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Theological Observer. – Kirchlch Zeitgeschichtliches

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Theological Observer. — Kirchl. Zeitgeschichtliches.

I. Amerika.

Convention of the American Lutheran Church. — This year's convention of the American Lutheran Church was held in October in Waverly, Iowa. From the fairly lengthy report which appeared in the *Lutheran Standard* of November 10 we take the following items: —

Of the 139 delegates entitled to a vote (80 pastors and 59 laymen) all but four were present, and of the 64 advisory members all but five attended. The recommendation that the office of director of Christian elementary education be created was voted down. Instead it was resolved to subsidize the Board of Christian Elementary Education to the amount of \$1,500 in order to furnish it the funds it needs. The same board was instructed "to make a careful study and investigation of the practical possibility of reviving the parochial school, with an added inquiry into the practicability of using the services of deaconesses in this work." The proposal to make the quadricentennial revision of the translation of Luther's Small Catechism the official text of the A. L. C. was turned over to the Publication Board, which is to report on the matter at the next meeting. The request of the Luther League for a full-time secretary was not granted. — Luther College, St. Paul, Minn., Wartburg College, Clinton, Iowa, and the former Wartburg Normal College, Waverly, Iowa, "are to be consolidated in a new four-year college to be known as Wartburg College and to be located at Waverly, beginning with September, 1935." The convention again stated that it considers its colleges as intended "primarily to train ministers, religious teachers, and missionaries, providing training for leadership in other professions and walks of life only in the degree commensurate with the opportunities and abilities of the Church." As to the four-year college course, the following was stipulated: "In the two lower years it [i. e., the college] shall offer a variety of courses. In the upper years it shall specialize in a strong, well-balanced preseminary course and offer only the minimum number of majors for accreditation." The section of the *Standard's* report on unionism and lodges we take over verbatim: "On the matter of fellowship the Church affirmed her belief that the true fellowship of Christians is natural and desirable as an expression of a common faith in Jesus Christ, but condemned pulpit- and altar-fellowship which is motivated by indifference or for the sake of apparent spiritual or material advantages, in such a way as to compromise or destroy fundamental Christian principles or to confuse or deny the truth revealed in God's Word. As regards participation in occasional public and civic religious services, the Church held that it is permissible as long as the truth revealed in Christ as the Redeemer is not denied and that such participation should be left to the conscientious discretion of the pastor. . . . Action on this matter [the lodge question] was condensed in two brief and simple propositions: 1) Testimony against the Christless religion of the lodge dare never cease in our congregations. 2) The treatment of individual lodge-members is a matter of *Seelsorge*, that is, of pastoral care." In connection with the discussion of the charities of the A. L. C., Dr. R. H.

Long, Executive Director of the National Lutheran Council, told the convention "that the Lutherans of America are doing more charitable work than all other Protestant denominations combined. Many large Protestant churches have adopted a policy of turning their activity over to governmental agencies, but the Lutheran conception of the fellowship of believers and the universal priesthood constrains us to feel a responsibility as a Church in the field of Christian charities."—"The Church approved the plan for merging the English theological magazines published within the American Lutheran Conference. At present there are three such magazines published by the Norwegian, Augustana, and American Lutheran churches, respectively."—Of utmost importance are the resolutions respecting Lutheran unity that were adopted by the convention. We give them here in full: "Whereas we owe it to the Lord and His Church, to our congregations and our nation, to support every movement that endeavors to bring about Lutheran unity on the basis of the Scriptures and the Confessions; and whereas a better understanding between the divided Lutheran forces of this country is imperative to meet the increasing dangers of atheism, Modernism, and secularism; and whereas many communications have reached the President urging that steps be taken to effect closer relations between the Lutherans of America; and whereas the work and progress of the Church are impeded by the divided state of the Lutheran Church; and whereas cooperation along certain lines is already practised; now therefore be it resolved that the Church authorize its President to appoint a committee to confer with those synodical bodies with which we are not in fellowship with the end in view of establishing pulpit- and altar-fellowship; be it resolved that the Church request President Hein in person to convey its greetings to the United Lutheran Church in America in convention assembled in Savannah, Ga." The editor of the *Standard* is right when he terms the convention at Waverly "a memorable meeting." That the subject of closer relations between the various Lutheran bodies will be one of the main topics of discussion in Lutheran circles during the next years is evident. The brief remarks of the *Standard* hardly enable one to pass judgment on the question whether the resolutions adopted on church-fellowship are sufficiently clear and comprehensive. If the resolutions on the lodge question are fully reported, it seems they are so vague that they are not of much practical value. We have to await a more detailed report and discussion of these points. A.

Dr. Hein on Unionism.—"Let us also remember that all evangelical churches which in doctrine deviate from the faith once delivered to the saints are no longer firm, safe, and trustworthy pillars of the truth. The greater the deviation from the truth, the weaker is the pillar and the greater the danger that it will crumble and fall and no longer be of any value to those who in the midst of a changing world are longing for something on which they can rely and which will really bring peace and hope to the soul.

"Let this be a warning to our own American Lutheran Church, to which God has entrusted His truth as contained in the Scriptures and set forth in the glorious Confessions of the Lutheran Reformation, never to deviate from this truth, but to hold fast our heritage. Let it be a warning to our Church never to attempt to enter into compromise with

those who deny the truth, thus relinquishing certain truths for the purpose of gaining favor with the masses, especially at the present day, when the enemies of Christ within and without the organized Church have joined forces to put an end to Christianity. The danger of making concessions to those who have a 'different spirit' for the purpose of self-protection seems to be greater than ever before." What is important now is to put these fine words, spoken at the convention of the A. L. C., into practise.

A.

Cable Sent to Germany by American Lutheran Church-Bodies. — When the A. L. C. was assembled in convention in October, 1934, it sent a message to its German brethren, urging them to cling to the treasures given us by the Reformation and assuring them of the prayers of the A. L. C. The U. L. C. addressed a cablegram to *Fuehrer* Hitler, protesting against the coercion practised against the pastors of Lutheran churches in Germany who refuse to be forced "into the service of a political program."

A.

Lutheran Union as Viewed by the "Pastor's Monthly" (American Lutheran Church). — Writing in the *Pastor's Monthly* of December, 1934, p. 747 f., its editor, Prof. J. A. Dell, says: "Our own synod at Waverly authorized the appointment of a committee to confer with similar committees that may be appointed either in the Synodical Conference or in the United Lutheran Church with a view to the removal of those things that stand as obstacles in the way of a closer and more friendly relationship. . . . We do not need an organic union of all Lutherans in America; such a body would probably be less efficient than the several bodies we have now. But we need a better understanding of one another; and we need to arrive at a basis for more friendly relationships. That basis can never be attained by remaining aloof from one another and calling names. Neither can it be attained by getting together and ignoring very real differences and pretending that there are no grievances. It is to be hoped that we are sincere enough Christians to meet each other fairly, to face problems honestly, and to judge issues, as Lutherans should, by the standard of God's Word. In that spirit let us go forward." That is the Lutheran way to union. It is the only feasible way. "A basis for more friendly relationships cannot be attained by getting together and ignoring very real differences and pretending that there are no grievances." A union effected through ignoring the "real differences" can serve no useful purpose. We do not want it. "What we are interested in," says Dr. Greever, secretary of the United Lutheran Church, "is not a shadow union, which might be an expression of superficial sentiment, but a substantial union." (See CONC. THEOL. MONTHLY, V, 957.) And a shadow union of this sort is not an honest union. It is not worthy of Lutheran consideration. It is not honest to say that there are no "real differences" separating the Lutheran bodies: There are real differences, and real differences not only in matters of practise, but also in matters of doctrine. There are "disputed doctrines." Dr. Little's book *Disputed Doctrines* was not written fifty years ago, but in 1933. And it does not deal in theological hair-splitting, but discusses doctrines of vital importance in the Christian faith. These real differences must be "faced honestly," and they "must be judged by the standard of God's Word." Any other way of dealing

with them would deny, not only common honesty, but also true Christian charity. "It is true Christian charity to speak the truth in love and continue with all patience and sincerity to point out any deviations from that truth with a view to correcting the errors." So says the *Pastor's Monthly* of July, 1934 (see CONC. THEOL. MONTHLY, V, 957), and the charity we owe the erring sectarian we owe the erring Lutheran. Honesty, charity, and the fear of God's Word demand that we remove the doctrinal differences separating us, not by a stroke of the pen and the vote of men actuated by "superficial sentiment" (Dr. Greever's expression), but in the way of a thorough, patient, Christian discussion of them in the light of God's Word. That is the Lutheran way. The *Formula of Concord* did not reunite the distracted Lutheran Church of its day by glossing over the errors that had sprung up. The glorious *Formula of Concord* was the result of patient, earnest, humble, and prayerful deliberations, conferences, and negotiations, and it removed the differences by honestly and thoroughly examining the errors according to the standard of Scripture and by renouncing and rejecting them. E.

Resolutions of U. L. C. on Lutheran Church Unity. — One of the important resolutions adopted at the recent convention of the U. L. C., held in Savannah, Ga., pertains to the subject of negotiations with other Lutheran bodies with the view of making Lutheranism in this country present a united front. A number of memorials had been presented to the convention expressing the desire for bringing together the various Lutheran bodies in America. The resolutions, drawn up for the convention by a committee of which Prof. C. M. Jacobs, D. D., was chairman and unanimously adopted by the assembly, by way of introduction speak of the widely felt longing for Lutheran church unity, of the state of our nation which makes such unity desirable, and of the many problems and errors which confront the Church and which, it is held, can be more successfully coped with if Lutheranism is united. Then follows the chief section of the resolutions, which we here print *in toto*:—

"We rejoice that the Lutheran church-bodies in America have held unwaveringly to the faith of the Church set forth in its historic confessions and that all of them, by official declarations, have recorded their sincere purpose to continue in their loyalty to this faith; and we are conscious of the responsibility that rests upon us all to bear clear and strong testimony to this our faith. Believing that the testimony of the Lutheran Church is weakened by the divisions that exist within it, we solemnly declare it to be our purpose to do all that is in our power to put an end to these divisions. We therefore set forth the following statement as the expression of our mind and will.

"We recognize as Evangelical Lutheran all Christian groups which accept the Holy Scriptures as the only rule and standard for faith and life, by which all doctrines are to be judged, and who sincerely receive the historic Confessions of the Lutheran Church (especially the Unaltered Augsburg Confession) 'as a witness of the truth and a presentation of the correct understanding of our predecessors' (*Formula of Concord*, Part II, Introd.; ed. Jacobs, p. 538); and we set up no other standards or tests of Lutheranism apart from them or alongside of them.

"We believe that these Confessions are to be interpreted in their

historical context, not as a law or as a system of theology, but as 'a witness and declaration of faith as to how the Holy Scriptures were understood and explained on the matters in controversy within the Church of God by those who then lived' (*Formula of Concord*, Part I, Introd.; ed. Jacobs, p. 492).

"Inasmuch as our now separated Lutheran church-bodies all subscribe these same Confessions, it is our sincere belief that we already possess a firm basis on which to unite in one Lutheran Church in America and that there is no doctrinal reason why such a union should not come to pass. We believe that it would have God's blessing, and we pray that He will grant to all of us the wisdom, the courage, and the patience to accomplish it.

"We direct the President of the United Lutheran Church to bring these resolutions to the official attention of the other Lutheran church-bodies in America and to invite them to confer with us with a view to the establishment of closer relationships between them and ourselves.

"We also direct the President to appoint a commission, of which he shall be chairman and in which the laity of the Church shall be represented, to conduct any discussions with them or with any of them that may result from this invitation."

Feeling that the subject is of great importance and should not be dismissed with one or two *obiter dicta*, we refrain from a discussion of the issues involved at this time and merely submit a few thoughts, which, we think, will at once arise in the minds of the Missouri Synod clergy.

1. With the desire for union expressed in the resolutions we find ourselves in hearty agreement. Is there any devout Missourian who does not often pray to God for the removal of the divisions, schisms, differences, and misunderstandings that have hindered the progress of Lutheranism during the last hundred years?

2. It would be a fatal mistake to make a public declaration of unity if the reality of it is absent.

3. The historic "Four Points" appear to be as live to-day as ever, and if anything seems certain, it is this, that, while progress has been made in the right direction, real unity has not been as yet attained as to these issues.

4. In the last decades there has arisen a new issue, indicated by the words "higher criticism" and "inspiration of the Bible," on which it seems the various Lutheran bodies are not occupying common ground. Any attempt to bring about agreement between the synods will have to take this issue into consideration.

A.

Strange Theology.—Prof. John Aberly, D. D., of the Lutheran Seminary, Gettysburg, Pa., read a paper on "The Doctrine of the Holy Spirit" at the Pastors' Convocation at the Lutheran Theological Seminary, Mount Airy, Pa., and published it by request of the convocation. It appears in the *Lutheran Church Quarterly*, July, 1934. Submitting the essential portions of it to our readers for examination, we refrain, except in a few instances, from making any comments:

"In attempting to bring this great subject to your attention, I shall take for granted that the alumni association which chose the subject and those who attend this convention are acquainted with the doctrine of the Spirit as it has been formulated by the dogmaticians of our Church. . . .

Recently there have been voices calling for a restatement of our theology, and I have been wondering whether this may not have been in the mind of those who assigned the subject. The larger place given to the spiritual in some of the leading philosophic trends of our times, the spiritual interpretation of the universe by leading physicists and the large place given to the psychological approach to theology may suggest that the doctrine of the Holy Spirit calls for rethinking and a possible restatement in our time."

We omit the section treating of "The Need of a Restatement" and proceed to study the new formulation of the doctrine: "When one turns to the Scriptures, it is remarkable how both these are held, whether in the majestic utterance in Genesis, where the Spirit of God moved upon the face of the waters as the power that reduced chaos to order, or at Pentecost, when there came a 'sound from heaven' and they 'were all filled with the Holy Spirit,' Acts 2, 2—4. The many references to the Spirit in between show various stages of apprehension of the Spirit and of His working. There is first the idea of power, which may be physical prowess, as in the case of Samson, Judges 13, 25, or artistic skill, as that of Bezaleel, Ex. 31, 2; and these may be entirely unrelated to moral character, Job 1, 7; 1 Kings 22, 22; 1 Sam. 16, 15. In this idea of power, without any regard to ethical distinctions, there is an echo of that idea of 'mana' which finds expression in animistic types of religion. As great a scholar and loyal a churchman as the late Archbishop Soederblom expressed his belief that this conception of 'mana' had permanent value in an attempt to understand the Spirit of God. It is, however, only of spirit that 'mana' may have something of permanent value and not of the Holy Spirit. . . .

"And yet the New Testament is preeminently the source of the Christian doctrine of the Holy Spirit. The Acts of the Apostles have at times been called the Acts of the Holy Spirit. As the birth of Jesus stands at the beginning of Jesus' mission, so does the outpouring of the Spirit on Pentecost stand at the beginning of the disciples' mission to the world. There are passages that read as if Pentecost marked the beginning of the Spirit's work. Thus we read in John (7, 37), towards the end of our Lord's earthly ministry, that the Spirit was not yet. And when Paul arrived at Ephesus, he found twelve who could say, 'We have not even heard whether there is a Holy Spirit,' Acts 19, 2. Pentecost does inaugurate a new dispensation of the Spirit, since only on the completion of the work of Christ for man's salvation could He come in His fulness as the Spirit who proceedeth from the Father and the Son. . . .

"The passages about the Spirit in the epistles may indeed be said to move along two lines. There are those that move in the direction of Jesus, and these directly identify the Holy Spirit with the Spirit of Jesus, Rom. 8, 9; 2 Cor. 3, 17, 18; 1 Cor. 13. It is these that justify H. Wheeler Robinson's statement that 'Jesus gave personality to the Spirit, but the Spirit gave ubiquity to the Lord' (*The Christian Experience of the Holy Spirit*, p. 19).

"But other passages point no less clearly in the direction of the believer, identifying the Holy Spirit with the spirit of the sanctified believer and especially with that of the community of believers, Rom. 8, 1—17;

Gal. 5, 17—24. High-churchmen have laid special stress on these passages. They call attention to what is often overlooked—that the Spirit needs a body and that the Church is the body ordained to meet that need. It gives the Church an essential place in providing the organ through which the Spirit must make his contact with men. If the Church is not limited to one outward organization, but is regarded as the communion of saints, too great stress cannot be placed upon what is taught in this class of passages. . . .

"And now, having thus very briefly summarized references to the Spirit in the Scriptures that need to be kept in mind in formulating the doctrine of the Spirit, it may be in order to consider spirit in a wider setting as it manifests itself in the experience of men. If in what has been discussed our thoughts have been on that which proceeds from God to man, here the movement may be stated to be from man to God. The justification for this must always rest on the fact, important for knowledge as it is for religion, that man is made in the image of God: 'Spirit with Spirit can meet. Closer is He than breathing and nearer than hands and feet.' (Tennyson, *The Higher Pantheism*.)

"The Spirit of God is the beyond that is akin to our spirits. Here we are, however, entering a vast field, for, as Wheeler Robinson well expresses it at the beginning of his discussion on the Christian experience of the Holy Spirit, 'the subject requires a familiarity with science and art, life and literature, history and philosophy, which no single mind can possibly attain; the doctrine of the Holy Spirit is indissolubly related to the whole conception of Spirit in all these manifestations.' Referring those who would follow the details of the discussion of the Spirit in experience to his and other works on the subject, this paper must limit itself merely to pointing out what may thus be learned about the nature and the function of Spirit. . . .

"We seem to reach hands across the ages when we begin with *power* as one of the chief characteristics of Spirit as it is known in experience everywhere. Eucken, who may be regarded as the chief philosopher of the Spirit in recent times, when aiming to arouse his nation to put forth her full strength at the outbreak of the World War, made the significant statement, '*Geist ist alles*,' a slogan that can and ought to be used in other and better causes than in stirring men up to fight. It is remarkable how a new spirit can 'strengthen the weak hands and make firm the tottering knees,' Is. 35, 3, of individuals as well as of communities and churches. It is after all the presence or absence of spirit that marks the difference between a live and a dead Church. Whatever truth Christian Science lives by—and it seems one must admit that it has some truth that gives it its power among men—must be looked for in its drawing on the resources of spirit to overcome bodily ailments. Dr. E. Stanley Jones's experience in overcoming at the beginning of his very strenuous life what he thought was a constitutional weakness is an apt illustration of this same truth. When we say that what is needed in our day is not more knowledge nor more intricate organization, but a power to control and guide these, that what is needed is direction or purpose, are we not asserting the necessity of the dynamic of spirit? 'Not by might nor by power, but by My Spirit, saith the Lord.' . . .

"And this suggests another aspect of spirit which may be implicit in what has been said, but which deserves fuller treatment, and that is its transforming character. That the spiritual is the goal of all God's works seems to be nowhere more clearly indicated than in the way that spirit can reach down, take up very common materials, and make them into things of service and of beauty. It can thus take canvas and pigments and turn them into a Raffael's Madonna. It can take sounds which, thrown about at random, would be mere noise and arrange them so as to form a symphony of Beethoven. 'And I know not if, save in this, such gift be allowed to man That out of three sounds he frame, not a fourth sound, but a star' (R. Browning, *Abt Vogler*). It is thus that even nature can be transformed so as to become compact with spiritual meaning. Thus it was illuminated by the spirit for the poet Wordsworth, who could write: —

Nor less I trust
To them I may have another gift
Of aspect more sublime, that blessed mood
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened; that serene and blessed mood
In which the affections gently lead us on
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body and become a living soul.

Or again, as our own nature poet William Cullen Bryant writes: —

To him who in the love of nature holds communion with her visible forms
she speaks a various language.

For his gayer hours she has a voice of gladness and a smile, and she steals
into his darker musings with a mild and healing sympathy that steals
away their sharpness ere he is aware.

"Not only has spirit the power thus to transform nature and its significance, but it can do this even with pain and suffering. It can lead men to say with Paul: 'And not only so, but we rejoice in tribulation also, knowing that tribulation worketh patience [steadfastness] and patience experience [approvedness] and experience hope,' Rom. 5, 3. The crowning illustration of such transformation is the cross of Christ itself, a symbol of ignominy and shame transformed into one of love and self-sacrifice. Lives can only be transformed as a new spirit animates them. Henry Drummond, on returning from a tour around the world, told his students of the many wonderful things he had seen; but the most wonderful of all, said he, was a transformed Christian life. This is none other than a life of the Spirit; for its secret, its transforming power, does it not lie here: 'For we have not received again the spirit of bondage to fear, but we have received the spirit of adoption, whereby we cry Abba Father,' Rom. 8, 15? 'He that is in Christ Jesus is a new creature. Old things are passed away; behold, all things are become new,' 2 Cor. 5, 4.

"This transforming power of spirit may be for worse as well as for better. When, however, it is the transforming power of the Holy Spirit, it can only be transformation into the true, the beautiful, and the good. Nor is there any limit to the extent to which such transformation can extend.

It used to be a saying of Dwight L. Moody's that the world yet waits to see what the Spirit of God can make of a man fully surrendered to him. It is in changing lives that the Holy Spirit calls, enlightens, and sanctifies, turning men from darkness to light, through repentance and faith, from the power of Satan to God, that they may obtain remission of sins and an inheritance among all those that are sanctified by faith in Christ, Acts 26, 18. About this seemingly unattainable goal, Paul wrote late in his life: 'Not as though I had already attained either were already perfect; but I follow after, . . . press toward the mark for the prize of the high calling of God in Christ Jesus,' Phil. 3, 12, 14. The terminus of this onward and upward movement is none other than God Himself. The Spirit of God in Christ was the culmination in that manifestation of the spirit which was briefly traced in the Scriptures, and this is its culmination as we follow His work in all that is highest, best, and, we believe, truest in man's individual and corporate experience.

"When, however, attainment, whether in the life of the individual believer or in that of the Church, is considered, one realizes how far short of this goal men have come. God has limited Himself in His creation. The Son of God emptied Himself when He became flesh and tabernacled among us. H. Wheeler Robinson points out there has also been a kenosis of the Spirit, a limitation which we perhaps have been slower to recognize as part of the teaching about the Holy Spirit. How far, for instance, is the Church from being a fellowship through which the Spirit can manifest His transforming power in the world! Even admitting all the spiritual triumphs of the Church, — and they have been both great and numerous, — some one has yet truly said that the Church's entire history may be regarded as the *Via Dolorosa* of the Spirit. Not only in the history covered by the Scriptures, but also in that of the Church since that time the Spirit, while ever beckoning onward and upward, has yet been compelled to go the pace of men. Not only so, but what Stephen said of the chosen people of old has, alas! too often been true even of the Christian Church: 'Ye do always resist the Holy Spirit; as your fathers did, so do ye,' Acts 7, 51.

"Let this, however, not keep us from appreciating the work of the Spirit even in an imperfect Church. For regarding His work one may apply what has been said of the Christian ethical life that He is a Promise, a Gift, and a Task — a Promise of the Father that stands for all time; a Gift, for if earthly parents know how to give good gifts to their children, how much more will your heavenly Father give the Holy Spirit to them that ask Him; and a Task summoning us to make these very bodies of ours temples of the Holy Ghost by following after holiness without which no man shall see the Lord. The magnitude of the task may be seen when it is remembered that in individual life, in the Church, which is His body, in the social order, in the nation, and in international relations, the Spirit is in this way to bring about that time promised when the kingdoms of the world shall become the kingdom of our Lord and of His Christ and He shall reign forever and ever." (Millennialism?)

"On the basis of what has been presented altogether too imperfectly in this paper it may be in order to conclude with a statement of the lines along which the doctrine of the Holy Spirit should be formulated.

"1. It should give due recognition to the comprehensiveness of the Spirit's operations. A true world outlook, such as is given in the Scriptures, begins and ends with the Spirit. Our times seem particularly favorable for such a larger setting for the doctrine of the Spirit.

"2. Though I believe that it will make for a fuller and more comprehensive doctrine of the Spirit to relate it to Spirit wherever Spirit is seen at work, a true doctrine of the Holy Spirit must in the end be based on the highest revelation that has been given to us in the 'other Comforter,' who continues and completes the work of Christ. Here I may repeat the quotation given above that Christ gives personality to the Holy Spirit and the Holy Spirit gives ubiquity to Christ. The divinity of Christ might have led the Church to Binitarianism instead of Trinitarianism. It is this 'Other' promised by Christ that makes the Church's confession Trinitarian." (Is this the doctrine of the deity and personality of the Holy Spirit and of the Trinity?)

"3. It should recognize that spirit everywhere needs a body. The Holy Spirit works through means. The all-inclusive means used by the Spirit is the Word of Truth, revealed everywhere, but uniquely and supremely in that historical movement recorded in the Scriptures, summed up and fulfilled in Christ, the Living Word." (Is this the doctrine that Scripture, because verbally inspired, is the Word of God?)

"4. It accords with the sacramentalizing work of the Spirit, who uses earthly elements as vehicles for His work, that the Sacraments should be the special means that the Spirit uses to bring Jesus and His saving merits to the hearts and lives of men. This view does not, as is often feared, make the Real Presence in the Sacrament any less real. It avoids the error of thinking that only what is material is real and recognizes that the presence of the glorified Christ as Spirit is the most truly real presence." (Is this the Scriptural, Lutheran doctrine of the Real Presence?)

"5. Large emphasis needs to be placed, as it is in the New Testament, on the fellowship of believers, the Church, as the sphere of the Spirit's manifestation and work. We have allowed the Church to be regarded too much as an organization not unlike other organizations instead of its being that one organization that has been founded to embody, to manifest, and to extend the Spirit of Jesus.

"6. Recognition needs to be given to the truth that the Spirit in our day, too, divides to every man severally as He will. That God is the God of order and not of confusion, 1 Cor. 14, 33, was said expressly of the Spirit. This should not, however, make us limit His work to any one particular mode of operation. While guarding against uncontrolled extravagances, we need to be on our guard lest we exclude from our conception of the Spirit the warmest fervor of a controlled and sanctified devotion. Our doctrine must also have room for special seasons of refreshing from the presence of the Lord. The Church, as history itself, has moved forward not by a uniform evolution, but often by great upheavals, when the foundations of the great deep were broken up. We need to stress the usual and ordinary operations of the Spirit in Word and Sacrament, but have room also for His unusual and extraordinary operations." (Is this a form of Enthusiasm?) "Let it always be stressed, however, that the Spirit who thus works is never confined in, nor circumscribed by, that work, be

it ordinary or extraordinary, any more than is the creative artist by his work of art. Always beyond God revealed is God concealed, beyond Spirit imparted is Spirit not yet communicated or even Spirit incommunicable. 'For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God,' 1 Cor. 2, 11. 'For who hath known the mind of the Lord, or who hath been His counselor? Or who hath given to Him and it shall be recompensed to him again? For of Him and through Him and to Him are all things; to whom be glory forever! Amen,' Rom. 11, 34, 35."

What sort of periodical would result from the merger of the CONCORDIA THEOLOGICAL MONTHLY and the *Lutheran Church Quarterly*? E.

A Wrong Impression Removed.—The *News Bureau* of the National Lutheran Council in its *Bulletin* states that Dr. G. L. Kieffer, statistician, research librarian of the National Lutheran Council, and president of the Association of the Statisticians of Religious Bodies, is chairman of a committee which has prepared a survey to be presented on Religion and Welfare Recovery Day at the Century of Progress Exposition in Chicago on September 20. We quote from the *Bulletin*: "Dr. Kieffer says the survey will show that 'there has been far greater growth in the Church and in character-building agencies during these one hundred years than most people realize.' The declaration is made that the percentage of growth in all religious bodies from 1830 to 1930 was about 410 per cent., while the population of the United States grew 255 per cent. At the beginning of the nineteenth century the Christian forces of the world were approximately 20 per cent. of the population. At the opening of the twentieth century they were about 37 per cent." This is a reminder that we have to be careful when we compare the religious situation of to-day with that in preceding centuries. One factor, of course, is not covered by the figures of Dr. Kieffer, and that is the tremendous growth of Modernism, through which many people are still counted as Christians while in reality they no longer belong to the Christian Church. A.

Why an "Independent Board for Presbyterian Foreign Missions"?—The friends and supporters of the Independent Board for Presbyterian Foreign Missions have deemed it advisable to publish a pamphlet in which they prove that "the independent board is a necessity." The evidence supplied is typical, though not exhaustive. We quote a few samples to show the prevalence of Modernism in the Foreign Mission fields of the Presbyterian Church. In the University of Nanking, with which the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (the duly elected mission board of the Church) cooperates, uses as one of the text-books on "religion" Fosdick's *The Modern Use of the Bible*, in which every doctrine dear to believing Christians is maliciously denied and blasphemed.—The Church of Christ in China is a union organization, entirely under the leadership of Modernists. Three conservative groups of Protestants, the Bible Union of China, the League of Christian Churches, and the (continuing) Presbyterian Church of China at once declared their independence and opposition on the ground that "the leaders among the unionists refused to acknowledge the doctrine of the Trinity, the plenary inspiration of the Bible, and the vicarious atonement." The Board of Foreign Missions, however, chose to cooperate with the Church

of Christ in China. — The National Christian Council of India is a mod-
 istic group. Last year J. R. MacPhail, M. A., published for this council
 a pamphlet entitled *The Jesus of History*. Here is what MacPhail, and
 with him the National Christian Council of India, tells the heathen Hindus:
 "The evangelists were not miraculously safeguarded from error as they
 wrote any more than we are when we read. The gospels in many points,
 some of them important, contradict one another." "Each age has to find
 afresh its own idea of Jesus, and the idea for this age still eludes us." —
 "It is not much use in the twentieth century and in India to try to justify
 the dogmas of orthodox Christianity in their traditional shape," . . . they
 were formulated in terms of a philosophy and a science which have been
 long abandoned." The Presbyterian mission board cooperates also with
 this modernistic council. — For devotional use in missionary organizations
 in the United States the Board for Foreign Missions recommended Winifred
 Kirkland's *The Way of Discovery*, in which the following passage appears:
 "There has been only one human being brave enough to release within
 himself the full creative power of believing that God was his father. But
 unless Jesus' method of making himself divine can be imitated, his achieve-
 ment is a mockery rather than a challenge." After citing much more
 (horrible) evidence to prove the unfitness of the corrupt Presbyterian
 Board for Foreign Missions, the pamphlet closes with the challenge:
 "Modernism is advancing steadily and relentlessly around the globe. The
 Independent Board for Presbyterian Foreign Missions has been established
 in the effort to meet this very acute situation. We stand four-square upon
 the Word of God. It is our purpose to proclaim the Gospel of redemption
 through the blood of the Lamb of God to 'the uttermost ends of the earth.'
Presbyterians, awake before it is too late!" Here is a partial answer to
 the oft-repeated remonstrance addressed to confessional Lutherans: "Why
 eternally ride the topic of unionism?" *Principiis obsta; sero medicina
 paratur.* J. T. M.

The Present Strength of the Northern Presbyterian Church. —

"The annual statistics of the Presbyterian Church in the U. S. A. for the
 fiscal year ending March 31, 1934, have just been made public at the office
 of the General Assembly by the stated clerk, the Rev. Dr. Lewis Seymour
 Mudge.

"This denomination has churches in every State of the Union. These
 churches number 9,173, are supervised by 289 presbyteries and 46 synods,
 and are officered by 51,075 ruling elders and 23,012 deacons. The number
 of ordained clergymen on the rolls of the presbyteries is 9,943. The com-
 municant membership of the Church is 1,987,291, a gain of 18,503 over
 the preceding year. New communicants totaling 96,969 were received on
 confession of faith, 49,868 by letter from other churches, and 11,787 for-
 mer members were restored to the communicant rolls. The Sabbath-school
 enrolment shows an increase over the previous year and now numbers
 1,608,697. The contributions of the local churches totaled \$35,297,227,
 and of this amount \$27,636,823 was used for local congregational expenses.
 Gifts from living givers amounted to \$5,132,478 and were distributed
 among the official benevolence agencies as follows: National Missions, in-
 cluding self-supporting synods, \$2,348,199; Foreign Missions, \$2,171,241;

Christian Education, \$434,766; Pensions, Relief Department, \$154,150; American Bible Society, \$18,366; Federal Council of Churches, \$4,756.

"While these figures show a further recession from the high-water mark of 1929, yet the rate of the decrease has considerably diminished, and all available evidence indicates that the low-water mark of giving is now passed. There are abundant grounds in these results why we should thank God and take courage. The Presbyterian Church at last has turned the corner."

So writes the *Lutheran*. It omits to point out that there is much in Presbyterianism which a sincere Lutheran cannot endorse and to the promulgation of which he cannot give his blessing. A.

The Social Gospel and "Milk Sunday."—An editorial in the *Christian Century* of October 17, 1934, reads: "Why Not the Sincere Milk of the Word?—Ministers who have been asked to preach special sermons on almost every topic under heaven and to observe a 'Sunday' for this and a 'week' for that, may think that these requests have not only reached the limits of their patience, but have exhausted the possibilities. But for those who want to use the church for their own purposes nothing seems impossible. Here comes a proposal for 'Milk Sunday.' It is not intended to be funny, but the great American sense of humor must have been under a local anesthetic when the Buffalo Milk Committee framed the brilliant plan of asking the ministers of that city to 'arrange a milk sermon for one of the next five Sundays' and furnish them with a list of topics, texts, and brief outlines. As the reader has already guessed, 'milk and honey' figure prominently in the textual foundation,—which is downright generous of the dairymen, for it does not appear that the bee-keepers are carrying any of the expense of the campaign. The reference to 'the eyes of doves washed with milk' (Song of Songs 5, 12) seems a little far-fetched. Lacteal ablutions are no longer recommended by beauty experts, let alone preachers, though of course it would be a fine thing for the milk business if they were. But the committee does not ask that; it only asks the preachers to sing the praises of 'the perfect physical,—pure blood, strong bones, flexible muscles, responsive nerves, sparkling eyes, fine teeth, clear skin,—the classic ideal, a sound mind in a sound body, for the making of which milk has such a large share.' The exegesis, we feel, is a little loose. The text is overstrained. . . . As Cicero once remarked, 'How long will you continue to abuse our patience?'"

The Buffalo milkmen, or rather the preachers who may have accepted their proposal, deserve these castigations. But they do not deserve them at the hands of the editor of the *Christian Century*. The same issue that denounces the "Milk Sunday" carries correspondence which would put the issue of "Munitions" into the churches, advocates the designation of "Sunday, October 21, "as the Decency-drive Sunday, asks for what would be, in effect, an Anti-Senator-Bilbo Sunday, discusses "Socialists and California," and finds its counterpart in many issues of this religious periodical. But more than this—the castigated Milk-Sunday preachers are going to appeal to a sermon preached by the editor and published in the issue of September 26 entitled "The Crisis in Christianity." It champions the social gospel, and we are submitting the following excerpts from it chiefly for the reason that this sermon brings out very plainly that the

social gospel advocated by the Modernists is fundamentally opposed to the Gospel of Jesus Christ. Dr. C. C. Morrison says: "We have come into this chapel to worship and to reflect upon our task as Christian teachers and shepherds. . . . The crisis which our Protestant Christianity is facing to-day arises, as I see it, out of the fact that Christianity is shifting its center of gravity from the inner life to the social community. Ever since the Protestant Reformation we have been concerned with the task of saving individual souls. The theory of evangelical Protestantism has been that, if we could get individuals right with God, they would automatically create a society of justice and righteousness. The great doctrine of personal regeneration has therefore occupied the mind of all our Protestant sects. This conception is the essence of what we call the evangelical Gospel. Any religion which begins in the inner life is sure to end there. . . . The sophisticated ethical conscience of our time will consent to a new birth only in response to the objective realities of human relationships. It recoils from all attempts to deal with God in the abstract. But when God once reveals Himself to the soul in the concrete order of human relationships, that very revelation makes the soul a new creature. Until the basis of religion is consciously shifted from individual experience and firmly set in social humanity, the soul of man will continue to be the happy hunting-ground of all sorts of fantastic ideologies. The first Christians derived their inner experience from their social vision. I am affirming to-night that the present crisis in Christianity arises from the necessity of finding the foundations of religion in the world of human society conceived as the kingdom of God. We are beginning to see that the forces of nationalism and secularism, of war and selfish competition, cannot be withstood by a religion which finds its center of gravity in the inner life of individual men and women. The attempt to shift Christianity's center of gravity from the inner life of individuals to the public life of society is the most important and significant thing that is going on. The kingdoms of this world,—the kingdom of economics, of the political state, of industry and merchandizing, of art and education,—all the kingdoms of our secular culture—these must be made the kingdom of our Lord and of His Christ. . . . The social gospel means that Christianity conceives of its tasks in terms of the kingdom of God, not merely as an inner kingdom, but as a social kingdom. As we follow the gleam with which the social gospel lights our path, we have need of all the heroism that belongs to our Christian faith. All other religions which we characterize as 'spiritual' exhaust themselves in the inner life. It is the genius of Christianity alone that it makes the *world* the subject of redemption. We have delayed too long our social task. . . ."

The social-gospel religion is based, like the Christian religion, on two principles. Its formal principle is, unlike that of the Christian religion, that God reveals Himself to men, not in Scripture, in the Gospel, but "in the concrete order of human relationships." And the corollary of this is that regeneration is produced, not by the Gospel, but by this same order of human relationships. The material principle of the social-gospel religion is, not forgiveness of sins for Christ's sake, but social betterment, "redemption" of the world through social betterment.

The *Christian Century* of October 10 publishes twenty-two letters deal-

ing with this sermon, most of them commendatory, some condemnatory. The correspondents of the first class say: "It indicates full well that a true religion must be primarily a social gospel." "If some of us have been conscious of a certain lingering timidity when we brought the political and industrial scenes into the pulpit for appraisal in the light of the Christian way of life, your message will go far to give us the assurance and courage we ought to have." "I want personally, more than I can express in words, to find the spirit and technique of a personal religion, based upon an acceptance of a *social gospel of peace and plenty for all.*" (Italics our own.) "Can you help me to do it?" The Swedenborgian correspondent uses very plain language: "The ministry to the inner life from the Lord progresses only through ministry to fellow-men. *Mere trust in the Lord's death as atonement for sin* has been the false and empty technique of Christianity. For it the thoroughgoing and rigorous technique of the Decalog, the Ten Commandments, must be substituted. 'If ye would enter into life,' Jesus says, 'keep the commandments.'" "The original Gospel was a social gospel, the original faith a social commitment, and the original discipleship a social consecration." "I am posting that sermon to Mahatma Gandhi. It is my hope and expectation that he will print the gist of that sermon in his paper, *Young India.*" Others disagree. For instance: "You have unwisely ruled out the one satisfactory thing in all religion, the bringing of peace in the inner cosmos of the individual, to base it on a will-o'-the-wisp of a perfectly adjusted society of men in external matters." And somewhat better: "So Jesus, with His assertion made to Nicodemus that an inner experience like unto the blowing of the wind is essential to all spiritual life and stands at the entrance of the kingdom of God, is mistaken and out of date."

Now, as to the Milk-Sunday observers, are they not justified in asking to have their day appear in the social-gospel calendar together with Tuberculosis Sunday? The center of the social gospel is social welfare,—and who would deny that good milk is not just the most essential, but still a real important factor in social welfare? Dr. Morrison may some day have to publish a communication of this sort: "We who devoutly observe Milk Sunday do so because we believe in the 'social gospel of peace and plenty for all.' We have, in our humble way, tried to apply it to all conditions of life. Our timidity in bringing the political and industrial and hygienic scenes into the pulpit has been dispelled by your recent message. Why do you now ridicule our devotion?"

E.

Are the Two Branches of Mormonism Preparing to Unite?—It is reported that, when the Tabernacle choir of Salt Lake City, Utah, recently gave a concert in the still unfinished temple of the Reorganized Church of the Latter-day Saints in Independence, Mo., President Heber J. Grant, successor to Brigham Young and head of the Church of Jesus Christ of the Latter-day Saints, walked arm in arm to the platform with President Frederick M. Smith of the Reorganized Church. President Smith is the grandson of Joseph Smith, the founder of Mormonism. It was in 1844 that these two groups separated, the one which emigrated to Utah acknowledging Brigham Young as its leader, the other making the son of Joseph Smith its head. The latter opposed polygamy and professed be-

lief in the Trinity, accepting, however, the *Book of Mormon* as a divine work. It is not apparent that a union of these two bodies will make mission-work among them any easier. A.

An Episcopalian on the Recent Meeting of the St. James Society.—The *Living Church* of November 24, 1934, carries the following editorial:—

"Any stray Anglo-Catholic who, perhaps losing his way while seeking the Church of St. Mary the Virgin, might have wandered into St. Luke's Evangelical Lutheran Church on West 46th Street, New York, on a certain Sunday last month would have been astonished at what he saw. Indeed, he might at first have thought that he was in St. Mary's after all.

"He would have found himself participating in a service beginning with a procession headed by a young crucifer bearing a gold cross. On either side of him he would have seen an acolyte bearing a lighted candle and behind them the officiating clergyman dressed in colored chasuble and other ministers in the traditional vestments of the Mass.

"Before the candle-lit altar he would have seen the officiating ministers bow and cross themselves. As the service proceeded, he would have recognized with amazement a service surprisingly like the solemn Mass that he would have expected at the Church of St. Mary the Virgin, virtually the only noticeable omission being the lack of incense.

"The service was a festival one, arranged by the Liturgical Society of St. James, now eight years old, which has as its object the restoration to Lutheranism of its historic liturgical purity. The Rev. B. von Schenk of Hoboken, N. J., sounded the key-note of the movement when he said: 'The Lutheran Church is Catholic in doctrine and has the right to be Catholic in form.'

"Doubtless these Catholic-minded Lutherans will meet with opposition in their own Church. Anglo-Catholics who have been through the same mill will sympathize with them and wish them well. Particularly they will hope and pray that those who sponsor the liturgical movement in the Lutheran Church will continue to recognize, as they do to-day, that ritual itself is an external and relatively unimportant matter, except in so far as it reflects deep underlying spiritual truths. Fundamentally Lutheranism and Anglicanism have much in common, and it is therefore with unusual interest that we observe this development in another Christian communion."

We hold that this editorial will be more effective than any comments we ourselves could make and shall leave our brethren to their own reflections. A.

Lutheran Archbishops.—"In connection with the restatement of the Apostolic Succession doctrine and claim of the Protestant Episcopal Church by Bishop Manning of New York City it is interesting to note that the recent death of Archbishop Ingman of the Lutheran Church in Finland calls attention to the fact that the Lutheran Church has three archbishops in the world; that of Finland is vacant at present because of Archbishop Ingman's death. In Sweden Archbishop Erling Eidem is proving a worthy successor to the late Archbishop Nathan Soederblom. In Latvia, Archbishop Gruendberg faithfully shepherds the Lutheran pas-

tors of that land."—Thus writes the editor of the *News Bulletin* of the N. L. C. We are reminded that, if the institution of bishops and archbishops is not regarded as divinely commanded, the Church may tolerate and employ it. What is far more important than the question of outward organization is whether archbishops, superintendents, presidents, etc., adhere faithfully to the Scriptures, an attitude which, we are sorry to say, could not be claimed for Archbishop Soederblom. A.

Personal Notices.—On November 18, 1934, Cardinal Gasparri, who served as secretary of the Pope during the World War and was the spokesman of the Vatican when the treaty of reconciliation between the Pope and Italy was drawn up, died at Vatican City. He was eighty-two years old.—Cardinal O'Connell of Boston observed the fiftieth anniversary of his ordination as priest.—The Methodist bishop James Cannon, Jr., of rather unfavorable reputation on account of his political activities in Washington and the object of much criticism in his own Church, has been transferred to the Pacific Coast.—The Moody Institute in Chicago has been given a new head in the person of Dr. William H. Houghton, who till recently was pastor of Calvary Baptist Church, New York. He becomes the successor of Dr. James Gray, who resigned from the presidency of the school after he had served it forty years as faculty member and president.—The American Lutheran Church mourns the passing of the former President of the Iowa Synod, Dr. Frederick Richter, who was born in 1852 and died October 18, 1934.—The U. L. C. lost its "grand old man," Dr. G. U. Wenner, who was born in 1844 and died November 1, 1934. What is so remarkable about his life is not only that he reached the high age of ninety years, but that as pastor he served only one congregation, a congregation which he himself had founded, and that at the time of his death he had been its pastor for sixty-five years. While he was given to the practise of unionism, being one of the founders of the Federal Council of Churches of Christ in America, he was a warmer friend of the Missouri Synod than many other pastors of his church-body. A.

Drunkenness Increasing in America. New York City is reported as having had 55.5 per cent. more drunkenness during given months of 1934 than of 1933; Los Angeles, 95.5 per cent.; Boston, 21.4 per cent.; Denver, 116.6 per cent.; Portland, Oreg., 116.8 per cent. The figures are presented by the *Christian Science Monitor*.—*Christian Century*.

II. Ausland.

„Positives Christentum.“ Der „Luth. Herald“ zitiert aus einem Artikel in der „N. E. L. R.“, verfaßt von D. Dr. Joh. Jeremias, die folgenden Paragraphen, worin sich die bekenntnisbewußte Umstimmung drüben klar zeigt, die wir daher mit Freuden lesen dürfen. D. Jeremias schreibt u. a.: „Es ist doch erwünscht, daß heute über den oftgenannten Ausdruck positives Christentum völlige und eindeutige Klarheit erzielt wird. Der Begriff ist nicht kontradiktorisch zu fassen, da es ja kein negatives Christentum gibt, sondern konträr. Positiv heißt demnach in unserer Zusammensetzung nicht so viel wie wirklich vorhanden, bejahend, sondern festgesetzt, bestimmt. Der konträre Gegensatz ist unbestimmt, schwankend. Wir wollen kein unbestimmtes, schwankendes Christen-

tum, sondern ein festes, bestimmtes Christentum. Bestimmend ist der Glaube der Kirche, der erlebte und erkämpfte [?] Glaube der Christengemeinde [sagen wir eher: der in Gottes Wort verankerte Glaube]. . . . Der Glaube ist demnach nicht eine Entdeckung des Menschengesistes, sondern eine Offenbarung Gottes. Das hat der Christus der Kirche in dem viel zu wenig beachteten Wort Joh. 6, 29 ausdrücklich bestätigt. Positives Christentum ist demgemäß der auf Offenbarung (auf dem Schriftwort) ruhende Glaube an Christum. . . . Dieses positive Christentum hat die Kirche zu lehren, zu hüten und zu bewahren, wenn sie sich nicht selbst aufgeben will. Von dem Glauben an den gekreuzigten und auferstandenen Christus sagt Luther, daß er der *articulus stantis et cadentis ecclesiae* ist, mit dem die Kirche steht und fällt. Hier gibt es kein Abweichen und Zugestehen, keine mittlere Linie, keinen Kompromiß. [Sperrdruck und Kursivschrift von uns.] Möge die Kirche des Wortes und Sakraments, des lebendigen Christus in den heißen Kämpfen der Gegenwart sich als Wächterin und Hüterin des positiven Christentums kräftig erweisen! In Zeiten schwerer Glaubenskämpfe hat Bismarck als positiver Christ das Wort geprägt: „Die Kirche ist der Fels, an dem das Narrenschiff der Zeit noch einmal scheitern wird.“ Die Kirche allerdings nur dann, wenn sie das tut, was Jeremias hier betont: wenn sie kein „Abweichen und Zugestehen, keine mittlere Linie, keinen Kompromiß“ gestattet. J. T. W.

The Spread of Roman Catholicism in England.—The Catholic weekly *America* of September 22 reports: “It is heartening to read the figures employed by Bishop McNulty in a recent sermon in Nottingham Cathedral. His Excellency pointed out that in 1844 the Catholic population of England and Wales did not number more than 600,000. It now embraces 3,000,000. There are at the moment 4,825 churches in England and Wales, whereas the number in 1844 was 2,196. This represents an increase of 1,696 within a period of ninety years. The priests who minister to the spiritual needs of the faithful in these parishes have shown an expansion from 700 to 4,825.”—It is significant in this connection that Sister M. Madeleva, in the other Catholic weekly, *The Commonweal*, of September 14, gives a full account of the Corpus Christi procession at Oxford. To quote from her article: “The Blessed Sacrament was carried in procession in its [Oxford’s] streets for the first time in perhaps four hundred years. . . . The procession of the Blessed Sacrament, divinely vital for all its centuries of disuse, made its march of sacramental might from the Church of St. Aloysius to Blackfriars in a pageant that gathered a heroic past and future into its splendid present. . . . The singing progress took its way back to the Church of St. Aloysius, where, with a second benediction, this most significant pilgrimage to honor the Blessed Sacrament ended. Among those officiating was the flower of the priesthood in England to-day; and who shall forbid the spirit of Newman that paradisiacal walk in the evening air of his Oxford?” The Anglican Church, in England as well as here in America, is reaping what it has sown.

P. E. K.

Moslems of Madras Protesting against a Roman Catholic Book. A Roman Catholic Tamil book, *A Short History of Catholicism*, first published in 1927 and reissued last year, has been made the subject of a violent agitation by the Moslems of Madras during the last two weeks. The

Moslems allege that the book contains contemptuous references to Mohammed, and with a view to bringing pressure to bear on the government to have the book proscribed they have been holding mass demonstrations. Fiery speeches were made by Moslem leaders at the public meetings. The Moslem crowds which attended these meetings worked themselves into a high state of excitement and, strangely enough, came to a clash with a meeting of Hindus, with the result that a Moslem was killed and several injured. This Catholic publication attacks not only Mohammed, but also Luther and Protestantism. But Protestants have wisely decided to ignore such attacks.

Correspondence from India in the *Christian Century*,
written September 10, 1934.

Missionsaktivität des Buddhismus. Das „Ev.-Luth. Missionsblatt“ (Leipzig) schreibt: „Der japanische Buddhismus fühlt sich in besonderem Maß als Führer des Weltbuddhismus. Den japanischen Soldaten und Siedlern, die die den Deutschen abgenommenen Südseeinseln überschwemmten, folgten buddhistische Bonzen. Auf Mororu (Palaugruppe) sollen etwa tausend Eingeborne den Buddhismus angenommen haben. Und die japanische Kolonialregierung scheint aus politischen Gründen die Ausbreitung des Buddhismus nicht ungern zu sehen. China hat jetzt auch eine Anzahl Europäer, Männer wie Frauen, die von dem Engländer Lincoln im Jahre 1933 für den Buddhismus gewonnen worden sind. Sie erhielten im Lauf des Jahres mehrere Weihen und erreichten sogar die Würde eines Bodhisattva (Buddhaanhelfer). Geschmückt mit dem eingebrannten Zeichen Buddhas auf der Stirn und in gelbe Kleider gehüllt, betreiben sie von Shanghai aus unter chinesischen Namen ihre Missionstätigkeit.“ Die christliche Mission muß auch hier eine neue Aufforderung erkennen, ihr Missionsprogramm um so mehr zu erweitern. J. L. M.

Doctrine No Longer a Serious Item with Certain Anglicans. —

From the *Living Church* we take these statements, sent to it from London: “In the course of a discussion at the Birmingham Diocesan Conference, Bishop Barnes of Birmingham declared himself prepared to retain a man who has doubts about the Virgin Birth, provided that he believes that our Lord was in very truth the Son of God. He is also prepared to measure similar treatment to a man who has doubts about the empty tomb, provided that he believes the doctrine that our Lord lives forevermore and that He is the everlasting Christ, who guides His Church. These episcopal declarations, as the *Church Times* remarks, raise the serious constitutional question whether a bishop has the power to grant dispensation authorizing a priest to revise the meaning of the Christian creeds. This power of dispensation the bishop of Birmingham virtually claims, and it is a power which no individual bishop in Christendom can possess. The Church has a corporate doctrine. A minister is entrusted to be the exponent of that corporate doctrine. If an individual cannot accept what the Church maintains, his conscientious inability must be respected. But the Church cannot trust him to be an exponent of what he denies.” It is significant that the writer overlooks that not only a bishop, but the whole Church lacks authority to change an article of faith, since what Christians are to believe rests not on the verdict of the Church and church councils, but entirely on the revelation of God. A.