

1-1-1940

## Theological Observer. – Kirchlch Zeitgeschichtliches

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### Recommended Citation

Mueller, J. Theodore (1940) "Theological Observer. – Kirchlch Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 11 , Article 6.

Available at: <https://scholar.csl.edu/ctm/vol11/iss1/6>

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**Theological Observer — Kirchlich-Zeitgeschichtliches**


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**Lutheran World Convention will Not Meet in 1940.**—Owing to the world situation the American section of the Lutheran World Convention's executive committee has canceled the meeting originally scheduled for 1940 at Philadelphia. It is proposed, however, to hold a conference of representative Lutheran leaders from such nations as will be able to send delegates. The commission which was to submit a study to the proposed convention on the general theme "The Church in the World" is continuing its work and has submitted a preliminary paper. This committee is discussing the Church in her domestic, economic, political, cultural, and educational relationships.

F. E. M.

**On the Unscriptural Character of Lodges.**—From a letter which Pastor O. F. Engelbrecht of Milwaukee, member of Synod's Lodge Committee, wrote to a young inquiring brother, we quote the following excellent, serviceable paragraphs:

"The Masons and Odd-Fellows, together with their Women's Auxiliaries, are full-fledged lodges. The ritual is not only deistic but saturated with self-righteousness and universalism. All their members go to heaven. The ritual must be used as it is. It must not be omitted or changed by local organizations. I hardly think that we shall ever see the time when these two organizations shall change their character. They will always be lodges, antichristian organizations, and so you are safe in investing some of your money in the rituals—if you can still purchase them.

"When you are through with your course in Christian fundamentals, take up the lodge in particular:

"1. Discuss oaths in general, then oaths in uncertain things. Discuss Lev. 5:4, 5. Show the effect of such an oath. Point out its blasphemous character. Ask the lodge-members belonging to the discussion group whether a Christian can belong to a society which demands such oaths. Some did not realize the sinfulness of the oath when they swore it, but now they see it. Is it enough to confess that they sinned in swearing their oath? Ought they not to renounce the order that demands of all members that they commit this sin and that they continue in this sin?

"2. Discuss the Trinity. Show that they must honor the Son even as they honor the Father. Show that the lodge admits men of all faiths, Christ-denying Jews, Unitarians, etc. And for this reason they ignore the Triune God. Show them that the lodge is deistic, that the God they worship is not the true God, hence lodge worship is idolatry.

"3. Discuss Christless prayers. Show that they are an insult and an abomination to God. How can I belong to a society that has no place for my Savior, who loved me and gave Himself for me? *Denying Christ.*

"4. Discuss the way to salvation, Christianity vs. paganism, salvation by faith and by works. Show them that all who want to be saved by their works are under the curse. Show them that the lodge teaches



this soul-destroying, pagan doctrine: salvation by works. Discuss certain passages in the Epistle to the Galatians.

"5. Discuss the universalism of the lodge. All members sent to heaven, whether they believed in Christ or not. Show that this is a denial of Christ's words in Mark 16:16: 'He that believeth not shall be damned.' Show that the lodge holds out a false hope to unbelievers and leads them on to hell. Can they support such an organization?

"6. Discuss unionism and syncretism. Discuss 2 Cor. 6:14-18.

"7. You might also discuss the fatherhood of God. Discuss the passages which tell us that we are children of wrath by nature, children of the devil, and that we are children of God by adoption, through faith in Christ. Show how the lodge deceives men into thinking that they are God's children without believing in Christ. In each case be sure to have them look up the passage in the Bible and to read it with you. Let the *Word* soak in and do its work. And be sure also that you are able to produce the teaching of the lodge in the very words of the ritual. The contrast cannot but impress them, and if they are Christians, they will feel constrained to come out of the lodge." G.

**Such Is Fame!**—In the *Diapason*, the foremost organ magazine of America, under date of November 1, 1939, one of the editorial writers, Hamilton C. Macdougall, Mus. D. (Brown University), A. G. O., A. R. C. O., professor emeritus, Wellesley College, writes: "The Walther League of Chicago, at the suggestion of Herbert Bruening, sends me copies of the sixth and seventh bulletins of distinctive choral music selected for the Lutheran Choral Union." After a description of these bulletins the writer continues: "The name Walther League puzzled me, since it did not seem reasonable to assume that the society was named for Walther von der Vogelweide of the twelfth century. It seems that Johann Walther, a friend of Luther, who helped Luther in his work of preparing suitable church music, is commemorated in the title."—So with all the publicity of the last two years it seems that the Saxon immigration, the Missouri Synod, and its great founder are not as well known as we may have imagined. Also, here is an example of history as it is "made." When in doubt, guess—when a one-cent postal card to the sender of the bulletins would have brought the writer the correct information. H.

**The Unionistic Campaign. Reports from the Field.**—The *Christian Herald*, December, 1939, is happy to report:

"*Inclusive.*—'Methodist I was born, Methodist I will die.' . . . That used to be one trite expression of the old denominational adhesiveness which forbade crossing of the sectarian line. Born into a denomination, we usually stayed there until death us did part. Those days are over now; sectarian lines mean less and less. We are becoming more inclusive, less exclusive. Witness the case of young Rev. Edward M. Cadigan as example.

"Mr. Cadigan was born a Methodist. He has two brothers who are Episcopalian ministers. Called to a charge under the United Church of Canada, in Saskatchewan, he ran into difficulties when the superintendent



of the United Church district desired that he be ordained. Ordination was refused him because he had obtained no academic degree. The Methodist Church offered to give him deacon's orders, but that wouldn't permit him to administer all the ordinances of the Church. Then stepped in Dr. Finis Idelman of the Central Church of Disciples of Christ in New York, who saw to it that the young man was ordained.

"He was ordained by the historic method of 'laying on of hands,'— on his head were laid the hands of ministers Presbyterian, Congregational, Disciple, Episcopal. If that isn't an ecclesiastical League of Nations, what is? And if it isn't a good sign, then we can't read the signs of the times."

Here is another report, from the manifesto issued by the World Conference of Christian Youth, in session July 24 to Aug. 2, 1939, in Amsterdam:

*"Toward World-wide Unity.*— Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our conference takes its place in the line of a great succession of world gatherings, and we are ambitious to add to the momentum of this quest for Christian unity.

"At this conference we have not only discovered fellow-Christians, but also fellow-churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each other's faith, shared in each other's riches, and understood together more deeply the fulness of the stature of Christ. We look forward to the time when the Church in every land will bring its own peculiar gifts to the worship of the one Lord.

"We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries and in the places where we live for closer cooperation in work and for larger sharing in worship with our fellow-Christians. The world needs a united Church. We must be one, that the world may believe. The world will not wait while we argue, neither will God have us ask Him to achieve by miracle what we are unwilling to work for ourselves.

"Many of us have been puzzled and distressed about our separation at the Table of our Lord. While we rejoice that He has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be Victor here likewise."

Commenting on this, the *Kirchliche Zeitschrift*, November, 1939, speaks of misguided enthusiasm and chasing after a phantom. They are certainly playing with an illusion. "Sharing in each other's riches," "each Church bringing its own peculiar gifts," "the different churches needing each other,"— that is the give-and-take plan of union so much advocated today. We must "pool our truths," says E. Stanley Jones. "This plan



would not ask any denomination to give up any truth it may possess. It would not have to give it up; it would give it to the rest of us. And each needs the other's truth." (The *Lutheran Companion*, March 18, 1937, calls this "a notable utterance.") That is certainly chasing a phantom. It is aiming at the impossible. Let us ask the Catholic Church to share in our riches! The great treasure of the Lutheran Church is "justification by faith." E. Stanley Jones specifically mentions that as the contribution of the Lutherans to the common treasury, the common pool. If the Catholics accept this treasure, what becomes of their treasured teaching "Justification by works"? Perhaps the Lutherans will take it over! Perhaps they can find a way of combining justification through faith and justification through works. The Episcopalians insist on the Apostolic Succession. The Lutherans insist on the equality of the ministers. Let them share in each other's riches! The Lutherans have been teaching monergism, the Arminian Methodists synergism. That will never do, says E. Stanley Jones and the World Conference of Christian Youth; you must share each other's riches and preach synergistic monergism or monergistic synergism. It seems these misguided unionists honestly believe it can be done.

The *Living Church* frequently reports on the proposed concordat aiming at the union of Presbyterians and Episcopalians. It denounces the straddling phrases used in the concordat and publishes the following communication (Nov. 1, 1939):

"*Comprehensive Concordat.*—To the Editor: The Commission on Reunion with the Jewish Church has now completed its work, and it is with great pleasure that I submit its findings for the instruction and edification of your readers.

"In the course of our discussions an astonishing measure of agreement has been reached in all important questions of faith and order:

"1. Both Churches—Jewish and Christian—believe in the Christ, that is to say, the Messiah. The only real difference lies in the question whether He has already come or is yet to come. A merely abstract theological problem of that nature should certainly not be regarded as an impediment to that larger unity after which we are both striving.

"2. As regards the Trinity, we both believe in one Messiah, one God, and one Spirit of the Lord. All these phrases are used in both Old and New Testaments. It is clear that there is no essential barrier here. . . .

"4. As regards Baptism, the Commission expresses the hope that Jewish congregations may be led to appreciate its value and that, when the Rabbi-presbyter celebrates the Holy Communion or Passover in a formerly Christian congregation, he will insist upon it, but that, when he is celebrating in a formerly Jewish congregation, it shall be left to the consciences of individual members. . . .

"Thus all apparent difficulties are seen to disappear when examined with the big, broad, flexible outlook, together with the recommendations herein enclosed. It is anticipated that our proposals may not be enthusiastically welcomed by all members of both churches—that there may be a number of narrow-minded, uncharitable, medievalist, obscurantist



bigots in both bodies who will object to this eminently lucid and comprehensive concordat. However, we feel sure that such a narrow, schismatic, sectarian spirit will be disavowed by the churches concerned and that the big, broad, flexible outlook and a few more ambiguous formulae will dispose of all difficulties and divergences, past, present, and future.

“(Rev.) William H. Dunphy

“Secretary of the Commission on Reunion  
with Everything and Everybody”

#### “Philadelphia

The *Christian Herald*, December, 1939, reports further: “A Jewish Rabbi, J. Gerson Brenner, of Philadelphia’s Logan Community Synagog, has been unanimously elected an honorary member of the Men’s Association of All Saints’ Lutheran Church. This is the response of the men of All Saints’ to Rabbi Brenner’s work in the promotion of Jewish-Christian understanding and good will. Well done, Lutherans!”

A report from the *Lutheran*, Nov. 15, 1939. The editor interviewed Dr. Offermann, and we submit the following paragraph because of the statement made in the concluding sentence.

“When asked what he considered the most hopeful phase of present-day Lutheranism, he replied promptly: ‘Its rapid strides toward unity, especially in the United States.’ It will be remembered that Dr. Offermann has figured prominently in the negotiations carried on by a commission of the U. C. L. A. in conference with commissions of the Missouri Synod and the American Lutheran Church. He believes that, while there is no immediate prospect of organic union amongst the different groups of Lutherans in North America, there are excellent prospects for a clearer and, therefore, more unanimous understanding and acceptance of the historic Lutheran Confessions. He believes that Christian unity has advanced in many ways in the past fifty years. He remembers vividly controversies that existed amongst Lutherans and between Lutherans and other groups. He believes that while Christianity has been approaching a higher valuation of its essentials in doctrine and in life, it has at the same time become conscious of the unworthiness of many of the questions that have aroused controversies and caused divisions.”

If the reference is to the controversies on Conversion and Predestination, on Inspiration, and on the Four Points (unionism, chiliasm, etc.), we have here one of the favorite maneuvers of the unionists. The unionists have always insisted that in essentials there must be unity, but that it is unworthy of the Church to insist on unity in less important doctrines, and that the doctrine of Conversion, of Inspiration, etc., are among the less important ones. E.

**Dr. Little on the Descent of Jesus into Hell.**—We are happy to state that, in discussing the descent of Jesus into hell, Dr. Little, professor of the U. L. C. A. seminary in Waterloo, Canada, sets forth the teachings of Holy Scripture. His remarks have the heading “Now or Never.” Referring to the question whether Jesus preached the Gospel to the spirits in prison for their conversion, Dr. Little says: “This present life is the period of grace, and there is not a particle of evidence anywhere in the Scriptures of a preaching of the Gospel to any who have departed from this life.” On the character of that preaching Dr. Little remarks:



"It was not a preaching of the Gospel, but a preaching of the Law—a vindication of His righteous servant Noah and of all His righteous servants who, like Noah, have faithfully proclaimed His Word to a jeering world. It was a proclamation of victory on Christ's part." That is good, sound doctrine. More power to such testimony. A.

**Our Neglect of Individual Soul-Care.**—Since it is now both a theological and a psychological axiom that "confession is good for the soul," I want to open this discussion with a confession. Whatever faults of character and conduct I may possess, this has been, I believe, the sin of my ministry: I have not sufficiently and adequately dealt with the individual in soul-care. Without any desire to condemn or criticize my brother pastors, I will include you in my confession. I have a growing conviction that this is the sin of sins of the Lutheran ministry, yes, of the Protestant clergy. My experience and observation convince me that we have, in the Lutheran Church at least, tried to proclaim Christ. We have endeavored to rightly distinguish and apply Law and Gospel in our preaching of sin and grace. There may still be much to be desired by way of inspirational, spiritually productive public worship and efficient church administration, but I believe our greatest fault is that we have so largely neglected individual soul-care.

Time was in the history of our Church and in the memory of some of our readers when most public Christian rites, such as baptism, confirmation, Communion, marriage, burial, were attended with thoroughgoing individual *Seelsorge*. This was particularly true of the Lord's Supper, participation in which was always preceded by, and often contingent on, a private conversation on the state of the soul with an earnest, God-fearing pastor. Now the Lutheran confessional has practically, if not theoretically, broken down, with irreparable damage to the vital disciplinary functions of the church and to the development of Christian faith and character in the individual. Our modern hurried registration for Communion is scarcely better than a farce, having in it little of spiritual, though some statistical, value.

The historical reason for this wholesale discontinuance of the confessional we may find in the Roman abuse of it and the consequent Protestant reaction. But our failure to reestablish the confessional on a pure, evangelical, Lutheran basis prompts a heart-searching introspection on the part of every pastor: Wherein have I failed to inspire in my people the confidence needed to draw them to me with their personal and spiritual problems? Is it an apparent apathetic lack of concern for the temporal and spiritual welfare of my flock? Is it the violation of sacred confidences in the past in sermon or conversation, or, at any rate, a suspicion instilled in the parishioner's mind that I, his pastor, cannot be trusted as absolutely as his family physician or lawyer? Or is it his instinctive feeling that no real help is to be derived from such an interview with me?

Now, if our people have not come to us, we should have gone to them. In some places there has been too little home visitation. In our care of the sick we have, on the whole, been diligent and faithful. Where we have not been as prompt as we should, or where we have overlooked



any one, it has usually been the failure of some one to notify us. The faithful pastor has of course not waited for an invitation to visit a sick member or associate if he has known of the illness; but since he is not, like Joseph, able to divine, he has constantly encouraged his people to promptly notify him, and by generous and specific inquiry has gathered the information indirectly. There has been, however, a temptation to neglect calling on those who are bodily well and active, who may need a pastor's ministrations fully as much as the sick and disabled. Can we say that we have been sufficiently interested in the poor and the friendless, the tempted and the sinning, the stranger and the outsider, the youth? Why should we wait till a man's life is spent or he is about to die before we become actively interested in his soul? How many, do you suppose, have gone from our churches thinking: No man careth for my soul?

In too many instances the visitation has not been truly pastoral in character. It may have been merely a pleasant social call, without spiritual purpose or result. Even such a call is better than none, for it reveals at least a certain amount of interest and helps to create a bond between church and home. Or it may have been a perfunctory call about church matters. I wonder if most of our calls have not been of this type: we come hurriedly to invite children to Sunday-school or parents to church. In many homes repeated invitations go unheeded because there is little spiritual interest, such as might have been aroused by a genuine pastoral call.

At times, where it appeared appropriate, as in a sick-room or among the aged and the infirm, we went so far as to read a passage of Scripture, often chosen at random, and closed with prayer. Now, this can prove a great blessing; but I have known pastors who let this suffice, even for the mortally sick and dying! This was the extent of their individual soul-care. Such sad neglect is not representative of Lutheran pastoral care among the sick, however, for at the sick- and death-bed the Lutheran pastor stands without a peer. In this respect Goldsmith's touching description of a faithful pastor in *The Deserted Village* applies to him. But our individual soul-curacy otherwise has often been very superficial and inadequate.

May I here quote from Dr. Sverre Norborg: "Superficial Christian soul-care is no weakness; it is a bloody crime. Some day it will perhaps be avenged in a drastic manner." — "If it is criminal negligence on the part of a doctor to rush like a nonsensical tourist through the wards of his patients, such a hurried 'have-no-time' attitude on the part of a representative of Christian soul-care is an unforgivable sin. It is here that the greatest challenge comes to the Christian ministry of souls from untiring, thorough psychiatrists. The criminal negligence, day out and day in, on the part of men called pastors is a shame." (*Varieties of Christian Experience*, pp. 218, 216.)

The reasons for this tragic neglect may be many. It may be the residual influence of the early Lutheran theologians who restricted private care to the confessional and the sick-room, to which they needed an invitation. It may be due to a transplanting of the official, perfunctory



church-life of the European state churches to American soil. An excuse has been found in the validity and efficacy of the means of grace. We have not always understood the tremendous importance of it nor realized our grave responsibility. Some of our congregations have been too large for an effective soul-ministry.

Right here it might be well to question the wisdom of ever striving for bigger churches, as if bigness of itself were the true criterion of success. I am afraid we have had a mania for numbers; we are flushed with statistical fever. No pastor, however able, can do intensive soul-cure for 2,000 members. Rather than keep on admitting new members into the fold, when we cannot take care of those we already have, would it not be better to organize new congregations under new shepherds? The only alternative would be to increase the working force.

*Journal of the American Lutheran Conference, June, 1939*

"Dealing with the Individual in Soul-care," by Henry Westby

**Presidential Masons.**—Under this heading *Time* (Aug. 21, 1939) replies to the inquiry of a reader: "I have recently heard from both Masons and non-Masons that no man will ever go to the White House who is not a 32d-degree Mason. If true, here is a political factor far more important than the Legion. How many of our Presidents have been Masons, and how do the prospective 1940 candidates stand in this respect?" as follows: "Of the thirty-one U. S. Presidents twelve have been known Masons: George Washington (Past Master), James Monroe, Andrew Jackson (Grand Master), James K. Polk (Royal Arch), James Buchanan (Past Master), Andrew Johnson (32d Degree), James A. Garfield (14th Degree), William McKinley (Knight Templar), Theodore Roosevelt, William H. Taft, Warren G. Harding (33d Degree), Franklin D. Roosevelt (32d Degree). (Whether Thomas Jefferson and James Madison were Masons is a moot question. Of the 1940 Presidential possibilities, Masons are Thomas Edmund Dewey, Arthur Hendrick Vandenberg (32d Degree), Paul Vories McNutt (32d Degree). No Masons are Robert Alphonso Taft, James Aloysius Farley, John Nance Garner, Cordell Hull, Harry Lloyd Hopkins."

This bit of information may be interesting to our readers at this time, when Freemasonry has encountered so much opposition on the part of governments that regard it as so very dangerous to the welfare of the State that in their view absolute elimination is the only measure of protection against it.

J. T. M.

**Rome in Scandinavia.**—The *Lutheran* lately called attention to Catholic hopes of reconquering Scandinavia. In Sweden, where legal restrictions were removed sixty years ago, Catholics today number 33,800; in a population of 6,000,000 this means 1 in 180. In Denmark, Catholics number 26,400, 1 in 140, with 16 native priests; in Norway 3,000, about 1 in 967. The *Lutheran* closes its article thus: "There's no law against being hopeful if it makes them happy." All the same, may these Lutheran countries be on their guard—and read history! Catholics are going at their work in the old accustomed way: first a finger, then the hand, then the arm, etc. In 1923 the nuns of the Order of St. Bridget, Sweden's medieval saint, exiled since 1595, were asked to take part in



a purely secular celebration in honor of the saint; presumably they stayed, for around the cult of St. Bridget, Catholics are now centering their work. Just so, in Norway, there is that old saint King Olaf, reputed founder of Christianity in Norway; Catholics are now looking around for a relic of Olaf to be used in a shrine. The *Lutheran* thinks: "It ought not to be hard to 'discover' one in some miraculous way." It's a beginning; and that's all they want—and all they need! H.

**The Indefatigable Church of Rome.**—Under this heading the *Sunday-school Times* (November 11) quotes an article by F. C. Gibson in the *Christian Irishman*, in which he sums up various forms of Catholic organizations that look toward control of individuals and governments in Ireland. Such are: the Catholic Council of International Relations, which keeps in touch with societies in various countries in order to insure concerted international action; the Grail, conducted by Belgian nuns with a view to teaching non-Catholic young women of the better classes; the Guild of Ransom, organizer of outdoor processions and spectacular displays, especially in Protestant communities; the Catholic Aid Society to help ministerial converts to the Church of Rome; the Catholic Truth Society, a publication propaganda society; the Catholic Evidence Guild, whose members lecture in public parks and many more. Among other methods of Catholic Action is the "capture of labor" by securing strategic positions in the labor world, which may be used to supplant Protestant labor by that of Roman Catholics. So complete is the organization in this respect that a Roman Catholic laborer in the west of Ireland, through his local priest, can obtain a place in Scotland before he leaves his native district. In this way manual labor and domestic service are increasingly getting into Roman Catholic hands, with effects detrimental to Protestantism. Increasing efforts are made to increase Roman Catholic population. Very young people are urged to marry. Nazareth homes and Orphanages are used to capture children of Protestant families. In thousands of homes the presence of Catholic maids or men servants negatives Protestant votes. In some places committees of Catholic women seek to introduce young Protestant men into Roman Catholic social circles in the hope of an eventual Catholic marriage. Every possible means is employed by the Church of Rome to break down the Protestant Sabbath, which in the past has been one of the greatest bulwarks of Protestantism. Dance-halls are springing up all over the county (Ulster), licensed for use on the Sabbath, and many of these are frequented by non-Catholics. This is one of the most prolific causes of mixed marriages.

Papistic propaganda in Ireland, as here demonstrated, is essentially the same as that carried on in our own country. The Roman Catholic Counter-Reformation is still on and becoming increasingly effective as faithless Protestantism apostatizes from the divine truth. To us who still value the pure Gospel the Catholic Action must be an incentive to witness the divine Word all the more zealously; this, after all, is the only safe method to halt the carefully planned and executed offensive of antichristian Rome.

J. T. M.



The "Christian Beacon's" Comment on "Summi Pontificatus."—The *Christian Beacon* (November 2) contains the following editorial on the first encyclical letter of Pope Pius XII, known by its first words as *Summi Pontificatus*. It writes: "Pope Pius XII, in his first encyclical, has appealed to all who call upon the name of Jesus Christ to join with him in opposition to totalitarianism in the state. There is a sense in which he feels that he is speaking for the entire visible Church. What is more significant is that in the wide-spread comment, editorially published in the daily press, by the general approval given to the principle which he enunciates, subconsciously and psychologically, Christians of other bodies are drawn into a closer feeling for the Pope. There is the feeling that there should be some one who can speak for all Christians. Rome has that some one. Other differences and variances dwindle into insignificance in the minds of these men as they place their eye upon the greater enemy. This, in our opinion, of course simply points the way clearly to that which is revealed in Scripture as true of the end time. The tendency of union among the Protestant churches follows logically and naturally the path of union represented by Rome, a tendency which will find its complete issue in reunion with Rome and the establishment of one voice. This will be the picture of the harlot Church that opposes the dictators, the Beast, as revealed in Revelation. However, true Protestants, that is, those who believe in individual liberty of conscience as taught in the Scriptures, will give careful thought to the appeal of the Pope. At basis his appeal is simply that one conception of totalitarianism will not tolerate another conception of totalitarianism; that is, a totalitarian Church which is represented in the infallible Pope and the authority of Rome cannot brook a totalitarian State which is represented by dictators. There is no room for a totalitarian Church where there is a totalitarian State. Neither is there room for a totalitarian State where there is a totalitarian Church. The two totalitarianisms are equally exclusive. No man can serve two masters. The Protestant, however, is opposed to both. He is opposed to totalitarianism whether it is found in the Church or in the State. He wants the liberty wherewith Christ hath made him free."

This is substantially what Luther writes in regard to the Pope in Article IV, "Of the Papacy," in his famous confession "The Smalcald Articles." Luther there rejects the assumption as untrue that the Church could be unified under the Pope, accepted as such *iure humano*. He writes: "Nevertheless, even in this way Christianity would not be helped, but many more sects would arise than before"; and then he bursts forth into the glorious confession: "Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops, equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc." (*Triglot*, p. 472 f.) It is this union which Protestantism must seek today if it wishes to be preserved; any union with Rome is bound to lead to its destruction.

J. T. M.



**Tenth Anniversary of the First Humanist Society.**—In Manhattan, New York City, the First Humanist Society, led by Dr. Charles Francis Potter, "one-time Baptist, one-time Unitarian, one-time Universalist" (cf. *Time*, November 6), celebrated the tenth anniversary of its founding. *Religious Humanism*, as *Time* points out, must be distinguished from *Literary Humanism*, championed by Walter Lippmann, Irving Babbitt, and Paul Elmer More some years ago. Substantially it is not new, for non-supernatural beliefs have been preached ever since atheism rejected the specific creed of Christianity and substituted for its mysteries of doctrine a faith that is thoroughly man-centered. Humanist Potter's religion is entirely man-centered and God-denying. At its tenth birthday the First Humanist Society dedicated itself to the following causes: birth control, group health, euthanasia (mercy-killing), the abolition of capital punishment, eugenics, and calendar reform. Personally its leader is deeply interested in the study of extrasensory perception, such as telepathy, clairvoyance, prophecy, and the like. Humanist Potter thus proves the inefficiency and superficiality of man's religious thinking apart from revealed religion as set forth in the Bible; apart from God's Word perverse human reason finds no worth-while program for ecclesiastical activity. Of Dr. Potter, *Time* writes: "It has been Dr. Potter's custom to brighten his services by such devices as using rosebuds to baptize babies. He has made his Humanists work at their rather insubstantial faith by devoting themselves to self-improvement (through art, music, etc.) and to human improvement through cooperation with 'progressive' organizations. Hence Dr. Potter chose, from among 20-odd causes recommended to Humanists, the six rosebuds represented at last week's meeting." We mention this humanistic sect because very easily Religious Humanism may be confused with Literary Humanism, the representatives of which, it may be said, are likewise basically godless.

J. T. M.

**Mixed Marriages.**—The Board of American Missions of the U. L. C. has completed a study showing the effect of the marriage of Lutherans to non-Lutherans in relation to continued active membership in the Church. The *News Bulletin* (N. L. C.) reports as follows:

"Of the 3,101 marriages reported by one member of the staff the greatest number, 806, were found to be Lutheran-Catholic, followed by the marriage of Lutherans to unbelievers, 568, and Lutherans to Methodists, 519. In most cases less than  $\frac{1}{3}$  of the once Lutheran parties retained their connection with the Church, 'not only to the Lutheran Church but with any other communion as well.'"

Of 806 Lutheran-Catholic mixed marriages 68.1 per cent. are not now affiliated with any church; of 519 Lutheran-Methodist, 75.3; of 304 Lutheran-Baptist, 71.1; of 300 Lutheran Presbyterian, 69.3; of 207 Lutheran-Episcopalian, 72.9; of 59 Lutheran-Congregational, 83.1; of 46 Lutheran-Evangelical, 65.3; of 292 Lutheran-sects, 62.7; and of 568 Lutheran-unbelievers, 62.5 per cent.

While these statistics are not an absolute criterion, the findings nevertheless show, as also similar studies have shown, that mixed marriages are a positive danger to continued membership in the Church.



However, defections from the Church are due not only to mixed marriages. The same study, covering 31,969 marriages, brings out the following interesting facts: Of 6,763 Lutherans in active membership in 14.3 per cent. marriages one party was of another religious affiliation; of 5,725 Lutherans not in active membership in 62.8 per cent. marriages both parties were Lutheran. Of 19,481 married couples with church-membership in various denominations 19.6 per cent. were of different religious faiths.

F. E. M.

Rom und die Einheit der Kirche. Die „N. E. L. N.“, die nun wieder von der Nazi-Regierung freigegeben worden ist, schreibt in bezug auf die Stellung Roms zu den „ökumenischen Einigungsbestrebungen im Protestantismus“ das Folgende: „In einem Vortrag von P. Congar, O. P., in Genf über ‚Katholizität und Ökumenizität‘, den der *Osservatore Romano* auszugsweise wiedergab, wurde die Stellung der katholischen Kirche zu den ökumenischen Einigungsbestrebungen im Protestantismus umrissen. Der Redner beschäftigte sich unter anderm mit der Zielsetzung der ökumenischen Bewegung, unter Wahrung der Eigenart der einzelnen Kirchen eine über allen stehende neue Gemeinschaft herzustellen. Er erklärte, daß die katholische Kirche keine Deutung annehmen kann, nach der die wesentliche Einheit erst wiederhergestellt werden müßte. Die Einheit der Kirche besteht seit Christus; sie kann ihrem Wesen nach nicht zerstört werden und nicht verlorengehen. Sie lebt in der katholischen Kirche fort, und die katholische Kirche kann darum der ökumenischen Frage einen klaren und tiefen Inhalt geben. Katholizität bedeutet Universalität. Die katholische Kirche hat die Fähigkeit und Berufung in sich, alle Menschen und alle Völker in Christus, in dem einen Leib Christi, zu vereinen. Der Umstand, daß heute große Teile der Menschheit, das heißt, auch große Teile menschlicher Begabungen und Werte, sich außerhalb dieser Einheit befinden, nimmt tatsächlich etwas hinweg von der vollkommenen Verwirklichung und Erfüllung der Katholizität. Wenn die russische Welt heute ‚orthodox‘ und die skandinavische ‚protestantisch‘ ist, so ergibt sich daraus, daß einige christliche Werte, die bei jenen Völkern besonders ausgeprägt sind, wenigstens zum Teil der Fülle fehlen. Die Wiedereingliederung dieser Völker in die katholische Einheit würde die Kirche in gewissem Sinn katholischer machen. In diesem Sinn wird die wiedervereinte Kirche einmal innerlich reicher sein, als es die römisch-katholische Kirche derzeit ist. Wiedervereinigung bedeutet also nicht ein bloßes Aufgehen, sondern die Wiederherstellung eines vollkommeneren Ganzen, wodurch alle bereichert werden.“ Hier haben wir Roms klare, scharfe Antwort auf den protestantischen Gedanken, eine „ökumenische Einigung“ der verschiedenen Kirchengemeinschaften herbeizuführen mit „Wahrung der Eigenart der einzelnen Kirchen“. So etwas gibt es für die Papstkirche nicht. Die römische Kirche will eben die wesentliche Kirche sein, worin jeder Gliedenschaft haben muß, der wirklich ein Christ sein will, eben weil nur der Papst als Stellvertreter Christi auf Erden Träger und Organ des inspirierenden Heiligen Geistes ist. Einen *populus spiritua-*lis, eine *ecclesia invisibilis* erkennt Rom nicht an. Es gibt daher vom römischen Standpunkt aus nur einen Modus zur Herbeiführung einer ökumenischen Einigung, nämlich den, daß man sich der Autorität des Papstes unterwirft. Roms Stellung ist natürlich arrogant. Unsinnig über alle Maßen aber ist die der theologisch verlumpten protestantischen Gemeinschaften, die eine



ökumenische Einigung zuverbringen wollen „unter Wahrung der Eigenart der einzelnen Kirchen“; denn das bedeutet doch, daß jede einzelne Kirche lehren und praktizieren kann, wie sie will, und dabei kann einfach keine wahre Einigung bestehen. Gegen Gottes Wort, insbesondere gegen das Evangelium, sind beide Sorten von Seiten gleichertweise gleichgültig. J. T. M.

**Anent the Labor Problem.** — *Wishing to help in keeping our pastors informed on significant trends or events in the disputes pertaining to the labor situation, because the consciences of many of our members are vitally affected, we shall reprint what a correspondent of the Christian Century reports as to developments in the South in the field of labor.*

“The contest over the raising of minimum wages in textiles under the Wage-and-hour Act brought out both the worst and the best in the South on the industrial issue. The owner of one mill called the law ‘an insanely brutal device’ and said it was worthy of carpetbagger days. The statistician of a number of mills said that out of 483 mills she questioned, 92 claimed they could not operate under the 32½-cent-per-hour wage agreed upon by the committee of operators, union leaders, and representatives of the public. On the other hand a number of mill-owners advocated the raise and reported that 122 mills employing tens of thousands favored it. It seemed to be a contest between the large and small mill-owners. The administrators ruled in favor of the 32½-cent minimum; it will affect about 125,000 workers, giving them a wage of \$13 per week when they have work. Full-fashioned hosiery workers will get a minimum of 40 cents per hour. The Woman’s Bureau estimates that nearly 50,000 women workers in the South will benefit by the increase. On the other hand the National Labor Relations Board found that a family of mill-owners were hiring a preacher to tell their workers that the Bible required them to be ‘content with their wages,’ that ‘prayer bands’ had been organized to go from house to house to instil this doctrine, and that their ministerial leader was likening the C. I. O. to the ‘beast’ of Revelation. Over against this such men as President Frank Graham of the University of North Carolina and Rev. Witherspoon Dodge argued the case of the workers before Commissioner Andrews.”

The warfare between capital and labor continues to afflict and harass (alas, how much we have deserved it!) our suffering nation. Let Christians do what they can that it be stopped!

A.

**Brief Items.** — Bishop G. C. Stewart (Protestant Episcopal) of Chicago writes in the *Living Church*: “Once we thought that science would and could bind the world together. That was the doctrine preached up and down by H. G. Wells in one brilliant book after another; now, a disappointed old man, he writes his latest book in bitter satire and disillusionment on the failure of *homo sapiens*, who, instead of using science to bind the world together, has used it to blow the world up. The aeroplane, which was going to weave the nations into a single community, is used primarily for crossing frontiers in the sky and raining death and destruction upon the terrified men and women and children beneath. The submarine was to bridge oceans by defying surface storms; it has turned out to be a human-directed monster shark of the seas. Radio was to spread abroad knowledge and light and neighborliness;



it has become too often a sinister organ of nationalistic propaganda, a venter of misinformation and lies. No, science won't do it."

The Association of the Statisticians of American Religious Bodies has addressed the request to the Department of Commerce with respect to the 1940 census. It is to the effect that the following three questions be included in the questionnaire which will be submitted to the citizens of the United States when the census is taken in 1940: "1. Do you believe in God? 2. Are you affiliated with any religious group? 3. To what religious group do you claim allegiance?" We have not heard whether or not the Department of Commerce has accepted the suggestion.

In the United Church of Canada some seventy ministers have issued a statement saying that they are opposed to all war. Their statement has the title "A Witness against War." It is reported that the attorney-general of Ontario has ordered an investigation of the step taken by these ministers. While we do not agree with the position which they stand for, we must say that their courage puts many to shame who represent the truth.

America says that the death of Theresa Neumann is reported. She was known as the Mystic of Konnersreuth in Bavaria, and it was said that she bore in her body a replica of the stigmata, or five wounds, of the Savior. The Catholic paper mentioned says cautiously: "Final judgment as to Theresa will long have to wait, as to how much of the strange phenomena of knowledge and ecstasy which startled the visitors to her sick-bed was completely supernatural, how much was to be ascribed to the certain type of psychology found among certain impressionable temperaments."

Last week we went over to Reduccion to see the climax of the fiesta of the Catholic Church. One word will express the conclusion we reached concerning Romanism in this country—paganism! Certainly the heathenism of the jungles of Africa has a twin sister here in the Argentine. The idols we beheld in the church and then later in the procession were only a little better carved than the ones in Africa. Their worshippers had their fetishes (or charms) pinned on their clothes or hanging about their necks. These, blessed by the priest, are supposed to protect the wearers from harm. And if you happen to have a sick stomach or a sore arm, just buy a piece of ribbon at the entrance of the church, allow it to be used to measure the same part of the figure of Christ on the cross, placing it then on the afflicted part of your body, and presto! you are bound to be healed—maybe. One thing that paganism here has on the paganism in Africa—it has more images and better temples in which to house them.—*The Brethren Evangelist*, quoted in the *Presbyterian*.

This appeal of Bishop Freeman (Protestant Episcopal) of Washington, D.C., addressed to his clergy, deserves to be copied here: "For myself and for you in our common ministry I pray that we may avoid in our pulpit messages the discussion of those things that have to do with war and the distractions that occupy the minds of the people throughout the days of the week. It is both our privilege and our duty to bring to our people week by week the redeeming Gospel of Jesus Christ."

A.