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J. T. Mueller

Concordia Seminary, St. Louis

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THEOLOGICAL OBSERVER

A TRIBUTE TO OUR AGED SCHOLARLY PASTORS

We have in our Church a number of octogenarians, and even nonagenarians, who seem to enjoy the blessings of the fountain of youth, at least so far as their continued intellectual activities indicate. They gladly preach whenever opportunity is given them, read their church periodicals with profound and intelligent interest, and do not fail to express to the writer their opinions, either of commendation or criticism as they agree or disagree, and that with such sympathetic appreciation that one regrets the passing of this old school of scholarly pastors.

In connection with the article "Notes on John 16:5-16" (C. T. M., 1952; 17 ff.) the Rev. Julius A. Friedrich, a nonagenarian, sent us the following communication, composed in German and Latin, which on account of its intrinsic value we here quote for the benefit of our readers in an English rendition.

"With deep interest I have just read your article in the CONCORDIA THEOLOGICAL MONTHLY on John 16:5-16. I appreciate especially your notes on ἐλέγχειν. While I was in the pastoral ministry, I always took ἐλέγχειν in the sense of 'convict' (*ueberfuehren*) or 'convince' (*ueberzeugen*), and this as I learned it from Dr. Walther. This *elenchus* does not exclude Luther's *strafen* (rebuke), but it includes it, a fact that might be demonstrated from St. Peter's Pentecostal discourse (Acts 2:22-23). The unbelieving world, which does not receive the Gospel, is to be without excuse. As it seems to me, it is fully in accord with Scripture to speak of a comminatory office (*Strafamt*) of the Holy Ghost. For the Lord's saints the Holy Spirit is the 'Comforter,' but for the unbelieving world He is the 'Accuser' and 'Judge.' This is true, of course, of the Office of the Keys, or the Christian ministry, in general (cf. Stoeckhardt's *Epheserbrief*, p. 230).

"With respect to your notes on 'Antichristian Blasphemy' (C. T. M., same issue, p. 60 f), it is, in my opinion, hardly correct to assume that papistic Mariolatry has culminated in the bull *Munificentissimus Deus*, which Pius XII published on October 31, 1950. Don't you ever believe that; for 'such is the curse of an evil deed that it must constantly conceive and bring forth other evil things.' Roman logic demands that two more papal bulls must follow before the [dogmatical] structure is complete, namely, one regarding Mary as the Co-Redeemer (*Maria Corredemptrix*) or better yet, as Mary, the Redeemer (*Maria*

Redemptrix), and another regarding Mary as the Consummator of the Trinity (*Maria, Trinitatis Complementum*).

"In an encyclical of February, 1849, Pius IX asked all bishops to communicate to him 'how eagerly their congregations desired the solemn proclamation of the immaculate conception of Mary.' Thereupon the Archbishop of Trasin replied that he and his parishes ardently yearned that His Holiness would publish the new dogma, 'for indeed through it there shine forth more radiantly and abundantly the truths that God's most noble daughter and the unique eternal and immaculate bride of His has not merely been established as the "Complement" of the Trinity, but, what is more, has merited the name and glory as the Co-Redeemer' (*Enim vero per illud clarius et abundantius elucet veritates, quomodo ipsa Dei filia nobilissima et singularis sponsa Dei aeterna et immaculata, nec non trinitatis complementum evaserit, insuper corredemptricis nomen et gloriam promeruit*. *Pareri I: 9.10*).

"Pius IX seems to have regarded Mary as his only God, Savior, Preserver, Helper, and Redeemer. In the encyclical of February 2, 1849, he addresses his bishops: 'Most fittingly, venerable brethren, our whole confidence is based on the most holy virgin. When indeed God deposited in Mary the fulness of all good, He desired that henceforth we should know that all our hope, grace, and salvation redounds to us from her, for this is His will that we should receive all blessings through Mary' (*Optime enim nostri venerabiles fratres, omnem fiduciae nostrae rationem in sanctissima virgine esse collocatam; quando quidem Deus totius boni plenitudinem posuit in Maria, ut proinde, si quid spei in nobis est, si quid gratiae, si quid salutis, ab ea noverimus redundare, quia sic est voluntas eius, qui totum nos habere voluit per Mariam*. *Ibid.*)

"In the Paris edition of the *New York Herald-Tribune* of October 31, 1950, its reporter in Rome, Barrett McGurn, relates how in the Roman Holy Year Exhibition of 20th Century Religious Art the French artist George Desvallieres exhibited a crucifix to which not Christ, but Mary was affixed, as the portrayal of the Catholic doctrine that Mary shares most intimately in her Son's sufferings. What next? I would not be surprised if the papal market would soon offer gorgeous pictures and groups of statues with Mary presiding in the council of the Holy Trinity. In Rome I saw innumerable paintings presenting Mary as the Queen of Heaven (*regina coeli*), surrounded by archangels, angels, etc. May God have mercy!"

Prof. Wilhelm Walther of Rostock, in his scholarly and critical *Lehrbuch der Symbolik* (published in 1924 by the A. Deichertsche Verlags-

buchhandlung, Leipzig) writes concerning this horrible blasphemy: "The 'Feast of the Assumption of the Blessed Virgin' is so altogether regarded as one of the greatest of church festivals that, to illustrate, when a locality has been placed under the interdict, this is suspended only on the high feasts of the Church, the Feast of Corpus Christi, and the Feast of the Assumption of the Blessed Virgin. . . . In the sermons preached on this feast the speakers usually emphasize that when Mary entered into heaven, the Father, Son, and Holy Ghost gave her half of their own glory, so that she now possesses more glory than each of the three Persons of the Trinity has" (p. 126).

So, indeed, what next? The two bulls of which our learned non-agenarian speaks may soon be proclaimed officially, and the two unspeakable blasphemies of Mary's apotheosis and her divine redeemer-ship may be established as official dogmas in the Church of Antichrist.

J. T. MUELLER

"HISTORIES ARE PRECIOUS THINGS..." (M. LUTHER)

Just 25 years ago this month Concordia Historical Institute was founded. By that time The Lutheran Church—Missouri Synod had already recorded eighty years of history. Up until 1927 no systematized effort had been made to collect and preserve all the documents, letters, and manuscripts attesting to its growth and development.

In the coming months the Institute will have reached another milestone in its history. The erection of its own separate archives and museum building, perhaps the first of its kind in Lutheran circles, is now under way. The building, made possible largely through a bequest by Mr. Louis H. Walke and through the vision and foresight of Synod's Board of Directors, should be ready in a few months. Through the kindness of the Board of Control, the Institute's collection until now has been housed in a room of Concordia Seminary, St. Louis. For some time these quarters have been woefully inadequate. Ground was broken for the museum on February 6, with a brief service conducted by Drs. Th. Hoyer and L. J. Sieck.

The new structure, roughly 100×40 feet, will be built of brick and located on the St. Louis Seminary campus. It will be divided into three specific areas for its major functions: 1) museum room; 2) stacks and vault rooms; 3) research, reference, and administration rooms. With the building's completion, a new era of service to the Church will begin for the Institute.

It was largely through the farsightedness and perseverance of men like Drs. W. G. Polack and Th. Graebner that the Institute was organized in 1927. Over the years an untold wealth of historical mate-

rial has been deposited in its archives. In fact, in recent years accessions have been received at such a rapid pace that it has been impossible to index them all.

Any secular or business organization is dependent upon its records and archives; how much more important that a church body preserve the records of its past! The Psalmist said: "I remember the days of old; I meditate on all Thy works," Ps. 143:4-5. It is through the pages of history that believers see the gracious hand of God in leading them.

The Institute's threefold purpose is well stated in its Constitution:

The purpose of this Institute shall be to cultivate a more general interest in the history of the Lutheran Church of America, . . . to stimulate historical research, and to publish its results; to collect and preserve articles of historical value. . . .

By carrying out these aims, the Institute today has at its disposal an excellent reference library on the history of Lutheranism in America. A large number of pastors, congregations, and students are using the facilities in their research projects, either by working with irreplaceable materials in the Institute room, or by making use of its lending library. From all over the country come requests for information such as the suggested contents of a cornerstone box, history of Lutheran thought, the forms of dedication, anniversary, and other orders of service. There are requests for biographical information and pictures of former pastors, teachers, and laymen. Individuals working on a thesis or conference paper have been supplied with bibliographies and with information on various problems which the Church has faced.

In addition to this partial list of services, the Institute has since its beginning published the *Concordia Historical Institute Quarterly*, now in its 25th volume. It has gained recognition far beyond our own circles. Covering in scope the entire area from the first Lutheran Christmas service conducted on American soil in 1619 to the history of the present generation, the *Quarterly* has become an indispensable tool in the hand of the researcher.

For an organization of this type to function properly and fulfill its obligations, the co-operation of every member of the body which it serves is required. There must be a constant watch for new materials. Tomorrow the work of every individual or committee or group in Synod will be history. "Old" materials must be collected, but in the efforts the current documents, letters, books, histories, minutes, manuscripts, pictures, and curios dare not be overlooked.

AUGUST R. SUELFLOW

STEPS TOWARD LUTHERAN UNITY IN AUSTRALIA

The union negotiations between the Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church of Australia have reached another important milestone. Dr. Cl. E. Hoopmann reports to Dr. J. W. Behnken that "with the help of God we reached finality with regard to the matter of the inspiration of the Holy Scriptures at our last meeting. I shall see to it that you receive a copy of the theses adopted, as soon as they are available. We state quite clearly and definitely that the Bible is the verbally inspired Word of God and is therefore inerrant."

In a letter dated January 15, 1952, the Rev. Dr. Hermann Sasse writes from North Adelaide, South Australia, to a member of the faculty of Concordia Seminary, St. Louis: "Shortly before Christmas we finished our Intersynodical Theses on Scripture and Inspiration. After one year and a half of thorough studies and discussions we have reached a full agreement, and this will open the door to a union of the two Lutheran Churches of this country. You know that our United Evangelical Lutheran Church in Australia is connected with Loehe and Iowa, now the American Lutheran Church, and our sister Church, the Evangelical Lutheran Church in Australia, is in communion with Missouri. Our document, then, is a parallel to the *Common Confession* of Missouri and the American Lutheran Church in the United States of America. We tried to overcome the old scheme of the Orthodox fathers and to build the doctrine on Scripture on Luther's understanding of the Word of God. I think you will like this approach, which tries to overcome the Fundamentalist issues. Our next great problem, the last difficulty to overcome, is the relationship with the Lutheran World Federation."

F. E. M.

THE CASE AGAINST VATICAN REPRESENTATION

The American principle of the separation of Church and State has been employed widely as a major argument against the appointment of an "ambassador" to the Vatican. Politically, this is undoubtedly a strong argument. Everybody knows, of course, that the United States does not appoint a representative to the Vatican because the Pope is the sovereign secular lord of an area about the size of an average American farm. If the appointment were made on that premise, the Pope, it seems to us, would rather not have an American diplomat accredited to the Vatican. Nor can the Pope be too highly pleased with the left-handed compliment that the Vatican is the world's best "listening post." The issue in this entire matter is much more basic. It is not a political question at all. For Protestants it is chiefly a theological

problem. In fact, the heart of the Papacy's theology comes to the surface in this issue. The question is: Does the Pope possess two swords, the spiritual and the secular? Does he control the temporal and eternal weal and woe of all mankind? Official representation at the Vatican is in effect an affirmative answer to these questions. Most American Protestants find an irreconcilable clash between the democratic principles of our Government and the totalitarian principles of the papal empire. The Papacy represents the most thorough form of totalitarianism in the history of the world. It demands the total person's complete allegiance from the cradle to the grave. And it insists on claiming such total subservience from all who have been baptized: Romanists, Protestants, and even of such as received only the Baptism of Desire.

The Living Church (January 13, 1951) publishes a document prepared by several European theologians, which is of tremendous relevance for Americans in this issue. *The Living Church* does not wish to divulge the names of the authors of this document, no doubt for good reasons. Since our readers will appreciate the documentary evidence presented in this article, we are grateful to the Rev. Francis C. Lightbourn, managing editor of *The Living Church*, who gave permission to reprint the document *in toto*.

(1) The Roman Catholic Church considers the Church as virtually identical with the Kingdom of God and as a divine and perfect society. (William Temple: "I believe that all the doctrinal errors of Rome come from the direct identification of the Church as an organized institution, taking its part in the process of history, with the Kingdom of God." *Life of William Temple*, p.420.)

(2) As a perfect and divine society it claims to have the right and duty to guide all other societies. This claim is legitimate in so far as it expresses the primacy of the spiritual and refers to the prophetic task of the Church in relation to the nations and their governments. But it is illegitimate in so far as it is combined with the further claim that the Church is the *magistra et dux* (master and leader) of all other societies, including nations and states. (The words *magistra et dux* appear in the encyclical *Ubi Arcano Dei* of 1922, which also describes the Church as "the divine institution capable of guaranteeing the inviolability of international law; an institution which embraces all nations, transcends them all and enjoys sovereign authority and the glorious privilege of the fullness of power." The last word reads in the original Latin: *magisterium*, literally, mastership.)

(3) The term generally used to describe the nature of this leadership is "indirect temporal power." Indirect temporal power is sometimes defined as merely "directive" power, that is, power of a purely spiritual and moral kind, but representative theologians of the Roman Catholic Church point out that it includes much more than that and contains definitely a juridical element. (The very representative *Dictionnaire de Théologie Catholique* says: "It is not only a right to give advice which is granted to the Church; it can and must use admonitions, reprimands, and formal condemnations, followed by canonical sanctions." Again: "This power embraces all causes and conscientious cases in the social and political field. . . . The heads of nations, the governments, the magistrates, are, because of the fact that they cannot take anything away from the control of religious morals, subjected to this power of the Church and of its Head which extends to their public activity and which can, if necessary, blame, censure, or condemn abuses, excesses, or deviations of which they may be guilty." *Dictionnaire*, Volume 12:2, pp. 2768—2770.)

(4) The Papacy claims also that it has the special mission to act as mediator or arbiter between states. (Pope Pius IX in his letter to Emperor William I of Germany in 1870: "We consider it our duty to offer you our assistance to overcome in good time the danger of a possible conflict. . . . Our role as mediator is in relation to you the role of a monarch who as a temporal ruler does not create suspicion because of the smallness of his territory, but rather creates confidence because of the moral and religious influence with which our holy office is endowed." Pope Leo XIII to the Queen of the Netherlands on May 29, 1899—letter concerning the first Peace Conference of The Hague: "We consider that it belongs very specially to our role not only to give moral support, but to co-operate with it (the conference) in an effective way, for it has to do with a matter which is supremely noble in character and intimately related to our august ministry, which, through the divine founder of the Church and in virtue of very old traditions, possesses a kind of high investiture as mediator of peace. . . . It has been given to us to bring to an end great divergences between such illustrious nations as Germany and Spain" (reference to the arbitration case of 1885).)

(5) The article of the Lateran Treaty which stipulates that the Holy See is not to participate in "temporal Competitions" is formulated in a very ambiguous way. It does not seem to have had

any bearing on the claim of the Holy See that it is the true *arbiter gentium*. (Article 24 of the Lateran Treaty reads: "The Holy See, in relation to the Sovereignty which belongs to it also in the international sphere, declares that it remains and will remain outside all temporal competitions between the States and International Congress held for such objects, at least unless the contending parties both appeal to its mission of peace, reserving in every case the right to make its moral and spiritual power felt." But this article did not prevent the Holy See from proposing on August 21, 1939, to hold a conference of the governments concerned with the conflict between Germany and Poland together with the United States and *the Vatican itself*.)

(6) Similarly the Holy See continues to seek admission to certain international bodies, the official membership of which is confined to governments. (Attempts made by the Vatican during the First World War to get a seat in the Peace Conference and in the League of Nations were unsuccessful. Quite recently a new situation has arisen. On the proposal of the United States delegate Mr. George Warren the Vatican was seated *as a government* in the Diplomatic Conference on Refugees in 1951. In the summer of 1951 the High Commissioner for Refugees proposed that the Economic and Social Council of the United Nations should elect the Vatican as a member of the Advisory Commission attached to the High Commissariat, and this proposal was accepted. Thus the Vatican is now officially represented *as a government* on a commission of the United Nations. While the U.N. secretariat maintains that legally it is the Vatican State which has been elected, reference is constantly made to "the representative of the Holy See.")

(7) According to Roman Catholic theory the one and only *raison d'être* of the Vatican State is to give the Papacy sufficient independence to fulfill its role as leader of the Church and guide of the nations. (This point has been made in countless statements and encyclicals since 1871.)

(8) Diplomatic relations with the Vatican are in the Roman Catholic conception not merely relations with the Vatican State, but with the Holy See as the center of Christendom and as the society above all other societies. (Oliver Earl Benson in *Vatican Diplomatic Practice as Affected by the Lateran Agreement*, 1936, p. 162: "As with the papal legates, the Lateran agreements do not appear to have had much influence on the status or existence of

the foreign delegations at the Vatican. They are certainly not accredited to Vatican City, but to the Holy See as Head of the Church, just as they have been in the past."

(9) Such diplomatic relationships are therefore always understood from the Roman Catholic side as a *de facto* or *de jure* recognition of the claim of the Papacy to be a "master and leader" of the nations. A government in establishing such relationships may take its stand only on reasons of expediency, but the Holy See will always use the relationship to strengthen its fundamental and unchanging claims.

(10) The matter is of special importance today since the Vatican thinks in terms of the defense of Roman Catholicism as a spiritual, social, and political institution and tends therefore to that sterile anti-Communism which defends uncritically the *status quo* in countries where its position is strong. In this way it increases rather than decreases the danger of war. (This is not to say that the Vatican "wants war," though there are indications that prominent Roman Catholics believe that war is the only way out. But the Vatican's attitude strengthens what an enlightened Roman Catholic has called our greatest danger, namely, "the good conscience of the West"; it helps to create that self-righteousness which makes the Western nations so unimaginative in their dealings with social and economic evils in all parts of the world, and it strengthens thus the case against the West.)

(11) From a non-Roman standpoint the question of diplomatic relationships with the Vatican is therefore much wider and deeper than the issue of separation between Church and State. Even if it could be proved that such relationships were not contrary to the principle of the separation of Church and State, the question would still be whether non-Romans can accept that their government recognizes explicitly or implicitly the claim of the Papacy to be the true arbiter in all moral issues arising in international life. (It might be argued by defenders of the diplomatic relationship that diplomatic representation can also be offered to other religious bodies. If these bodies then refuse, they might say that all have been treated on a basis of equality and that there is therefore no question of privilege.)

(12) The desire for diplomatic relationships with the Vatican is based on the very mistaken idea that spiritual forces can be and should be mobilized for political ends. This increases the confusion between the Christian and the secular and endangers the...

spiritual independence of all Churches. (The mission of Mr. Myron Taylor and the story of his various approaches to religious leaders proves this as clearly as possible.)

(13) The main answer to the new bid for power by the Papacy must consist in a revival of the prophetic element in Biblical Christianity and in the critique in the light of the Bible of all forms of society. (The non-Roman position is weak if it combats only the official recognition of the Vatican, but follows the Vatican in its reactionary politics. The non-Roman position is strong if it gives its own positive answer to the world-wide demand for equality of personal status and for release from poverty and economic oppression.) December, 1951. F.E.M.

MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS (MIDWESTERN SECTION) AND THE CHICAGO SOCIETY OF BIBLICAL RESEARCH

On January 18 and 19 these societies met in the Oriental Institute in Chicago. The members of the one are in many instances likewise members of the other. To inform the readers of the C.T.M. what scholars in other circles than our own are thinking about and discussing, I mention some of the topics that were listed on the program: "The Ethics of the Book of Job," "The Bible and Sabbath Observance," "The Language of the Lachish Letters and Contemporary Biblical Prose," "Present Alternatives in Religious Philosophy," "Polarity in Religion," "The Basis of Authority in Religion," "Excavations in Jericho and a Description of the City of Petra" (illustrated), "The N.T. Kerugma and the Ethical Teachings of Jesus." Reports were given on the progress of various larger undertakings having to do with Biblical scholarship, viz., work in Hellenistic Jewish literature, the New Testament Text project, the New Testament and Patristic Greek lexicons, recent progress on the translation of the English Bible, and "The World Council Study of the Biblical Doctrine of Man." W. F. ARNDT

261,894 CATHOLIC MISSIONARIES

According to a report published in *Materialdienst des Konfessionskundlichen Instituts* (Bensheim, Germany, January, 1951) the Catholic Church's vast army of missionaries scattered throughout the world numbered, as of 1950, 261,894. In this total are included 25,000 members of the clergy, 9,000 laymen, 55,000 nuns, and 91,000 catechists. According to the same report, the Catholic Church maintains in its many mission fields 10,414 churches, 47,858 chapels, 39,439 elemen-

rary schools attended by 2,267,391 pupils, and 743 secondary and higher schools attended by 110,000 students. In these missionary areas, the Catholic Church also operates 936 hospitals, 2,952 mobile clinics, 221 homes for lepers housing 17,611 patients, and 2,046 orphan homes housing 122,000 orphans. One of the chief aims of the Catholic Church is to expedite the training of native clergies. To achieve this aim, the Church maintains in its various mission fields 427 seminaries attended by 17,516 seminarians. Recognizing the vast importance of this task, a seminary was established in Rome in 1948 for the purpose of providing careful instruction in the best ways and means of training the native clergy.—What a challenge for our own Church to expand its own mission program here and abroad "while it is day." P. M. B.

A NEW METHOD OF DATING ANCIENT MANUSCRIPTS

When the Dead Sea Scrolls, found in 1947, had been brought to the attention of scholars, at once a lively discussion arose as to the age of these manuscripts. Most scholars placed the origin of these documents, chief of which is a scroll containing the Book of Isaiah, between 200 and 100 B. C. The opinion, however, has been expressed by at least one O. T. scholar that the date mentioned is altogether too early and that we have to think of a date more than 600 years later. A very interesting method of measuring the age of things belonging to organic matter has been developed at the Institute for Nuclear Studies of the University of Chicago. The method is described in the *Biblical Archeologist* of February, 1951, and in *Popular Science* of December, 1951. It consists in measuring the carbon 14 content of old objects. When an object belonging to plant or animal life dies, no more carbon 14 is received by it; but the carbon content present in it disintegrates at a definitely fixed rate. Hence by determining the carbon 14 content one is able to compute about when the object in question ceased to be alive. Detailed information will have to be obtained from the articles referred to. Using this method, which admittedly is liable to be inaccurate to the extent of from 5 to 10 per cent, has been tested with respect to objects whose age was known through the usual archaeological methods and has been found to be remarkably reliable. To measure the age of the Dead Sea Scrolls, the linen wrappings in which they were found were examined. As Dr. O. R. Sellers reports in the *Biblical Archeologist*, the carbon 14 process, when one bears in mind the possibility of error and therefore grants a wide range, makes us place the origin of the scrolls between 167 B. C. and 233 A. D., which means that the view holding the manuscripts to be early is confirmed.

W. F. ARNDT

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Members of the United Lutheran Church's Women's Missionary Society gave \$1,193,988 for church work through their society during the past year. Nearly half of this sum went for foreign missions and the next largest share for home mission work. This report was made by the national president of the society, Mrs. C. W. Baker, Jr., of Duquesne, Pa.

* * *

A sign of the times! — Following the Christmas plays presented by public school children in Newark, Webster, and Williamson, N. Y., an appeal was filed with the New York Commissioner of Education, Lewis A. Wilson, by Arthur G. Cromwell of Poughkeepsie, an architect and self-styled atheist, who asked that "religious plays and pageants of a creedal nature" be banned in public schools. He listed Handel's *The Messiah* as an example of the type of presentation that should be banned. . . . Mr. Cromwell is the father of Mrs. Vashti Mc Collum of Champaign, Ill., who in 1948 won a Supreme Court decision against religious classes in Champaign County public schools. . . . Commissioner Wilson, however, ruled that public school plays and pageants with religious backgrounds and containing religious implications in no way constitute instruction in religion. He said: "Many of the greatest works in music, as in other arts, have some religious implications. Nevertheless, in my point of view, to prevent the mention or teaching of these works in the public schools would be obviously failing to provide adequately for the educational background of our children. In my opinion, the presentation of such a musical work does not constitute instruction in religion."

* * *

Mormons complain of a "constant leakage" to other churches. A survey prepared by a committee of their own council attributed their losses to "disintegrating tendencies from within" and the encroachments of contemporary American culture. Many of their members desire to "shift to some more rational and satisfying type of religion." The survey reported that "those who have made the transition from dogmatic Mormonism to some other faith find themselves literally besieged at all hours of the night as to how they accomplished their personal transition."

* * *

Pilgrims to the Roman Catholic shrine of Our Lady of Lourdes numbered 1,832,000 from March 13 to October 22 of 1951 — 232,000 more than the total for the corresponding period of 1950. 416 special trains were commissioned to bring visitors to the shrine.

Religious News Service took notice of the observance of the 100th anniversary of the introduction of the Christmas tree in the festival services. In Cleveland Lutheran school children placed a decorated tree in a glass case on the Public Square. When Dr. Heinrich Christian Schwan in 1851 placed the decorated evergreen tree into the church, his congregation rejected it as unfitting; but the next year it was used again with the congregation's sanction.

* * *

An 80-foot string of checks totaling more than \$4,000 was turned over to the National Council of Churches in Chicago by James L. Kraft, founder of the Kraft Foods Co. The checks had been presented to him on his 77th birthday by 240 of his associates in the company. "Never had a present that gave me as much pleasure as this one," he said.

* * *

A total of 106 Roman Catholic schools, with an enrollment of 45,145 pupils, are now operating in Japan, according to a report issued by the education department of the National Catholic Committee in Tokyo. Five of these schools are institutions of college or university grade, six junior colleges, 59 middle and high schools, 25 elementary schools, and 11 schools of various kinds. The teaching staffs comprise 689 religious (203 men, 486 women) and 2,091 lay teachers, 730 of the latter group being Catholic, 1,361 non-Catholics. Of the students, only 5,305 are Catholics. * * *

The Baptist FM Station KYBS in Dallas, Tex., went off the air. The station began operating on October 28, 1949; lost from \$25,000 to \$30,000 a year; there never was an appreciable listening audience.

* * *

Tentative plans for a German Catholic Day for 1952 were announced by Suffragan Bishop Paul Tkotsch of Berlin. The rally is scheduled for August 19—24, to meet in West Berlin.

* * *

The Catholic Directory for 1952 claims that Roman Catholics in England and Wales increased by 25,000 last year, to a total of 2,837,700. * * *

Through the efforts of the Working Committee of Churches and Religious Denominations in Berlin, under the leadership of Kurt Eberhard, nineteen denominations which constitute religious minorities in Germany have been given regular radio time to broadcast services over RIAS, American-sponsored radio station in West Berlin—the first

time in German radio history that minority groups have been allocated regular time on a German station. . . . The services, to be broadcast on Sunday mornings, will be sponsored alternately by the Salvation Army, the Christian Science Church, the Seventh-Day Adventists, the Jehovah's Witnesses, the Mormons, the Old Catholic Church, the Evangelical St. John's Church, the Moslems, the Christian Community, the German Evangelical Free Church, the Evangelical Community, the Evangelical-Lutheran Free Church, the Old Lutheran Church, the Moravian Brethren, the Russian Orthodox Church, the Quakers, the Pentecostals, the Mennonites, and the Buddhists.

* * *

A report submitted to the Foreign Missions Division of Churches meeting in Toronto disclosed that virtually all Protestant missionaries have left Communist China, where there were 2,000 in service three years ago. The majority are being reassigned to other fields, principally in areas where there are émigrés from China. . . . A resolution on the Vatican ambassadorship said that Protestant work in Latin American countries, "which are dominated by the Roman Catholic Church," would be especially affected; the appointment would have the effect of "strengthening the forces of clericalism and impairing the growth and development of religious freedom in Latin America." Moreover, the appointment would tend to destroy the conception Latin American countries have of the United States as the champion of the tradition of "treating all religions alike and giving no preferential status to any church." . . . A second resolution called attention to "continued violation of religious freedom in Colombia and the illegal acts against Protestants in that country, including American missionaries," citing the case of a Roman Catholic priest recently leading a mob in an attack on a Baptist building which was being dedicated; and Dr. W. Stanley Rycroft, chairman of the Divisions Committee on Co-operation in Latin America, said, "There have been easily over a hundred of these cases in the last two years."

* * *

A spokesman for the Apostolic Press Association announced that plans to publish a Roman Catholic daily newspaper in New York City have been dropped because "the response to our appeals for funds simply has not been adequate." The association, comprising Catholic laymen, had planned to publish the *New York Banner* as soon as \$400,000 could be raised to support the proposed non-profit paper. . . . The Apostolic Press Association is the same corporation that published

the *Sun Herald* as a Catholic daily in Kansas City, Mo., from October, 1950, to April 28, 1951, when the paper went into "temporary" suspension. . . . Two previous attempts to produce Catholic dailies ended in failure long before the *Sun Herald* was started in Kansas City. The *Catholic Telegraph*, attempted in New York as early as 1875, did not make the grade. Another attempt that almost made it was the Dubuque, Iowa, *Catholic Tribune*, which thrived as a weekly and semiweekly from 1899 to 1914, became a daily in 1920, and folded as a daily in 1942.

According to *Germanicus* — nom de plume for the *Christian Century* reporter in the Eastern Zone — "in East Germany there are now 5,434 ministers in 6,100 Protestant congregations — which means that about 12 per cent of the parishes are without pastors. Thirty-five hundred pastors take part in religious education for schoolchildren, and 15,000 catechists teach regular religious classes."

THEO. HOYER

CONCLUDING POSTSCRIPTS

In his feature article on Sweden, the senior editor of *Time* (December 31) observes: "The divorce rate in Sweden has jumped from 7.7% in 1939 to 14% in 1950. Sweden has one of the world's highest illegitimacy rates and one of the highest alcoholism rates. . . . Juvenile delinquency is high. Officials blame it largely on the fact that jobs are easy to get. A 17-year-old is likely to make 500 kroner a month (\$96.50) and has money to burn on drink and excitement. . . . Said a clergyman of Sweden's Lutheran State Church: 'Our churches are empty. We do not seem to be able to interest the young. But nobody else seems able to interest them either.'" In the light of moral and religious conditions in our own land, Christians will hesitate to throw stones at Sweden.

Prof. Albert V. Maurer, Director of Placement at our Teachers College in River Forest, recently sent us his mimeographed "Annual Report on Teacher Placement, September 1, 1950—August 31, 1951." The information in this report contains tabulated facts and figures concerning such important aspects of teacher placement as teacher demand and supply 1950—51, twelve-year summary 1939—51, types of class units requested, one-teacher school assignments, types of extra-class duties required of teachers, types of organists and choir directors requested by congregations, graduates' ability as organists, salaries offered to men and women graduates, distribution of graduates by Districts. The report is deserving of careful study. Similar reports from Seward, Springfield, and St. Louis would prove equally useful.

J. Harold Greenlee takes the reader by force with the introductory paragraph of his article "Word Suffixes in the Greek New Testament" (*The Bible Translator*, October, 1951). The paragraph reads: "A good many schoolboys have been able to overwhelm schoolmates with the information that *antidisestablishmentarianism* is the longest word in the English language. Probably not very many recipients of this awesome information have been able to retort calmly, 'Oh, that word is merely the root—*stab*—combined with three prefixes and six suffixes.'" Captured by this lead paragraph, the reader becomes a willing reader of Professor Greenlee's delightful article.

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In the same issue of *The Bible Translator*, Prof. J. R. Mantey reminds students of the Greek New Testament: "The Greek word πίστις, meaning 'faith,' is translated rightly in the English Revised Standard Version (1946) in practically every instance. Out of twenty-four occurrences in the LXX it connotes the idea of 'faithfulness' or 'trustworthiness' seventeen times, and means 'faith' or 'proof' only seven times. All these meanings are prevalent in *Koine* Greek. In Rom. 3:3: "Does their faithlessness nullify the faithfulness of God," and Gal. 5:23: "The fruit of the Spirit is . . . faithfulness . . . self-control." But this idea of fidelity is a fundamental part of the word; and even where it is regularly translated 'faith,' it also carries the connotation of 'faithfulness.' Thus 'faith' in God implies also 'faithfulness' to God."

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Rev. Arthur O. Kaul, Fairfield, Ill., who, together with Rev. A. G. Dornfeld, Grand Prairie, Tex., edits *The World-Wide Evangelist*, writes: "Since June we have been able to circulate about one quarter million Gospel leaflets around the world." Besides editing the magazine, assembling and distributing Gospel tracts, conducting conferences on evangelism and "tent services," Rev. Kaul is preparing a book on evangelism.

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Rev. Walton Hannah of Philpots, England, whose article "Should a Christian Be a Freemason?" (*Theology*, January, 1951) made the headlines of Fleet Street, has completed his book on Freemasonry. He writes: "My book *Darkness Visible*, which gives the full text of the Masonic ritual in the first three and Royal Arch degrees (the whole of the Masonic system as officially recognized by Grand Lodge of England) with a theological interpretation, is now complete. An appendix, incidentally, deals with ritual variations in Scotland, Ireland, and America. As might be expected, however, I am in great difficulties

over a publisher. There is bound to be considerable hostility vented against any publisher who risks it in this country; the larger firms who could afford to ignore this all seem to have a Mason somewhere on the board who puts a stopper on it; the smaller firms who are genuinely keen to do it are frightened of repercussions on their other books. All agree that the book will sell, but at the same time give the publisher a very black mark." But Rev. Hannah is not discouraged. He is publishing the book himself. It is hoped that the book will be available in the States.

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The recent death of Fred C. Pritzlaff (May 1, 1861—November 10, 1951) donor of the Pritzlaff Memorial Library on the campus of Concordia Seminary, St. Louis, calls for some comments. Mr. Pritzlaff not only gave \$85,000 toward the erection of the library, but he also made a substantial annual contribution toward its support. God has richly blessed Mr. Pritzlaff's foresight and generosity. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

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Pritzlaff Memorial Library serves principally the students and faculty of Concordia Seminary, St. Louis. It serves, however, also in an accelerating degree our pastors in the field through loans and bibliographies for synodical and conference essays. From a recent report compiled by the librarian, the Rev. E. J. Saleska, we submit the following data. Total number of accessions: 43,528; unaccessioned volumes: *ca.* 10,000; unaccessioned pamphlets: *ca.* 12,000. The most significant recent acquisition to the library is the Weimar edition of Luther's works (93 volumes), at a cost of \$1,200. Another set of the Weimar edition purchased a number of years ago and at present totaling 86 volumes, is intended for general use. Both sets are still incomplete, but it is hoped that missing and still-to-be published volumes will be added in course of time. Another important addition: the purchase, through the Franz Pieper Memorial Fund, of 186 volumes of Migne, *Patrologiae Latinae*, at a cost of \$1,200. This set, when complete, will total 222 volumes. We hope that also the *Patrologiae Graecae* (166 volumes) will soon be on the shelves. Through an appropriation made by the Committee for the Allocation of Funds for Scholarly Research, about 500 volumes of outstanding German theological works have been purchased in the areas of Luther research, the Reformation, church history, Old and New Testament studies, ethics, sociology, and philosophy. Some 300 magazines and newspapers come to the periodical room of

the library. Recently Synod granted funds to obtain a professional cataloguer. Pritzlaff Memorial Library is on the way of becoming one of the best stocked theological libraries in the country.

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Pastors interested in word studies of Scripture will welcome the recent publication of *Theological Wordbook of the Bible* edited by Alan Richardson and published by the Macmillan Company (1951). Net price of this book is \$3.50. From a careful review of this work we cull the following: "This book does in a small way what the massive and multi-volumed *Theological Wordbook of the New Testament* (edited by Gerhard Kittel before the War and now by Gerhard Friedrich) does for German-reading scholars. This English book is not to be compared with the monumental German work, but many of the articles in the latter obviously lie behind the articles in Dr. Richardson's venture. For those translators who know German the great German theological lexicon is indispensable, despite its size and cost. For those who do not, the work under review will go far to fill a gap in their equipment." Besides the work by Richardson, there have also appeared recently in English a series of monographs titled *Kittel Biblical Key-Words*, in which J. R. Coates offers translations of leading articles in the Kittel wordbook. The four volumes at present available deal respectively with *Sin, Love, The Church, and Righteousness*. They are published by Adam and Charles Black, Soho Square, London, and cost between \$1.00 and \$1.50 a volume. But now comes the good news that these four volumes have been published as a single volume by Harper Brothers for \$4.00, under the title *Kittel's Key Words*. The English edition contains an up-to-date bibliography of the relevant monographs published in English.

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The dedication on January 20 of Graduate Hall on the grounds of Concordia Seminary, St. Louis, marks the realization of a long-cherished hope. Though graduate work was carried on at Concordia Seminary since 1922, except for an interruption extending from 1931 to 1937, it had to be carried on in all these years under crowded conditions. Graduate Hall is the answer to the long-felt need of more, and more suitable, classroom facilities and equipment. But the dedication of Graduate Hall also imposes a grave obligation. Graduate Hall must at all times seek to offer courses which will meet the highest expectations of sound Biblical and theological scholarship. If Graduate Hall is to meet this obligation, it will need a special measure of God's Spirit and the prayerful support of the entire Church.

Philatelists among our clergy who possess the set of stamps authorized in 1951 by the Greek government to commemorate St. Paul's entry into Europe in A. D. 51 may well be proud of this addition to their collection. The engravings featuring St. Paul preaching on Mars' Hill and the altar bearing the inscription "to the unknown God" are particularly attractive. Donald A. Kraft, one of our candidates, who showed me the Greek stamps, has in his collection also some beautiful stamps authorized some years ago by the Hungarian government, one featuring Gaspar Karolyi, translator of the Bible into Hungarian, and the other Albert Molnar, translator of the Psalms into Hungarian.

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We close these "postscripts" with a stanza from a poem titled "Wit's End Corner" (cf. Psalm 107:27-28) by Antoinette Wilson and published in the January issue of the *Western District Education Bulletin*:

Are you standing at "Wit's End Corner"?

Then you're just in the very spot

To learn the wondrous resources

Of Him who faileth not;

No doubt to a brighter pathway

Your footsteps will soon be moved.

But only at "Wit's End Corner"

Is the "God who is able" proved.

P. M. B.

AMONG OUR CONTRIBUTORS

LIC. THEOL. GOTTFRIED VOIGT is *Studiendirektor* (dean of studies) at the *Predigerseminar* of the Lutheran Provincial Church of Saxony, located at Lückendorf. At the European *Predigerseminar* the graduates of the four-year theological curriculum devote themselves for one year exclusively to practical theology in preparation for the ministry of the *Landeskirche* of their choice.

The Rev. M. L. Koehneke is Counselor for Parish Education of the Texas District of The Lutheran Church—Missouri Synod.

The Rev. Paul G. Bretscher is pastor of Redeemer Lutheran Church, New Orleans, La.