

1-1-1950

Theological Observer. – Kirchlich Zeitgeschichtliches

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Recommended Citation

Bretscher, Paul M. (1950) "Theological Observer. – Kirchlich Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 21, Article 7.

Available at: <https://scholar.csl.edu/ctm/vol21/iss1/7>

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THEOLOGICAL OBSERVER

SIGNIFICANCE OF THE ISAIAH SCROLL

Ever since Dr. Millar Burrows of Yale announced to the world on April 11, 1948, that wandering Arab Bedouins had in the early spring of 1947 discovered a number of very ancient scrolls including a manuscript of Isaiah, Bible students have been eagerly awaiting further information regarding this remarkable discovery. Professor Albright's claim that the Isaiah scroll was written about 100 B. C. is still finding much favor. With respect to the significance of the Isaiah scroll the following paragraphs contributed to the *Review and Expositor* (October, 1949) by Dr. William H. Morton supply valuable information which the readers of the MONTHLY will be glad to have.

"The Isaiah scroll, with its fifty-four columns (23.75 ft.) of beautifully preserved Hebrew script, contains the entire Book of Isaiah (except for a few minor omissions and lacunae) in a form which is in remarkable agreement with the traditional Masoretic Text. There are numerous variations to be sure. Those of orthography and morphology, however, do not alter the actual wording. For example, a long form of spelling results from the free use of consonants to indicate vowels in the absence of a system of 'pointing.' Unusual grammatical forms, involving verbs, pronouns, and suffixes, are also frequently noted.

"Professor Burrows' study of the actual variant readings reveals that in addition to minor omissions and additions and the typical scribal errors, there are numerous variations resulting from changes in inflection and style, substitution of synonyms, addition of corrections and emendations, and a rather haphazard representation of the Tetragrammaton. Our manuscript sometimes supports the Masoretic Text against the Versions, and at other times is in agreement with the Versions against the Masoretic Text. Likewise, proposed Masoretic emendations are sometimes disputed by our text, and in other instances they are strikingly confirmed. Though there is evidence of three correctors' hands, there is no addition, omission, or dislocation of text that can be considered of major significance. None of the latest canonical passages are missing from the text of our scroll.

"In matters of mechanics, also, there are many divergent features. Letters are hung below the line instead of being set upon it. Though words are carefully separated, there are, of course, no verse and chapter

divisions. Sentences are sometimes separated by spaces and paragraphs are indicated by new beginnings at the margin. The latter are usually not indented, however, unless the previous line is full. Some unfamiliar marginal markings occur, which may represent sectarian reading aids. Chapter forty is distinguished from thirty-nine only by a new, unindented paragraph and the presence of one of the marginal symbols.

"The date of the Isaiah scroll, near the close of the second pre-Christian century, classes it not only as the oldest extensive manuscript of the Bible existing in any language, but also places it approximately a millennium earlier than the oldest Hebrew scrolls of the Old Testament which were previously known to exist. We now have a Hebrew witness, practically contemporary with the Septuagint, to the early text of the Prophet. This early date, plus the completeness of the scroll, makes it an extremely important instrument for the textual criticism of the canonical book. The point of chief significance in this connection is the remarkable degree to which it supports the fidelity of the Masoretic Text. The standardization of the traditional text is herein indicated to have been accomplished much earlier than was previously supposed. Furthermore, a comparison of the Masoretic and Jerusalem texts ["the Jerusalem texts" is a term applied to all the scrolls discovered in 1947] reveals that, in spite of the extreme antiquity of the latter, the former may actually preserve the text in earlier form. The Masoretic superiority, plus its more archaic orthography, suggests that the archetype of the Masorah of the traditional text was based on a pre-Maccabean manuscript of the Prophet. . . . On the other hand, the older traditions of grammar and pronunciation preserved by the Isaiah scroll will be of inestimable value in the reconstruction of pre-Masoretic grammar.

"Though some proposed emendations of the Masoretic Text are strikingly confirmed by the Isaiah scroll, textual variants in the latter are far less numerous than radical critics might have desired. Disappointed, too, are those who seek here for evidence resolving difficulties of unity and date of composition. The First and Second Isaiah question is left unanswered; the beginning of chapter forty is distinguished only by an unindented paragraph and a marginal sectarian symbol. This was to be expected, however, since our scroll is certainly later than the canonization of the Prophets. On the other hand, those who would date chapter 65, for example, as late as 200 B. C. are definitely shown to be in error. Such a date leaves an insufficient margin of time for the canonical book to have assumed its present form." P. M. B.

LUTHERANISM IN AUSTRALIA

In its issue of Nov. 9, 1949, *The Lutheran* reports that "Dr. Herman Sasse of Germany has arrived in Australia to teach at the seminary of the United Evangelical Lutheran Church in Australia at Adelaide. Dr. Sasse visited the United States in 1948 as a guest of the Lutheran Church — Missouri Synod."

The same paper reports in its issue of Nov. 2, 1949: "The chances were good this month that Lutherans of Australia could form a united church long before such a thing is achieved in America. In the Queensland district a meeting is scheduled this month for pastors of the Evangelical Lutheran Church of Australia (associated with the Missouri Synod, U. S. A.) and the United Evangelical Lutheran Church of Australia. Successful meetings had already been held in the New South Wales and South Australia districts.

"These were the first meetings held together by the two groups in 60 years. Statements regarding theological differences are being studied. A heavy tide of immigration from Europe is affecting the Lutheran situation in Australia. More than 160,000 arrived in the last two years, and 170,000 more are expected by June 30, 1950." P. M. B.

SOUTH AMERICA THROUGH LUTHERAN EYES

The Lutheran World Review (October, 1949), published by the Lutheran World Federation, contains a very interesting article, written by Stuart W. Herman, Geneva, Switzerland, on the Lutheran church union outlook in South America. Dr. Herman personally visited all the South American republics with the exception of five and found there is some Lutheran work in all but two, namely, Ecuador and French Guiana. The article is objective and aims at ways and means by which Lutheranism in South America might be consolidated in its efforts and thus strengthened, a thing which should be done if at all possible. What aroused our major interest in the article was the author's statement about the work of the Missouri Synod. He finds much to praise about the Missouri churches. "They are, as usual, well-disciplined and evangelistically aggressive" (p. 92). He has high praise also for the work of the *Lutheran Hour*, which reaches not only Brazil and Argentina, but also many other countries, and for the Missouri Synod seminaries in Porto Alegre and Buenos Aires. But there is in the article also what may appear as a criticism. For example, Dr. Herman writes: "In many Brazilian towns of German origin there are today three churches: one Roman Catholic, one 'Evangelical,' and one Missouri Lutheran. This situation did not develop without hard feelings on both

sides, but today some of the old wounds have begun to heal; although many Missourians are still inclined to stake absolute claim to the name 'Lutheran' (*ibid.*). Now, the undersigned has for some time closely followed the hard struggle and excellent work of our brethren in South America. To say that "this situation did not develop without hard feelings on both sides" is putting it very mildly. The so-called Evangelical Synods of South America, of which the author has much to say, actually did everything in their power to render our work impossible, misrepresenting by oral and written word both our doctrinal position and the reason that brought our Synod to South America. Evidence that our brethren were inclined "to stake absolute claim to the name Lutheran" does not appear in any of their publications, though time and again (and rightly so) they marked the liberal "Evangelical Synods," which in many instances totally rejected the Gospel of Christ, as "non-Lutheran" and such Lutheran units as fraternized with them and other Protestants in South America, and as also otherwise in word and practice were disloyal to Scripture and the Lutheran Confessions, as "erring Lutherans." On the other hand (and this the article does not say) our brethren have always been ready to discuss matters of doctrine and practice with any Protestant group in South America and have even solicited such discussions. And today our brethren are still ready to discuss matters of church unity as also to co-operate with Lutheran and other Protestant groups in externals. We write this for the sake of the publication of the whole truth (which the writer perhaps could not learn on his visit), as also in the interest of fostering true church union. Dr. Herman himself admits such readiness of co-operation when he writes: "One of the unforgettable experiences of my trip was the meeting of representative leaders of the La Plata Synod, the United Lutheran Church of Argentina, and the Missouri Synod around a big table in Concordia Seminary on the edge of Buenos Aires to discuss ways and means of coping with the problem of Lutheran refugees and of integrating the technical aspects of this task through an inter-denominational reception committee in Argentina" (p. 88). We recommend such "gettings together" both in South America and in North America, but not merely to co-operate *in externis*, but primarily to foster true oneness both in doctrine and church practice. J. T. MUELLER

"SONGS IN THE NIGHT"

According to the *Lutheran*, Oct. 26, 1949, Dr. Karl Ihmels has been dismissed from his post as professor of Mission History at Leipzig on the basis of an anonymous accusation that he served as a member of

the S.S. under the Nazi regime; furthermore, that his sixteen-year-old son had disappeared mysteriously about a year ago and that he was accidentally found by Bishop Hugo Hahn in a concentration camp. Dr. Karl Ihmels is the son of the late Bishop Ludwig Ihmels, the last of the so-called Erlangen theologians. Dr. Arndt and the undersigned met an older son of Dr. Karl Ihmels at Valbonne, France, in 1947, where he attended a conference of German Prisoners of War who were rendering spiritual service to their fellow prisoners. The son had just completed his theological training at Montpellier, an emergency seminary, where theological students continued their interrupted studies while still prisoners of war.

According to *Christ und Welt* (Sept. 29, 1949) the church government of the Berlin-Brandenburg diocese has submitted a list of 14 churches and parsonages which have been dismantled, though there was no urgent reason for this action. When one thinks of all the heartaches to which Christians behind the Iron Curtain are subjected, one is constrained to remember them regularly in one's prayers. The heroic faith of many Lutherans was expressed beautifully by Bishop Beste, who, when asked, "What do your people do in the face of all their dangers," answered: "They sing doxologies." F. E. M.

THEOLOGICAL STUDENTS IN GERMANY

Christ und Welt (Sept. 22, 1949) reports that 3,559 evangelical theological students are attending universities and theological "high schools" in the four zones of Germany. This total includes 473 female students who are preparing themselves for specific work in the Church. *Der Lutheraner* (Frankfurt) states that almost 1,000 students are enrolled at "Theologische Hochschulen," seminaries which are detached from the state-supported universities, for example, the Theologische Hochschule at Ober-Ursel, at Neuendettelsau, Bethel, Berlin. We consider this a healthy sign. While the traditional pattern of European theological training developed theological specialists, it failed to a large extent to prepare men in the real sense for the parish ministry.

F. E. M.

"THE SAVIOR'S ETERNAL WORK"

Under this caption, Professor Otto A. Piper of Princeton Theological Seminary published an exegetical study of Col. 1:9-29, in *Interpretation* (July, 1949). In this study, the author demonstrates with considerable effectiveness that the term "Christological digression," which has been frequently applied to Col. 1:15-20, is "misleading and prejudices a

sound interpretation from the very outset." He then shows that this section is an integral part of the entire Christological argument in Col. 1:9-29. He also notes that Col. 1:15-20 is not merely a defense of Christ's true nature and work directed against Gnostic interpretations, but that the work of Christ spoken of in Col. 1:15-20 is most closely related to the Savior's redemptive work.

In discussing, on the basis of Col. 1:15-20, the Savior's eternal activity in this physical universe, Dr. Piper fearlessly lashes out against some present-day existentialists. Referring to the difficulty of the natural mind to understand the mysteries of this universe, the author writes: "How ridiculous modern existentialism looks when measured by Paul's insights! Those little Sartres *et al.* think they are wise when they talk intelligent nonsense, whereas their whole attitude proves that they do not believe in their own words, but rather build their lives upon the high opinions they have of themselves, and upon the flatteries of their admirers. But the real greatness of Paul as a thinker is not to be found in the criticism to which he subjected the philosophical and 'gnostic' views, but rather in his interpretation of the Word of God as the disclosure of the eternal purpose of God" (p. 291). The author also finds Col. 1:15-20 most relevant in a Christian's criticism of ancient and modern teleological, materialistic, and idealistic views. He writes: "The vexing problem of whether the universe should be explained in terms of causality or teleology is solved in Him [Christ]. Both views are right, because He is a living being. He is not merely the efficient cause through whom the universe came into being but everything is also to be subjected to Him. Materialism or positivism as an explanation of the universe is wrong, but so is idealism. It is only in this redemptive personalism that the elements of truth found in both of those philosophical views can be brought to a satisfactory synthesis." (P. 205.)

Perhaps because the author was held to a prescribed number of words when he wrote the study, he could not discuss such pregnant words occurring in Col. 1 as *κτίσις* (v. 15), *συνέστηκεν* (v. 17), and others. This raises the question whether we Americans, in our insistence that all articles regardless of their subject matter should be brief, are not imposing unjustifiable limitations on writers. In any case a carefully done exegetical study of so profound a passage as Col. 1:9-29 cannot be presented in five or six thousand words. Perhaps also for the reason mentioned above, the author did not find it possible to relate Col. 1:5-20 to such obviously parallel passages as Heb. 1:1-4 and John 1:1-10.

P. M. B.

THE W. C. C. AND THE SOCIAL MESSAGE

The autumn issue of the *Ecumenical Review*, the official publication of the World Council of Churches, reports on the work of the various committees appointed at Amsterdam. It will be recalled that the Council established a number of standing committees to implement the various phases of its program. Among other things the Amsterdam assembly devoted much time to the "social message of the churches" in our disordered world. The Study Committee of the World Council of Churches was commissioned to prepare in greater detail this message for the churches. At its first meeting, held during the past summer in England, this committee defined the principles of interpretation "for the use of the Bible in relation to social and political questions." The general topic for the committee's deliberations was "The Bible and the Church's Message to the World."

We append a few statements from this report which will be of interest to our readers.

It is agreed that the Bible is our common starting point, for there God's Word confronts us, a Word which humbles the hearers so that they are more ready to listen and to discuss than they are to assert their own opinions. . . .

It is agreed that the unity of the Old and the New Testament is not to be found in any naturalistic development, or in any static identity, but in the ongoing redemptive activity of God in the history of one people, reaching its fulfillment in Christ. Accordingly it is of decisive importance for hermeneutical method to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ, the Incarnate Word of God, from which arises the full Trinitarian faith of the Church. . . .

It is agreed that in the case of an Old Testament passage, one must examine and expound it in relation to the revelation of God to Israel both before and after its own period. Then the interpreter should turn to the New Testament in order to view the passage in that perspective. In this procedure the Old Testament passage may receive limitation and correction, and it may also disclose in the light of the New Testament a new and more profound significance, unknown to the original writer. . . .

It is agreed that in the case of a New Testament passage one should examine it in the light of its setting and context, then turn to the Old Testament to discover its background in God's former revelation. Returning again to the New Testament, one is able to see and expound the passage in the light of the whole scope of *Heilsgeschichte*. Here our understanding of a New Testament passage may be deepened through our apprehension of the Old. . . .

It is agreed that if we are to receive the guidance of the Holy Spirit through the Scriptures, we must discover the degree to which our particular situation is similar to that the Bible presents. It must be remembered that absolute identity of situation is never found, and therefore the problem of adaptation becomes acute. Nevertheless in each new situation we must allow ourselves to be guided by the Bible to a knowledge of the will of God.

It is agreed that the Bible speaks primarily to the Church, but it also speaks through the Church to the world, inasmuch as the whole world is claimed by the Church's Lord. The Church can best speak to the world by becoming the Church remade by the Word of God."

The report closes: "Thus the Bible itself leads us back to the living Word of God." We sincerely hope that a study of the Scriptures according to sound hermeneutical principles will lead men to Christ, not as the Law-giver, not primarily as the Lord of the universe, but as the Lord who has redeemed, purchased, and won us from the tyrants of our soul. There are many points in this report which make one rejoice. At the same time, Lutherans are disturbed by two facts: 1) How is it possible for men with rather widely divergent doctrinal traditions on fundamental theological points to find themselves in agreement on the "social message of the churches"? There can be no "social message" without a clear distinction in the proclamation of the Law and the Gospel. The Law must be preached in all its severity and the Gospel in all its sweetness. The confusion of Law and Gospel among representative churches at Amsterdam is well known. 2) What do men mean when they speak of Christ as "the living Word of God"? The Study Committee, in our opinion, must heed the questions which the undersigned submitted to Dr. Visser 't Hooft in reply to his request for a critical evaluation of his essay on "The Doctrine of the Church." Dr. 't Hooft considered these questions sufficiently important to include them in the official printed report. (*Man's Disorder and God's Design*, I, p. 196.) F. E. M.

THE NEW TESTAMENT AND DIVORCE

Under the heading "*Die Stellung des Neuen Testaments zur Ehescheidung*" Guenther Bornkamm, in *Evangelische Theologie* (Maerz/April 1948, Heft 9/10, p. 283 ff.), offers an opinion (*Gutachten*) on the attitude of the New Testament toward divorce. To Lutherans in America who regard the New Testament, as also the whole Bible, as God's own inspired Word, Bornkamm's premises and deductions appear as undeniably untenable. He reasons thus: In accordance with God's original creative will, Jesus regarded marriage as absolutely indissoluble, rejected divorce under all circumstances as at variance with the original divine Law, and regarded the marriage of divorced persons as adultery (Mark 10:1-12; Matt. 5:32; 19:1-9; Luke 16:18). This verdict of Jesus the primitive Church (*Urkirche*) accepted, respecting Christ's authority. Nevertheless, it recognized exceptions to Christ's rule, as Matt. 5:32, 19:9 prove, the words "saving for the cause of fornication" and "except it be for fornication" being a restrictive addition (*ein einschränkender Zusatz*) to Christ's Word made by Matthew in agreement with the opinion of the primitive Church. So also, the author thinks, in the case of 1 Cor. 7:15 we face an exception which the primitive Church made contrary to the express Word of Christ. From this the

writer argues that the modern Church has the right to make exceptions to Christ's rule regarding marriage, provided (1) it attests the original creative will of God, as Paul does 1 Cor. 7:10; (2) it observes as a *consilium evangelicum* the injunction of the primitive Church, prohibiting a second marriage; and (3) it permits a second marriage only if it can in good faith and without condoning continued guilt absolve those who desire to be married and implore upon them God's blessing. To us the premises and deductions here set forth show the most serious dangers in which those find themselves who deny the doctrine of Biblical inspiration. They assume "restrictive additions" to our Lord's Word by the primitive Church and direct the Church today to make similar additions to Christ's Word provided modern Christendom follows the principles of the *ecclesia primitiva*. Besides, they cause hopeless confusion by letting the Church act according to canons of decision which in themselves are precarious. But worse than this, they allow both the primitive Church and the modern Church to add to, or take away from, Christ's Word despite John 8:31-32 and other passages. There is nothing at all to prove the correctness of the assumption that the words of Matthew quoted above are "restrictive additions." The assumption involves a *petitio principii*. The supposition that the primitive Church established rules contrary to and beyond the Word of Christ is as great an error as is the Roman Catholic tenet that it is the Church that authenticates the Bible as God's Word and that, therefore, the Church is above Scripture.

J. T. MUELLER

THE DISCOVERY OF THE ARK OF NOAH?

Under this heading ("*Entdeckung der Arche Noahs?*") Lic. Karl Elliger (Tuebingen), in *Fuer Arbeit und Besinnung, kirchlich-theologische Halbmonatsschrift fuer evangelische Geistliche* (3. Jahrg., Nummer 18; 15. Sept. 1949), discusses at some length the report of the expedition that recently attempted to find the "Ark of Noah," which a Russian pilot averred he saw in 1917 as he crossed Mount Ararat. The expedition failed to find the ark, but this, as Licentiate Elliger states, does not mean that an ark or ship may not be found there sometime; for as a matter of fact the Russians did not give the expedition an opportunity to make the search complete. However, this phase of the project does not greatly interest the writer. His interest rather attaches to two vital questions, namely, whether, if found, the ship would actually be Noah's ark (a secondary consideration), and whether the ship, if really it were the ark of Noah, would prove the narrative in Genesis to be historically true. He champions the view that the

narrative in Genesis chps. 6—8, is prehistorical and mythical (*vor-geschichtlich, mythisch*) and judges that even if the ark be found, this would not alter the superhistorical, mythical character of the account. In other words, the finding of the ark would not prove the Deluge narrative historical, but would only supply a background for the flood tradition (*Sage*) inasmuch as a pattern of the legendary ark was provided for the popular fancy (*die Phantasie des Volkes*) by houseboats of gigantic size actually in use in those ancient times. But even that, the writer believes, is not the main problem. What is of importance is whether the historicity, or factuality, of the Biblical Deluge saga really matters anything for our Christian faith. Professor Elliger does not think so, for the Christian faith is not concerned with the historicity of the events of which the Old Testament speaks, but only with its interpretation (*Deutung*), that is, with the lessons which these legends teach. At this point there is an abysmal discrepancy between orthodox Christian theology and the modern liberal school. The narratives in Genesis bear all the marks of actual event accounts; they are attested in the New Testament as historical events. If they are no more than myths, or legends, they are not the inspired Word of God and so cannot serve as the Christian's source and norm of faith and life. If the creation narrative, for example, cannot be accepted as factual, then we cannot believe that man was created by God in His image, nor can we believe the actuality of the Fall and the reality of original and actual sin. In that case the entire Law proclaimed by these actual events would be annulled, and with it the Gospel, taught in connection with the Law preaching. There is no doubt that the *mythos* interpretation of the Scriptural narratives, especially the *Entmythologisierung* of the New Testament advocated by R. Bultmann of Marburg, is one of the most insidious errors troubling European theology today. As it is not Scriptural, so also it is neither reasonable nor scientific.

J. T. MUELLER

MORE POSITIVE GOSPEL PREACHING

In the *International Review of Missions* (October, 1949) the Rev. Dr. M. H. Harrison, principal of the United Theological College, Bangalore, India, ably discusses the problem involved in the subject "The Christian Apologetic and the Claims of the Non-Christian Religions in Regard to Revelation" (pp. 453—462). There are a number of matters in the article with which we cannot agree, but we are in full agreement with the author when he establishes a definite "self-impartment" of God in the so-called "sacred books" of India. On the basis of Scripture we know how this divine self-manifestation of God takes

place in the pagan world. The *cognitio Dei naturalis* is rooted in the divine Law written in the human heart, in the contemplation of nature and of history, and in the *praedicatio realis*, when God by unusual and terrifying acts arouses the dormant conscience to bethink itself of God, His wrath, and justice. But the *revelatio Dei naturalis* does not contain one iota of the Gospel of Christ. To emphasize the necessity of proclaiming the *revelatio supernaturalis* of the Gospel the writer very rightly says: "Our study legitimately leads us to lay the chief emphasis in our stating of Christianity to non-Christians upon those things which are distinctive in the Christian faith, and not upon the common elements, whatever they may be. Frequently the reason given by non-Christians for not coming into the Christian fellowship is that they have found the same truths which the Christian evangelist has proclaimed in their own religion. I do not deny that this may sometimes be a rationalization, but in other cases the evangelist's desire to find some common standpoint must have had the effect of making it appear that the differences were not of such character as to justify sacrifice [i. e., of exchanging pagan belief for Christianity]. I sometimes wonder whether the widespread conviction in Hinduism of the present day that all religions are the same has not been fostered by a faulty presentation of Christianity" (p. 461). The matter, however, does not only concern the evangelist in pagan India, but it must dynamically concern also the preacher in "Christian countries." Syncretistic ministers usually stress far too much the "things that Christians and non-Christians have in common," failing at the same time to give total emphasis to the proclamation of Law and Gospel. The use of apologetics certainly is of value, but all efforts toward Christianizing the world will be null and void if we fail to do what Luther so aptly calls *Christum treiben*.

J. T. MUELLER

OUR HOARDED FOOD

In its issue of Nov. 12, *America* (Catholic weekly) reports on the vast surpluses of food stored away in our national granaries, and it makes an appeal that this food be given away to the millions of people all over the world who are starving or suffering from chronic malnutrition. The author writes: "All across our land, granaries are bulging, storehouses are bursting. Mountains of wheat (190.6 million bushels), oceans of corn (75 million bushels), pyramids of dried eggs (64 million lbs.) and of dried milk (204 million lbs.) glut all available storage space and force the Commodity Credit Corporation to finance the building of new warehouses. On Oct. 31, President Truman

signed the stopgap farm bill, providing high price support of farm commodities, though on a sliding scale. One result of this legislation will be to send further tons of food into the storehouses."

It is not the business of the MONTHLY to tell the American government about these surpluses of food and to advise it how to dispose of them. Government officials in charge of these food storages need neither the information nor the advice we may be able to give. Yet, whatever the reason may be for the Government's failure to distribute these surpluses, American Christians should again be reminded by this report not only of God's goodness to our country, but also of His imperative that they share their own surpluses of food and clothing with those both here and abroad who are not properly fed and clothed. Our own Emergency Planning Council has repeatedly suggested ways and means how our own people can help the starving, naked, and homeless in other parts of the world. May we all respond, and continue to respond, cheerfully and generously to its appeal. P. M. B.

DIFFICULTIES OF ISRAELI

It may be more difficult for the Jewish State in Palestine to maintain itself than it was to accomplish its establishment. A dispatch from Tel Aviv, printed in the *Manchester Guardian Weekly* of Oct. 20, states that the financial troubles are tremendous. The Israeli pound has been devalued, so that its present value is merely \$2.80. A further step in this direction is contemplated, and it may be that the value will soon be announced to be \$2.20 or merely \$2.00. The correspondent sending this dispatch sees here "another sign of Israel's desperate economic plight." The leaders have to worry about the national income, which is not nearly large enough. "Imports in the 11 months from July 1948 cost nearly £53,000,000 (not including armaments) and exports and re-exports were less than £9,000,000." What has the new State done with the hordes of immigrants that have invaded the country? The answer is disheartening. The absorption of these people, driven largely by nationalistic enthusiasm, has hardly begun. The estimated cost of providing shelter and maintenance for all the newcomers is \$3,000 a head, or \$7,500 for a family of three. In the light of these figures one wonders how the 200,000 additional people who are expected to come yearly are to be absorbed. In the meantime the situation of the Arabic refugees, as Dr. Moll writes in the *National Lutheran* for November, 1949, continues to be most distressing.

W. ARNDT

ITEMS FROM "RELIGIOUS NEWS SERVICE"

Congressman Graham A. Barden of North Carolina, author of the controversial Barden Federal-aid-to-education bill, told 4,000 persons attending a Reformation Day rally in Atlanta, Ga., that "Separation of church and state is far more important than federal aid to education; and if there must be a choice, I, with Protestants over the nation, will give up federal aid." The Congressman three times drew applause from his audience in his defense of separation of church and state; once when he declared: "There are 256 denominations in America. Only one has attempted to get tax money for church schools—and, so far as I know, the other 255 oppose that one!"

Opposition to Federal or State funds for the support of private, parochial, or sectarian schools was voiced by the House of Bishops of the Protestant Episcopal Church in San Francisco. A resolution adopted by the bishops declared: "Whereas every religious group has the right to establish sectarian schools, it is required that they shall draw their full support from private sources or from the Church. And, as the federal and state governments provide public schools without expense to all children regardless of creed, this House fully endorses the principle that sectarian schools be supported in full from private sources or from the Church."

Differing views on how recent United States Supreme Court decisions affect the teaching of religion at state universities were offered by two legal experts at a national conference at the University of Minnesota. Leo Pfeffer, New York lawyer, insisted that the much-publicized *Everson* and *McCullum* cases mean that public school machinery, including state colleges, may not be used either to aid religion or to hinder it. But Judge Edward F. Waite, Minneapolis, said that important differences distinguish the elementary school from higher education—"notably the factor of compulsory attendance and the needs of young children incident to their immaturity," possibly make the decisions of the Supreme Court inapplicable to institutions of higher learning.—Dr. Clarence P. Shedd, Yale University, reported that sixty per cent of the one hundred-plus state universities and land-grant colleges in the United States now offer instruction in religion on an academic credit basis, in support of his contention that "public higher education has never been as completely divorced from religion as primary and secondary education." Of the sixty-plus state universities and land-grant colleges offering instruction in religion on an academic credit basis, seventeen have chairs of religion financed by state universities,

Dr. Shedd said, adding: "Fifteen have independent schools of religion more or less closely affiliated with the university. More than a dozen other universities accept for academic credit the teaching work of denominational university pastors and Christian-association secretaries. Thirteen state colleges teach courses on religion in the regular departments of anthropology, art, classics, English, history, psychology, philosophy, and sociology."

Revitalization of the American Sunday school was the theme of the National Sunday School Association's fourth annual convention in Oakland, Calif. The Association is an affiliate of the National Association of Evangelicals. Dr. Henrietta C. Mears, director of Christian education at First Presbyterian Church of Hollywood, told the delegates that 60 per cent of the grade school, 80 per cent of the high school, and 90 per cent of the college youth in the United States do not attend church. She said, "There are thirty-six million children and youth who are growing up without religious training of any kind," adding "a life which is not God-controlled must be police-controlled."

Dr. Lynn White, Jr., president of Mills College in Oakland, Calif., addressed a meeting of Episcopal college chaplains and students held in connection with the 56th triennial General Convention of the Protestant Episcopal Church and said that college graduates are getting a distorted view of life because their professors are "secular-minded, with only a tiny fraction indicating church allegiance." Religious learning has been on a low level, he added, because of inadequate standards of training for those who teach religion, and he urged a new boldness of spirit on the part of Christian teachers "in an age which is finding the edification of man insufficient to meet the crises of the age."

In a precedent-breaking move the Women's Missionary Society of the United Lutheran Church in America decided to raise its record budget of \$820,000 next year wholly by freewill offerings rather than through dues. According to overwhelming action at the close of the Society's triennial convention in Grand Rapids, Mich., the group will raise funds to support its far-flung missionary projects through offerings received at meetings of the 3,326 local societies and by quarterly thank-offerings.

Establishment of the Evangelical Lutheran Church in Italy was announced in New York by the National Lutheran Council. The new body formally came into existence with the adoption of a constitution by its first official synod meeting in Florence. Charter members are

thirteen Italian congregations who sent representatives to the Florence meeting. Membership in the congregations totals several thousand persons, most of whom emigrated into Italy from Germany, Switzerland, and the Scandinavian countries.

The Disciples of Christ have raised more than \$11,000,000 in their three-year crusade for a Christian world, now in its last year, for which a goal of \$14,000,000 had originally been set.

A series of seventy-eight Methodist mass meetings throughout the country was launched in Jackson, Miss., with a conclave of 1,500 laymen and ministers from Mississippi. The all-day meeting was typical of gatherings held across the United States as part of Methodism's four-year "Advance for Christ and His Church." Designed to combat secularism and indifference, the Advance program has the twofold purpose of stimulating a deeper understanding of the basic elements of the Christian faith and an over-all increase in missionary giving, including overseas relief. Eight "Faith Booklets," to be studied by Methodism's eight and one-half million members, were officially introduced at the meeting. One of the booklets will be studied each month throughout the preaching and teaching phase of the Advance. The series comprises "Faith in God," "Christ," "The Bible," "Love," "Prayer," "Immortality," "The Holy Spirit," and "The Kingdom of God."

A report looking toward union with the Northern Baptist Convention was adopted by the international convention of the Disciples of Christ at its centennial sessions in Cincinnati. The plan visualizes consummation of a merger by 1955. The report, prepared by a joint commission of both denominations, was approved last June at the annual meeting of the Northern Baptist Convention in San Francisco. By adopting the report, the convention in Cincinnati approved the following steps leading to final merger of both churches: 1) an increase during 1949—50 in the number of pulpit exchanges; 2) a joint conference of Baptist and Disciple leaders at Green Lake, Wis., in August, 1950; 3) a simultaneous national meeting in the spring of 1952; 4) presentation to both conventions of "A Basis for Union" in 1954; and 5) an actual vote on the "Basis for Union" to be taken by the two groups in 1955.

Chicago Theological Seminary has established the first roving lectureship on the ecumenical movement. The lectures will be given by Dr. Paul G. Macy, who headed the Midwest office of the World Council of Churches until its dissolution last January. They were made pos-

sible by a grant of the Lilly Endowment, Inc., of Indianapolis, Ind. Dr. Macy will begin his lectures on Jan. 1, 1950, with a course at Garrett Biblical Institute at Evanston, Ill. Arrangements are being made for lectures in other seminaries and before councils of churches and local parishes.

A new type of Universalism, "as broad as humanity and as infinite as the universe," was urged upon the biennial assembly of the Universalists of America in Rochester, N. Y. The Rev. Brainard F. Gibbons of Wausau, Wis., preaching the convention's sermon, said: "Universalists today consider the religions, including Christianity, expressions of human spiritual aspirations, not God-founded institutions; the Bible a marvelous work of man, not the miraculous handiwork of God; Jesus a spiritual leader, not a divine Savior; man's fate in human hands, not superhuman clutches; faith the projection of known facts into the unknown, not blind creedal acceptance; the supernatural merely the knowledge beyond man's present understanding, not a violation of nature's laws. . . . For a long time, Universalists have been reaching beyond the narrow bounds of Christianity to pluck their grapes of knowledge from vines growing in the boundless vineyards of truth. The religious wine pressed from them cannot be contained in the old Christian bottles."

Mixed marriages between Roman Catholics and non-Catholics may now be performed in Catholic churches in the archdiocese of Washington, D. C. Similar liberalized rules also are in effect in Catholic churches in Maryland and Virginia. Under the new ruling the marriage may be performed in a church, but not with a nuptial Mass, which can be celebrated only if both parties are Catholic. The move to liberalize the ruling has spread over the country gradually and without any public notices from diocesan officials.

The Book of Proverbs and other parts of the Bible are to be printed in the Eskimo language by the Ryerson Press, official publishing house of the United Church of Canada. Type faces in the Eskimo style are being manufactured in New York and will be shipped to Toronto. During the war the United Church presses printed the first Bibles ever to be produced in Canada. Officially the license to print Bibles is granted by the King only to four firms in Britain, and Canadians previously had to buy Bibles from Britain or the United States.

A number of ancient manuscripts—including one of the Biblical book of Job—which are part of the collection of the Greek Orthodox

Church Library in Jerusalem, will be photographed in Jerusalem. The work was begun in November, 1949. Dr. Kenneth W. Clark of Duke University, a specialist in New Testament and other Biblical manuscripts, will direct the photographic work, which is to be undertaken jointly by the Library of Congress and the American School of Oriental Research, which has its headquarters in New Haven, Conn. Main emphasis of the project will be upon microfilming about 150 ancient codices in the Jerusalem library. An international group of scholars headed by Dr. Ernest C. Colwell, president of the University of Chicago, will use them in a new critical study of the Greek New Testament.

There are 993 different native (Negro) religious sects in South Africa. Most powerful of all is the African Methodist Episcopal Church, which has more than a million members, 15,000 preachers, 500 elders, and 11 bishops. Only eight of the 993 different native religions are recognized by the government. Before a native religion can be recognized, it must conform to certain government requirements, and its ministers must be authorized marriage officers. The Native Affairs Department must sanction recognition of the denomination. Most of the traditional native religions are dying out now, and the god Unkulunkulu, worshiped by the Zulus, is thought to have lived too far back in history to have any effect on present-day life. Many natives steadfastly refuse to believe missionaries who preach the existence of hell. According to the natives, really bad people go to heaven, but they live there as social outcasts. The British and Foreign Bible Society is combating heathenism among the majority of South Africa's black peoples. In the last few years more than 550,000 copies of the Bible have been printed in Sesuto, 500,000 in Xosa, 420,000 in Zulu, and 60,000 in Tswana.

Some mission leaders in Shanghai insist that a new type of missionary is needed to meet the new conditions in China. One leader suggested a "missionary task force" or young unmarried men, each equipped with some productive skill—a technical skill, a trade, a handicraft, or agricultural training—with which he can make a specific contribution to the community in which he lives. Unmarried women also, he said, can fit very well into the new picture. They can enter Chinese homes and establish close relationships with the people through the everyday contacts in the home with women and children. Another leader also recommended young unmarried men as recruits to work in teams according to their skills. He suggested that they be "steeped in Marxism,"

well trained in theology, particularly apologetics in relation to modern issues, such as "Can Christianity and Communism come to terms?" He recommended practical experience in a labor union (preferably in a factory), and, if possible, such experience outside the United States, in a different cultural atmosphere.

Witchcraft, ancestor worship, crime, lawlessness, and a decline in morals are spreading faster than the Christian religion among the black people of South Africa, the Rev. F. Mnguni, supervisor of native schools in Zululand, said in Johannesburg. "The reasons for this state of affairs among my people," he said, "are that the Christian religion has been accepted in word mainly and not in practice, while education is theoretical and not practical. . . . Much that is taught in the schools has no place in the home. Education cannot be measured in the number of schools built and of pupils enrolled, but in a changed mode of life. There is a strong need for bridging the gap between the school and the church on the one hand and the home on the other. My people are turning in frustration to the barbaric ways of their forefathers. The belief and practice of witchcraft, instead of dying out, is taking fresh hold, and ancestor worship is once again gaining ground."

ALEX W. C. GUEBERT

