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Theological Observer. - Kirchlich-Zeitgeschichtliches

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Theological Observer

Dr. Reu Deceased.—The Lutheran Church lost one of its eminent theologians and leaders when on October 14 Dr. Reu, after an illness of a few weeks, was taken into the Church Triumphant. The pages of this journal have often referred to utterances of his, usually with approval, now and then with a note of criticism. The news of his passing has elicited expressions of genuine sorrow on all sides. We esteemed him highly not only on account of his rare attainments as a scholar and author, but because we saw in him a conservative theologian who loved the Lutheran Confessions and did not hesitate to defend them. In the discussions pertaining to Lutheran unity, which have again reached a critical stage and seem to presage the coming of momentous decisions, he will be greatly missed.

Dr. Reu was born November 16, 1869, in Diesbach, Bavaria. After the preparatory studies at a Gymnasium, he took the course in the Mission Institute at Neuendettelsau. In 1889 he came to America and served first as assistant pastor at Mendota, Ill., and then as pastor of a church in Rock Falls, Ill. In 1899 he was called to the position where he was to do his life's work—a professorship at Wartburg Theological Seminary in Dubuque, Iowa. Because the faculty is small, he had to teach a great variety of subjects, and by and by he had taught every course given in the school. In 1904 he became the editor of the *Kirchliche Zeitschrift*, a position he occupied to the end. Articles, book reviews, editorial comments were produced by him in staggering abundance. At that, he did not employ a stenographer or secretary, and practically everything he wrote was put on paper by himself in longhand. His many books and brochures largely pertain to Luther's life and writings, and undoubtedly in the field of Luther research he was without a superior in this country.

Of his larger works we shall here mention only *Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600*, 9 formidable volumes, a work during the writing of which he received the doctor's degree from the University of Erlangen, *Life of Dr. Martin Luther*, *Catechetics*, *Homiletics*, *Luther's Small Catechism*, *Luther's German Bible*, *Christian Ethics*, *How to Discuss the Story* (4 volumes).

That he desired to be a Scripture theologian, standing on the Word of God as his basis and on nothing else, he set forth in a remarkable article entitled "The Peculiar Nature of the American Lutheran Church and Theology" (*Die Eigenart der amerikanisch-lutherischen Kirche und Theologie*), which appeared in the *Kirchliche Zeitschrift* in August, 1926. After rejecting the views of Schleiermacher, Frank, Seeberg, and Alt-haus, who favored Subjectivism, he stated, "Nothing should and may bind us merely because it has been hallowed by history, no Quenstedt or Hollaz, no Gerhard or Chemnitz, no Melancthon or Luther, unless we find their teaching in the Scripture, the *ius divinum*. This applies even to the confessions of our Church, to which we have vowed to be loyal

only because they have flowed out of the Scripture, this 'pure Fountain' of Israel. Least of all may our own reason be made the source and touchstone for our religious and ethical thinking. Such 'freedom of thought' would be a blow in the face of the man whose confession at Worms we celebrate, thanking God for it. Neither may such a role be given to 'science,' which today seeks through its sweeping pronouncements and its 'higher criticism' to render Scripture uncertain for us, to destroy the equation: the Scripture is the Word of God, and to mix who knows how much philosophy into our system of doctrine. It is true that we wish and must think and work scientifically, so that no method and knowledge suitable for assisting us in gaining ever better understanding of the words of Scripture remain unknown to us; but all this must merely serve this sovereign, so that in matters of faith we do not propose anything that is not supported by 'the majesty of God' itself. Here the reference to the 'jealous' God is in place, who does not give His glory to another nor His praise to any graven image. If Scripture, and Scripture alone, is not *everything* to us, then it is nothing to us." These words were originally written in 1921, and Dr. Reu repeated them in the year mentioned, as a confession of his faith.

Conservative Lutherans will always gratefully remember the beautiful testimony which the deceased rendered in behalf of the plenary inspiration of the Scriptures at Eisenach in 1923. His contributions at the other two World Conventions, in Copenhagen and Paris, were likewise valuable. His position created a deep gulf between him and the scientific theologians of Europe, many of whom bear the Lutheran name; he did not in order to have their respect and esteem turn his back on the principle of *sola Scriptura*.

Dr. Reu possessed a marvelous ability of absorbing, organizing, and co-ordinating material. His writings manifest the broad sweep of the gifted scholar who can view a subject in its various aspects and include them all in his presentation. Personally he was one of the most genial and affable of men. In the history of the Church his name will be recorded as that of a conservative theologian whose scholarship was as wide as it was deep and penetrating. A.

Lutheran Firmness.—A really refreshing article having the title "Those Recalcitrant Lutherans" was published in the *Christian Century* of October 6, 1943. The writer is Pastor Benjamin Lotz of Holy Trinity Lutheran Church, Bethlehem, Pa. With power the author sets forth why Lutherans keep aloof when joint Communion services are advocated by people of the Reformed sects. First he points to Luther and the attitude he took at Marburg. Next he dwells on the position of Chemnitz, Andreae, and Selnecker, and the Formula of Concord, of which they were the chief authors. Conditions in America about 1760, as they existed in Eastern Pennsylvania at that time, are sketched in these words: "The ordinary differences that divide Christian Churches are not essential to these poverty-stricken German immigrants. It is possible for Lutheran and Reformed Christians to worship together in the same church building. The time of confessional laxity is here. But when the time comes for the autumn Communion, then the Lutheran

husband separates from the Reformed wife to join those of his own faith at the Lord's Table. Any exception — like a 'union' Communion service — is an occasion for the fathers of the whole Synod to shake their heads in consternation. The foundations of the faith have been shaken!"

We must quote what he says as to an important happening when the tercentenary of the Reformation was observed (1817). "At thirty-nine years of age, Claus Harms is working on his ninety-five theses. They are in opposition to those who declare that the differences of fundamental Lutheran philosophy are not essential differences. On and on he writes as his pen flows over the paper. Finally he sets down the 78th thesis: *If at the colloquy of Marburg in 1529 the body and blood of Christ was in the bread and wine, it is still so in 1817.* These are the words of an awakened Lutheran conscience, protesting in wrath against the Prussian Union."

After references to 1847, 1867, and 1918 with their confessional Lutheranism, the writer has something to say about the situation today: "The time is the present. The lay manager of the Lutheran Book Room sits with the representative of the Paramount Ecclesiastical Supply House. The manager pages samples of pew bulletins. The front pages are covered with appropriate illustrations, the inside pages are blank, suitable for mimeographing. It seems to be just what his constituency desires. He notes the titles of the subjects discussed. Suddenly his eye picks out this one, 'Why keep the Lord's Supper?' 'The elements, bread and wine, symbolize the body and blood of Christ, which was sacrificed that we might have forgiveness of sins,' it says. 'We keep the Lord's Supper in His remembrance . . . in obedience to Christ, that we may ever remember the sacrifice He made for us.' 'I am afraid,' the manager says slowly, 'that my clients will not find this material acceptable. For example, this description of the Holy Communion is not suitable.'"

One more instance is portrayed: "The Protestant clergy of Newville have gathered together to make preparations for the community Christmas carol service. There have been minor difficulties concerning preferences for certain hymns. When the time for adjournment arrives, the Rev. Mr. Goodfellow proposes an item of new business. 'Would it not be a splendid thing,' he asks, 'to have a union Communion service on New Year's Day in the high school auditorium? It would be a lovely, moving manner in which to usher in the New Year and would demonstrate the manifest unity of Newville Protestantism.' John Lindstrom feels the blood rush to his head. This recalcitrant young Lutheran arises to speak. 'I hate to object to this proposal. Our association has done much to destroy the unwholesome competition and misunderstanding in Newville. But for us to attempt to celebrate the Lord's Supper together is to parade a false unity before the world — a unity which does not exist in fact. Unless we can achieve a real unity of purpose and of faith which will tear down the barriers that separate us, we dare not declare it on one day and then continue to live behind our denominational fences the rest of the year. Accordingly, I must dissent.' That was the witness of another of those Lutherans. Strange it may seem, but they all act

that way—or at least the great majority do—when such proposals are made.”

That is good testimony, especially when one considers that it was published in the *Christian Century*. We regret that the author, who evidently believes in the real presence of Christ's body and blood, used an expression which might indicate that he leans toward the Reformed view. In a passage not quoted above he makes Lutheran teachers say that “the body and blood are received *spiritually*.” We do not think that the writer used this terminology to express adherence to the Zwinglian, or Calvinistic, view of the Lord's Supper. What he desired to emphasize, undoubtedly, is that the eating and drinking of Christ's body and blood is not a natural, but a supernatural eating and drinking, the Real Presence being an invisible fact. Apart from this unfortunate terminology we are grateful for his contribution. A.

The U. L. C. A. and the Federal Council.—It will be recalled that at its convention in Louisville in October, 1942, the U. L. C. A. debated the question whether it should accept full membership in the Federal Council of Churches or continue to be connected with that body in a consultative relationship. The latter was agreed on although co-operation was made more extensive. In the *Christian Century* of October 6, in a special correspondence from New York, these new relations are described. “Greeted with deep emotion by the other members, commissioners of the United Lutheran Church took their place on the executive committee of the Federal Council of Churches at its meeting here last Tuesday. As explained by Dr. Cavert, the United Lutherans continue their consultative relation with the Federal Council, without vote, but the commissioners fully represent their Church, have the privilege of the floor, and have an official standing instead of being merely the ‘friendly visitors’ of the past. In introducing the 13 Lutheran commissioners Dr. F. Eppling Reinartz, chairman of the delegation, said: ‘We mean to go to work in earnest in our relationship to the Federal Council. . . . Our commission is established under definite rules with regular stated meetings. . . . We hope to make up, to some extent at least, for lost time. . . . This commission, representing the spirit of the United Lutheran Church, wants to be in their “pitching” with all the love and spirit we can muster.’”

It is evident that a group in the U. L. C. A. is moving toward the Federal Council of Churches. To the extent it does this, it widens the breach between itself and conservative Lutherans. A.

Dispensationalism and Premillennialism.—The *Christian Beacon* (July 22, 1943), ardent champion of premillennialism, sharply denounces dispensationalism, bewailing the fact that dispensationalism often is being confused with premillennialism. “Some,” it declares, “do it intentionally for the purpose of discrediting the true premillennial view.” Defining dispensationalism as the belief “that God has dealt with man through certain dispensations,” it says: “Any kind or type of dispensationalism that does violence to the covenant of grace [salvation by grace] is wrong. We mean that there is only one way of salvation; there has been only one way of salvation, and there will be only one way of

salvation, and that is by faith in the shed blood of Jesus Christ. Any dispensationalism that tries to teach or even imply that men are saved by different ways in various dispensations is absolutely false and should be resisted. There is only one song of the redeemed in glory, 'Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.' . . . A dispensationalism that tells us that the Lord's Prayer cannot be used by Christians is certainly wrong. Also a dispensationalism that tells us that the Sermon on the Mount was written only for the Kingdom Age is likewise wrong. The Sermon on the Mount is nothing but law. It is the expression of [the gist of] the Ten Commandments in different form. When Jesus tells His disciples, 'If ye love Me, keep My commandments,' He desires us to endeavor by His grace to follow the great principles He laid down in the Sermon on the Mount. A dispensationalism—and there is an abundance of it about—that does violence to the unity of God's way of salvation is truly an anti-Reformed heresy. Premillennialism, on the other hand, is not [?]. It is the view held by many of us who glory in the one way of redemption, but believe that in God's blessed purpose His Son is to return visibly, personally, to this earth to set up a kingdom in which He shall demonstrate to man that peace is practical, and that peace may be had under the reign of the Son of God. What man has failed to do in his sin, God's Son will do in His glory."—The editorial was written in view of the fact that in the last General Assembly of the Southern Presbyterian Church a report was brought in declaring that the type of Bible interpretation known as dispensationalism is out of harmony with the Confession of Faith. The *Christian Beacon* regards this move as a ruse of liberals in the Southern Church serving "more or less as a red herring to confuse the church in regard to the far greater issues of liberalism and the denials of the Word of God, and suggests that dispensationalism should not be settled by any Assembly pronouncements, but by judicial process, since men who are deniers of the unity of the covenant of grace have no right to be in a Presbyterian church. But it believes, too, that "the agitation over dispensationalism has its animus in the main on the part of those who are opposed to premillennialism. They cannot see any difference between dispensationalism and premillennialism, and it is the premillennial emphasis that they so vigorously oppose, because they are offended with the idea that Jesus Christ shall personally return to this earth to set up a kingdom and rule from Jerusalem." We are glad, of course, that the *Christian Beacon* rejects dispensationalism, for consistent dispensationalists cannot be believing Christians, since they reject the *sola gratia* as the only principle of salvation running through the whole Bible. But millennialism, too, must be rejected as a "Jewish thought" conceiving of the Messianic kingdom as thoroughly materialistic. It is Judaistic in its emphasis on the material and secular nature of Christ's rule during the millennium, teaches, in opposition to Scripture, two resurrections separated by a thousand years, is preposterous, in its main contention, by which the significance of the great body of the Old Testament prophecy should be transferred to a time following the second advent of Christ, and contradicts the uniform teaching of the Scriptures that

all the elect will have been brought into the Church when Christ returns in majesty. (Cf. *Popular Symbolics*, pp. 366ff.) Nor must the premillennialists, represented by the *Christian Beacon*, blame Christians, in general, if they confuse dispensationalism and premillennialism; for ranking millennialists like Blackstone, Scofield, A. C. Gaebelein, Gray, and others have so intimately identified themselves with dispensationalism that in popular opinion today dispensationalism and millennialism are practically synonymous. We advise the "Bible Presbyterians" to follow Dr. Machen and reject also the error of millennialism just as they repudiate dispensationalism, since neither of these views has any foundation in God's Word.

J. T. M.

Barthianism in America.— In three consecutive issues of *The Sunday School Times* (beginning with the issue of September 18, 1943) Prof. R. Laird Harris of Faith Theological Seminary shows how rapidly Barthianism is gaining ground in America, among its advocates being such prominent men as Professors John A. Mackay, O. Piper, and E. G. Homrighausen of Princeton Theological Seminary, Prof. E. Lewis of Drew Seminary, and Prof. R. Niebuhr of Union Seminary. He writes: "It is worth some trouble for earnest Christians to study this new theology. A generation ago Modernism was tolerated by some because it was not at once recognized. At first Modernists used almost the entire Christian vocabulary, but reinterpreted the terms 'inspiration of Scripture,' 'divinity of Christ,' and the like. Only after this stratagem was exposed, were Christians fully aware of the heresy, and in many cases it was then too late. In the same way Dr. Mackay and other Barthians use fair words. They even denounce the Modernists of recent years. The question is, Is their teaching sound and orthodox?" Professor Harris then tests their teachings by comparing them with the Scripture doctrines of Biblical Inspiration, the Person of Christ, and the Vicarious Atonement. He says: "Concerning the Bible, Barthians do not believe that it is inerrant, but that it is a human, fallible history through which men come into contact with God. Thus one of the above authors, Piper (*God in History*, p. 142) says: 'The truth of God is contained in the Bible; but Jesus showed that the Jews were mistaken when for this reason they identified the Bible with the Word of God.' He accepts the higher criticism when he declares that Deuteronomy was not written by Moses, but 'by prophetic writers after his death' (p. 79), and again when denying the unity of Isaiah he refers to 'the exilic writer in the book of Isaiah' (p. 87). Further, he denies the historicity of the early chapters of Genesis: 'Old Testament scholars have recognized for a long time that the narratives and genealogies given in the first chapters of Genesis are not on the same level as historical records. . . . In the first chapters of the Bible human pre-history is narrated in mythical language' (pp. 60, 61). Homrighausen also adopts the higher criticism. On page 121 of *Christianity in America* he says: 'Few intelligent Protestants can still hold to the idea that the Bible is an infallible book.' In a later book, *Let the Church Be the Church*, the viewpoint is the same . . . and [he] distinguishes again between the 'Word of God' and the simple Gospel history (pp. 71, 72). Dr. Mackay speaks in the same way. On page 21 of

Heritage and Destiny he adopts the higher critical theory of a so-called second Isaiah, saying: 'In the lonely desolation of their exile, Israel rediscovered the religious significance of the great word "remember." . . . Listen to the words of the prophet,' and he continues by quoting Is. 51:1, 2! Critics ascribe this section to a second Isaiah, writing during the Exile, but the New Testament ascribes it to Isaiah himself, writing over a century before the Exile. . . . Dr. Mackay can only speak as he does here and elsewhere because he does not believe in an inerrant Bible. He and the other Barthians clearly adopt the higher criticism. They make much of the 'Word of God,' but to them this is neither the written Word, the Bible, nor the living Word, the Lord Jesus Christ. Rather, the Word of God to them is their individual experience of God brought about by contact with either one or both of these mediums. They believe that the Bible is a record of God's dealings with man and that through it we come closer to God. But after all, they say, it is only a fallible record." Speaking of the doctrine of Christ, Professor Harris writes: "The Barthian Christology is not that Christ is the eternal God-Man of simple Christian faith. Rather to them Jesus is a God-filled man. He was the highest possible revelation of Deity, but they will not accept orthodox creedal statements of Christ's divine and human natures. Homrighausen speaks of Christ as 'God-filled.' Jesus was 'dominated by God' (*Let the Church Be the Church*, p. 30). . . . Edwin Lewis of Drew Seminary speaks in similar terms. He says that in Christ the Word really became flesh; 'hence there were some things this Man could not do, and there were some experiences he could not have. Humanity and omniscience, humanity and omnipresence . . . these are not only incompatible; they are flat contradictions' (*Philosophy of the Christian Revelation*, p. 53). Here in a few words a Barthian denies that Jesus' deity was unchangeable." Concerning the doctrine of the Vicarious Atonement, Professor Harris says: "Without an inerrant Bible, without the true Christology, Barthians naturally do not believe in the substitutionary atonement. According to their theology, God seeks men for fellowship, and salvation comes by personal 'encounter' with God, especially in Christ. It is supposed to result in a changed life. And eventually God will change the whole world into a better society. Dr. Mackay rather clearly voices this view in his earlier book *Preface to Christian Theology*. 'Redemption' is said to be the 'participation of man in the life of God' (p. 66). 'The heart of the Christian religion is an encounter with God' (p. 68). . . . According to him, this salvation is to be worldwide: 'Jesus Christ was proclaimed as the redemptive center of a new world community. . . . This society is the community of destiny, the organ of God to establish in the world a new order, a kingdom that shall transcend and outlive the kingdoms of Caesar' (*Heritage and Destiny*, p. 32). . . . Dr. Mackay deals with the subject of 'Man's Remaking' on four pages of this book (pp. 48-51), speaking of God's grace, of our encounter with Him in Christ, of the Cross as 'God's presence with men in vicarious love,' and of our 'vital transforming faith.' But the one thing needful is lacking. Nowhere does he speak about the *finished work of Christ on Calvary* (italics ours), whereby divine justice was

satisfied and God was reconciled to us. In fact, Homrighausen says: 'God is reconciled to men before Christ dies on the cross, to be sure. But men cannot feel that the way is open to God unless someone pays the cost of pioneering a new way' (*Let the Church Be the Church*, p.107). This is only a new variety of the moral influence theory of the atonement. . . . Perhaps the most basic error of Barthian thought is in its attitude toward truth and consequently toward all Biblical facts and doctrines. The Barthians believe that all events in the world of history are only approximate representations of what they call supra-historical realities. They say that God, sin, and salvation are beyond definition and can only be understood by the personal encounter. They forget that such a personal relationship can only be had through knowing the true Christ and believing the facts of His saving work. For example, Dr. Mackay scorns the 'heresy of orthodoxy' which believes that 'divine truth is of a kind that can be carried about in one's pocket.' . . . Homrighausen flatly says: 'Our ideas, our theologies, our dogmas, are relative . . . they are merely passing techniques and frameworks that shall pass away' (*Christianity in America*, p.56). . . . The critical theology asks with cynical Pilate: 'What is truth?' The claim that all theologies are as relative as the Einstein theory is worse than the denial of a particular fact or doctrine. It leaves us with no certain truth at all. Everything in the Bible and in Christian faith is a 'dramatic' or 'mythic' representation; the clear truth of God, and therefore the might of God, is gone in the 'critical theology.'" This Anglo-American development of Barthianism is known also as the "new orthodoxy." Just how far it departs from traditional orthodoxy even these few and brief quotations show quite clearly.

J. T. M.

The Trouble with Neo-Orthodoxism.— Under this heading the *Watchman-Examiner* (Oct. 7, 1943) submits to its readers a brief and popular but nevertheless helpful analysis of neo-orthodoxism. This new movement in British and American theological circles may be traced in particular to the tremendous influence which Barthianism has exerted upon modern theological thought, first on the European Continent and then in England. Both in Europe and in our own country Barthian neo-orthodoxists are now extremely busy in disseminating their views in books and articles published in journals of theology. And as the *Watchman-Examiner* says, their writings give the impression that creative theological thinkers are turning in the direction of the old faith. But neo-orthodoxy is still *a philosophy which interprets ancient terms in modern meaning* (italics ours). As Emil Brunner shows in his *The Theology of Crisis*, it rejects the "Biblical world view," and that means "that it still hangs onto its own processes of rationalization and to its ambitious dreams concerning the evolutionary progress of man. From the writings and speeches of these moderns, who represent a great deal of European opinion, Anglican conviction, as expressed by the archbishops of York and Canterbury, and some well-known exponents of theology in America, it is evident that it is the ambition of neo-orthodoxy to become the religion of the 'new democracy.' It is without doubt their high ambition to work together with their 'Eternal Father' through processes of science and creative moral intelligence to

unite their efforts in the abolishment of war, the construction of a federal world republic, industrial democracy, moral education, and the development of world-wide social consciousness." One reason why the *Watchman-Examiner* still regards neo-orthodoxy as fundamentally liberal, is that "it has no adequate principle of Bible inspiration. It is still convinced of the inconsistencies of traditional theology. Biblical theology is still under attack. The derivation of Christian doctrine from the Bible is not at all a process to which the neo-orthodox will agree. Among them, the authoritarian Bible is but the Bible of the 'literalists.' Neo-orthodoxy is not yet ready to confess the faith. It cannot be said that it is even returning to the faith. We might go farther and say that it is not possible to see how it can return to the faith until it gets rid of its inconsistency with regard to Biblical inspiration. It must put an end to its attempt to speak authoritatively concerning Christianity while refusing to accept the authority of the Word of God." The article closes with the words "Somehow or other, modern theology has got to come out from under the influence of a materialistic science or 'scientism' which turns morals and religion to dust by the use of ethically sterile words. The theologian or scientist who thinks his own outlook superior to the Biblical, shows only that he does not understand the essence of the Christian faith."

We believe this to be a true description of the fundamental short-coming of neo-orthodoxy, which recognizes neither Scripture as the sole source and standard of faith and life, nor the *salus aeterna* as the ultimate purpose of God's gracious Gospel revelation. Neo-orthodoxy is only a new manifestation of liberalism, which, as interpreted by Dr. Mackay of Princeton, "had to go back before it could attempt to go forward."

J. T. M.

Language Study. — While Dr. H. Hamann, editor of *The Australasian Theological Review* (June 30, 1943), calls the attention of his readers to the fact that in Australian educational circles voices are being raised against the study of foreign languages in secondary schools, since "the time and effort thus spent are altogether incommensurate with the results actually achieved," he at the same time reminds them of the fact that "educators beyond the seas just as insistently express their conviction that the study of foreign languages is highly valuable and will become increasingly important in the years to come. He then quotes from *The Journal of Education* (March, 1943), published at Oxford, England (offering no fewer than six articles on foreign-language teaching), a number of quotations which, we believe, are worth considering by us from the theological and Gospel service point of view. Thus Sir Edward Pares, K. B. E., Fellow of King's College, London (quotation here given in part only): "German is unquestionably for us, if not the first, at least one of the first of what I have called the 'the world languages.' Not because German is spoken over the widest area of population, but because German activity and trade are everywhere, and leaving out our kindred and English-speaking Americans, the German is our most serious rival for world influence. Next comes Spanish (I may take it together with Portuguese), and it is almost as important as German, not only for our trading relations, but also because of the

vast area inhabited by a Spanish-speaking population. . . . Next to Spanish (and, please, not too far behind it) comes Russian."—Dr. Percy A. Scholes: "Obviously Britain and the United States will have to develop a new attitude to the languages of other nations if ever they are effectively to play the part that will after the war lie before them. At present even the 'educated' man who possesses a genuinely practical working knowledge of a language other than his own is the exception; he must become the rule, or there will be further disasters."—Mr. E. Allison Peers, professor of Spanish at the University of Liverpool: "Language learning is the one element in international understanding which gives any hope of permanent world peace, and from that point of view alone the responsibility lies at least as heavily on us as upon any other nation. . . . Different languages are needed in the world of diplomacy, politics, commerce, and industry and in every branch of international relations." W. F. Mainland, Lecturer in King's College, University of London: "Rightly or wrongly, it was felt that a knowledge of language and institutions could be used for the promotion of sympathy and understanding and for the avoidance of further conflicts between the nations." As a Church, we, of course, are not interested in the secular advantages accruing from the study of languages, but in the service of Christ and His Word, in the interest of a better knowledge and a wider dissemination of the Gospel, we have every reason in the world to study with deep interest such languages as German, Spanish, Portuguese, and others. All our pastors should have a good working knowledge of German, and the majority should be masters of it. But there should be some in addition who can read (and if necessary, speak) with fluency all languages in which our Church is preaching the Gospel. Rev. R. Herrmann, by mastering the difficult Finnish language, has shown himself a praiseworthy pioneer in this field, and it is of no little honor to our colleague Dr. Theodore Graebner that he has taken up the study of Slovak. There is a strange thrill in studying foreign languages and a widening of cultural interests closed to all who remain one-language persons. Frequently even that one language is used by such persons only in an inadequate way. Luther's dictum: "So lieb uns das Evangelium ist, so hart lasst uns ueber den Sprachen halten" has a special meaning for us in our postwar mission relations. J. T. M.

From the Protestant Episcopal Convention at Cleveland.—One of the chief topics before the triennial convention of the Protestant Episcopal Church held in Cleveland, Ohio, in October was the question of union with the Presbyterians. The Commission on Approaches to Unity presented both a majority and a minority report. The majority sponsored views contained in a document called "Basic Principles," which contained proposals looking to union with the Presbyterians. Twelve members of the commission favored the views there expressed. Three members dissented and submitted a report of their own. Finally the commission succeeded in agreeing on substitute resolutions, which were unanimously accepted both by the House of Bishops and the House of Deputies. As presented in the House of Bishops, they read as follows:

1. Resolved, the House of Deputies concurring, that General Convention receives the report of the Joint Commission on Approaches to

Unity and the minority report on the section dealing with the negotiations with the representatives of the Presbyterian Church in the United States of America, and refers them with other findings to the Church for study.

2. Resolved, the House of Deputies concurring, that the Joint Commission on Approaches to Unity be continued with such changes in membership as may seem advisable, and that it be instructed to continue its negotiations with the representatives of the Presbyterian Church in the United States of America looking toward the organic union of the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the Church for advice and counsel.

3. Resolved, the House of Deputies concurring, that in view of our membership in the Anglican Communion, the Joint Commission on Approaches to Unity is hereby directed to ask, on behalf of General Convention, the counsel of the Lambeth Conference before any commitments are made.

4. Resolved, the House of Deputies concurring, that General Convention hereby express its appreciation to the representatives of the Presbyterian Church in the United States of America for the generous and open-minded way in which they have met the inquiries and proposals of the Joint Commission on Approaches to Unity.

5. Resolved, the House of Deputies concurring, that the treasurer of General Convention is directed to provide the sum of five thousand dollars for the work of the Joint Commission on Approaches to Unity during the forthcoming triennium.—

This means that the vote on union with the Presbyterians was deferred and that this question will not be voted on till the advice of the Lambeth Conference (of Anglican bishops) has been obtained. According to the *Living Church* the speech of the Moderator of the Presbyterian Church in the United States of America, the body the Episcopalians had been negotiating with, was based on misinformation. The reference is to Dr. Coffin of Union Seminary. He had come to present the greetings of his Church and expressed his gratification over the favorable vote on the so-called "Basic Principles." Contrary to his opinion, these principles had not been approved.—The question of remarriage of divorced persons was much debated, but no resolutions changing the regulations hitherto in force were adopted. With respect to the retiring age of the presiding bishop, the convention decided that instead of 68 the retiring age should be 70.

A.

The Future of Mission Work in Japan.—When in September the Committee of Reference and Counsel of the Foreign Missions Conference was in session in Bethlehem, Pa., the future of mission work in Japan received a good deal of discussion. A reporter in the *Christian Century* states that the Japan section of the East Asia Committee has the determination that "postwar relationships of the Christian movement in North America to the Christian movement in Japan should be conducted co-operatively rather than through individual boards and missions." There follows a statement as to the attitude of the various boards, "The

responsible secretaries of boards which have worked in Japan have expressed this [co-operation] as their formal and collective recommendation to their boards, and 11 of the 20 members most actively involved have agreed; 3 others were favorably inclined to the idea, but want to explore further; 3 were noncommittal; and 3 have flatly rejected the idea. Further meetings are being held to decide on next steps, with a minority pressing for action on the ground that 'it is later than we think.'" One can understand why mission leaders would like to see their ventures presenting a united front in a country like Japan, where all mission work will quite likely be extremely difficult when the war is ended. But are these people aware that sacrifice of the truth is always too high a price to pay for any success that might be achieved?

A.

What Do the American People Read?—In the *Watchman-Examiner* is printed an article written by Bernard J. Mulder, the president of the Associated Church Press. A few paragraphs of his article are startling in the information which they submit, and we here reprint them.

"The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week; and 95,000,000 copies of monthly magazines are circulated each thirty days. How many millions of books are published each year is not known, but it is known that just before the war not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

"Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder, and sexy variety. Estimated figures show that about 16,000,000 of the 'horror' magazines were sold each month. Some 15,000,000 copies of the sex magazines are also sold each thirty days, with young people buying the larger share.

"In contrast to all of this, the average weekly, monthly, and quarterly circulation of the church press is 13,000,000, this being distributed over about 1,000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist in the God-given task of making a better people and thus a better world—the church press?" A.

Deterioration of Our Youth.—In a valuable article published in *America* Mr. H. C. McGinnis of Pennsylvania analyzes the crime record figures which not long ago were published by the F. B. I. To begin with, he points out that one must not forget that in the report of the F. B. I. only those offenses are included which have come to the knowledge of the F. B. I. In other words, the statistics, startling as they are, are incomplete, and actual conditions are much worse than the figures submitted indicate. The report of the F. B. I. compares conditions as they existed

in our country from 1939 to 1941 with those of 1942. In 1942, so he points out, there were, as in other years, the "seasonal variations, robberies and burglaries being more numerous in winter than in summer, while crimes of violence, such as murder and rape, were more frequent in the third quarter than in the first. One can understand that in these days of prosperity there was a decrease in crimes against property and an increase in crimes against the person. "The total 1942 American crime crop was estimated at 1,436,748 major crimes, an average day saw thirty-one felonious homicides, twenty-seven rapes, 142 other felonious assaults, 129 robberies, 729 burglaries, 459 car thefts, and 2,416 other assorted larcenies. This gives us an average of a crime every 29.9 seconds." There was a startling increase in crime and delinquency among women and girls. Of course, considering conditions, this was to be expected. There was an increase of 21.7 per cent of arrests of women as compared with the figures of 1941. "Females made up 9.4 per cent of all arrests for disorderly conduct; 16.4 per cent for drunkenness; 14 per cent for vagrancy; and 11 per cent of those arrested on suspicion. The 1942 records reveal the sad and deplorable fact that many crimes and delinquencies formerly considered the province of male youths have now been taken over with a bang by the girls."

Speaking in more general terms, Mr. McGinnis says: "If the 1942 increase in crime and delinquency among female offenders constitutes the most unusual trend in our national law and enforcement problem, the increased number of arrests among minor boys runs a close second. Shocking as it is, last year youngsters accounted for 15 per cent of all arrests for murder; 50 per cent for burglary; 34 per cent for robbery and larceny." "Despite the large number of young men in the armed forces, 1942 continued the trend shown in previous years in regard to the large proportion of crime against property committed by youth. During the year, 32.4 of all persons arrested for property violations were under twenty-five years of age." The writer then points out as particularly distressing the increase in rape and murder. He quotes this admonition coming from J. Edgar Hoover, the director of the F.B.I.: "Many parents are working irregular hours and consequently neglect their children. The American home is not the place of learning that it once was. The overwhelming majority of youthful offenders come from homes that have been broken—where mothers and fathers have forgotten their obligations to their children. Families by the hundreds have migrated to defense centers where there are inadequate housing and recreational facilities. Many young people with no appreciation of economic responsibility have left schools to take well-paying defense jobs. Seeking new thrills and excitement, they have been able to buy pleasures that are morally depressing."

How important that the Church constantly should hold before its members and those who hear its message the great teachings of the Word of God on the responsibilities of parents toward their children! And how important that the Church should use its teaching agencies to influence through the Word of God its young people and children so that they be kept on the narrow way leading to life!

A.

A Much-Needed Warning.—Recent events in the theater of war remind us how dangerous it is to find the fulfillment of prophecies in contemporary happenings. The *Christian Beacon*, in an issue of last summer, after Mussolini's debacle said very correctly: "Mussolini has fallen from power. This news is good, and it foreshadows the collapse of Italy. However, there is a religious significance to this matter, especially in view of the tremendous emphasis which has been placed upon Mussolini by those who are interpreters of prophecy. Mussolini has been heralded far and wide as the Antichrist, or as the beast, or as the head of the revived Roman Empire. He has been mentioned by name as the fulfillment of prophecies of the Scripture. Well, he has been removed from the stage, and we wonder what these prophets are now going to say. This illustrates the danger, the grave danger, of identifying personalities on the present world stage with the prophecies of the Scripture, the danger of saying, 'This is that,' or, 'He is the beast.'"

This is well said. With what follows we are not equally well satisfied, because it overlooks the strong arguments demonstrating that in the Papacy Antichrist has appeared. However, for the sake of completeness, let it be quoted here. "We know, of course, that the Bible says that there will be an Antichrist, that there will be a beast. According to Daniel's vision of the image of Nebuchadnezzar there is to be a ten-kingdom empire at the close of the age. Those prophecies are clear in their outline. The difficulty comes when we attempt to say, as many have done, that Mussolini or someone else is the central figure of the prophecy. As a matter of fact, Paul in 2 Thessalonians definitely tells us that it is not until 'he that now letteth' be taken out of the way that this man of sin will be revealed. Nobody is going to be able to tell who the Antichrist is until after the Holy Spirit is removed and the believers are caught up into the presence of the Lord. But there are those enthusiasts who run ahead of the Lord, and all who named Mussolini certainly did run ahead. This should give us warning to be cautious and careful in handling the Scriptures." A.

Concerning Weekday Schools of Religion.—On this topic the St. Louis correspondent of the *Christian Century* writes with respect to his city, "The St. Louis weekday schools have commanded the attention of the country. While reports come that weekday religious education is a controversial subject in other communities, this city has given support to the Federation's program. The Jews are not actively supporting the schools, but they have a representative on the Interfaith Committee that gives over all supervision to the work. Last year 7,399 elementary school children enrolled in the schools of religion. Increased enrollment is expected this year. Paul John Bode is the new director of the schools. He came to St. Louis from Plymouth, Nebr., where he served as pastor of the Evangelical and Reformed Church. Leadership schools for church workers will be conducted throughout the year." Our brethren in this city are responsible for this arrangement which gives every child an opportunity of receiving one hour of religious instruction a week at the church designated by his parents. A.

Brief Items.—In an intensely interesting article on "The City of Wittenberg and Its Congregation Around 1530" by Karl Schmidt, publication of which was begun in the September, 1943, issue of the *Kirchliche Zeitschrift*, the Castle Church of Wittenberg is described. We reprint a few sentences. "In this church Frederick had added relic upon relic to the number of 5,005. Countless were the pilgrims from all sections of Europe who sought help here from sins and ills, for were these relics not 'good for 1,443 years of indulgence?' We name only a few relics which were foisted upon the gullible people: 9 thorns from Christ's crown, a piece of wood from the burning bush of Moses, 35 pieces of wood from Christ's cross, the corpse of a child of Bethlehem slain by the soldiers of Herod, hair and part of a cloak and veil of the Virgin."

America (Jesus weekly) glories in a sentence which occurred in a resolution of the Protestant Episcopal Church at its convention in Cleveland. The sentence reads, "The Episcopal Church is a Church retaining the episcopal church order of the Roman Church, from which it broke away in the Reformation. "There you have it," says *America*, "the Episcopalians 'broke away.'" That it is a good thing to get out of a burning house did not occur to the editor.

According to much incensed *America*, H. G. Wells, one of the great literary lights of the age, delivered this broadside against Romanism. "Roman Catholicism is a broken and utterly desperate thing, capable only of malignant mischief in our awakening world. The Pope is now only the head of about fifty millions of semi-illiterates scattered about the planet, trailing after them a blind, entirely ignorant multitude of faithful." Without intending to hold a brief for Romanism, we wish to say that Mr. Wells ought to remember that name calling and vilification are more injurious than helpful in attacking a foe.

"Maurice Hindus, in his latest report on Soviet conditions, found the Orthodox Church restored to a place of relative honor, as a great and patriotic inheritance, even though the government remains officially anti-religious. Wendell Willkie, on his recent visit to Russia, was less cheerfully impressed and gathered apparently that the Church is still associated with hateful memories of ancient oppressions. . . . The Patriarch, on his return to Moscow, delivered a standardized discourse on the need of the second front, appealing to 'the mothers of English and American soldiers.'"—*America*, Sept. 18, 1943.

"The most recent organization to move towards a proper recognition of the rights of Negro citizens is the American Bar Association. At its annual convention in Chicago it revised the admission rule to require only 12 votes out of 16 for admission, instead of 14. Opposition from Southern delegates to this opening of the door was reported to be vehement since their two votes would now no longer suffice to exclude Negroes." (*America*, Sept. 18, 1943.) May God grant all of us true wisdom and love in thinking and speaking of the race question, which is now assuming gigantic proportions.

From Makogai Island, belonging to the Fiji group, comes a cheering report on the work done there by the Central Leper Hospital, estab-

lished 1911. The patients are being put to work and have been successful in farming. What they need in the line of supplies is produced by themselves. There was even a little left over that could be sold. On the plantation, chaulmoogra trees are cultivated, the oil of which often cures lepers.

On hospital work done by Roman Catholic religious orders, Doctor Schwitalla of St. Louis University gives out important information according to Religious News Service. There is a Catholic hospital association of which Doctor Schwitalla is the president. This man claims that more than 87 per cent of the patients cared for in the church-controlled hospitals of this country last year were treated by Catholic institutions of healing. He states that over 28,000 sisters and brothers of religious orders are working in Catholic hospitals. The number of the latter is almost 800. There are 369 Catholic schools of nursing, in which last year 27,969 students were taught (about one third of all students of this type in the nation).

A communication from the Publicity Bureau of the National Lutheran Council declares that the United Lutheran Church in America has completed negotiations for the purchase of the J. P. Morgan home at 37th Street and Madison Avenue, New York City. The forty-five room mansion of the man who was once America's leading financier will house the headquarters staff of the United Lutheran Church. The Church is celebrating the twenty-fifth anniversary of its organization with the slogan "Toward God's Golden Goals."—*Christian Century*.

The *Lutheran* prints a few lines written by Dr. Edgar De Witt Jones. This well-known Detroit pastor says, "What we need today is to get religion like a Methodist, experience like a Baptist, stick to it like a Lutheran, be proud of it like an Episcopalian, pay for it like a Presbyterian, conciliate it like a Congregationalist, be sure of it like a Disciple, propagate it like a Roman Catholic, and enjoy it like a Negro." The author evidently endeavors to mention a prominent characteristic of each one of the denominations he lists. Let us hope that he is right in what he says about the Lutherans.

The *Lutheran* informs its readers that *Lutherischer Herald*, edited since 1924 by Dr. C. R. Tappert, has ceased publication. No explanation is given. We assume that the number of readers had dwindled considerably and hence continuation was not considered feasible.

Temperatures in Los Angeles continue to rise to the fever point on the race question. Church people and others suspect that the city officials are apprehensive lest Detroit be repeated here. Steps have already been taken urging Negro leaders to appeal to their people to avoid friction and to co-operate with law enforcement agencies. . . . Only the most skilled social engineering can prevent an explosion and mob action.—Correspondence in the *Christian Century*.

Robert A. Millikan, famed scientist of the California Institute of Technology, recently made this statement at a meeting in Chicago, "Irrespective of anyone's religious views, organized religion is in fact today the greatest social institution in this country. If this is true, then

the person who has no knowledge of or contact with the life and work of the religious organizations of the country is by that very ignorance completely unfitted to assume a position of influence or leadership in American life."

The church papers carry the report that our capital, Washington, D. C., is the "wettest" city in the United States. Bishop E. H. Hughes of the Methodist Church told newspaper men that people in Washington per capita drink twice as much as the people of Nevada. The latter State was referred to by him because for many years it occupied the foremost place with respect to the consumption of liquor. One does not have to be a prohibitionist to become alarmed about conditions in Washington.

During the battle of Chicagog Bay, Attu, in the Aleutian Islands, on May 29, 1943, Chaplain Guy H. Turner (a Baptist) was mortally wounded. The *Watchman-Examiner* describes the incident thus, "The chaplain visited a treatment tent under the fire of the enemy's guns. Words of encouragement fell from his lips as he rallied the casualties until he was fatally wounded by grenade fragments and machine gun bullets. Post-humously he has been awarded the Silver Star for gallantry in action." We report this case as typical.

Between October, 1940, and June 30, 1943, so the *Lutheran* reports on the basis of figures given out by the United States Department of Justice, 2,071 people were convicted as conscientious objectors. Of these, 1,253 belong to the Jehovah's Witnesses. "Most of them demanded full exemption from military service on the ground that they are ministers. . . . The only other group listed in considerable number is a Negro 'Moslem' cult with 100. In all there are about 15,000 in the United States who declared themselves conscientious objectors; 6,000 are doing non-combatant duty with the armed forces; 7,000 are in civilian service; 2,000 in jail."

Rome is trying to win the Orthodox Churches in Russia, and it believes that it now has an opportunity. One great factor in its favor is the ignorance of young Russians on the nature of Roman Catholicism.

A.

