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Theological Observer. – Kirchlch Zeitgeschichtliches

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Theological Observer. — Kirchl. Zeitgeschichtliches.

I. Amerika.

Aus der Synode. Unter den Jubilaren, die in den verschiedenen Distriktsblättern erwähnt werden, finden sich folgende Namen: die Pastoren C. M. Noack, E. Werfelmann und A. Pfotenhauer im Nord-Illinois-Distrikt; die Pastoren W. Adams, J. P. Müller, W. Harms, E. Flach, S. Frinde, C. S. Veder, die von Nord-Nebraska aus einberichtet wurden; P. W. T. Holls, über den im Blatte des Südlichen Distrikts berichtet wird; P. J. Deckmann sen., der zusammen mit D. Theo. Binger im Blättchen des Minnesota-Distrikts genannt wird. Diese Brüder haben fünfzig Jahre im Weinberge des Herrn gedient. Aus dem Atlantischen Distrikt kommt die Nachricht, daß Direktor Geo. A. Komoser sein vierzigjähriges Amtsjubiläum hat feiern dürfen und daß man an demselben Tage der vierzigjährigen Amtswirksamkeit Dr. S. Steins an unserer östlichen Anstalt gedachte. Die Brüder in Brasilien feierten das silberne Amtsjubiläum Präses Aug. Heines und Prof. L. C. Keffeldts. Es ist sehr anzuerkennen, daß diese zwei Brüder mit unserer kirchlichen Arbeit in Brasilien gleichsam aufgewachsen sind. — Alle Distriktsblätter haben besondere Artikel über unsere Notkollekte gebracht, und aus manchen Distrikten kommen erfreuliche Nachrichten über die Beteiligung an diesem Werke. Die Brüder im westlichen Canada haben sich trotz ihrer großen Armut fast ohne Ausnahme an der Kollekte beteiligt, und mit gutem Erfolg. In Süd-Nebraska ist die Schuld ganz bedeutend verringert worden. Auch aus andern Distrikten und einzelnen Städten kommt die Nachricht, daß unsere Christen das Werk des Herrn nicht vernachlässigen wollen. — Unsere Gemeindefschulen werden immer wieder erwähnt, und die Distriktsblätter aus Süd-Wisconsin, Oklahoma, Michigan und Iowa bringen öfters Artikel über das Schulwesen. Auch die Jugendarbeit wird fleißig betrieben, wie eingesandte Berichte zeigen, ebenso die Arbeit unter den lutherischen Studenten auf den verschiedenen Universitäten, z. B. in Indiana und Nebraska. — Aus California kommt die Nachricht, daß sich ein junger Japaner namens Shimida in unserer dortigen Anstalt hat einschreiben lassen, um sich als Pastor und Missionar ausbilden zu lassen. — Die Anzahl der Gemeinden, die ihr goldenes Jubiläum feiern dürfen, mehrt sich von Jahr zu Jahr; aber auch die Zahl solcher, die sechzig und achtzig Jahre bestanden haben, ist nicht mehr gering. Der Herr hat die treue Arbeit unserer Väter reichlich gesegnet. Mögen wir bereit sein, das uns anvertraute Pfand zu hüten und — zu gebrauchen!

P. C. R.

The First Biennial Convention of the American Lutheran Conference was held in Milwaukee, November 16—18, 1932. The American Lutheran Conference, organized at Minneapolis in 1930, is a federation of the following general bodies: the American Lutheran Church, the Norwegian Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Ev. Danish Lutheran Church. Its officers are: President, Dr. Otto Mees; First Vice-President, Dr. T. F. Gullixson; Second Vice-President, Rev. J. P. Nielson; Third Vice-President, Dr. O. H. Sletten; Secretary, Dr. O. P. Bersell; Treasurer, Mr. Otto Leonardson. The officers represent the following synods: the American Lutheran Church, the Nor-

wegian Lutheran Church, the United Danish Church, the Lutheran Free Church, and the Augustana Synod. The convention sermon was preached by Dr. O. Mees on Phil. 3, 12—14, his theme being "The Glory of the Incomplete," a rather queer twist of the text. What the preacher really preached on was "The Glory of Striving after the Complete." "The sermon was an earnest call to action, to strive, to work, to achieve, with all the energy we have, reaching out for those things which are before us," says the report. When the American Lutheran Conference was organized two years ago, the executive committee appointed special committees on Adjudication, Home Missions, Inner Missions, Foreign Missions, Elementary Christian Education, Higher Christian Education, Student Service, Hospitals, Young People's Work, Canadian Affairs, and Comity. The report says: "Efforts have been made to survey the whole field and find out what are the facts and conditions under which the federated bodies are working and in what respects there are opportunities for cooperation." Papers were read on the following subjects: "The Fellowship Question" (Dr. T. F. Gullixson); "The Secular Idea of Progress versus the Christian Doctrine of Sanctification" (Dr. C. Bergendorf); "An Open Declaration of Aim and Purpose" (Dr. L. W. Boe). From the report in the *Lutheran Herald* we quote: "Of great interest was the survey of the Home Mission field by Dr. Martin Anderson of Chicago showing by extensive statistics the unoccupied fields in America, which is yet more than one half pagan. The great need of Inner Mission work was emphasized by Rev. S. G. Michelfelder of Toledo. One evening was given to the commemoration of Gustavus Adolphus, Dr. C. M. Weswig, professor of history at Luther Seminary, delivering a classic address."—"The convention was one of education, orientation, and inspiration. The conference has no plan to bring about organic union or in any manner to interfere with the affairs of the different synods. Already a united effort has come about to support the only school west of the Rockies, Pacific Lutheran College. The main work to begin with will possibly be on the Home Mission field, not so much to readjust existing conditions as to agree on new fields to avoid duplications."—"At the close of the meeting Dr. Knubel of the U. L. C. was invited to address the conference, and the same resolution invited the Synodical Conference and other Lutherans to send 'friendly representations.'"—"Rev. C. V. Sheatsley, reporting for the Foreign Mission Commission, submitted the following resolution, which was adopted: 'Taking cognizance of the findings of the appraisal commission of the Laymen's Foreign Missions Inquiry, the American Lutheran Conference would encourage evangelical Christendom everywhere by affirming that the Lutheran Church, in obedience to its Lord, unalterably continues to preach to all the world the Gospel of salvation through faith in Jesus Christ alone.'"

J. T. M.

Is a Change Concerning College Athletics Imminent?—On account of the question of sports at our own colleges and seminaries this topic is not entirely tabu for our theological paper. One of our exchanges reports that Yale University, according to an announcement of its president, James R. Angell, is contemplating a change in the handling of athletics at this institution. Of the various residential colleges each will choose and organize its sports, and "intercollegiate contests will be emphasized and varsity football schedules reduced to only five games with tradi-

tional rivals." "Equipment and money are to be used more for large groups and less for the development of a small number." Our authority cites a prominent newspaper to the effect that "the general tendency in society to-day is to get away from 'stars' and to turn the spotlight upon individual welfare." A report submitted on the gate receipts at the stadium in Yale is amazing, to put it mildly. In 1912—13 the total receipts from all sports were \$132,705, with expenses of \$116,316. In 1930—31 gate receipts from football alone were \$1,140,568, netting \$600,000. A weekly is quoted as saying: "This astonishing increase without doubt helped largely to produce the demand to spend in proportion to income, games ballyhood by the daily press, and the temptation to put on at high ticket prices the best shows purchasable from high-paid professional coaching of a few picked athletes." Many educational authorities are agreed that here we are touching a very sore spot in the present-day life of our large American colleges, which loudly calls for remedial action. A.

Buchmanism Asserting Itself. — The newspapers of our country, especially those appearing in Detroit, have been giving a good deal of attention to the new Oxford movement, which is called after its chief promoter, Dr. Frank N. D. Buchman. A writer in the *Christian Century*, referring to a special article in the *Detroit Free Press*, says: "Here are the various opinions of the Oxford group gathered by the *Free Press* writer and published in the issue referred to above: 'Country-club religion.' 'Salvation Army technique, two-dollared up with a silk hat and dress shirt.' 'A powerful spiritual influence in our generation. Perhaps the most powerful.' 'An adaptation to modern uses of old, valid, spiritual technique, employing the candid vocabulary of our time. A blend of Quaker quiet and evangelical fervor.' 'A form of evangelism which combines the advantages of mysticism, mesmerism, spiritualism, eroticism, psychoanalysis, and high-powered salesmanship.' 'A mixture of primitive Wesleyanism and Freudian sex psychology. It is hard to tell where Wesley's phraseology ends and Freud's jargon begins.' 'A revolt against arid negative intellectualism — a return to the primitive faith.' 'Georgia camp-meeting stuff — intellectual tone with a tinge of sense.'" The Detroit meetings of Dr. Buchman, who was accompanied by Rev. Samuel M. Shoemaker and thirty-five associates, were held first in the Dearborn Inn and after that in the Book-Cadillac Hotel. Years ago we were amused by the spectacle of millionaire Socialists, who, adorned with silk hats and dressed in the finest of clothes, were holding forth on the advantages of a social order in which millionaires would be impossible. It seems in Buchmanism we are witnessing a parallel phenomenon in the field of religion. We are awaiting further information on this movement. A.

A Remarkable Analysis of the Impotence of Unionism. — Once in a while, like a lonely voice on an isolated mountaintop, a member of one of the historic Reformed churches courageously points out the fallacies on which unionism is built. The *Lutheran Companion* of August 13, 1932, has taken over the following report of a Presbyterian sermon printed in the *Minneapolis Journal* of June 18, and we reproduce it here without any comment of our own: —

"Organic church union is a delusion, Rev. H. Warren Allen told his congregation in a sermon recently at the First Presbyterian Church.

Mr. Allen told of his experiences in Canada, where union of the churches has been accomplished, and said:—

“Six years as a first-hand witness proved to me by its practise that my theory was correct. The United Church of Canada, from the point of promoting church union, is a colossal failure. It is simply a glorified Methodist Church.

“Seven years have passed, and Canada has not yet recovered from the tragic conflict that ensued. Homes were broken, lifelong friendships were severed, people were left without pastors, churches were burned and padlocked, lawsuits were instituted by the score, one case even going to the Privy Council of England.

“To-day, instead of union, theirs is disunion, a torn and bleeding body of Christ, wounded in the house of friends, who tried by ecclesiastical and civil law to force organic union upon an unwilling people. There are more church-buildings in Canada than at any time in history. It will take the United Church of Canada fifty years to live down the stain upon her record in the methods she used in coming into existence. Union cannot be forced. It must grow of the spirit. You cannot create an organization which takes for its platform peace, love, brotherhood, and unity and uses war, hate, enmity, and division as its methods of promotion and expect it to succeed.

“If the Roman Catholic Church, with a Pope as sovereign, with uniformity of worship, and religion as the dominant force in the life of men, was not able to succeed in compelling unity and uniformity, there is little chance to-day of our returning to the medieval ideal when education and democracy tend to produce a variety of thinking instead of uniformity of thought. Church union is an exploded theory. It is the habit of mind of the Middle Ages, and the verdict of history is against it.

“In the second place, human nature is against it. Church-union fad-dists need a course in psychology. The theory of Karl Marx's absolute state, socialism in economics, and organic unity in ecclesiasticism, all are of the same breed. One might as well argue that there should be one political party, one standard of living, as to say that all should worship under one organization. Distinction represented by such terms as Presbyterian, Methodist, Congregational, Baptist, are not simply the results of human ‘cussedness,’ but they correspond, in part at least, to deep underlying differences in human nature, differences of which organized religion is bound to take cognizance.

“Finally, the theory of organic unity is a delusion because the Bible does not teach it. It does teach a spiritual unity, which is a far different thing. Paul says there are diversities of gifts, but the same spirit; differences of administration, but the same Lord; diversities of operation, but the same God.

“Not organic union, but federation is the only feasible and practical method of church cooperation. And even this method will have to be much improved upon in its actual working, as represented by the Federal Council of Churches in America, whose action and declarations have been so radically opposed to the beliefs and convictions of the great majority of its constituency which it claims to represent.

"The greatest obstacle to church union to-day is the apostasy of the Church. There can be no real union at the expense of truth. When denominations are divided over the great cardinal doctrines of the Christian faith, how can we expect denominations to unite with each other? The only union possible would be a union of all fundamentalists of the various denominations and a union of all Modernists of the various denominations. And human nature prevents this." A.

Paper Communion Cups. — Perhaps our readers can understand the irony in the following much better than those of the *Watchman-Examiner*, from which we quote; the lesson nevertheless is important for all of us. We read: "When the individual Communion glasses appeared, we were not opposed to the innovation, for it seemed to us that they were more cleanly and more healthful than the common cup. On the other hand, as we looked back over history, we felt just a little ashamed that our age was so fastidious and overparticular. Now, however, the limit has been reached; for we are now informed that even the individual glass is considered dangerous by some people and that paper containers, which are to be used but once, have been substituted in places. This to us is ridiculous, and we sincerely hope that it will not become common. We are not certain, however, that the innovation will not become popular; for are not drinks served in paper containers at our soda-water fountains? We have heard of some churches that have even proposed to permit smoking on the back seats! There is nothing like being up to date!" J. T. M.

Death of Dr. Patton. — Dr. Francis L. Patton, president of Princeton University from 1888 to 1902, preceding Woodrow Wilson there, and during the next eleven years president of Princeton Theological Seminary, died in Hamilton, Bermuda, November 25, at the age of eighty-nine. Dr. Patton went to Bermuda in 1913, upon his retirement from active life. In 1871 he came to Chicago as professor of theology at the McCormick (now Presbyterian) Seminary. During his service there he was prominent in the David Swing heresy trial. It was he who drew up the complaint of thirty specifications against Dr. Swing, who was minister at Central Church, preceding the ministry there of Dr. Gunsaulus. The trial resulted in Dr. Swing's acquittal. Dr. Patton was the oldest moderator of the Presbyterian General Assembly and was frequently honored by his Church; he was invited to preach at the golden jubilee of Presbyterianism in Edinburgh in 1927. A.

II. Ausland.

„Völlig umgearbeitete Auflagen.“ Der Verlag Dörffling & Franke teilt in der „N. C. Z. N.“ mit, daß „D. Chr. Ernst Luthardt's Kompendium der Dogmatik“ in dreizehnter, völlig umgearbeiteter Auflage, herausgegeben von Prof. D. Dr. Robert Zelle in Heidelberg, Anfang Dezember 1932 erscheint. Wir schreiben dies nicht, um hier das Buch zur Anzeige zu bringen, sondern um auf eine Erscheinung aufmerksam zu machen, die einem in der theologischen Bücherwelt des öftern begegnet. Was wir meinen, kann der Leser selber den Worten der Anzeige, die wir hier folgen lassen, entnehmen. Wir lesen: „Viel schwieriger war die Aufgabe, das Buch so zu gestalten, daß es in der Methode den modernen wissenschaftlichen Ansprüchen genügt. In dieser Hinsicht mußte aus dem Buche, das in Anwendung der alten

Methode, die die einzelnen loci einfach nebeneinanderstellt und dem Studierenden fertige Resultate vorsetzt, ein Buch werden, das ein Ganzes nicht bloß darstellt, sondern sich organisch entwickeln läßt. Dazu mußten nicht bloß einzelne Paragraphen, sondern auch ganze Partien umgestellt, mehrere Paragraphen völlig neu geschrieben, und vor allem mußte ein fortlaufender, alles einzelne verbindender Text gegeben werden. Dabei galt es natürlich, von der Arbeit Luthardts möglichst viel zu erhalten; das heißt, nur das durfte fallengelassen werden, was mit dem modernen wissenschaftlichen Empfinden unmöglich in Einklang zu bringen war." Wie D. Zelle dies alles fertiggebracht hat, wissen wir nicht, denn wir haben die neue Ausgabe noch nicht gesehen. Wir gebrauchen noch immer (und werden auch in Zukunft wohl noch gebrauchen) die erste Auflage, die nach des Verfassers Tode bearbeitet worden ist von Lie. F. J. Winter. Die „alte Methode“ (die wir da noch vorfinden), die „die einzelnen loci einfach nebeneinanderstellt und dem Studierenden fertige Resultate vorsetzt“, gefällt uns ganz ausgezeichnet; den Gang nach einer neuen Methode in der Dogmatik, die „ein Ganzes nicht bloß darstellt, sondern sich organisch entwickeln läßt“, haben wir nie in uns verspürt. Luthardt hat ja sein „Kompendium“ vor allem für „junge Theologen“ geschrieben, die sich ein „positives Wissen“ aneignen wollen; für diesen Zweck eignet sich sein Lehrbuch sehr gut. Wir haben sehr, sehr viel Dogmatik aus Luthardts Dogmatik gelernt und andere „junge Theologen“ wohl auch. Wir konnten allerdings Luthardt nicht in allen seinen Ausführungen zustimmen. Wenn er z. B. schreibt: „Die Schrift bezeichnet die Befehung teils als ein Werk der Gnade, teils als eine Leistung des Menschen“ (S. 283) oder: „Im Neuen Testament ist eine, natürlich durch den Glauben an Christum bedingte Heilszukunft Israels in Aussicht gestellt“ (S. 407) oder: „Luther verbindet mit der stärksten Betonung der Schrift als Gottes Wort zugleich eine lebendige Anschauung von ihrer menschlichen Entstehung. . . . Darin liegt die Unterscheidung des Wesentlichen und des mehr Weislaufigen“ (S. 344), so haben wir da Luthardt nach besseren Vorbildern korrigiert. Aber bei alledem blieben wir uns des hohen Wertes des Luthardtschen „Kompendiums“ immer bewußt; nicht nur für das reiche dogmengeschichtliche Material, sondern besonders auch für die kurze, klare, übersichtliche Darlegung der Dogmen waren wir ihm stets sehr dankbar, wie wir auch Jacobs, Pieper, Stump und andern gerade wegen ihrer Weibehaltung der alten Methode dankbar gewesen sind.

Nun kommt aber etwas Neues unter dem alten Namen: „Luthardts Kompendium der Dogmatik“; darin werden ganze Partien umgestellt, mehrere Paragraphen sind völlig neu geschrieben, und vor allem ist ein fortlaufender, alles einzelne verbindender Text gegeben. Möglichst viel von der Arbeit Luthardts ist allerdings erhalten worden, aber das, was mit dem modernen wissenschaftlichen Empfinden unmöglich in Einklang zu bringen war, ist fallengelassen worden. Mit einer solch „neuen, völlig umgearbeiteten Auflage“ können wir uns nicht befreunden. Wenn so gründlich mit dem alten Kompendium aufgeräumt werden mußte, warum nicht eher ein ganz neues Buch schreiben? Warum ein Kompendium von Luthardt neu auflegen, das gar kein Luthardtsches Kompendium mehr ist? Früher ist es Meyers bekanntem Kommentar so ergangen, und darüber sind wir noch heute nicht hinweggekommen. Wilson schrieb einmal vierzehn Punkte; nachher hat man damit Schindluder getrieben. Geht so etwas auch in der Theo-

Logenwelt vor? Die „Wissenschaft vom Verderben der Menschenzunge“ nennt man bekanntlich „Skatologie“. Für das Verderben, daß man verdient Theologen nach ihrem Tode so etwas antut wie hier Luthardt, haben wir keinen Namen; aber vielleicht dürfte der Ausdruck „Skatologie“ auch hier Anwendung finden. J. T. M.

Wie stehen moderne Missionsmänner zur Heiligen Schrift? Pfarrer D. Heinrich Stallmann zitiert in der „Freikirche“ die folgenden Worte D. Julius Richter's, die dieser weit und breit bekannte Missionsführer in der „Allgemeinen Missionszeitschrift“ seinen Lesern vorgelegt hat:

„Wenn Voltaire vor anderthalb Jahrhunderten prophezeite, in einem Jahrhundert werde die Bibel ein vergessenes Buch sein, so hat ihn die Geschichte in seltsamer Weise Lügen gestraft; die Bibel ist heute das weitaus verbreitetste Buch der Menschheitsliteratur; etwa 13 Millionen Exemplare der ganzen Bibel oder von Bibelteilen werden jährlich, jährlich abgesetzt. Aber gerade das stellt uns vor das schwierige Problem, auf das ich Ihre Aufmerksamkeit richten möchte: In welchem Sinne können wir heute der nichtchristlichen Welt die Bibel als das Wort Gottes präsentieren? Wir erinnern an die berühmte Ausführung im 2. Kapitel des ersten Thessalonicherbriefes, die im 13. Vers gipfelt: ‚Wir danken Gott ohne Unterlaß dafür, daß ihr das Gotteswort, das ihr von uns zu hören bekommt, aufgenommen habt nicht als Menschenwort, sondern als das, was es in Wirklichkeit ist, Gottes Wort, wie es sich auch wirksam erweist an euch, die ihr glaubt.‘ Das war eine einfache, klare, durchschlagende Einstellung, die durch keinerlei kritische Bedenken gehemmt oder gebrochen war. Die evangelische Mission war und ist in der Lage, mit persönlichem gutem Gewissen eine ähnliche Stellung einzunehmen, soweit sie noch ungebrochen der Verbalinspiration anhängt. Wenn die Bibel vom ersten Kapitel der Genesis bis zum letzten der Offenbarung St. Johannis das untrügliche und unfehlbare Wort Gottes ist, so hat sie Recht und Pflicht, dies Wort Gottes unverfälscht zu verkündigen und zu vertreten. Allein diese Position ist für den weitaus größten Teil der evangelischen Weltmission unmöglich geworden durch die unablässige, durch zwei Jahrhunderte fortgesetzte Arbeit der historisch-kritischen Theologie und der wissenschaftlichen Bibelforschung. Die Ergebnisse und Methoden dieser wissenschaftlichen Arbeit sind auch in die Ausbildungsstätten der angehenden Missionare eingebracht.“ — Eine traurige Sachlage, wenn die Missionare nicht mehr auf das „Es steht geschrieben!“ hinweisen können. Das seligmachende Evangelium steht im unfehlbaren Gotteswort. Wirft man das eine fort, so wird man auch das andere nicht lange behalten. U.

Independence of the Anglican Church in Australia. — Our exchanges inform us that in October of last year the leaders of the Anglican Church in Australia were assembled in Sydney and that one of the main topics of discussion was the establishment of independence for those churches which hitherto have been a part of the Church of England. We are told that the idea of independence was not born from any friction existing between the mother church in Great Britain and its daughter in Australia, but that it is prompted entirely by the geographical situation. At the meeting in Sydney a resolution of independence was adopted, and then a constitution was drafted for the new body, which now awaits ratification by the various synods of the Australian Anglican Church. A.

The Situation in Turkey is Changing. — Some startling news has come from Turkey during the last years. Is it true? Prof. Walter S. Davison of Auburn Theological Seminary, who formerly was professor of Biblical Literature in Robert College, Turkey, contributes an important article to the *Christian Century* of November 16, 1932, in which he, drawing on his acquaintance with conditions in Turkey, gives an interesting survey of changes that have been going on in that country of late and of their meaning. We are presenting a brief summary of his remarks.

Turkey, unlike Russia, so he points out, has no quarrel with religion in its proper place. There are signs, however, that the Turks are no longer satisfied with the Mohammedan religion. A few years ago a writer in one of the political papers of Constantinople boldly voiced the opinion that Islam is foreign to the native genius of the Turkish people and was foisted on them after they had conquered the Arabs in Asia Minor. Before this time the Turks had their own simple and sufficient religion. In a *Life of Mohammed* the writer admits that the founder of Islam took over many things from Christianity and maintains that the two religions are not inimical to each other. The successors of Mohammed were responsible for the enmity against Christianity manifested by the Moslems. The *ghazi* is not a devout Moslem. He is eager to encourage the spirit of religious liberty. Islam he looks upon as a hindrance to progress.

A brief statement of recent changes is as follows: —

"1) The deposition of the Sultan, the Caliph of the Islamic world, and the abolition of the caliphate itself. 2) The exile of the Sheik Ul Islam, the supreme judge of Islamic law, and the discontinuance of his office. 3) The abrogation outright of the Islamic religious law, the only law of the theocratic state, and the adoption of European codes — the Swiss civil code, the Italian penal code, and the German commercial code. 4) The closing, throughout the whole country, of the mosque schools for children (where the hodjas had taught little except the memorizing of long sections of the Koran in Arabic) and the launching of a wholly new educational program along modern lines. 5) The suppression of the ancient dervish orders, those strongholds of Moslem conservatism, and the closing of their numerous monasteries. 6) The closing of all medressehs, the theological schools, in which the clergy were trained for the mosques. 7) Finally the deleting from the constitution of the clause declaring Islam the established religion of the state."

On the other hand, one must not draw the conclusion that Turkey will soon adopt Christianity. Liberty of worship does not here mean liberty of religious propaganda. Christian proselytizing is bitterly resented by the population. "Nevertheless there are individuals here and there among the more earnest and spiritual minded Turks to whom Christianity has made its appeal and who are interested in it as a way of personal religious living. They are comparatively few, without doubt, but they may be the real hope of Turkey's religious future." Let us hope that, when the Christian flag will be unfurled in full freedom in Turkey, it will not be the symbol of Modernism, but of the old Gospel which St. Paul proclaimed. A.