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Theological Observer. - Kirchlich-Zeitgeschichtliches

J. T. Mueller

Concordia Seminary, St. Louis

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Theological Observer

Propositions Concerning Some Essentials for Lutheran Unity Submitted for Discussion at Intersynodical Conferences.— It is the aim in the following paragraphs to mention the issues which we believe confront our dear Lutheran Church here in America at present and to indicate briefly where in our opinion all who wish to be conservative Lutherans should stand. The paragraphs are not intended to enumerate all subjects in controversy, but merely to draw attention to some great essentials.

1. The inspiration of the Holy Scriptures is apparently the most important issue today. While all Lutherans, as far as we know, are willing to say that the Scriptures are inspired, a number deny that this inspiration is plenary and implies full inerrancy of the Scriptures. We hold that every word of the Scriptures as they were originally written by the Prophets and Apostles is definitely inspired (Verbal Inspiration; however, not mechanical) and that, coming from God, they are free from all error. This we believe on account of the testimony of the Scriptures themselves: John 10:35; 2 Tim. 3:16; 1 Cor. 2:13.

2. Another issue is the subscription to the symbolical writings of the Lutheran Church. We are not aware that a *bona fide* subscription to the confessional writings, a subscription to them *because (quia) they set forth correctly the teachings of the Word of God, and not merely in as far as (quatenus) they do so*, is officially opposed anywhere in the Lutheran Church of our country today. We mention this issue because of its vital importance.

3. A third issue pertains to unity in doctrine. In some circles the opinion prevails that unity in doctrine need not to be striven for, that latitude should be permitted, that merely in fundamental matters unity in doctrine must be worked for. Against such a view we urge the sacredness of every teaching contained in the Scriptures and the duty of God's children to cling to everything He has taught them, Matt. 28:20; John 8:31, 32. The conservative Lutheran Church dare not write indifference in doctrine on its flag.

4. Another issue has to do with the question whether absolute uniformity in all doctrines, fundamental and non-fundamental, must be a condition of church fellowship. While full unanimity in all matters of doctrine, be they important or apparently unimportant, must be sought, and while not a single statement of the Bible can be to us a matter of indifference, we should not say that there can be no fellowship unless uniformity also in all non-fundamental doctrines has been attained. Non-fundamental doctrines (that is, doctrines such as those of the Antichrist and the conversion of all Israel) may not be reduced to the level of open questions. If a position on non-fundamental doctrines militates against a clear text of the Scriptures, it cannot be sanctioned, whereas weakness and temporary inability to understand and agree on non-fundamental doctrines may be borne if no divisions and offenses are created and if the authority of the divine Word is fully accepted and recognized.

5. The fifth issue pertains to unionism. False teaching is a poison, and church fellowship with those who divide the Church through false doctrine must be avoided, Gal. 5:9; Rom. 16:17, 18.

6. The sixth issue is the lodge problem. It is quite generally recognized in the Lutheran Church of America that the anti-Christian lodge must be opposed by us, that membership in it must be shown to be sinful, and that our church practice must include disciplinary measures against those who refuse to listen to God's Word on this point. The method of combating the lodge must, of course, be evangelical and have the aim to win the sinner.

NOTE.—These propositions are submitted by the Missouri Synod Committee for Doctrinal Unity. We cherish the hope that similar committees in other Lutheran bodies will likewise favor a wide discussion of these matters. Conference secretaries belonging to the Missouri Synod are requested to be so kind as to send us reports on the meetings here visualized.

THE MISSOURI SYNOD COMMITTEE FOR DOCTRINAL UNITY

The American Lutheran Conference Overture for Lutheran Unity. In our issue for March, 1944, we reprinted an overture for Lutheran unity which was published in the *Lutheran Outlook* of January, 1944—an overture that emanated from the executive committee of the American Lutheran Conference and was adopted by the committee in its meeting held in Chicago, January 7, 1944.

No one can deny the importance of this document. It faces the problem of Lutheran union or unity and submits definite views concerning it. The first paragraph sounds a healthy note, "Our Lutheran Church is rightly jealous of the integrity of its doctrine and practice, rightly wary of indifferentism or latitudinarianism, no matter what emergencies may arise." The second paragraph is equally commendable. "Therefore our Lutheran Church has set up great historic standards for its doctrine and practice, and has always insisted upon genuine and wholehearted acceptance of these standards by all who would share its name and fellowship."

The third paragraph explains why in the course of time additional statements touching doctrines became necessary and were drawn up, "Since some important points of doctrine and practice which were not issues in the sixteenth century and therefore were not included in the confessional writings of that period have more recently become issues affecting inner unity, our Lutheran church bodies have rightly required and provided supplementary statements, or theses, on occasion in order to testify to their unity and to reassure one another thereby."

It is in the fourth paragraph, when the scene of present-day theological discussion is entered, that we encounter statements which we cannot endorse. The Minneapolis Theses, the Brief Statement, and the Pittsburgh Agreement are mentioned, and the claim is made that these documents "have made sufficiently clear the position of the three major groups within American Lutheranism." This statement, it seems to us, does not agree with the facts. Certainly the position of the U. L. C. A. has not been made sufficiently clear by its adoption of the Pittsburgh

Agreement. We disregard for the present the inadequate character of the document and its rejection by an important, influential minority group of the U. L. C. A. It is evident that the Pittsburgh Agreement does not tell us where the U. L. C. A. stands on the controversies that have agitated the Lutheran Church of America during the past hundred years or so. The document, of course, was not intended to offer pronouncements on these controversies; its scope is very limited. Whoever desires to know what the U. L. C. A. teaches, for instance, on the various questions pertaining to the "Last Things," questions which have been debated widely in the Lutheran Church of our country, will not in this document be given the information he seeks. Hence we are amazed to find the statement submitted here that the position of the three major groups within American Lutheranism has been made sufficiently clear by the three documents listed. The Missouri Synod has told the world where it stands through issuing its Brief Statement. Is it expecting too much of the U. L. C. A. that it should say whether or not in its view this Brief Statement represents the teaching of the Scriptures and the Lutheran Confessions?

The position of the American Lutheran Conference is much different from that of the U. L. C. A. The Conference has adopted the Minneapolis Theses, in which a number of the teachings that were debated are dwelt on, though only very briefly. It was the brevity of the document which made us criticize it in 1927. (See *THEOLOGICAL MONTHLY*, VII, p. 116 f.) The American Lutheran Conference, too, should tell us whether in its view the doctrinal positions which we advocate in the Brief Statement are right or wrong. Of the American Lutheran Conference bodies the American Lutheran Church has in a general way endorsed the Brief Statement, while the Norwegian Lutheran Free Church in its official organ *Folkebladet* (see issue of December 2, 1942) stated its opposition to four doctrines held by the Missouri Synod, those referring to unionism, inspiration, predestination, and separation of Church and State. But the American Lutheran Conference as such has not given a declaration on its attitude toward the Brief Statement. In a word, each one of the three documents in question has told us something about the doctrinal position of the body that adopted it, but the Pittsburgh Agreement is far from telling the world what precisely the U. L. C. A. teaches on the controverted points, and even the Minneapolis Theses, though possessing great merits, are inadequate when viewed in this light.

In saying this we do not wish to be understood as holding that the publication of the overture is without value. We believe it is a good thing that the executive committee of the American Lutheran Conference has issued this document. First and foremost, the Norwegian Lutheran Free Church, member of the American Lutheran Conference, will be reminded by this manifesto, in which its representatives join, that it is in the wrong camp or must drop its opposition to the Missouri Synod teaching on verbal inspiration, because the First Article of the Minneapolis Theses (embodied in this overture) dealing with the Scriptures, though not employing the term "verbal inspiration," teaches exactly what the members of the Missouri Synod hold relative to the

inspiration of our Sacred Volume. Furthermore, this publication is bound to stimulate interest in doctrinal discussions, which is always to be welcomed. Lutheran theologians should regard the appearance of this overture as a clarion call urging them to sit down together and to discuss the important doctrinal issues that are before the Church. If that is accomplished, the publication of this document may well be regarded as a momentous event. A.

Chaplains in the Army and Navy.—A recent statement which appeared in the *Lutheran Companion* says that the Missouri Synod has 180 chaplains in the Army and 8 in the Navy. The United Lutheran Church has 181 chaplains in the Army and 70 in the Navy. The total number of Lutheran chaplains is 529 for the Army, 143 for the Navy. The statement declares, "It has been estimated that the total number of Lutheran men in the American armed forces is approximately 450,000. This means that there is one Lutheran pastor in service for every 669 Lutheran men. The Government's aim is to have at least one chaplain for every thousand men. It would appear, therefore, that so far as its own membership is concerned, the Lutheran Church is furnishing an ample quota of chaplains. However, when it is remembered that at least half of the men in the armed forces have no church connections and that the chaplain must minister to all of the men in his command, our Church is not providing more chaplains than are actually needed." The latter point is important and should not be lost sight of. A.

Regarding the Communion Cup.—*The Living Church* (February 20, 1944), an organ of the Protestant Episcopal Church, contains a letter which might prove of interest to some of our readers. It says: "The following is a summary of an article entitled 'Survival of Bacteria on the Silver Communion Cup,'—William Burrows and Elizabeth S. Hemmens—Department of Bacteriology and Parasitology and the Walter G. Zoller Memorial Dental Clinic, University of Chicago, Vol. 73, No. 3, pp. 180—190, taken from the *Journal of Infectious Diseases*, dated November-December, 1943: 'Evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments on the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001 per cent of the organisms are transferred even under the most favorable conditions; when conditions approximated those of actual use, no transmission could be detected. Only small numbers of bacteria from the normal mouth could be recovered from the chalice immediately after its use by four persons. It is concluded that in practice the silver communion cup is not an important vector of infectious disease.' Albert E. Russell, M. D., Governors Island, N. Y."—We pass on this information for what it is worth. To us it only confirms the findings of experiments previously made. J. T. M.

Concerning Evening Services.—An editorial in the *Presbyterian* of November 18, 1943, is worthy of being reprinted.

"*Revive, Revivify, the Evening Service.* A capable consecrated pastor sends us word to this effect: For ten years past the evening service has dwindled. Last year it was omitted. This fall it was re-established,

but ran along with twenty to thirty attending. Then the pastor quietly resolved that by the grace of God and hard work he would make it count. He insisted on it. He encouraged it. He tried to make it attractive in the best sense of that word. Numbers promptly increased. The report shows: 70, 96, 101, 113, 131, 141, 146 on successive Sabbaths. It recalls an experience we had reading over the ushers' book at the Arch Street Presbyterian Church, Philadelphia, during the pastorate of Dr. Macartney. We remember noting how the evening audiences steadily grew over a period of ten years at the rate of an average of one hundred each year. The last figure in the series was for a June Sabbath night of a certain year, and it was just over 1,000. Ten years before that date the number present was under 100. Every evening service established helps to start another." A.

A Priceless Boon for the Blind.—The entire King James Version of the Bible has now been put into talking-book form (phonographic recordings) for the blind and especially the crippled blind who cannot read Braille and other systems with their finger tips.

The entire Bible in talking book consists of 169 double-faced records. It takes almost 85 hours to run it off from Genesis to the end of Revelation.

About eight readers took part in producing this "talking-book Bible," two of them clergymen and others well-known radio and theater readers and speakers.

These recordings, like the Bible in Braille, is sold to the blind at a very much less-than-cost price, namely, at twenty-five cents per record. The price of the Bible in Braille is twenty-five cents per volume (English), and there are twenty volumes to the entire Bible, five of which are the New Testament alone.

You people who can see can buy a fairly good Bible in a dime store for twenty-five cents, an entire Bible. But it costs the American Bible Society almost a hundred dollars to produce the entire Bible in Braille. The twenty-five cent per-volume price does not even cover the cost of the paper on which the Holy Words are written in Braille. So you see what a precious thing it is to have one's sight!

Excerpted and submitted by Frederick Graepp

The Reformation and Liberalism.—*The Calvin Forum* (February, 1944) is enraged at the loose and unjust way in which liberal radicals speak of deistic and atheistic revolutionists as Reformers. It says: "Take, for example, Fred G. Bratton's recent book *The Legacy of the Liberal Spirit*. It is a discussion of so-called 'liberal' thought throughout the centuries. The program of liberal thinking is linked to outstanding thinkers in various periods. Here is the line-up: Origen, Erasmus, Voltaire, Tom Paine, Theodore Parker, Charles Darwin, John Dewey. Rationalism, Deism, Unitarianism, and Naturalism are all forms of the progressive world spirit. At the hands of Professor Bratton, Darwin becomes a 'saint.' An interesting implication of this whole standpoint comes to an unexpected expression in the characterization which the author gives of Voltaire. In a striking phrase he says that Voltaire is 'the Reformation of France.' This is a fine illustration of the liberal

view of the Reformation. The Reformation is simply a revolt—the content does not matter. It is a revolt. Whether in the interest of a purer Gospel as over against the perversions of Roman Mediaevalism or in the interest of a bald individualism and rationalism, does not matter. Whoever believes in revolt against authority is hence a son of the Reformation and has caught its true spirit. The belief that the individual is the highest court of appeal and that he is subject to no authority outside himself in his thinking and life is held to be the essence of the spirit of the Reformation. It is futile to point out to such 'liberal' thinkers that this interpretation of the spirit of the Reformation would be repudiated by all who themselves were champions of that movement and helped to create it and bring it to development. Even latitudinarian and irenic Erasmus would not agree to this interpretation. The Reformation, however, championed the rights of the individual as over against the group in *submission to the Word of God*. Every Reformer knew himself to be *minister verbi divini*. The authority of the Word of God was to him absolute. The 'revolt' of the Reformation was a revolt in *submission to the authority of the Word of God* [italics in the original]. However greatly the various interpretations of Scripture might differ, not the individual's opinion, but the truth of the revealed Word of God was the standard and norm. No radicalism or rationalism or naturalism can claim to stand in the line of the spiritual tradition of the Protestant Reformation."—Even the frequently presented view of the Reformation as its being an appeal from the judgment of the Church to the right of private judgment, is historically incorrect. Luther, for example, in his Reformation did not appeal from the doctrine or judgment of the Church to his own private doctrine or judgment. His appeal was from the erroneous, antichristian doctrine of the Papacy to the true and Christian doctrine of Holy Scripture. Nor did he presume to interpret Scripture by his own reason or intelligence; but, in expounding Scripture, he applied the age-old maxim: *Scriptura Scripturam interpretatur*.

J. T. M.

What Our Seminaries Desperately Need.—*The Calvin Forum* (February, 1944), under this heading, publishes a most timely editorial, taking exception to an article in a "Reformed Church Weekly" which suggested the establishment of a "Chair of Rural Work" at the Christian seminaries of our country. Among other things, the article declared: "We believe that our young men desperately need special training for the rural ministry." What, however, this "special training for the rural ministry" amounts to is, according to the *Calvin Forum* editorial, that the country pastor dons overalls, works at threshing with his parishioners, gives farmers a course in refinancing their mortgages, makes a practical study of enriching the soil, acquaints the farmers with the available scientific means of improving the yield of certain crops, and makes them proud to improve the outward appearance of their farmhouses and barns. He also organizes clubs for this purpose among the youth and in an all-round way helps them become better farmers in the most literal sense of the word. The *Calvin Forum* asks: "We would like to ask in all seriousness what all this has to do with the task of

the minister of the Gospel?" and then, admitting that the Word of God indeed has the promise of the life that now is, says with very much authority and emphasis: "We submit that what our young men desperately need for both the city charge and the rural parish is a deeper grounding in the Word of God; a grasp of the great verities of the abiding and eternal Faith and the ability to impart these to their audience on the Lord's Day, a real, deep pastoral sense that sympathizes with the needs and occupations, the disappointments and the hopes, the cares and the anxieties of the sheep of their flock. What our pastors, both in the city and in the rural district, need desperately is to understand the needs of the soul, to impart a spiritual blessing to these souls in home visitation and personal contact, to lift up the Christ and the consolations of the Word of God for the hungry and suffering. We do not need ministers that are businessmen. We do not need ministers that are shop-workers. Neither do we need ministers that are farmers. But we sorely and desperately need ministers, pastors, shepherds of souls, healers of wounded hearts, spiritual guides to young and old, counselors of perplexed Christians. We need practical men, to be sure. The minister who lives aristocratically 'above' the level of his hungry sheep, who look up and are not fed—we do not desire him, and he is a good ridance. A minister must enter into the life of his people. He must sympathetically understand them in their daily toil. But that he must do in order to give them what they do not have and he can impart. They will in the long run respect him most if he breaks the bread of life to them—not when he becomes an expert in improving the soil and refinancing their mortgages." We are sure that every truly Christian minister will subscribe to this. Modernists with their attempts at a social gospel, doing the very things said above of the pastoral farmer adviser, have failed egregiously, while ministers who did conscientiously what they were called to do, pastoring the flocks entrusted to them and feeding them with the word of God, were both ardently loved and sincerely respected. This, of course, does not mean that there should be no social or economic contacts between the rural pastor and his country folk parishioners; but it does mean that the minister should do his special work, just as the farmer does his. The minister who conscientiously dedicates himself to the spiritual Gospel will not have any time left for the so-called social gospel.

J. T. M.

Enthusiasm and Nonsense.—Sometime ago there appeared a compilation of essays by various authors on Jesus, edited by Thomas S. Kepler and bearing the title "Contemporary Thinking About Jesus." A review of this book recently appeared in *The Living Church* (February 13, 1944), written by Rev. Joseph Fletcher. Editorially the *Living Church* remarks on this review, among other things: "It seems to us that the basic question at issue is not, 'What is Jesus like?' but: 'What are our sources of information about Jesus?' To the orthodox Protestant, the answer is: 'All we know about Jesus is what we read in the Bible.' To the liberal Protestant, the answer is the same, although a different attitude toward the Scriptures tends to produce a different Christology. The New Testament specialist, because of the nature of his work, is all

too likely to fall into the same thought channel, even though he be a Catholic. The Christian strongly concerned with the shape of the social order . . . is likely to be disappointed with the moral teaching of our Lord in the New Testament because its relevance to social order is remote. Jesus is unquestionably 'the enigma of the centuries.' Even if the exaggerated claim [?] of the orthodox Protestant to the inerrancy of the Scriptures were granted, the fact would remain that no person, human or divine, can be pressed between the leaves of a book. Our most immediate sources of information about Jesus are not the Scriptures, but the Blessed Sacrament, which carries Him into our heart, and the Church, which is His mystical body. As the footnote to the Fourth Gospel exclaims, 'The world itself could not contain the books that should be written' if we all sat down to tell of our own sojourning with Jesus." It is remarkable how much unscriptural teaching a writer can put into a few sentences in such a way that the reader is inclined to believe that what he says is actually true. Take the first statement: "No person, human or divine, can be pressed between the leaves of a book." To His opponents Jesus said: "Search the Scriptures . . . they testify of Me" (John 5:39). Jesus was glad to acknowledge that He "was pressed between the leaves of a book" (the Old Testament) and for that very reason demanded that this book should be studied as a living witness to His person and work. Just so all historical persons are pressed between the leaves of books. That is true of Adam and of John Quincy Adams, of Abraham and of Abraham Lincoln, of St. Paul and of John Paul Jones. Whatever we know of any historical person who lived in the past, we know because that person has been pressed between the leaves of books. For the editorial writer of the *Living Church* to say that no person can be pressed between the leaves of a book, is the sheerest nonsense. In addition, note how he does away with the Scriptures as the only source and standard of faith. He desires *Lebensraum* for his rationalistic enthusiasm, his Calvinistic figment of the immediacy of the Holy Spirit's operation in man. He wants the Blessed Sacrament to carry Jesus into the heart in order that He there may give information concerning Himself. What he means to say is, if we were to tell, what we ourselves, in our own hearts, apart from Scripture, think of Jesus. The enthusiast who rejects Scripture as the only source and rule of faith ultimately makes his own mind the source of information about Jesus.

Learning from the Cults.—*The Christian Century*, in recent issues, offered a series of articles showing the amazing growth of certain "cults" in our country since 1926. In an additional article, under the heading given above, the same periodical places before its readers the question what other denominations might learn from these aggressive and growing sects. It says: "The four principal groups in this category, with their percentages of growth since the census of 1926, are: Seventh-Day Adventists (68), Assemblies of God (364), Church of God (192), and the Church of the Nazarene (183). These rates of growth are rather startling when placed beside the general average of 25.6 per cent for all Protestant and Catholic churches. (Roman Catholic increase was 23.3 per cent.) Of course, numerically considered, the rapid expansion of the

four groups is not very large. Together they have arrived at a total of only 783,276 members, or less than 2 per cent of the total membership of all Protestant churches. These sects, then, are making no great inroads upon the membership of the older and more conventional bodies. The 132 little sects which have less than 50,000 members each total only a little over 3 per cent of all Protestants. But," says *The Christian Century*, "if the staid and sober denominations which jog along with an average increase of 1 or 2 per cent a year have nothing to fear from the competition of those few zealous groups that are growing ten times as fast, it does not follow that they have nothing to learn from them. *Those churches grow which are made up of members who believe that the message of their church is tremendously important to the world, who are desperately in earnest about communicating it, and who act accordingly. Such zeal is contagious, and such conviction is communicable*" (italics our own). Illustrating the zeal of these sects, the editorial says: "Take the Seventh-Day Adventists as an example, because their reports are most complete. They have 201,215 members in North America and almost twice as many more in other continents, the result of missionary work all over the world. In 1942 the 'tithes and offerings' from the North American members were over \$15,000,000, or \$77.14 per capita. Tithes alone in that one year were more than the estimated value of their 4,741 church buildings. The investment in sanitariums, schools, and publishing houses is several times that amount." Applying this lesson, the article continues: "What would 8,000,000 Methodists do if all of them were equally convinced of the importance of what the Methodist Church is trying to do? Or 10,000,000 Baptists? Or 5,000,000 Lutherans? Or the 44,000,000 American Protestants acting together or even by denominational groups?" The editorial admits that this may not be possible, but adds: "All we are saying is that, unless something like that can be done, the respectable and intelligent denominations will continue to be intelligent and respectable and may do much good in the world, in a small way, but they will grow only at a snail's pace, and their achievements will be pathetically meager in comparison with their latent powers. That is what we can learn from the cults."— There is a very sad reason why some of the "respectable and intelligent denominations" in our country are not "in earnest about their religion." The spread of Modernism in their midst has resulted in doctrinal indifference, and that means that they, as a group, cannot feel that the "message of their church is tremendously important to the world." In fact, it is a declared doctrine of Modernism that certainty of the truth is fatal to a Church. But what about Lutheranism which, on the whole, is free from Modernism? Lutheranism is convinced that its message of salvation by faith in Christ is "tremendously important to the world." But is Lutheranism really "desperately in earnest about communicating it and does it act accordingly"? We can hardly say that Lutheranism is "jogging along" or "growing at a snail's pace." Its rate of growth is what many are inclined to call "normal." Nevertheless, also for Lutheranism, as the article suggests, there is something which it "can learn from the cults." This something St. Paul suggests in Rom. 12:11 and other places.

J. T. M.

Brief Items.— In Peru, Protestant missionaries have been persecuted. A recent report states that 16 members of the Peruvian Senate have requested the government to stop these persecutions.

The Presbyterian Synod of South Carolina passed a resolution asking that courtesy titles of "Mr." and "Mrs." be used by whites in dealing with educated colored people. (Exchange.)

The successor of the recently deceased Cardinal Hinsley as Archbishop of Westminster is Rev. Bernard W. Griffin. In this position he is the head of the Roman Catholic Church in England. The papers report that he is listed as a Liberal.

A few facts belonging to the field of sociology may be noted: In 1943 there were but three lynchings, which signifies that great progress has been made in combatting this evil, for in 1892 there were 231 lynchings.—It is reported that the birth rate of the nation is rising.

When Pastor Sven O. Sigmond, member of the Norwegian Lutheran Church of America, died in Brooklyn, it was reported that during his pastorate of 33 years his church had grown from 300 to more than 3,000 members and that its Sunday school is the largest in Brooklyn.

The Methodists are conducting a so-called "bishops' crusade" for a new world order. Meetings are being held at various places in the country. The promoters hope sentiment of the proper kind will be aroused which will influence the political leaders that will have to draft the peace terms.

If we are not to miss challenging opportunities, we must accept responsibility now for true and careful Christian social planning. As a result of war industry development which permits the growth of a brand new community of 40,000 people on swamp land in less than a year's time (Vanport City, Oregon, is today the world's largest housing development), . . . appalling social evils have developed where masses of people live under great tension, often in crowded, unsanitary shelters. Families are uprooted and separated; children run wild while mothers work, and young people grow up under abnormal conditions."
(From a Statement by Dr. Krumbholz.)

A report on addresses delivered by Professor Harris Franklin Rall of Garrett Biblical Seminary (Methodist), Evanston, Ill., says that he called upon denominations "to forget their doctrinal, organizational, and spiritual differences and present a united front against the paganism which besets the world." What folly! First spike your guns, and then march out in a body to meet the enemy. Doctrinal indifference certainly is not the answer to the spiritual distress of the world.

Announcement is made that four "of the outstanding recent sermons" of the Rev. Kaj Munk, the Danish pastor who, as it is reported, was murdered by Nazi agents and who had become famous as a poet, have been published in English translation by the Lutheran Publishing House, Blair, Nebr. The announcement says that Munk is spoken of as Denmark's Niemoeller.