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Theological Observer. - Kirchlich-Zeitgeschichtliches

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Theological Observer

Lutheran Union Movements in Germany. According to a report of President Petersen (Berlin), under date of Oct. 7, the pastors of the Saxon and Breslau Synods living in the Russian Zone have reached full agreement in the doctrine of conversion. It is presumed that the doctrinal discussions will be continued on the basis of a doctrinal statement drawn up by the now sainted Dr. Willkomm. In the Russian Zone only these two free churches come into consideration. In the British and American Zones the pastors of the Breslau and Saxon Free Church have held a number of conferences and have come to an agreement on all doctrinal points which formerly separated the two groups. Two meetings have also been conducted between the Saxon and Breslau pastors on the one hand and pastors of the Free Churches of Hermannsburg, Hannover, and Hessia on the other. These three synods have 33 congregations and approximately 9,000 members. While in the first meeting at Hermannsburg held in July of last summer the divergence between the two groups was quite evident and centered in the *principium cognoscendi*, the second meeting held Oct. 1 and 2 at Oesingen brought the groups much closer together. A United Lutheran Free Church can do much for the re-establishment of sound Lutheranism in large sections of the German Lutheran Church.

Oberkirchenrat Bogner of Munich reports under date of Sept. 16 that the *Bruderrat* of the Lutheran provincial or State churches met at Goettingen Sept. 12 and 13, at which meeting the following provincial churches were represented: Bavaria, Wuerttemberg, Hannover, Hamburg, Schleswig-Holstein, Braunschweig, Lippe, Luebeck. Thuringia, Saxony, Mecklenburg were not represented. For some time Bishop Meiser had worked toward an organization of a United Evangelical Lutheran Church in Germany. He is the chief opponent of the plan which would unite all State churches in one large Church of fellowship, known as the EKID. He does not want to dissolve the EKID, but sees in it only a federation of the various confessional State churches for co-operation in externals. (Cf. current volume in February issue.) The representatives of the various Lutheran provincial State churches decided at their recent meeting to work toward the organization of such a United Lutheran Church. We were glad to note that the representative of the Wuerttemberg State Church apparently was not ready to disavow this entire movement, although it seemed for a while that the Wuerttemberg Church was ready to support the idea of making the EKID a new superunionistic Church. The plans for a Lutheran United Church were to be discussed thoroughly at a meeting on Nov. 5-7, to be attended by 200 representatives of the various State churches. — Other items of interest of this meeting are: Every effort is being made to re-establish a

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representative Lutheran journal, and the necessary preliminary steps were taken; Drs. Meiser, Lilje, Sommerlatt, and Ihmels were elected representatives for the meeting of Lutheran World Convention (Lund, 1947); the *Hilfswerk* of the Missouri Synod was acknowledged with deep gratitude; a report of the progress in the union movement of the Lutheran Free Churches was submitted. — May God grant that this union movement bring the leaders of the Lutheran State churches back to the Lutheran Confessions and particularly become an instrument of re-vitalizing the Lutheran congregations. F. E. M.

Concerning Inspiration. — Readers of the *Lutheran Outlook* will recall that in the August, 1946, issue of that journal an article appeared having the caption "The Baffling Problem of Inspiration." The writer was the Rev. H. Carl Ladwig, an Augustana Synod pastor in Chicago, Ill. Since the doctrine of inspiration is one of the chief topics of discussion between Lutherans, we eagerly perused the article to see what new insights or viewpoints it might present. One thing soon becomes apparent to the reader: the author is not in sympathy with the doctrine of verbal inspiration that was taught by the Lutheran dogmaticians in the seventeenth century. But if one looks for new and solid arguments, one is doomed to disappointment. The writer does not intend to argue and demonstrate; he merely desires to show that in Germany warnings like one by Luthardt, which he quotes, have found a better hearing than is the case "in some branches of the Lutheran Church of America." The bulk of the article, accordingly, consists of extracts from the writings of European theologians, buttressed somewhat by citations from articles that have appeared in the United States and added to here and there by remarks and evaluations of the author himself. The words of Luthardt submitted near the beginning are beautiful: "To teach us the way of salvation and to work faith in the Lord Jesus Christ to be saved thereby, for that purpose was the Bible given to us, and that faith and salvation we are to seek in it — not all sorts of things for which it was not given and which we ought not to seek in it." What Luthardt says is correctly held by Pastor Ladwig to include a warning. Is there anybody in the Lutheran Church of America who objects to that warning? If there is, we do not know of him. It is universally recognized that the quasi-magical use which some people make of the Scriptures, endeavoring, for instance, to foretell the future or obtain counsel by opening the Book at random and finding a forecast or directive in the passage which first meets their eye, is entirely unworthy of a Christian and a desecration of the Sacred Volume. Nor is there, as far as we know, anyone among the Lutherans of America who is a follower of the system of Scripture interpretation known as *gematria* (the study of the relative numerical value of words), practiced once upon a time by so enlightened a man as J. Reuchlin. Again, is there anyone in Lutheran circles of our country who reads the

Scriptures to obtain information on the nature of electricity, on atomic fission, on the distance from the equator to the poles, or on a possible substitute for gasoline when the present supply will be exhausted? The objective which Luthardt posits is the one we all have in mind when we search the Scriptures. It seems to us that Pastor Ladwig suspects the operation of tendencies which in reality do not exist among the Lutherans of our land.

We have something similar in his quoting remarks of Wilhelm Vischer, in which a famous utterance of Luther on the Old Testament Scriptures is incorporated. "Here," says the Reformer, "you will find the swaddling clothes and the manger in which Christ lies and to which the angel points the shepherds. Simple and poor swaddling clothes they are, but precious is the treasure, Christ, which is lying in them." Again, we ask, Where is there a Lutheran in the United States who denies that Luther was justified in speaking thus of the Old Testament? Everybody admits that the Old Testament narrative is simple, that what it relates often offends our haughty reason and makes "fools out of wise and clever people." Why lead anybody to believe that there are Lutherans in America who take a different view?

It is unfortunate that the article of Pastor Ladwig is not specific. Does he reject the inerrancy of the Scriptures or does he not? Is he willing to accept everything the Sacred Volume says, or will he give credence to those sections only that treat of Christ and His salvation? Does he bow to all the statements of the Scriptures in the latter sections, or is he there too differentiating between what appears essential and what appears unessential to him? Apparently he denies the inerrancy of the Bible, because he refuses to endorse the position of Dr. Fritz, who defended the teaching that the Scriptures are without error. (Cf. *Lutheran Outlook*, Vol. X, p. 150.) There is no clear-cut statement telling us where the author stands, except possibly those utterances of his in which he is hard on the seventeenth-century dogmatists. "The theologians who come after the Reformer made no distinction in their Biblical studies between the human swaddling clothes and the divine Child. And soon the fervor of the Reformation faith in the Child had to be propped up by faith in the swaddling clothes, a 'verbally' inspired Book" — so says Pastor Ladwig. We believe that his words contain an exaggeration. It could easily be shown that the dogmatists make the very distinction pointed to. What strikes us as strange in the sturdy old theologians like Quenstedt is rather their scholastic method of presentation, which our taste regards as wooden and tiresome. Their arguments and illustrations may not always have been happy. It must not be forgotten that they were writing in the fashion of their day, treating the questions that were live issues at the time.

There is much more in the article on which we should like to comment, but space will not permit. Let us merely say in conclusion, first, that what the CONCORDIA THEOLOGICAL MONTHLY con-

tends for is the plenary inspiration and inerrancy of the Scriptures, with Christ at the center; secondly, that we hold the term "verbal inspiration," though not occurring in the Scriptures themselves, is a proper designation of the inspiration through which the Bible was given and is based on what the Sacred Volume itself says on its origin; thirdly, that we are convinced the sacred writers were not "passive tools" or automatons when they wrote, because many a statement shows that the words they put down in writing expressed their own deepest feelings; and, fourthly, that on the psychology of the process of inspiration we, in the absence of instruction from God on that point, do not profess to have any knowledge beyond what has just been mentioned, believing that we are here dealing with a miracle of divine love, and that we deprecate any effort to explain the method of inspiration as unwarranted rationalizing.

The September issue of the *Lutheran Outlook* contained a symposium on inspiration consisting of articles which were written as a reaction to the essay of Pastor Ladwig. A writer from the U. L. C. A. is not satisfied because "Pastor Ladwig does not clarify the crux of the problem, namely, the range of inspiration. Is every word in the Bible inspired? If this question is answered in the affirmative, then the inaccuracies in the Bible are also inspired." He holds the Bible is guilty of inaccuracies. When he lists them, one sees the old familiar charges which have been refuted hundreds of times. A writer who presumably belongs to the American Lutheran Conference correctly states that there is no need of fighting straw men such as Pastor Ladwig has brought on the scene. A beautiful defense of the old position is submitted by the Rev. H. T. F. Wittrock of Endicott, Wash., a member of the American Lutheran Church. In answer to those who wish to limit inspiration to the Scripture sections pertaining to Christ, he says: "Indeed, Christ is the Center of the Scriptures; the more He takes possession of us, the better we understand Holy Writ; but to separate Him from the written Word would be to open the doors of a most disastrous and subjective speculation, which Christ would certainly condemn. Did He ever censure the Jews for adhering too closely to the Old Testament Word? It is not the right use, but the abuse of the phrase 'It is written' that must be avoided." A.

Bishop Berggrav on the War Difficulties in Norway. — In a pamphlet entitled *The Norwegian Church in Its International Setting* (S. C. M. Press, 56 Bloomsbury St., W. C. 1, London — 1s.) the Rt. Rev. Eivind Berggrav, Bishop of Oslo, Primate of the Norwegian Church, gives the history of the struggle which befell his Church and states some views concerning the future. We shall briefly summarize the contents. At first, in 1940, Norwegian Christians did not think that the Church would become involved in the troubles caused by the invading Nazis. Soon, however, when things that were positively wrong were perpetrated, the Church had to

speak out. Justice was violated, and whoever preached the principles of the Bible had to state that divine principles were transgressed. The Nazis told the Church merely to preach the Gospel, but to the Norwegian pastors it became evident that the flagrant disregard of divine law on the part of the political enemy could not be ignored. The Norwegian clergy opposed the Nazis not for "national patriotic reasons, using religion as a pretext," but in the defense of divine truth. All Christians, regardless of party, joined in the protests against the lawlessness of the Nazi government. A further factor was the attempt of the foreign usurpers to teach the children the Nazi ideology. Here the Church and the Christian parents had to take a decided stand in opposition, and they did so. In the crisis the churches became aware of the power of the Lutheran Confessions. But disloyalty did not take on the form of bitterness against dissenters or people of non-Lutheran Christian connection. It is hoped that this relationship toward other churches may continue, and while the Lutheran Confessions must be clung to, this should not be done with any narrow-mindedness toward other Christian denominations. During the struggle there often came notes from other churches that were very heartening to Norwegian Lutherans. —

These are the chief thoughts contained in this address of the bishop delivered in the great hall of King's College, London University. On the theology of the Norwegian leaders we are not in a position to pronounce; we are here dealing with the practical issues. One feels that these Norwegian Lutherans are caught in a state of tension. On the one hand, they are drawn by the traditional loyalty to the Church of the Reformation and the grand Lutheran Confessions. On the other hand, they feel they must not be isolationistic with respect to other denominations. The question arises whether such co-operation as they think of will not lead to a surrender of the grand heritage they have received in the Confessions of the Church. There is undoubtedly a way in which co-operation with other churches can be carried on without a denial of the truth and a turning away from the great teachings of our Church. But this way is narrow and beset with many difficulties. Whatever happens, we hope the Norwegian Lutherans will decide to put the truth above numbers and loyalty to Christ and His Word above human friendship and earthly fame. A.

Religious Conditions in Russia.—In the *Christian Century* (Sept. 11, 1946) Dr. Ralph W. Sockman writes interestingly and informally concerning religious conditions. Together with other American ministers, he visited Russia to ascertain at first hand the status of Christian churches in that country. Among them was Dr. L. D. Newton, president of the Southern Baptist Convention, who presented to Stalin a Bible "as from one Georgian to another." Dr. Sockman reports that the commission traveled some five thousand miles in the U. S. S. R., visiting prominent church leaders in the chief cities, such as Archbishop Sergei of Odessa, Dr. Zhidkov, leader of the All-Union of Evangelicals and Baptists,

and such government officials as Mr. Karpov, of the Russian Orthodox Church, and Mr. Polyansky, of the "cults." This latter classification includes all religious bodies other than the Russian Orthodox, such as Jews, Lutherans, Baptists, Moslems, Buddhists, Seventh-Day Adventists, and Roman Catholics ("one can well imagine the irritation of the Vatican at being classified as a 'cult'"). There is no religious census in the U. S. S. R. But according to Mr. Karpov there are "many million" adherents of the Russian Orthodox Church, although "fewer than in 1917." There are about 22,000 Orthodox churches in the U. S. S. R., and some of them have from 5,000 to 10,000 parishioners. Rural districts are more devoted to the traditional faith than are city dwellers. The Baptists claim about 300,000 baptized members and estimate their "adherents" at approximately 1,400,000. (Among these, however, as another authority suggests, there must be many Lutherans, who in the U. S. S. R. are not as favorably regarded as are the Baptists.) The Pentecostal group has been incorporated into the Union of Evangelicals and Baptists. On the first Sunday in Moscow the delegation of seven men divided its attendance between the Russian Orthodox cathedral and a Baptist church. The cathedral was so packed with standing worshipers that ushers were engaged in helping some people to make their way to the exits so that others could enter. The 4,000 or more worshipers were devout. The service consisted entirely of ritual, with much choral accompaniment. The singing was magnificent. When the visitors left after an hour, queues of waiting worshipers were still at the doors. At the Baptist church there was a capacity crowd. In Leningrad and other cities the Americans also found filled churches. But, as Dr. Sockman adds: "From these few observations, however, I do not feel justified in asserting that Russia is experiencing a religious revival. The churches are by no means as numerous as in America. Church towers do not dominate the skylines of Russian cities, except perhaps in Leningrad. Only a minority of the people attend public worship on Sundays. But it does seem that the fathers and mothers of Russia, who have lost 10,000,000 loved ones in the war, are seeking for comfort deeper than can be offered by economic formulas and five-year plans. Youth is absent in the congregations. When this fact was called to the attention of Mr. Karpov, the government administrator, he explained that the Orthodox Church was losing its young people even before 1917. The reason he gave is that the Russian Orthodox tradition favors elderly clergy. . . . The Russian people have no relish for young, active ministers, whom they suspect of being too worldly. This policy has militated against church programs which would prove attractive to the young. Thus the Church has loosened its hold on its youth, who are now finding secular substitutes such as the official 'Komsomol' movement." Despite this, as Dr. Sockman writes in conclusion, the churches are growing. Five new seminaries have been opened this past year. During the past three years the Orthodox Church has built

forty-seven new buildings in addition to reopening many old sanctuaries. The Church apparently is gaining prestige with the mature population. But the crucial problem for the Church in Russia is the winning of the generation that has grown up since 1917. The government leaves all religious education to the Church and the home. What devout Russian parents may be doing in this regard the visitors could not discover, nor did they see any signs of Sunday schools or their equivalent. The Russian churches must rouse themselves. Toward that end they need strengthened leadership from within and closer co-operation from without.

J. T. M.

Some Catholics Become Protestant.—The *Christian Herald* of September contains an article which has the heading "But Catholics Do Turn Protestant." The article was caused by the publicity given to the defection of prominent Protestants who embraced the Roman Catholic faith, such as member of the House of Representatives Clare Booth Luce and Senator Wagner. The casual reader might be led to entertain the opinion that here we are dealing with what is colloquially called "one-way traffic." The *Christian Herald*, to establish the facts, addressed this letter to a representative group of Protestant clergymen: "Would you please give me the number of Roman Catholics you have received into the fellowship of your church during the last ten years of your ministry? We desire to use the information in answering the question that has been raised with *Christian Herald*, namely: Are there no Roman Catholic converts to the Protestant faith? Is this a one-way street? It is our purpose to print the names and churches of those who reply to this questionnaire, but not to print the specific answer of the minister nor the number that he gives us. We shall use only the total." The names of the clergymen are printed from whom responses were received. They are 17 in number. Summarizing, the *Christian Herald* article states, "The total reported for the ten years is 515. In nearly every instance these clergymen state that absolutely no publicity is given when a Catholic is received into their fellowship; they are treated as Christians, transferring their membership, treated exactly as Baptist, Presbyterian, Methodist, etc., are treated. . . . In only two instances was there an indication of special preaching that resulted in Catholics becoming Protestants. The regular consistent message and ministry of the Church led these 515 former Roman Catholics to become Protestants. They found that which satisfied their minds, fed their hearts, and nourished their souls, and they decided accordingly. Among the 515 are young people, those in middle life, and a few who are very old. They are a cross section of America and not a carefully selected group of notables. Only a few were in public life or wealthy. . . . One minister states that a former altar boy whom he received after preparing for and practicing law decided to enter the ministry. Graduating from the theological seminary last June, he is now a successful minister. A midwest preacher says, 'We receive some at almost every monthly

membership reception. It is a profound conclusion of mine that there is a rather large movement away from Catholicism toward the Protestant Church. Of the 340 weddings I have had this year I believe that 40 of them have been Catholics who will by this act be excluded from the Roman Catholic fellowship.' We are certain that there are many of our pastors whose records will show that former Roman Catholics were won for the faith of the Reformation. A.

Consubstantiation Again.—In spite of all efforts of Lutheran writers, the charge appears again and again that the Lutheran Church teaches consubstantiation. The latest offender in this field whom we have seen is a writer in the *Watchman-Examiner*. In the issue of that paper for July 25, 1946, he discusses the Lord's Supper, and in the course of his remarks he says: "The Lutheran Church in its doctrine of consubstantiation makes the claim of 'the actual substantial presence and combination of the body of Christ with the bread and wine of the sacrament of the Lord's Supper.'" It would be interesting to ascertain where the writer obtained the description of the Lutheran teaching on the Lord's Supper which is marked off by single quotes. Whether his conception of what the Lutheran Church teaches on the Lord's Supper is correct or not, it is difficult to say. But he ought to know that the Lutherans definitely repudiate the teaching of consubstantiation. The Standard Dictionary defines consubstantiation as "The theory of the substantial union of the body and blood of our Lord with the bread and wine after their consecration in the Eucharist," and it adds that this theory is "erroneously applied to the Lutheran doctrine of the Real Presence, the theologians of that communion having uniformly denied that any change occurs in the elements." (Ed. of 1920.) A.

Modernism Still Rampant in Theological Schools.—Ernest Gordon, in his special department "A Survey of Religious Life and Thought," in the *Sunday School Times* (September 14, 1946) calls attention to the fact that Modernism is still rampant in theological seminaries. He writes: "Dr. Clarence T. Craig of the School of Theology, Oberlin, one of the translators of the new Revised Standard Version of the New Testament, has been granted leave from his seminary to interpret the work of the Bible translation committee to outstanding church gatherings, summer conferences, national denominational meetings, and the like. In *Christendom*, early in 1946, he sets forth his religious opinions. He does not believe in the pre-existence of Christ. This is 'mythological presentation.' 'The essence of New Testament Christology is not to be found in the myths of a pre-existent heavenly being,' that is, a Word existing in the beginning with God, a Lamb slain before the foundation of the world. 'Why,' he asks, 'should the myths employed in the New Testament ever have been taken over by reasoned theology?' Of the supernatural birth of Jesus he thinks [just] as little—they are 'late stories' (italics in

text) preserved in Matthew and Luke.'” The revisers of the Standard Version, many of them outspoken Liberals, on the whole, interpreted the Greek text quite faithfully. But does not perhaps the Liberalism of Craig and others explain the wrong reading of the Revised Standard Version, Rom. 9:5: “. . . to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever”? The placing of the period after Christ makes a radical difference in the sense of the statement and is altogether at variance with what the Greek words say. But the reading is in agreement with what liberal Professor Craig thinks of Christ.—Again, Dr. Gordon writes: “The denominational machines engage in great money-raising drives for ‘Christian education’ and then turn their Christian colleges over to teachers who are anything but Christian in their beliefs. *Crozer Quarterly*, organ of Baptist Crozer Seminary, Chester, Pa., [is] a supposedly Christian seminary, yet in its number of January, 1946 (page 20), [there] is an article by Dr. Vergilius Ferm in which he says: ‘Whether Jesus ever lived is an historical question that is interesting, but it is not fundamental to ideal religion or ideal values. At best the historical founder of historical Christianity must be said to have been a medium rather than an originator.’ Who is Dr. Ferm? He is professor in philosophy in that fine old Presbyterian church college in Wooster, Ohio. He says of himself: ‘I have come to see him [Christ] in terms of oceanic values rather than as confined to a particular stream of thought or practice.’” This modernistic pronouncement on Christ does not differ fundamentally from the pagan pronouncements of Nazi Rosenberg, and yet Nazi Rosenberg was condemned in theological circles in our country as a heathen, while Modernist Ferm is still regarded as a *Christian* professor. We hold no brief for Nazi Rosenberg, but neither should the paganism of Modernist Ferm be called Christian.

J. T. M.

Dr. John R. Sampey Passes On.—*The Watchman-Examiner* (Aug. 29, 1946) reports under this heading the death of Dr. Sampey, president emeritus of the Southern Baptist Theological Seminary, who has become well known also outside Baptist circles. He died on Aug. 19, having attained the mature age of eighty-two years. The article says of him: “For fifty-eight years he served the Southern Baptist Theological Seminary, first as professor and then as president, retiring three years ago because of ill health. Dr. Sampey was born a minister’s son, was graduated from Howard College, was ordained in 1885, became an instructor at Southern Seminary that same year, and was professor of Old Testament interpretation, 1892—1943. A man of broad religious sympathies and keen spiritual insight, Dr. Sampey attended the Oxford and Edinburgh Conferences on Faith and Order, speaking there as a Baptist with ecumenical conviction, while at the same time refusing to submerge the Baptist witness in becoming a permanent minority by joining the then projected World Council of Churches or in

any way committing the Southern Baptist Convention to the fiction of organic church union. Wise in his knowledge of ecclesiastical assumptions, he bore his witness but retained his freedom, setting all Baptists a worthy example. Other services rendered by Dr. Sampey were that of chairman of the International Sunday School Lesson Committee, 1921—1922; member of the revision committee concerned with the American Standard Bible; president of the Southern Baptist Convention; and an officer in the Baptist World Alliance." In a personal interview with the writer, some years ago, Dr. Sampey remarked with emphasis that in this time of radical changing thought in theology it is the foremost duty of all evangelical church leaders to guard the twofold heritage of the Lutheran Reformation, the *sola Scriptura* and the *sola gratia*.
J. T. M.

Copts and Moslems in Egypt.—In a lengthy report in the *Calvin Forum* (August-September, 1946), from which we can quote only a small part, Egbert Lubbers, of the American University at Cairo, says: "The religious situation in Egypt is characterized by a number of distinct cleavages. The Moslems are in the vast majority and number about twelve millions at present. There are perhaps forty thousand Protestant Christians in Egypt, all except a few of whom are converts from Coptic Christianity and most of whom have been gained for Protestantism by the efforts of the American Mission of the United Presbyterian Church. The converts follow the pattern of the mother church and are genuinely conservative and evangelical. Converts from Mohammedanism to Protestantism are so few that one can count them on the fingers of both hands. At one time missionary strategy here centered about the hope that if the Coptic Church could be revived and Protestantized, the Christian Gospel would eventually penetrate the Mohammedan masses by domestic missionary tactics. This expectation has now proved to be unfounded after more than sixty years of missionary activity in Egypt. The Coptic Church has not been evangelized, and missionary efforts have been compelled to proceed with the founding of an entirely new church organization. Missionary contacts with Moslems have been most easily engineered by and through educational institutions. However, strict government control over foreign educational endeavor has cut the amount and often the quality of definitely evangelical religious training down to the bare minimum. Almost every missionary school can testify to some battle royal which has taken place because of Moslems being exposed to classes in the Christian religion or being required to attend chapel exercises. Any forecaster of possible governmental action in the field of the missionary educational enterprise can safely predict that the situation will become even tighter in the future. Then, too, there are the million and a half Coptic Christians who have survived centuries of persecution and whose Christianity has changed little since the days of Justinian. The Copts appear on the whole to be

better educated than the Moslems, and a much greater percentage of them occupy important positions in the commercial and industrial world. However, constant social and economic pressure—not to say political—is wearing thin the Coptic convictions of many; in fact, it is said that annually more than five hundred Copts become Moslems, which transformation, it must be remembered, requires a change in registration with the governmental religious courts. Finally, there is a virtual babel of smaller Christian groups in Egypt: the Armenian Church, the Greek Orthodox Church, the Church of England, the Syrian Church, and the Roman Catholic Church, not to mention others." A rather outstanding religious event, which according to the report took place last summer, was the election of Anba Yussab, a Coptic monk, as patriarch of the Coptic Church, he being the 115th successor of St. Mark, the Evangelist. Anba Yussab took part in the anointing ceremony of Hailie Selassie at the latter's coronation as king of kings in Ethiopia. The report closes with the following remarks on "Sects and the Gospel": "There never seems to be a surcease of new religious movements in the Middle East. This time a Dr. Selim Dahish, a 34-year-old Assyrian mystic turned prophet, who is now meditating somewhere in the hot, dusty desert of northern Iraq, expects to descend upon the religious diversity of the New East with a brand-new gospel of the brotherhood of all mankind. With this he seeks to unite Moslems, Jews, and Christians into a single cult. One of his disciples puts it thus: 'All we seek is to make Christians better Christians, Moslems better Mohammedans, and Jews more devout observers of the laws of Moses. In this way the world will be a better place in which to live.' The prophet appears to be just another fakir under a slightly different cloak. He claims the usual occult powers and has undergone typical fakir experiences of being buried in a steel vault for days in a river—in his case, in the river Seine in France, for six days. The Near East is arid in more ways than one. What is needed in these parts is the Gospel of Jesus Christ, pure and simple, which is a big order for both Christian educational and missionary institutions out here. It is only too easy to make oneself merely an emissary of good will instead of an ambassador of Jesus Christ."

J. T. M.

Aid to Nonpublic Schools.—The debate on this subject will not cease. A dispatch of R. N. S. brings information that is pertinent. Coming from Washington, D. C., it reports thus:

"A new federal aid-to-education bill, disposition of which undoubtedly will entail much discussion in the next Congress, was introduced in the closing days of the 79th Congress by Senator James E. Murray (D.-Mont.), with Senators Claude Pepper (D.-Fla.) and Wayne Morse (R.-Ore.) as co-sponsors. The bill, S. 2499, is designed to establish a new national policy on education, and under its terms federal funds for education would be made available to nonpublic as well as public schools. There have been

federal aid-to-education bills introduced in virtually every session of Congress in the past decade, but the stumbling block which prevented passage of these bills was the provision for aid to parochial and private schools.

"Senator Murray could not be reached for a statement on the comprehensive, 36-page bill, which was referred to the Senate committee on education and labor, of which Murray himself is chairman. However, on introducing the bill, he made the following statement: 'We, in America, must re-examine our entire attitude in relation to the problems of education. In the new world we are entering, we must dedicate ourselves to the building of an educational system that will be a genuine force in strengthening our democratic institutions and providing an example for the rest of the world. A new and bolder approach with respect to federal aid to education seems to be in order. We need a program based upon the recognition that an expanded educational system is a prerequisite to a sound and intelligent electorate and to the creation of an economy of full employment and full production. We need a program so broad and so challenging that it will inspire the united support of all groups who are truly interested in raising American educational standards for all our citizens and improving the general social and economic life in our country. In the past we have studied on a piecemeal basis the problem of federal aid to education. The education development bill (Murray's bill), on the other hand, approaches the problem as a whole. This bill deals with four types of federal aid: First, general equalization of educational opportunities; second, scholarships and fellowships; third, planning and construction of school buildings; and, fourth, camping programs. The bill assumes that the federal government must finance an important share of the needed improvement, but it does not propose to let the States sit back while the federal government takes over their job. Laggard States must make more effort than they have made in the past. All States must continue to do their share. Funds are to be distributed among the States not merely on the basis of population, but also in accordance with the financial need of each State. The bill also sets forth certain standards which the States are expected to meet in order to qualify for federal aid. These standards, along with other important aspects of the measure, are described in detail in the explanation of the bill which I filed earlier today. The measure has been drafted in close consultation with all the professional groups in education and many others which have a special interest in this field. The almost unanimous reaction to the preliminary outline of the bill was that, for the first time, it would focus public attention upon the true scope of the educational problem. The bill has been introduced at this time mainly for the purpose of stimulating study and constructive discussion during the coming five months. Many important details still remain to be worked out. Many controversial issues are still to be resolved. It is our hope to have a redrafted bill ready for introduction at the beginning of the next Congress. With such

a bill as a basis for study it seems to me that the education and labor committee might well undertake at that time a comprehensive review of the entire educational situation.'"

The dangers lurking in a course which makes state financial support available for private schools has often been pointed out in this journal. A.

Adherence to the Old Doctrines Sponsored in Southern Presbyterian Circles.—An R. N. S. dispatch from Montreat, N. C., reports:

"Proposed plans to merge the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern) were condemned by some 200 members of the latter denomination meeting here as supporters of the *Southern Presbyterian Journal's* Continuing Church Committee. The delegates came from 15 synods of the Church's General Assembly. The conference was 'designed solely to preserve the Southern Presbyterian Church in purity and power and in opposition to union with the Presbyterian Church in the U. S. A.,' according to Dr. John R. Richardson, of Spartanburg, S. C., chairman of the program committee. Although the findings committee reported that creedal differences 'do not appear significant,' it asserted that there 'is manifestly a radical difference in viewpoints in the two Churches as to the interpretation and administration of the standards.' 'We remain opposed at present to organic union with the Presbyterian Church, U. S. A., because doctrinal differences present a serious obstacle,' the findings committee also declared.

"The committee passed the following resolution in regard to church property: 'Recalling that when our Church came into existence, congregations, presbyteries, and synods exercised the right of self-determination with regard to their property, therefore we stand unequivocally on this principle, believing it to be consistent with the best in our Presbyterian traditions.'"

A Sensible Statement by a British Methodist on Control of Atomic Energy.—R. N. S. publishes the following item: A statement of policy by churches in regard to atomic energy control is impossible at this time, Dr. R. Newton Flew declared here in his presidential address to the annual conference of the Methodist Church in Great Britain. "The churches," he said, "are forced to recognize that they are no more competent in this field than any other group of citizens, and that the possibilities of control depend on technical knowledge unavailable to the public, and are dependent most of all on the realities of the international situation." Dr. Flew declared that the Lilienthal report on atomic energy control was "the most hopeful and practical statement known to me." Asserting that Hiroshima and Nagasaki have "given the Church an uneasy conscience and to all of us a new fear," the Methodist leader said this was the first year in which mankind has been fully equipped with the power of self-destruction. "It is our shame, and the common shame of humanity," he

continued, "that the first use of this unleashed power was in the crude form of a bomb. That is how the greatest nations are using God's gift. We want the atomic bomb and indiscriminate bombing to be banned, but most of all we want war to be banned." A.

The Triennial Convention of the Protestant Episcopal Church. Held in Philadelphia in September, this convention received an enormous amount of publicity. There were certain features that had special publicity value, such as the visit of Dr. Fisher, the Archbishop of Canterbury, at the convention, and the election of former Supreme Court Justice Owen J. Roberts as the chairman of the House of Deputies. A new presiding bishop was elected, Bishop H. K. Sherrill. There were two topics that were discussed a great deal in connection with the convention and on which the body had to take action. One was the movement in favor of union with the Presbyterian Church U. S. A. (Northern Presbyterians). The other was the question of new "legislation" on the marriage of divorced persons. Concerning the union movement the convention voted that negotiations should be continued and that both bodies concerned should set forth what they believe to be the essential requirements for uniting. The "proposed basis of union" worked out by a joint committee of the Protestant Episcopal Church and the Presbyterian Church U. S. A. was not adopted. It had been sponsored by the majority of the Episcopalian delegation, but there was a vigorous minority opposing the report. The *Living Church* writes editorially concerning the "proposed basis": "As a document of historical interest and importance it remains significant. But the important thing is that while this particular avenue of approach to the Presbyterians is closed, the approach itself remains open. It is to be hoped that, with the air cleared, discussions may proceed in an atmosphere of complete frankness and understanding. It must by now be clear to the whole Church that no approach to unity can be made on the basis of a scant majority. Unless the negotiating commission itself can make a unanimous report to the Church, it cannot sufficiently command the confidence of the Church to win the endorsement of General Convention." The new regulations pertaining to marriage are commented on elsewhere in this issue. The budget accepted for 1947 is \$3,386,887. In China a new missionary district is to be opened, and in Central America mission work is to be increased. Bishops are to retire at 72. A motion to have all clergymen retire at that age did not succeed. A.

Mixed Marriages Criticized.—Chief Justice J. C. McRuer of the Ontario Supreme Court made an important statement on this subject in a meeting of the General Council of the United Church of Canada. A report dealing with the topic of mixed marriages was under discussion, and in it there occurred a section condemning conditions imposed by the Roman Catholic Church on mixed marriages. The Chief Justice made it very plain that he was not speaking from the point of view of a religious partisan.

He stated that he had the highest respect for the religious views of other faiths, and particularly those of the Roman Catholic people. But he asserted that he had to criticize the Protestant for surrendering his faith to that of the Roman Catholic in the case of a mixed marriage. It is a view that cannot be voiced too often. Ministers should frequently warn their people against the evils of mixed marriages and against the complete surrender insisted on by the Roman Catholic Church when such marriages take place. A.

Is There Religious Liberty in South America? — Dr. Everett Gill, Jr., a member of the Foreign Mission Board of the Southern Baptist Convention, recently spent fourteen months in South America acquainting himself with conditions in that continent. Speaking of religious liberty, he says that most American countries according to their constitutions sponsor the right to worship according to the dictates of one's own conscience and to propagate the religious convictions which one holds, but according to his observation this freedom is in reality often merely found on paper. He stated that in Brazil, Uruguay, Chile, and in some other countries full religious freedom is found. If there is any interference with one's religious liberty, it is, as he avers, "usually due to ecclesiastical pressure." In Argentina he found that street preaching is permitted. He lamented, however, that there is much indifference to religion and a great deal of agnosticism in that country. Dr. Gill reports that there are at present 210 Southern Baptist missionaries in 7 South American countries, about one thousand Baptist churches, 100,000 church members, and 12 large church-supported schools, most of the latter in Brazil. The Baptists of Brazil carry on their work chiefly in the coastal areas, because the inland towns and villages are in many instances inaccessible. A.

Charges Polish Chaplains Seizing Lutheran Churches. — A number of Lutheran churches in former German-occupied areas of Poland have been requisitioned by Roman Catholic Polish army chaplains, the Rev. Stewart Herman, American official of the World Council of Churches, charged at Geneva. He said the churches were seized ostensibly to satisfy troop requirements, but were subsequently converted to civilian use by Catholics. One of the largest Protestant churches in Silesia — Breslau's St. Elizabeth Lutheran — has been seized in this manner, according to Mr. Herman. He quoted a report from an official of the Breslau church, who said the seizure was a "decisive blow against Silesian Lutheranism and is part of a campaign to make Silesia Roman Catholic by force, if necessary." — *The Religious Digest*, October, 1946.

Book Depository Closes. — The Lutheran Book Depository in New York shipped its 1,022,763d volume recently. Then it closed office. Established in 1943, the depository has functioned as an activity of the Lutheran Commission for Prisoners of War. In two years and nine months it has distributed 263,887 volumes to

prisoners-of-war camps in the United States and Canada; 755,190 to 94 chaplains overseas; 891 to prisoners-of-war pastors in France, London, and Egypt; and 2,795 to *Hilfswerk*, relief agency of the German Evangelical Church. In July 2,795 books were sent to *Hilfswerk* and 28,600 volumes to 40 chaplains abroad. Although the depository has closed, Director Louis Sanjek will continue to fill individual requests. He points out that over 500,000 German war prisoners remain in England and over a million in France. Conditions are illustrated by a recent request from a camp housing 1,200 prisoners. The chaplain in charge reported that only four German Bibles and 25 New Testaments were available for the entire group. — *The Lutheran*, Sept. 11, 1946.

Baha'is Preparing to Invade Western Europe. — Recently Wilmette, Ill., witnessed a meeting of the National Baha'i Assembly. Among the resolutions which were passed at the conference is one to the effect that the body will soon begin educational religious activities in ten countries of Western Europe. The intention is to establish centers in the capitals of Norway, Denmark, Sweden, Holland, Belgium, Luxembourg, Switzerland, Spain, Portugal, and Italy. These religionists do not intend to lose any time in carrying out their endeavors. Two workers have left for Europe, one for Norway, the other for Geneva. The Baha'is represent a strange syncretistic cult which originated in Persia. A.

Oxford Joint Statement of Christians and Jews. — Several months ago an international conference of Christians and Jews was held at Oxford, England. The Christian group consisted of Roman Catholics and Protestants. The attempt was made to find common ground for all to stand on in this world crisis. The following statement, coming via *R. N. S.*, was adopted:

I. As Christians and Jews, while recognizing the important religious differences between us, we affirm on the basis of divine revelation that the dignity, rights, and duties of man derive from his creation by God and his relation to God.

"We acknowledge God as the Creator and Lord of the universe, and as the Father of all human beings; we see in their relation to God the bond which unites them, even amid division and conflict, and in Him the authority to which all are subject. Moreover, we find the basic motive for ethical conduct in man's response to God as He makes Himself known in His wisdom and goodness.

"By the will of God in creation man is both an individual and a member of society, so that both individuals and communities owe obedience to His rule. Moreover, there is true community only where there is full personal life, and vice versa.

"II. Therefore:

"(a) We acknowledge the authority of the moral principles which are implicit in the nature of man in virtue of his relation to God and of his qualities as a rational, moral, and social being. From these it follows that it is the duty of men to respect in others the right to: —

"(1) Life. Since each human being is the child of God and has special value in His sight as an individual, his life must be respected and preserved. At the same time, he must similarly respect the life of his fellow man and is under obligation to promote his good.

"(2) Liberty. The responsibility which falls upon man as a child and servant of God involves the necessity for freedom. He must therefore be given opportunity for the free exercise of the spiritual and moral powers entrusted to him. Life in organized society makes demands and entails restrictions upon the individual, but the fundamental principles of liberty alike for the individual and community may never be sacrificed.

"(3) Personal Dignity. Each individual possesses worth as a person and must treat others as such, while other persons and the community must accord similar treatment to him. This principle involves recognition of his status as a member of society with a contribution to make to the whole, and is opposed to discrimination on grounds of color, race, or creed.

"(b) We repudiate both the individualism which would make a man a law unto himself and the totalitarianism which would subordinate and sacrifice all other values to race, nation, state, class, or party. Against the first, we claim that only as a man accepts himself from God and all his life as under God can he truly live. Against the second we affirm that all human institutions stand under God's rule and judgment and that none may usurp the loyalty which is due to Him alone.

"III. Rights are exercised and duties discharged in a world which includes things as well as persons. Here we would maintain the following principles:

"(1) Things must be subordinated to persons, and property rights should always be secondary to considerations of human welfare and social justice.

"(2) Nature is to be respected and not merely exploited. It is a revelation of God and a sphere of His purpose: man may not squander its bounty and must show due regard for its beauty.

"IV. The right attitude of a community to its members, of persons to persons, and of persons to things, cannot be fully achieved without the recognition, alike by the individual and by the community, of God and of the relation of man and nature to Him.

"Corporate recognition of God will include, in addition to the moral obligation of society, all that comes within the compass of worship.

"Divided as we are in the forms of public worship, we are united in affirming the value of it and the need to participate in it if a right human order is to be achieved. Religious communities have therefore the right to exist and also the right to their own freedom of activity. Without the recognition of this right the political community is impoverished.

"V. The moral law which is rooted in God and implanted in man's nature is binding, not only upon individuals, but also upon society in all its groupings.

"(1) Within the state there should be respect for the family, freedom for a rich and varied group life; above the state is the will of God as manifest in the universal moral law.

"(2) Society is pre-eminently the sphere of justice, by which the relationships between individuals are so ordered that each may perform his duties and be assured of his rights. This can be achieved only under some form of government which recognizes the social, political, and religious rights and responsibilities of individuals and groups.

"(3) Society is equally under an obligation to use all its resources for the welfare of all its members. That implies education, adequate provision against want, opportunity of service and conditions which will enable every individual to be at home in the community and every community to be at home in the larger human society.

"VI. Man's recognition of himself and of his neighbor as children of God should issue in a charity and righteousness which, while but imperfectly embodied in the forms and laws of organized society, work constantly to transform them into an ever more adequate expression. We therefore, Christians and Jews alike, call upon all who share the religious convictions and the ethical standards here set out to co-operate for the realization of this ideal."

As was to be expected, the statement places itself on the religion of naturalism, not on that of the New Testament or the Bible in general. What we have here is recognition of the natural knowledge of God, but not of the saving knowledge which comes in the message of Jesus our Redeemer.

Brief Items.—An interesting poll was taken recently in which questions were submitted to 250,000 members of the American Federation of Labor United Auto Workers' Union. They were asked what they considered the best safeguards to world peace. A number of answers were given. Those that ranked highest advocated "return to religion," "tolerance," and "better understanding among men."—*Exchange*.

England mourns the death of Sir James Jeans, which occurred in September. He was one of the most famous astronomers and physicists of our century. In religious circles he was known as a person who emphasized the existence of God and opposed the mechanistic views of Spencer and his followers. At various times he was invited to address religious audiences.

Great Britain lost a well-known Bible scholar in the person of A. C. Deane, Canon of Windsor, who recently died, 76 years old. In our country he is probably best known by his book *How to Understand the Gospels*, issued in 1929 and published by Harper and Brothers.

The first-week-of-September headlines in the Catholic press proclaim that more than 2,700,000 will enroll for Catholic education this fall—2,125,000 in elementary schools, 430,000 in high schools, 180,000 in colleges and universities, 22,000 in seminaries and 11,000 in teachers' colleges. — (America.)

America, the Catholic weekly, reports that a new general of the Jesuit Order has been elected, Father John Baptist Janssens, a Belgian scholar, teacher of Law at Louvain and Tronchiennes. The former Superior General of the Order, Vladimir Ledochowski, died in 1942; the election of a new general had been unprecedentedly postponed for three years by the war and its unsettled European aftermath.

With disgust we read the report in the daily press of a minister praying on the steps of Borough Hall in Brooklyn for the victory of "the Bums." A former chaplain, writing in the *Christian Century*, is led by this folly to remark that he is brought to the conclusion "that preaching in modern America is superficial, unstable, and evanescent, lacking in timelessness and profundity." One is reminded of a recent report that Protestant churches in Brooklyn are sharply on the decline; only the Lutherans and Negro churches are said to have made progress.

Brief Items from Religious News Service.—In Germany religious youth organizations are said to be the strongest ones of all endeavors of that nature and to have an enrollment totaling more than 473,000. Observers hold that here we have a hopeful sign.

A new translation of the Bible into French is being planned in Paris under the auspices of Dominican monks. Each book will be published as it is completed. The project is expected to take ten years.

On October 1 the steamship *Marine Lynx* with 400 Protestant missionaries on board, who were bound for the Orient, sailed from San Francisco. The departure, originally scheduled for September 11, had to be postponed on account of the maritime strike. A number of our own men and women were among those who left on that ship.

Protestants in Austria, so a dispatch from Vienna announces, are planning to establish a new theological seminary in that city. Twenty-five displaced pastors from Yugoslavia and Romania have received permission to remain in Austria, where they will be placed in charge of vacant pastorates.

From Little Rock comes the news that Arkansas Baptist leaders have suggested that their denomination take steps soon toward the establishment of parochial schools. This is certainly remarkable.

In France a Gallup poll was conducted which showed that 65 per cent of the people who were asked stated that they believe in religion, while 32 per cent averred that they are non-believers, and 3 per cent said they had no opinion. Unbelief is stronger in the cities than in the rural areas. "Those who said they believed,

attributed their faith to education, philosophical reflection, anguish about the unknown, and a desire for perfection and purity. Unbelievers laid their atheism or agnosticism to education, temperament, philosophical reflection, and 'deception by the Church in certain material aspects.'"

An alarming note comes from Northern Ireland. A dispatch from Belfast says that Irish Catholics are making a strong effort to win the population to their standards. A visitor stated that "Protestant young people are frequenting Catholic dances and Sunday shows, mixed marriages are increasing, and Protestant parents are allowing their children to attend Catholic schools."

Concerning evacuees, the intention of the military authorities in Central Europe had been that German people in Poland, Czechoslovakia, Yugoslavia, and Romania who were expelled and driven to Germany should be settled in neighborhoods where their own religion was the prevalent one. This plan has not always been followed; often, undoubtedly, it could not be adhered to, and as a result there is much confusion and anguish of heart; for instance, Southern Bavaria, almost exclusively Catholic, now has been given 250,000 Protestant refugees from Silesia. Everybody can himself see what difficulties are bound to arise as a result.

At a meeting in Montreal of the General Council of the United Church of Canada approval in principle was given to the view that the Church should support civil marriages. This is commendable. It may have been motivated by opposition to the Roman Catholic position that marriage is a Sacrament which can be performed only by a priest of the Church. At the same time, Christian leaders should not fail to point out to the members of their churches that it certainly is proper that marriages should be solemnized with the Word of God and prayer.

When UNRRA will cease its work, Church World Service (CWS), the joint Protestant Relief and Reconstruction Agency will have to increase its efforts enormously. Experts hold that three times as many supplies will have to be sent as are being furnished now. Officials seem to be on the alert and are contemplating acquiring two more warehouses.

The young people that represent the Youth for Christ Movement are certainly an ambitious set. Their latest plan is to send five evangelists to the British Isles with the avowed intention of winning one million British young people for their cause. One fears that the famous statement saying that more heat than light is manifested here has its application.

In Canada the General Synod of the Church of England has voted changes in the Book of Common Prayer. For instance, in the form for Baptism, concerning the words "forasmuch as all men are conceived and born in original sin," which have been criticized, it was resolved to substitute for them the words "seeing that all men of their own nature are inclined to evil." The substitution is not mandatory.

In Poland there are still some Old Catholics. A little sect calling itself the Old Catholic Church was founded in 1870 by people who refused to accept the dogma of papal infallibility. Recently they merged with another nonconforming Roman Catholic group known as the Mariaviten Church, who separated from regular Roman Catholicism because they followed visions of Mother Mary allegedly seen by a nun.

The Methodist Church is reporting tremendous gains. Last year more than 800,000 new members were received into that church body by profession of faith or letter of transfer. This news is based on a statement by Bishop Charles C. Selecman of Dallas, Tex.

The Egyptian government is requested by an Interfaith Committee to grant full religious freedom to the inhabitants of the country. The petitioners include Protestants, Roman Catholics, Eastern Rite Catholics, Greek Catholics, and Coptic and Jewish people. Egypt is considered a Moslem country.

The Dominicans, an organization now 730 years old, on September 21 elected a new head. While the Jesuits elect their general for life, the Dominicans elect their leader for twelve years. The electoral college consists of 110 priests.

The religious situation in Russia, according to Dr. Ralph Sockman, who visited there, involves great difficulties. The youth of the country has drifted away from the Church. Religious instruction, according to the laws of the state, can be given only in the home and by the Church. Whether the Church will be able to develop a system of instruction which will implant religious truths in the hearts of the children is problematical.

The *Zion's Herald*, an independent Methodist weekly published in Boston, acknowledges that there is a definite trend among Protestants to establish parochial schools. The editor of the paper mentioned thinks that here there arises a potential threat to the principle of separation of Church and State — the very thing that parochial schools are intended to counteract.

"Democracy dare not neglect the religious nurture of its children, youth, and adults." — President Truman.

Virginia Presbyterians are vigorous in their opposition to efforts in the national Congress to provide for support of parochial schools by public funds. The Synod of Virginia of the Presbyterian Church in the United States (Southern) unanimously adopted a resolution declaring that the "time-honored and time-approved American principle of separation of Church and State does not allow" such an arrangement.

In the United States a Roman Catholic organization was recently formed which has the title Catholic Theological Society of America. This society through its secretary presented a petition to the Apostolic Delegate to the United States residing in Washington to the effect that there be issued a definition of the doctrine

of the Assumption of Mother Mary. The chorus of voices petitioning that such a step be taken is growing.

The Lutheran Planning Commission of Harrisburg, Pa., adopted this resolution: "The Lutheran Church is vitally interested in apostolic evangelism which is personal and congregational as to type; therefore the Lutheran Planning Commission policy is not to co-operate in nor support present prevalent types of professional matters, evangelistic movements, because they do not harmonize with the Biblical conception of evangelism." Good!

A number of prominent clergymen have endorsed voluntary euthanasia (painless death) for persons suffering from incurable, painful, and lingering illnesses and who desire such a death. The clergymen in question hold that as far as the ethical issue involved is concerned, euthanasia under the circumstances mentioned should not be regarded as contrary to the teachings of Christ or the principles of Christianity. Among the signers are Doctors Fosdick, Sockman, Van Dusen, Coffin, Horton, Leiper, and Shipley (editor of *The Churchman*).

The Catholic Students Mission Crusade U. S. A. reports that according to the *Biennial Missionary Index of Catholic Americans*, there are now 729 more American Roman Catholic foreign missionaries than there were in 1944. The report states that at present the number of Roman Catholic missionaries hailing from the United States and working abroad is 3,093. They are located in 172 geographic areas.

From Minnesota comes the news that Baptist Fundamentalists at the 87th annual meeting of the Baptist Convention of that State have won all 36 State positions for which there were elections.

Three new languages have during the past year been added to those used in the British Foreign Bible Society's publications. The Gospel of Mark has been issued in Bassa, a Nigerian language never before written, the Gospel of Matthew in Baouli, a language spoken on the African Ivory Coast, and the Gospel of Luke in Many, spoken by a tribe which forms a Negro Republic in West Africa.

Dr. Thoburn T. Brumbaugh, who served as missionary in Japan for 17 years, has left for Japan, where he will head a Christian university. He represents the Foreign Missions Conference and the Federal Council of Churches. The institution is supposed to be international, interracial, and intercultural. It will be located in Tokyo.

In Australia debate concerning attire at church services is going on. Appearing in sport clothes is said to be a manifestation of disrespect toward God and of discourtesy to other members of the congregation. On the other side the statement is made, "The habit of associating religion with stiff collars and Sunday vest is one of the things which causes religion to be pushed into a corner."