistic additions.

J. T. M.