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Theological Observer. - Kirchlich-Zeitgeschichtliches

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3.

B. 28—30. Nebuladnezar wurde zur Erkenntnis seines sündigen Hochmuts und zur gläubigen Anerkennung der Macht des großen Gottes gebracht. Aus einem Verfolger wurde er ein Schutzherr der Kirche, B. 28. 29. Wie so mancher ist auch später durch die wunderbare Gnade Gottes, wie sie sich entweder in der Befreiung der Christen aus aller Not oder in ihrer Standhaftigkeit in aller Trübsal erwies, zum Glauben gebracht worden!

Aber auch die drei Freunde hatten Segen von ihrer Not. Sie erlangten ihre vormalige Gewalt wieder zurück. Vgl. Dan. 2, 48. 49. Ja ohne Zweifel wird ihr Ansehen im ganzen Lande gestiegen sein. Sie konnten mit Joseph sagen: 1 Mos. 14, 20. So handelt Gott oft mit seinen Christen schon in diesem Leben. Hiob 42, 10 ff. (Lied 351, 11.) Laßt uns daher Gott gerade auch in der Not über alles fürchten, lieben und vertrauen. Ps. 91, 10; 2 Tim. 4, 18; Hiob 5, 19; Ps. 37, 5.

D. R.

Theological Observer. — Kirchlich-Zeitgeschichtliches.

I. Amerika.

Dr. Stub, Sr., Deceased. The chief data in the life of this gifted and prominent Lutheran leader are thus summarized in the *National Lutheran Council Bulletin*: —

"The Rt. Rev. Hans Gerhart Stub, D. D., Litt. D., L. H. D., LL. D., bearer of the Grand Cross of St. Olav and president *emeritus* of the Norwegian Lutheran Church of America, died in St. Paul, Minn., August 1, at the age of 82, after an illness of three months. Dr. Stub, born February 23, 1849, the son of a Lutheran pastor at Muskego, Wis., was educated in a German school at La Cross, Wis., was sent to Bergen, Norway, to attend the Cathedral School from 1861 to 1865, returned, attended Luther College, Decorah, Iowa, 1865 and 1866; Concordia College, Fort Wayne, Ind., 1866 to 1869 and Concordia Seminary, St. Louis, Mo., from 1869 to 1872. Ordained to the Lutheran ministry, he preached for six years in Minneapolis, later becoming professor of dogmatics and president of Luther Seminary of the Norwegian Synod, which position he held from 1878 to 1896, meanwhile spending the year 1881 and 1882 in study at the University of Leipzig. In 1896 he went to Luther College as professor of religion and pastor of a local church in Decorah. In 1900 he became president and professor of dogmatics at Luther Seminary, St. Paul, which position he held until 1917, when he resigned to take the presidency of the newly organized Norwegian Lutheran Church of America. While at St. Paul, he held various offices in the Norwegian Synod, being president of that body from 1910 to 1917. On his retirement from the presidency of the Norwegian Lutheran Church, in 1925, he became president *emeritus*, which position he held until the time of his death.

"An active participant in all discussions concerning a better understanding among Lutheran groups in America, Dr. Stub took a prominent

part in the efforts to amalgamate the Hauge Synod, the Norwegian Synod, and the United Norwegian Church which culminated in success in 1917. He was instrumental in establishing the National Lutheran Commission for Soldiers' and Sailors' Welfare and was vice-president of it throughout its existence. He was one of the small group who brought into existence the National Lutheran Council in 1918 and was its first president, serving until 1921. Dr. Stub led the way to his influence to the Lutheran World Convention movement, preaching the sermon which opened the first convention at Eisenach, Germany, in 1923, and serving as delegate from his Church to the second convention in Copenhagen, in 1929. Dr. Stub interested himself actively in a number of the projects of the Lutheran Church, particularly the Lutheran Hospital of St. Paul and the Luther College Endowment Campaign, and was sent to Norway on several occasions as representative of the Norwegian Lutherans of America and of the State of Minnesota, notably the Norway Centennial, in 1914, and the coronation of King Haakon, in the summer of 1906. For his leadership, King Haakon made him a knight of the Order of St. Olav. In 1912 he was made a commander in the order and in 1922 given the Grand Cross. He was a linguist, having command of English, Norwegian, German, Danish, Swedish, Latin, Greek, and Hebrew, and in the midst of his busy life found time for the production of at least a dozen books in Norwegian and English and for editing, for a period of twenty years, two theological journals. Two of his sons, Dr. J. A. O. Stub of Minneapolis, Minn., and Rev. H. A. Stub of Seattle, Wash., are in the service of the Norwegian Lutheran Church."

It is with deep sadness that we advert to the break in the brotherly relations between Dr. Stub and the Synodical Conference, which came when the merger of three Norwegian bodies resulting in the Norwegian Lutheran Church of America was formed. In the early days of the controversy on the doctrines of conversion and election, Dr. Stub was a valiant defender of the Scripture teaching as set forth in the Confessions of the Lutheran Church. His eloquent lecture on the doctrine of election, delivered in Madison, Wis., and published in German translation in Vol. 27 of *Lehre und Wehre*, not only gives evidence of his deep learning, but of his sharing the position held by Dr. Walther and the latter's associates. When Concordia Seminary conferred on him the degree of doctor of theology *honoris causa*, this was more than a mere courteous gesture; it gave expression to the unity of faith existing at that time between him and the Missouri Synod. How he in 1917 could enter into church-fellowship with his former opponents and declare himself satisfied when they accepted the *Opgjoer* is difficult to understand. It is true that Dr. Stub made the statement the *Opgjoer* was in full agreement with the so-called Chicago Theses, which were endorsed by a number of conferences belonging to the Synodical Conference; but in this he was mistaken. It is our firm conviction that history will show (and is doing so even now) that the *Opgjoer* was not a satisfactory document of union and that the merger of 1917, to say the least, was premature. Our explanation of Dr. Stub's attitude in 1917 is that, imbued with a zeal for uniting warring elements in the Norwegian Lutheran Church, he became too enthusiastic and thus was led to endorse a union which was not resting on true unity in doctrine

and practise. For whatever great and good things God accomplished through Dr. Stub we are sincerely grateful, and we trust that divine mercy will graciously mend whatever injury was caused when the judgment of the deceased was at fault. A.

Archbishop Soederblom Deceased.—It was on July 12 that Dr. Nathan Soederblom, Archbishop of Upsala, having undergone a serious operation, died of heart failure. He was born January 15, 1866, his father being a Lutheran pastor in Northern Sweden. After having served as pastor of the Swedish congregation in Paris and as professor at Upsala and Leipzig, he was appointed Archbishop of Upsala, thus being placed in the position of highest ecclesiastical dignity in Sweden. That he was a man of marvelous gifts and a great scholar cannot be doubted. One of our exchanges credits him with having known ten languages. In circles outside of Sweden he will be remembered as a churchman whose constant aim was to reunite Protestant Christianity. Sad to say, his efforts did not have the objective to bring about a union of Christians on the basis of the Word of God and the Lutheran Confessions, but rather to induce them to be friends and brothers their doctrinal differences notwithstanding. He was a thoroughgoing unionist. The atmosphere of the conferences of Stockholm and Lausanne appealed to him. In fact, among the people that brought about the Stockholm and Lausanne conferences he was the prime mover. If his views should prevail, the death knell of the Lutheran Church would have to be sounded. Personally, we are told, he was a lovable man, whose home-life was exemplary. His specialty as a scholar was the field of comparative religion, where he espoused modernistic views. A.

Objectives for U. L. C. Seminaries.—Our readers will probably recall that a plan was on foot to merge some of the thirteen seminaries of the U. L. C. The plan has not as yet materialized. According to an article in the *Lutheran* by Dr. Charles E. Kistler, attempts are still being made "to find a solution of what appears to be a very difficult problem." After denying that there is an overproduction of ministers in the U. L. C., the writer examines the question, "Should the requirements for entrance to, and graduation from, our theological seminaries be raised?" We shall quote some of his remarks. "A three years' seminary course at best is hardly adequate to equip a young man fully to meet all the problems that will confront him in the holy ministry. Time wasted and energies diverted into other channels during so short a period can only mean a still more limited preparation for life's greatest calling. No young man should be obliged to enter the ministry with a mere elementary knowledge of the Bible, with serious handicaps in ministering to the sick and the distressed, with an inadequate conception of the great variety of the functions of a modern congregation, and with a lack of definiteness in framing his pulpit messages as frequently as the parish to which he is called requires him to preach. The number of hours per week required of medical students indicates approximately what the Church should provide for its theological students. Nothing is left undone to equip prospective practitioners to restore broken bodies. Anything less for the preparation of physicians of sin-sick souls would seem inadequate. The time is at hand to begin to make conditions of admission to our theological seminaries so exacting,

and the courses so attractive, that the students cannot and will not look for additional culture anywhere else while pursuing their studies in preparation for the ministry." To utilize the great number of seminaries in the U. L. C., Dr. Kistler proposes the unique plan that "prospective candidates for the ministry should be privileged to spend the junior year in one seminary, the middle year in another, and the senior year in a third, if they choose to do so." He thinks that "the contacts with a larger number of the leaders of the Church, the greater knowledge imparted by a larger number of professors, the wider acquaintance with men and methods of the whole Church, the different libraries with additional rare volumes in each, should not be denied any student who desires them." On the merging of some of the seminaries our author says that of the many difficulties confronting such a project some are born "of a long-cherished sentimentality." "The plan that will ultimately meet with general approval, if such a thing is possible, must be without taint of self-interest." The whole article of Dr. Kistler makes interesting reading for the members of the Missouri Synod, who are now weighing the recommendations made by the so-called Survey Committee.

A.

Union Lutheran Seminary in India. — We read in the *News Bulletin* of the N. L. C.: "Three Lutheran churches in India and the four missions supporting them have joined hands in establishing at Madras a Union Lutheran Theological Seminary, which will open its doors to its first three-year class in July. Each cooperating body will furnish one professor, either Indian or foreign, and will be responsible for his salary and house and will also send students to the institution. The organizations cooperating in the project are the Danish Lutheran Church in South India and the Danish Missionary Society, the Lutheran Church in the Andhra country and the United Lutheran Church Mission, and the Tamil Evangelical Lutheran Church with the Leipzig Evangelical Lutheran Mission, and the Church of Sweden Mission."

The *Bulletin* adds this paragraph: "Another problem now under consideration by churches and missions of various denominations in India is that of interdenominational cooperation in theological education. This problem is particularly pressing since the five months' sojourn in India of the Commission on Higher Christian Education, consisting of eleven men, headed by Rev. C. Luther Fry, secretary of the Interdenominational Bureau of Religious Research and son of Dr. Charles L. Fry of Philadelphia. This commission urged the concentration of all theological education in selected centers, controlled jointly by all missions and churches in the area, and the National Christian Council of India is now seeking to develop such a plan. The Lutherans in India are inclined to move very slowly on this proposal, their viewpoint being expressed in the following from an editorial in the May issue of the *Gospel Witness*, official organ of the Federation of Evangelical Churches in India: 'It is too early as yet to comment at length on this matter, but mention is merely made of it here in order that all concerned may be thinking over the problems involved.'"

The religious mania of the age, to join hands irrespective of the doctrinal position held by those concerned, is attacking the Church in India,

too. Some people actually seem to think that Laodicean lukewarmness in matters of doctrine is a panacea for all ills that are besetting the Church and society. Not only the plan of the Commission on Higher Christian Education, but also the above-mentioned Union Seminary rests on a unionistic basis.

A.

The Status of Theological Education and the Administration of Vacancy and Supply in the Presbyterian Church. — At its meeting in Pittsburgh in May the General Assembly of the Presbyterian Church (Northern Presbyterians) listened to a report of its general council, which dealt with the kind of education Presbyterian ministers have received and with the question how vacancies can best be filled. A report sent the *Christian Century* from Pittsburgh reads concerning this point: "The restlessness of the ministry, the fact that statistics compiled from 173 presbyteries show a third of the ministers were without college training required by the standards and that almost one-fourth had no theological education as such, the indictment that much of the trouble fomented these last years has come from men who are untrained, have led the general council to recommend a plan for the administration of vacancy and supply. Notwithstanding some objection, voiced in fear of centralized authority, the assembly adopted this." We are a little afraid that the meaning of the above report is that Fundamentalism is due to lack of training on the part of the respective clergymen. How untrue such an assumption is can easily be demonstrated by the case of Dr. Machen, who is one of the foremost defenders of the authority of the Scriptures and at the same time one of the most scholarly men the Presbyterian Church of to-day can boast.

A.

Relations of Northern Baptists to the Federal Council of Churches. — That smart and strong talk is not always followed by appropriate action is illustrated in the resolutions of the Northern Baptists' convention pertaining to relations with the Federal Council. On this head the correspondent of the *Christian Century* presents the following report:

"The second problem listed above, however, that concerning relations with the Federal Council, did create a stir. The recent report of the Federal Council's committee on marriage and the home dealing with the moral aspects of birth control, together with the rumpus which this report created in the Presbyterian general assemblies, both North and South, caused grave apprehension as to what might happen in the Northern Baptist convention. A great many individuals and churches in the convention have long been restive about the relation of the convention to the Federal Council. Further, Southern influence was strong in this convention. The meeting was held on the border-line between North and South, and several churches are affiliated with both Northern and Southern conventions. And the Southern Baptist convention, as is generally known, does not hold membership in the Federal Council. Thus the situation was set up for trouble.

"Just why this report of the Federal Council's committee on birth control should stir up so much trouble it is a bit difficult to see. Of course, there is a lot of emotion connected with the subject. Yet my own observation of the size of Baptist families indicates that the report ought to receive almost unanimous Baptist approval, or else we are an unconscionable

lot of hypocrites. However, remarks from the floor and vigorous applause made it clear that the report had aroused a good deal of anger. Trouble threatened, but passed when the report of the convention members of the Federal Council was received. The debate came on the appropriation from the convention for the support of the Federal Council. A motion was made to reduce the appropriation from \$9,950 to \$7,500, the accompanying speeches making it clear that this action was to be interpreted as a rebuke to the Council. Thus the debate was precipitated.

"It was decided, on vote, to give a full airing to the whole matter of relations to the Federal Council before the matter of the appropriation was settled, the discussion to take place at a later hour on the program. When the matter came up again, somewhat to the surprise of many delegates, no proposal was made to withdraw from the Federal Council. Instead, a motion was introduced by Dr. J. C. Masee, seconded by Dr. P. C. Wright, expressing the need of some organization that would express certain common interests of Protestantism and stating the conviction that at the present the Federal Council best served that need. At the same time the motion admonished the Council in certain regards, particularly 'that they would be wise, in recognition of their cooperative and non-authoritative capacity, to limit the number and character of the subjects upon which they make formal pronouncements.' This motion Judge F. W. Freeman of Denver supplemented with an amendment disclaiming 'any implication that we, as a denomination, have approved the transaction,' that is, the birth control report. The motion prevailed without debate.

"The whole incident illustrates the extremely difficult circumstances under which cooperation moves forward. The matter of the financial appropriation was referred back to the finance committee, Judge Freeman saying that he would not oppose the reduction if it were made on the ground of absolute financial necessity, but would oppose it if the action were to be interpreted as a punitive measure."

The episode illustrates that the current of unionism and indifference in doctrine runs strongly and swiftly these days and that it is not an easy task to swim against it. A.

The Northern Baptist Disarmament Resolutions.—The Northern Baptist convention, which met this year at Kansas City, Mo., June 3 to 8, passed the following resolutions with reference to the forthcoming General Disarmament Conference:—

"WHEREAS, Whatever may be the right methods used by nations to render war a thing of the past, and whatever wars of the past may have been justified, we no longer can believe that war as a present and future method of settling difficulties is justifiable from any human or Christian standpoint; therefore be it

Resolved, That we favor every sane method that looks toward a constructive program for peace and international good will; and be it further

Resolved, That not only do we favor the participation of the United States in the coming General Disarmament Conference, but we urge that it will use to the utmost its influence to make the Peace Pact a constructive factor in the disarmament of all nations, involving all the war forces of land, sea, and air; and be it further

Resolved, That we commend the recent utterances of the President

of the United States in regard to disarmament as a means to a better international relationship and as a relief from the burdens of taxation; and be it further

"Resolved, That we favor the World Court and urgently request that the Senate of the United States will lead our country to become a party to it without further delay and thus assume our national responsibility."

Not to enter into a discussion of the mixing of Church and State involved in these resolutions, we feel that the premise laid down in the preamble cannot be upheld on the basis of Scripture or reason. We refer to the statement: "We no longer can believe that war as a present and future method of settling difficulties is justifiable *from any human or Christian standpoint.*" That is a sweeping assertion, covering a wide territory, and it must have raised the question in the minds of some of the Baptist delegates as to the matter of just wars. Or does this large body, representing over a million and a quarter members, mean to go on record officially as asserting that, if our country were invaded by some armed power, its members would not be ready to rush to arms in its defense? We do not believe that the extreme pacificism clearly expressed in the statement is seriously meant. At the same time we hold that such expressions are unwise because of the confusion they cause in the minds of the people. A crop of conscientious objectors, who seriously believe that serving as a combatant in any war is wrong, will be the inevitable result; and the calling of a soldier, the honorableness of which is nowhere questioned in Scripture, is unjustly impugned.

With the woods to-day as full of ranting pacifists as they were with blatant hate propagandists during the late war, it is very important that we keep the thinking of our people straight by teaching, whenever the occasion offers, the things which our Church has taught for four hundred years *de rebus civilibus*:—

"Of Civil Affairs they teach that lawful civil ordinances are good works of God and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage." (*Augustana*, Art. XVI, 1. 2.)

W. G. P.

Ordination in Baptist Churches.—When the Northern Baptist convention met in Kansas City June 3—8, the subject of ordaining ministers was one of the topics of discussion. On this matter the correspondent of the *Christian Century* writes: "Under Baptist polity any Baptist church can ordain any person it wishes. It rarely does so, however, without the advice of a council. At the same time a large number of very ill-prepared men have slipped in. The convention feels that it has a stake in the matter since a person ordained by one Baptist church may be called to serve other Baptist churches. And there are substantial benefits involved in denominational recognition, as, for example, membership in the ministers' and missionaries' benefit board. A strong body of opinion has developed therefore that the Northern Baptist convention ought to establish worthy standards of ordination without which denominational recognition should not be accorded. Opposition to this course has come from a section

of the old Fundamentalist group, particularly those associated with certain Bible-schools whose graduates would have difficulty in meeting any standards of scholarship worth anything.

"A committee of the convention was scheduled to report at this annual meeting, and it was anticipated that severe opposition might develop. The commission, however, did not go very far in its recommendations. It did not advise the withholding of recognition from anybody, but only indicated its belief that ordaining churches should recognize their fraternal obligation to be advised by a regular council in the matter and recommended that these councils 'keep in mind' certain 'desirable considerations,' among which were the following standards of preparation, here presented in order of preference: —

"Standard college and standard theological studies, with graduation.

"Standard theological studies with graduation, besides two years of college study.

"For those unable to obtain the above, full high-school work or its equivalent and at least two years' study in a theological school.

"The report was so innocuous and so completely lacking in mandatory character that no opposition was expressed, and the report was adopted. It gets just nowhere."

The Baptists are right in keeping the congregation supreme. The caution in the report of the committee that obligations toward the Church at large must not be disregarded is important. Besides the grand declaration of Paul, "All things are yours," 1 Cor. 3, 21, we find the other one: "I beseech you that ye walk, . . . endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4, 1—3. A.

Is a New Day Dawning in Gospel Criticism? — We learn from the *Commonweal* that Prof. John Scott of Northwestern University, Evanston, Ill., one of the great Greek scholars of our country, has recently published a book entitled *Luke, Physician and Historian*, in which he sounds a note which will be quite disturbing to negative critics. Professor Scott, we must say in explanation, is chiefly an authority on Homeric questions and has done important work in opposing the view that the *Iliad* and the *Odyssey* come from a great number of authors whose productions were pieced together in a rather imperfect way by some unknown editor or editors. The writer in the *Commonweal* says of Professor Scott: "It was an essay from his pen that, in the first decade of this century, made the largest breach in the ramparts hitherto deemed impregnable of those higher critics who defended multiplicity of authorship as the only rational explanation of Homeric origins. On reading this essay, Andrew Lang declared that it had sounded the death-knell of Homeric higher criticism, and he added that it would prove to be the death-blow of Biblical higher criticism as well, 'since criticism of the Bible depends on the assumption of the truth of the higher criticism of Homer.' Certain it is that the underlying principles are essentially the same in both these applications; and now that they are an acknowledged failure as regards Homeric unity, which has been vindicated beyond doubt, Professor Scott, in agreement with Andrew Lang, expresses the conviction that the failure of their application to the Bible will be universally admitted within no great interval of time." Professor Scott is quoted as saying: "I want to make the

following prophecy. In a few years there will not be a single scholar of any standing in the world who will doubt that Matthew was written by Matthew (the publican), Mark by Mark, Luke by Luke, and John by John and that the gospels were from the very beginning in all essentials exactly as we now have them. I base this prophecy on what has happened in the last twenty years in the kindred field of Homeric criticism." We have not seen the book of Professor Scott, which was issued from the Northwestern University under the auspices of the Shaffer Foundation. The information given in the *Commonweal* would indicate that it is a work of absorbing interest to all conservative theologians. A.

Does Rome Ever Meddle in Politics? — To this question our reply has to be an unqualified yes if the *Moody Monthly* is right. Referring to the conflict between the British authorities on the island of Malta and the hierarchy, a matter concerning which we suppose our readers are sufficiently informed, the publication mentioned, as quoted by Prof. J. P. Meyer in the *Theologische Quartalschrift*, prints the pastoral letter issued by the Roman Catholic bishops of the island with respect to the attitude Roman Catholics should assume in the approaching election. The salient paragraphs of the letter read: "Know therefore as Catholics: 1. You may not, without committing a grave sin, vote for Lord Strickland [the British governor] and his candidates or for all those, even of other parties, who in the past have helped and supported him in his fight against the rights and the discipline of the Church or who propose to help and support him in the coming elections. 2. For even stronger reasons you may not present yourselves as candidates in the electoral list proposed by Lord Strickland or by other parties who propose to support him in the coming election. 3. You are also solemnly bound in conscience in the present circumstances to take part in the elections and to vote for those persons who by their attitude in the past offer greater guarantee both for religious welfare and for social welfare. In order, then, to prevent abuses in the administration and reception of the Sacraments, we remind our priests that they are strictly forbidden to administer the Sacrament to the obstinate, who refuse to obey these instructions." Continuing, the report brings an affidavit (one of thirteen) which testifies that the deponent was refused absolution when he at the confessional was unwilling to tell the priest which party would receive his vote in the election. The statement of the priest was, "My orders are precise and preclude me from absolving you." It seems Roman apologists will have a hard time putting an innocent construction on the above facts. A.

Religious Instruction in New York High Schools. — The *Commonweal* of June 17 informs its readers that "an extremely interesting development in Catholic education for public-school children has been made in New York with the announcement that religious instruction is to be admitted to official standing in two high schools. These two cases are to be somewhat in the nature of test cases. Specifically they will be courses in religious instruction one hour a week after regular school-hours, and if a student perseveres in the courses for four years, he will receive a credit out of the total requirement of fifteen credits. The Interfaith Committee, on which Catholics, Jews, and Protestants interested in obtaining religious instruction for public-school children have cooperated, are responsible for

obtaining as much as has been obtained." The *Commonweal* adds: "Of course, a thorough Catholic education will always be the thing most to be desired and to be worked for." Continuing, this paper states that about one half of the Catholic children of school age are in public schools and that here is to be sought one of the gravest causes of leakage in the Catholic population. Of these children only one-eighth, according to a well-informed Catholic authority, receive religious instruction. "The rest run wild in a state of more or less pagan ignorance." This is a remarkable confession.

After the above had been written, press reports came to hand stating that the plan of the so-called Interfaith Committee is vigorously opposed and that on this account the undertaking probably will for the present be dropped. A.

Reverend Barnhouse to be Tried. — News from Philadelphia is to the effect that Rev. Donald Gray Barnhouse, the noted radio preacher, will be the defendant in an ecclesiastical trial instituted against him by some fellow Presbyterian ministers. Trouble between the plaintiffs and the defendant, we are told, has been brewing since 1928. Committees have tried to bring about a reconciliation, but without success. The Synod to which the Philadelphia presbytery belongs in June of this year passed a resolution urging an amicable settlement of the difficulties. We are told that efforts to bring about such a settlement have proved unavailing and that the trial has become unavoidable. The two charges against Rev. Barnhouse are said to be violation of the Ninth Commandment (our Eighth Commandment) and violation of ordination vows. To what extent the firm, laudable stand which Rev. Barnhouse takes over against Modernism in the Presbyterian Church is responsible for this action against him, we are unable to say. The details and the outcome of the trial, if it should take place, will be watched with interest. A.

An Argument of the Atheists Refuted. — An editorial in the April, 1931, number of the *Bibliotheca Sacra* draws attention to views propounded by the representatives of the new physics which must be rather harassing to thoroughgoing atheists. The editorial says: "The favorite argument of atheists and of deists as well is drawn from the immensity of the universe and the insignificance of me. They contend against my faith that it is colossal egotism to imagine that God, if there be such a person, with a universe on His hands, should give particular attention to me, and so, that all my little prayers are but wasted breath. But now the physicist, who has heretofore been considered by the unbeliever as his chief reliance, comes to us out of his laboratory den with the more appalling story of the atom. This is not only that there is another universe below us as well as above us, the answer of the microscope to the telescope long ago, but that the atom, the last item in the category of this dual universe, is a little universe in itself, as completely organized, and in the same order, as the great universe above us. Thus the unbeliever, who has been peering about the universe and me, finds his hair rising on end as he stands face to face with the *atom and me*. Everywhere there is evidence of thought, plan, order; if a great Thinker thinks thus of both the atom and the stars, surely he may think about *me*, midway between the atom and the stars. A.

II. Ausland.

Über die Freikirchen in Deutschland. In der „Evangelisch-Lutherischen Freikirche“ vom 21. Juni 1931 findet sich ein längerer Artikel, F. S. unterzeichnet (ohne Zweifel ist der Verfasser Herr Pastor Friedrich Hübener), worin in feiner, sachlicher Weise das gegenwärtige Verhältnis zwischen den verschiedenen lutherischen Freikirchen Deutschlands besprochen wird. Nachdem der Verfasser auf den Vorwurf, die Missourier seien „schroff“, hingewiesen hat, sagt er sehr richtig: „Das ist überhaupt eine der Hauptfragen zwischen beiden Freikirchen (der Hannoverschen Freikirche und der Freikirche in Sachsen u. a. St.): bis zu welchem Grade man bei der heutigen kirchlichen Lage und überhaupt milde, nachgiebig, duldsam sein darf oder muß, bis zu welchem Grade man entschieden, ‚rückwärtslos‘, ‚schroff‘ sein muß, um der Ehre Gottes, um des Heiles der Seelen willen, im Gehorsam gegen Gottes Wort. In unserer Zeit, da der Unionismus und die Gleichgültigkeit in kirchlichen Fragen immer weiter um sich greifen, ist es doppelt nötig, daß ganze Kirchen und einzelne Christen die so ernststen Warnungen der Schrift vor Lauheit und falscher Nachgiebigkeit beherzigen und nicht einfach über christliche Gegensätze hinweggleiten mit allgemeinen Redensarten wie ‚schroff‘, ‚streitsüchtig‘, ‚Rechtshaberei‘ oder ‚Ich mag den Streit nicht‘ oder ‚Das hat doch keinen Zweck‘ und dergleichen mehr. Nein, man hat sich gründlich mit den Gegensätzen bekannt zu machen. Es gibt ebensowohl notwendigen, von Gott gebotenen Kampf als auch unnötige, schädliche Streiterei.“ Zur Kennzeichnung der Lage in der Landeskirche zitiert der Schreiber dann einige Worte des „Kreuzblattes“, des Organs der Hannoverschen Freikirche: „Nicht nur die unierten Landeskirchen in Deutschland, auch die zur Zeit noch bestehenden lutherischen Landeskirchen haben keine einträchtige Lehre des reinen Evangeliums mehr. Der Liberalismus, das heißt, nacktes Heidentum, ist bei ihnen eingebracht, hat bei ihnen Gleichberechtigung erstritten und strebt nach der Alleinherrschaft. — Nicht Kirchen mehr im wahren Sinne des Wortes sind es, die wir in den heutigen Landeskirchen vor uns haben, in denen die Positiven sich mit den Liberalen brüderlich vertragen, die Hirten — mit den Wölfen. Diese fürchterlichen Zustände fallen den Gläubigen aufs Herz.“ Die Wichtigkeit dieser Worte wird man verstehen, wenn man bedenkt, daß der Gegensatz zwischen unsern Brüdern drüben und den andern Freikirchen zum großen Teil auf diese Frage hinausläuft: Wie haben wir uns zu den lutherischen Landeskirchen zu stellen? Jene andern Freikirchen umfassen nach unserm Artikel die evangelisch-lutherische Kirche in Preußen (Wreslau), die evangelisch-lutherische Kirche in Baden, die Hermannsburg-Hamburger Freikirche, zwei heftige Freikirchen und die Hannoversche Freikirche. Alle diese Freikirchen haben einen glaubensbrüderlichen Verband gebildet. Der stärkste Körper unter ihnen ist die Breslauer Freikirche. Das Verkehrte und Unhaltbare in der Stellung dieser Freikirchen ist, daß Wreslau „grundsätzlich mit den lutherischen Landeskirchen Kangel- und Abendmahls-gemeinschaft hält“, während die andern solch eine Haltung verwerfen. Und doch bleiben sie mit Wreslau verbunden. Wreslau versucht die lutherischen Landeskirchen und die Freikirchen, trotz des Abfalls der ersteren von der Wahrheit, zu vereinigen. Wreslau hat allerdings letztes Jahr sich geweigert, an der unionistischen Jubelfeier in Augsburg, veranstaltet von dem deutschen evangelischen Kirchenbund, teilzunehmen. Aber trotz solch lobenswerter Stellungnahme in einem Einzel-

fall verharret Breslau in brüderlicher Gemeinschaft mit den Landeskirchen. Wenn nun die andern lutherischen Freikirchen, unsere Brüder ausgenommen, doch weiter mit Breslau in einem Lager bleiben wollen, so ist das eine unhaltbare Position. Es kommt noch hinzu, wie unser Artikel ausführt, daß Breslau und die Hannoverische Freikirche ihre zukünftigen Pastoren immer noch auf den „in Unglauben, Leugnung, Lästerung und Lauheit ertrunkenen Landesuniversitäten“ studieren lassen. Selbst in Erlangen, wo es nach dem Urteil des „Kreuzblattes“ wohl noch am besten steht, fehlt in der theologischen Fakultät das unumwundene Bekenntnis zu der Bibel als dem irrtumslosen Worte Gottes. Der Schreiber beweist dies mit einem Zitat aus dem „Grundriß der Dogmatik“ von Prof. P. Althaus in Erlangen, der die Evangelien nicht als historische Berichte, sondern nur als „Zeugnisse christusgläubiger Menschen im Lichte der Ostergewißheit“ werten will. In Bezug auf Verhandlungen mit den andern Freikirchen sagt dann gegen Schluß unser Schreiber: „Wenn zwischen der Hannoverischen Freikirche und den vom Bekenntnis abgefallenen Landeskirchen die unbedingt notwendige Scheidewand aufgerichtet worden ist, wenn die Gefahr einer dauernden Vergiftung der Freikirchen durch modern für das Amt vorbereitete Pastoren nicht mehr droht, lassen sich unter Gottes Gnadenbeistand und bei vielem guten Willen, erstem Gebet und geduldiger Arbeit noch nicht geklärt Gegenstände und Mißverständnisse in der Lehre gewiß beseitigen. Uns geht es auch durchaus nicht darum, in allem Recht zu behalten; auch meinen wir nicht, wie uns das „Kreuzblatt“ auf Seite 162 unterlegt: ‚Ihr müßt in allem genau so werden wie wir, sonst kommen wir nicht zusammen.‘ Im Gehorsam gegen den Herrn der Kirche und zum Heil der Seelen müssen wir allerdings darauf bestehen, daß Einigkeit in allen in der Heiligen Schrift klar geoffenbarten und im Bekenntnis der lutherischen Kirche bekannten Lehren und in dem daraus sich ergebenden kirchlichen Handeln vorhanden sein muß, wenn zwischen zwei Kirchenkörpern Kirchengemeinschaft geschlossen werden soll. Wie hier im einzelnen die Grenzen zu ziehen sind, darüber wäre eben auf Grund der Heiligen Schrift zu handeln. Oberflächlichkeit wäre hier ebenso zu meiden wie Kleinlichkeit. So blieben also die Grundsätze für die Arbeit an der Verständigung viel Gebet, viel Schriftstudium, viel geduldiges Handeln miteinander. Keine Hast, aber auch keine Verschleppung! Keine Oberflächlichkeit und keine Kleinlichkeit! Keine Überschärfung und keine Lauheit! Viel Liebe und viel Ernst der Verantwortung! Viel Demut und viel Mut! Viel Nachgiebigkeit, aber auch viel lutherische Festigkeit, und dabei trotz klarer Erkenntnis der großen Schwierigkeit und Gefahr der Sache fröhlicher Glaube an den, der da eiserne Tore und eiserne Niegel zerbricht, der da hilft und erhört, wo man bittet auf die Verheißung hin, auf Hoffnung, da nichts zu hoffen ist. (1 Joh. 5, 14; Joh. 17, 15—26; Mar. 9, 23, 24; Joh. 16, 23, 24; Röm. 4, 18—21.) So sei die Sache denn ihm befohlen, dem wir singen: ‚Du, Herr, hast selbst in Händen die ganze weite Welt, kannst Menschenherzen wenden, wie es dir wohlgefällt; so gib doch deine Gnad' zum Fried' und Liebesbanden, verknüpf in allen Landen, was sich getrennet hat.‘“ Es sind dies herrliche Worte, die den rechten Ton angeben für Verhandlungen mit Lutheranern, die nicht mit uns in Glaubenseinigkeit stehen. Wo das hier Angegebene befolgt wird, sollte es an guten Resultaten nicht fehlen. Der Herr segne unsere Brüder drüben, indem sie in der obenbeschriebenen Gesinnung seine Kriege führen. A.

Lutheraner und Reformierte in der preussischen Union. Die „A. E. L. N.“ berichtet: „Über das Verhältnis von Lutheranern und Reformierten innerhalb der preussischen Union sagt die Vereinigung der Evangelisch-Lutherischen innerhalb der preussischen Landeskirche (bekenntnistreue Gruppe) in ihrem soeben versandten Werbeaufsatz: „Wir haben innerhalb der Evangelischen Kirche der altpreussischen Union beide Strömungen; wir haben Gemeinden lutherischen und Gemeinden reformierten Bekenntnisses. Die ersteren machen etwa neun Zehntel, die andern ein Zehntel des ganzen Kirchengebietes aus. Die Zeit ist vorüber, wo man in Preußen durch die 1817 begründete Union eine Einigung im Bekenntnis herbeizuführen strebte. Haben die reformierten Gemeinden niemals daran gedacht, ihre reformierte Eigenart im Bekenntnis, im Kultus und in der Gemeindeorganisation aufzugeben, so wollen auch die Lutherischen Gemeinden Luthers Erbe nicht preisgeben. Sooft wir dem Bestreben begegnen, beide Bekenntnisse in eins zu vermischen, müssen wir dem entgegenreten. Die neue Kirchenverfassung wird der allein berechtigten Rechtsauffassung gerecht, indem sie die preussische Union als eine föderative anerkennt und den Bekenntnisstand jeder Gemeinde wahr, auch die Benennung der Gemeinden als ‚evangelisch-lutherisch‘ oder ‚evangelisch-reformiert‘ freigibt. Die Zahl der unierten Gemeinden, die sich beschlußmäßig auf das Gemeinsame beider Bekenntnisse gestellt haben, ist ganz gering.“

J. T. W.

Mormonenpropaganda in Deutschland. In einer Mitteilung im „Christl. Apologeten“ lesen wir: „Unter dem Titel ‚Utah, das Wunderland Amerikas‘ wurde in Nürnberger großen Zeitungen ein Lichtbildervortrag von dem amerikanischen Studenten und Reisenden Ames S. Wagley aus Utah angekündigt, der unter dem Aushängeschild, die Entwicklung des Landes von einer Wüste zum Kulturstaat zu schildern, nichts weiter war als eine Propaganda für das Mormonentum und der zum Übertritt zu ihm und zur Einwanderung in Utah auffordern wollte. Es besteht kein Zweifel, daß dieser Vortrag auch in andern Städten und Gebieten Europas wiederholt wird.“ Wer etwas über die Einschiebepolitik der Mormonen weiß, wird sich über den obigen Bericht nicht wundern.

J. T. W.

Die römische Mission in China. Die katholische Kirche in China zählt nach ihren letzten Angaben, 2,473,619 Glieder, eine Zunahme von 47,637 im Jahre 1929. Sie hat außer dem europäischen und amerikanischen Missionspersonal 9 chinesische Bischöfe, 1,371 chinesische Priester, 5,000 chinesische Nonnen und ungefähr 4,000 junge Chinesen, die sich auf den Priesterstand vorbereiten.

J. T. W.

Goethe on Marriage. — In connection with the present discussion of marriage, divorce, and allied subjects it may not be inappropriate to draw attention to remarks of Goethe on marriage which a correspondent of the *Christian Century* submits. Goethe wrote as follows: —

“He who attacks marriage, he who by word or deed sets himself to undermine this foundation of all moral society, must settle the matter with me; and if I don't bring him to reason, then I will have nothing to do with him. Marriage is the beginning and the summit of all civilization. It makes the savage mild, and the most highly cultivated man has no better means of demonstrating his mildness. Marriage must be indissoluble, for it brings so much general happiness that any individual case of unhappiness that may be connected with it cannot come into account.

"What do people mean when they talk about unhappiness? It is not so much unhappiness as impatience that from time to time possesses men, and then they choose to call themselves miserable. Let the moment of irritation but pass over, and people will find cause enough to think themselves happy that a state which has already existed so long still exists. For separation there can be no sufficient reason. In our present human condition there is so much of joy and sorrow interwoven that it is beyond all calculation what obligations a married pair lie under to one another. It is an infinite debt, which it requires an eternity to cancel. Disagreeable it may be, I admit, sometimes; that is just as it should be. Are we not really married to our conscience, of which we might often be willing to rid ourselves because it annoys us more than any man or woman can possibly annoy one another?" A.

Eine neue lutherische Gemeinde in Aebessinien. Der „Luth. Herold“ teilt aus dem Blatt „E. L. N.“ die folgende für die lutherische Mission wichtige Neuigkeit mit: „In Abis-Abeba, der in letzter Zeit in Folge der Kaiserkrönung vielgenannten Hauptstadt Aebessinens, ist eine deutsche evangelisch-lutherische Gemeinde entstanden. Dort wirkende Hermannsbürger Missionare haben sie aus den in Abis-Abeba lebenden deutschen Lutheranern gesammelt und ihre geistliche Versorgung vorläufig übernommen. Die aus etwa 80 Seelen bestehende Gemeinde ist auf die Unterstützung der Glaubensgenossen angewiesen und gehört zu den jüngsten Pflegekindern des lutherischen Hilfswerkes der verbündeten Gotteskastenvereine.“ J. T. M.

Relations between Hindus and Mohammedans in India. — When Gandhi is exerting himself to bring about independence for India, he has to reckon not merely with the British empire, but with the many millions of Mohammedans living in India. Before any satisfactory program for Indian independence can be presented, it seems the two conflicting elements in India's own household will have to be reconciled. That this is a very difficult task is admitted on all sides. At an all-India Moslem conference the resolution was carried that there should be separate electorates for Mohammedans, a plan which, if carried into effect, would be a source of endless strife and confusion. Gandhi is said to have declared that, unless his efforts to reach an agreement with the Moslems will be successful, he will not attend the next "round-table" conference in London. With the political aspects of the situation we are not concerned, but inasmuch as political developments in India may have an important bearing on the work our missionaries are doing in Southern India, we cannot remain apathetic as the inhabitants of India are endeavoring to set their own house in order. A.

Methodists Planning to Withdraw from the Philippine Islands after Twenty Years. — From Manila comes the news that the Conference of Methodists on the Philippine Islands (and one half of the Protestants in the Philippines are said to be Methodists) favors a plan according to which the Philippine Methodist Church after twenty years will be given entire autonomy. It is hoped that in ten years from now the initial phase of the establishment of the Methodist Church in that country will be completed. In the second decade, so it is proposed, the support of the home Church is to be gradually withdrawn. What the Methodists are attempting is, of course, the goal of all bodies doing mission-work in

foreign countries. The aim is to make the native church independent and self-supporting. In view of the great difficulties which arise in the path of all such plans, the program of the Methodists in the Philippines will be watched with interest.

A.

The Status of Education in China. — A correspondent of the *Christian Century* presents these interesting statistics on schools in China: —

"China has 34 universities and colleges, 16 technical institutes, and 1,399 high schools, which are maintained by the national, provincial, and municipal governments, by private endowments, and by mission boards. There are only 17,285 college students, and the enrolment in technical institutions is 2,168. The middle (high) schools enroll 234,811. These figures have recently been made public by the National Ministry of Education.

"An analysis of these figures shows that there is one middle school to each group of 300,000 persons and a middle school student to every 1,700 persons. Woman students in the middle schools comprise 16 per cent. of the total. The largest single group of college students are majoring in law (16 per cent.), with liberal arts second and commerce third. Schools of medicine are at the bottom of the list, with a total enrolment of only 205. The total current operating-expense budgets for the latest fiscal year were: colleges and universities, \$11,756,175; middle schools, \$24,602,366. (All financial figures herein are stated in Chinese currency. Normally a Chinese dollar is worth half an American dollar, but in international exchange is now worth less than a fourth.)

"Twelve of these 34 colleges and universities are mission-institutions, with a total (arts and science) enrolment of 3,209. Their total current-expense budget for 1929—30 was \$1,725,084. In addition to this four schools of theology, four schools of medicine, two schools of commerce and business administration, a college of agriculture and forestry, a law school, and a library school are maintained in affiliation with certain of the 12 institutions. Figures for these latter phases of work are not available. The statistics do include professional and vocational work in education, home economics, journalism, etc., which are maintained as parts of liberal-art colleges.

"The 1931 *China Year-book* states that there are approximately 300 middle schools maintained by churches and mission boards. The total number of students in Christian schools of all grades from primary to university is estimated to be 550,000, somewhat more than half of them being in Protestant schools. From this figure it is further estimated that about one student in ten in China is enrolled in a school which is maintained under Christian auspices.

"It is interesting to compare with these figures the numbers of Chinese students going abroad for study. The Ministry of Education states that 1,484 persons applied for certificates to study abroad in 1930. Of this number, 55 per cent. went to Japan, 18 per cent. to America, 11 per cent. to France, and the rest to Great Britain and other European countries. Almost a third of them indicated their intention of studying law. Note the tremendous interest at present on the part of Chinese students in that phase of study. A little more than a tenth of the students going abroad were women."

A.

Wie die katholische Staatskirche in Italien den Methodismus fernzuhalten sucht. Der Papst hat bekanntlich gegenwärtig Not in fremden und eigenen Ländern. Interessant ist, was der „Christliche Apologete“ über die Stellung des Papstes zur methodistischen Propaganda in Italien berichtet. Wir lesen: „Bekanntlich hat die italienische Regierung vor einiger Zeit ein Gesetz erlassen, wodurch die Tätigkeit der protestantischen Kirchenverbände unter bestimmten Voraussetzungen erlaubt ist. Das folgende interessante Beispiel aus diesen Ereignissen wird wieder durch den Evangelischen Bund bekannt und zeigt, wie doch gegen uns gearbeitet wird: Nicht weit von Rom liegt in den Abruzzen die Ortschaft San Sebastiano mit etwa 1500 Einwohnern. Schwierigkeiten politischer Art mit dem römisch-katholischen Klerus veranlaßten 110 Familienväter, zu Weihnachten 1930 ihren Austritt aus der römisch-katholischen Kirche zu erklären. Nach einigen Schwankungen entschlossen sie sich, einer evangelischen Kirche beizutreten. Sie baten den Superintendenten der italienischen Methodistenkirche in Rom um Entsendung eines Geistlichen. Dieser hielt einen Monat lang Gottesdienste ab mit dem Erfolg, daß 300 Einwohner der Ortschaft der Methodistenkirche beitraten. Die Gottesdienste werden fortgesetzt und erfreuen sich eines zunehmend starken Besuches. Der Bau einer Kirche ist in Angriff genommen und freiwillige Gaben an Baumaterial und an Arbeitstagen werden von der Bevölkerung reichlich zur Verfügung gestellt. Die Bewegung scheint bei dem Dorf San Sebastiano nicht stehenbleiben zu wollen. Von Rom kamen Weisungen, unverzüglich eine wirksame Gegenaktion einzuleiten. Sieben erprobte Ordensleute und Priester wurden aus Rom nach San Sebastiano geschickt. Ihr Auftreten ist nicht geeignet, die Einwohnerschaft von dem höheren Wert des römisch-katholischen Christentums zu überzeugen. Als erstes wurde das Madonnenbild aus dem Dorfe entfernt, als Strafe für den Abfall. Die katholischen Gläubigen wurden aufgefordert, mit allen Mitteln sich dem Bau der Kerkirche zu widersetzen, weil andernfalls ein Strafgericht Gottes unausbleiblich sei. Die Annahme von Bibeln und das Lesen protestantischer Schriften wird verboten, denn in ihnen stecke die Schlange, die im Paradies schon die Menschheit dem Verderben überlieferte. Aber es zeigt sich, daß der blinde Eifer der sieben Sendlinge Roms und ihre Angriffe auf den Protestantismus wenig überzeugende Kraft für die katholische Wahrheit in sich hat.“

J. L. M.

Aufnahme und Anstellung weiblicher Prediger in den methodistischen Kirchen Englands. In einer Mitteilung im „Apologeten“ lesen wir: „Ein Spezialkomitee der drei methodistischen Benennungen in England (der Primitive, der Wesleyanischen und der Vereinigten Methodistenkirche), das von diesen Körpern ernannt und angewiesen war, die Frage eingehend zu studieren und dann an die Kirchen zu berichten, empfiehlt, daß Frauen, die sich zum Predigtamt berufen glauben, nach der nächstjährigen Konferenz in das Amt aufgenommen und ordiniert werden sollen. Auch schlägt der Ausschuß vor, daß zur Ausbildung solcher Kandidatinnen ein vierjähriger Vorbereitungskursus eingerichtet werde und daß sie nach vier Jahren im aktiven Dienst, wenn sie sich als tauglich erweisen, regelrecht ordiniert werden. Weiter schlägt das Komitee vor, daß die Verehelichung solcher weiblicher Prediger als gleichbedeutend mit Zurückziehung vom Amt angesehen werden soll.“

J. L. M.