

4-1-1952

Theological Observer. - Kirchlich-Zeitgeschichtliches

F. E. Mayer

Concordia Seminary, St. Louis

Follow this and additional works at: <https://scholar.csl.edu/ctm>



Part of the [Practical Theology Commons](#)

Recommended Citation

Mayer, F. E. (1952) "Theological Observer. - Kirchlich-Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 23, Article 23.

Available at: <https://scholar.csl.edu/ctm/vol23/iss1/23>

This Article is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THEOLOGICAL OBSERVER

THESES ON SCRIPTURE AND INSPIRATION

As reported in the last issue of this journal, the Joint Intersynodical Committees of the two Lutheran Synods in Australia have adopted theses on Scripture and Inspiration. The two secretaries, Dr. S. Hebart for U. E. L. C. A. and Prof. F. J. H. Blaess for the E. L. C. A., have submitted the document to the congregations and pastors of the respective synods. The Joint Committees submitted sixteen theses on the doctrine of the Church two years ago (cp. this journal, July, 1950, p. 527 ff.); next took up the discussion of eschatological matters, but in December, 1950, decided to interrupt this work in order to prepare the theses on the Scriptures. We consider them of such significance that we are publishing them *in toto*.

1. We solemnly reaffirm the Scriptural principle of Luther and the Lutheran Church that "the Word of God shall establish articles of faith and no one else, not even an angel" (Smalc. Art. Pars II, ii, 15; Trigl. p. 467) and declare with the Formula of Concord: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone" (Epit., de compend. regula 1; Trigl. p. 777). We therefore accept the Scriptures, i. e., the canonical books of the Old and New Testaments as the only source and ultimate judge, rule, and standard of all doctrine of the Church, also in the doctrines on the Holy Scriptures and on Inspiration. In so doing we reject all attempts which have been made, ever since the Reformation, or may still be made, to introduce into the Church, under whatever name, other sources of doctrine besides Holy Scripture. Cf. Theses on Principles Governing Church Fellowship, 1—3.

2. We teach that the Holy Scripture is the Word of God in writing. As the written Word, the Bible is inseparably bound up with the Word Incarnate and the oral Word. Its proper and essential content is the Eternal Son of God, the Word who was made man in the person of Jesus Christ (Joh. 1,1,14; 1 John 1,1 f.; Rev. 19,13; Hebr. 1,1 ff.; John 20,20; Luke 24,27; Acts 10,43; 2 Tim. 3,15 ff.). This content it has in common with the oral Word either preceding or following the written Word. Although, therefore, the Word of God is not identical in its totality with Scripture, Holy Scripture, is without limitation, God's

Word. Everything which Scripture says is God's Word. On the other hand nothing can be proclaimed as Word of God which is not taught in Scripture.

3. We believe and confess that Holy Scripture does not only contain the Word of God, but that it is God's Word as a whole and in all its parts. We reject as unjustified the attempts made to distinguish between that which is Word of God in the Scripture and that which is not, whether this be done on the plea that Scripture consists of various writings: Old and New Testaments; Law, Prophets and Holy Writings; Evangelion (gospels) and Apostolos (other New Testament writings); or on the plea that a fundamental distinction must be made in the whole of Scripture between the Law and the Gospel.

4. We confess that in the entire Holy Scripture, both in the Old and in the New Testaments, even where it is not immediately apparent, God the Father, through God the Holy Ghost, proclaims the Son, Jesus Christ, as Savior and Lord (Joh. 3,34; 17,6.14; Matth. 22,44f.; Joh. 5,39; Hebr. 1,1ff.; Acts 10,43; Joh. 16,13f.; 1 Cor. 12,3; 2 Tim. 3,16). Our belief in the Bible is faith in the Triune God, who speaks to us in the Scripture.

5. We teach with the confession of the Lutheran Church that Holy Scripture can be rightly understood only by those who believe in Jesus Christ as the Savior of sinners. We believe that only the sola fide (by faith alone) leads to the right understanding of the sola scriptura, that justification by grace through faith in Christ, the "chief topic of the Christian doctrine . . . is of special service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ and alone opens the door to the entire Bible" (Apol. IV, 2, German text; Trigl. p. 121; cf. Theses on Principles Governing Church Fellowship, 5).

6. We teach with the Nicene Creed and with the whole true Christian Church that Holy Scripture is given by inspiration of God the Holy Ghost ("theopneustos") 2 Tim. 3,16; 2 Peter 1,19ff. Inspiration in this sense was the unique action by which God the Holy Ghost gave to men He chose His Word of revelation for oral proclamation or for written recording, so that of this their spoken or written Word it must be said without limitation that it is God's own Word. 1 Thess. 2,13.

7. We teach inspiration in this sense not only of the individual oral or written words of the prophets (2 Peter 1,19ff.), of the apostles (1 Cor. 2,13; 1 Thess. 2,13), of the psalms (Matth. 22,43; Hebr. 3,7) and of the Law (Matth. 5,17ff.), but of "all Scripture" (2 Tim. 3,16),

i. e., the Scriptures as a whole (Joh. 5,39; 10,35; 2 Tim. 3,15) and in all single passages (John 2,22; 7,38; Acts 1,16; 8,32) and words 1 Cor. 2,13) of the Old and New Testaments (2 Peter 3,16).

8. We teach the verbal and plenary inspiration of the Scriptures (2 Tim. 3,16; 2 Peter 1,21; Rom. 3,2; 1 Thess. 2,13; 2 Thess. 2,15; 1 Cor. 2,13; 1 John 1,1-4; Rev. 2,7.11.17; Jer. 1,9), but we reject the various theories (mere divine enlightenment, mechanical dictation, etc.) which have been offered as an explanation of the "how" of inspiration, or by which the verbal and plenary inspiration is in any way limited or denied. Scripture teaches the fact of inspiration, but is silent on the "how", i. e., on the manner or method. The latter has not been revealed and therefore remains an inaccessible divine mystery; we cannot know how God the Holy Ghost worked the miracle that human words became His Word.

9. We confess that Holy Scripture as the Word of God written by men is at the same time both divine and human. In defining the relationship between the divine and the human side of the Bible we could use the analogy of the divine and human nature of Jesus Christ, the Word Incarnate; of the divine and human word in absolution; of the real presence of the body and blood of Christ in, with, and under the bread and wine in the Sacrament of the Altar. But we limit ourselves to what Scripture clearly teaches about the divine and human character of the prophetic Word. God is the prime and absolute source and origin of all revealed truth. But it pleased Him to give His Word through 'holy men' who spoke and wrote as they were moved by the Holy Ghost (2 Peter 1,21). Thus it is God who chose certain men, whom He knew before He created them (Jer. 1,5; cf. Is. 6,8ff., and Ezek. 2,1ff.), to be His prophets at a certain time and to certain people. It is God who for that purpose sanctified (Jer. 1,5; Is. 6,6f.) sinful men and put His Word into their heart and mouth (Is. 6,7; Jer. 1,9; 15,16; Ezek. 2,8; 3,2f.). The fact that God dealt with each of the prophets in a different way shows that the personality, character, way of thinking and speaking of the individual man were not extinguished. It is God again who gave the command to write (Exod. 17,4; Jer. 30,2; 36,2; Rev. 1,11; 14,13) and inspired the holy writers. But they retained their individuality and were not exempt from the labour, methods and responsibility of human authorship (Luke 1,1ff.; John 21,24; Acts 1,1; Rev. 1,11; Pauline epistles; Psalms). Thus the Bible has a truly human side. We therefore teach and confess that it pleased God to give us His Word under or in the garb of the human word of the Biblical writers.

10. As the Word of God, Holy Scripture is the perfect (Ps. 19,7), authoritative (John 10,35), sufficient (Gal. 1,8f.; Rev. 22,10) and essentially clear (2 Peter 1,19; Ps. 19,7.8; 119,105) revelation of divine truth (John 17,7). As God's Word, written by men and for men, Holy Scripture presents this truth in such a way that it can be appropriated by men. With the whole true Church of God we confess the Bible to be the inerrant Word of God. This inerrancy of the Holy Scripture cannot be seen with human eyes, nor can it be proved to human reason; it is an article of faith, a belief in something that is hidden and not obvious. We believe that the Scriptures are the Word of God and therefore inerrant. The term "inerrancy" has no reference to the variant readings found in the extant textual sources because of copyists' errors or deliberate alterations; neither does it imply an absolute verbal accuracy in quotation and in parallel accounts, such absolute uniformity evidently not having been part of God's design. We believe that God used the holy writers as children of their time and that they retained the distinctive features of their personalities (language and terminology, literary methods, conditions of life, knowledge of nature and history as apart from direct revelation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scripture must serve the divine purpose. Furthermore, it pleased the Holy Ghost to employ authors possessing various gifts for writing on the same subject. How in such cases it is possible that differing accounts of the same event or the same saying are the true and inerrant report of one and the same fact cannot and need not always be shown by rational harmonization. We must believe it until "that which is in part shall be done away" and "that which is perfect is come" (1 Cor. 13,10). We reject the attempts of modern religious liberalism to make man the judge of the Word of God. None of the natural limitations which belong to the human mind even when under the inspiration of the Holy Ghost can impair the authority of the Bible or the inerrancy of the Word of God; for Holy Scripture is the book of divine truth which transcends everything called truth by the wise men of this world (1 Cor. 1, 17 ff.27; Col. 2,8) and is "able to make us wise unto salvation" (2 Tim. 3,15).

It seems quite evident that the two Lutheran bodies in Australia were confronted with slightly different antitheses, at least emphases, than confronted the various union committees of The Lutheran Church—Missouri Synod. Theses Two and Five deal with those points of Christian doctrine which usually are treated under Christ's prophetic office and the means of grace, respectively. The concern of the com-

mittee is undoubtedly—and we heartily agree—to avoid any compartmentalization of the doctrine of inspiration. This doctrine is meaningless and a *skandalon* apart from Christ as the Bible's author and content. In our opinion the term "oral Word" is ambiguous.

In Thesis Nine the analogy of the human and divine natures of Christ to illustrate the human and divine side of the Scriptures may appear novel. In some Lutheran circles this analogy has been employed to guard against an overemphasis of either the "divine" or the "human" side of the Scriptures. Like all analogies, so also this one is inadequate and has been misused in a "kenotic" sense, allowing for errors in Holy Scriptures.

In the interest of greater clarity, Thesis Ten might well be concluded with the second sentence, since the remainder of the Thesis deals with the inerrancy of Scripture. The committee states clearly that this is an article of faith. It is not clear to us why the committee attempts to explain this mystery and especially why the statement is added: "that which human reason might call a deficiency in Holy Scriptures must serve the divine purpose." At first glance this statement seems to imply that the Scriptures contain error. However, that obviously cannot be the meaning of the committee, since throughout the document the inerrancy of the Scriptures is definitely confessed. It seems that the term "deficiency" is used in the sense of lack without implying error. In our opinion the committee should attempt to find another word to express this, since the word "deficiency" is undeniably subject to serious misuse. True, in the present historical situation, with proper explanation, the term can be correctly understood. But what guarantee is there that this term will not be taken out of its historical context and be employed to state the very opposite of what the committee now believes?

F. E. M.

EUROPEAN FREE CONFERENCE IN 1952

According to present plans, pastors of the Eastern Zone in Germany and representatives of The Lutheran Church—Missouri Synod will meet for free conferences immediately after the Lutheran World Federation convention in Hanover. No conferences are planned for the Western Zones of Germany. Plans for conferences in other European countries are still in the tentative stage. The following program was prepared by a committee of American theologians and has been approved by representatives of the Lutheran Free Churches and the Provincial Churches. The program is planned for a six-day conference.

Theme: *The Wrath of God and the Grace of God in the Present Proclamation*

Topic for the First Day: *The Wrath of God in Holy Scriptures.*

First Essay: The wrath of God in the Old Testament.

Second Essay: The wrath of God in the New Testament.

The leading thoughts: The holiness of God, according to the Old Testament, is His absolute transcendence and ethical perfection. Sin is rebellion against God, the Holy One (*qadosh*). God's holy wrath is directed not only against sin, but against the sinner as well. Divine wrath is an infinite zeal for His holiness and against sin.

Topic for the Second Day: *The Wrath of God in Lutheran Theology.*

First Essay: Sin as the cause of God's wrath in Luther's writings and the Lutheran Confessions.

Second Essay: The wrath of God in Luther's theology and the Confessional Writings.

Bibliography: *The Smalcald Articles*; Theod. Harnack, *Luther's Theologie*, Vol. I; Luther's Exposition of the 90th Psalm.

Topic for the Third Day: *The Wrath of God in the Current Proclamation.*

First Essay: In the proclamation of American pulpits.

Second Essay: In the proclamation in Europe, specifically in Germany.

Leading thoughts: How can we account for it that the proclamation of God's wrath has so largely disappeared from the modern proclamation? "The wrath of God" in John Gerhard's writings. "Can the Absolute be wrathful?" (William James.) Is every judgment of God the "hidden grace of God," or does God employ "two rods," one of judgment and one of gracious visitation. How must the Law be preached so that the sinner will learn that the essence of his sin is rebellion against God and that God is absolutely holy and just in His judgments, in His eternal wrath? How can the modern pastor lead the sinner not only to deplore the evil result of his sin, especially when the hand of God rests heavily upon him, but sin itself? The wrath of God and the true nature of sin is foreign to liberal theology. The theory of the "*apokatastasis pantoon*" is very popular in modern theology.

Topic for the Fourth Day: *The Grace of God in Holy Scriptures.*

First Essay: The grace of God in the Old Testament.

Second Essay: The grace of God in the New Testament (*eleos, charis, agapee*).

Leading thoughts: The grace of God is always *favor Dei propter Christum*.

Topic for the Fifth Day: *The Grace of God is Given to Us for Justification and Sanctification.*

First Essay: The grace of God gives us Christ for our justification.

Second Essay: The grace of God gives us Christ for our sanctification.

Leading thoughts: Christ is our redemption in His active and passive obedience. He was made under the Law to fulfill it for us and to remove its curse. Only as true God and true man could Christ assume the curse of God and remove the wrath of God; He has procured for us the righteousness which avails before God. Cp. Tit. 2:14.

Topic for the Sixth Day: *The Grace of God in the Present Proclamation.*

First Essay: God offers the grace in Christ in and through the means of grace (*vis collativa*).

Second Essay: The grace of God in Christ Jesus is apprehended by faith wrought by the Holy Spirit (*vis effectiva*).

Third Essay: The first fruit of faith is the glorious hope, and the life of a Christian is always *sub specie aeternitatis* and a continuous doxology.

Leading thoughts: God is reconciled; the justification is a completed fact. Therefore the Church must now proclaim: Be ye reconciled to God! God's gracious invitation creates faith in the absolution which was spoken on Good Friday and Easter Morning, and faith appropriates this as its own. Faith embraces "the total Christ," everything that He has done for us in His theanthropic person. The believer now possesses the complete liberty from the Law, the wrath of God, death, the devil. But he is always *simul iustus et simul peccator*, and therefore he is always living under the "already—not yet." In spite of the current visitation the Christian always lives by and of the grace of God in Christ Jesus.

The general theme and the individual topics are in reality but a rephrasing of the familiar topic "Law and Gospel." It was felt that this topic is so relevant that the American and European theologians could well afford to spend a week in discussing the implications of any mingling of Law and Gospel, especially as these are brought to the surface in man's natural opposition to the preaching of Law, or in modern dialectical theology, or in the misplaced emphasis on the "third use" of the Law in Calvinistic theology. In selecting this topic the committee had in mind, first, to offer an outlet for an exchange of views between Germans and Americans concerning the great Lutheran heritage: the proper distinction between Law and Gospel. But, secondly and primarily, the committee believed that this topic would enable all participants to focus the attention of the Christians behind the Iron

Curtain very plastically on the glorious message of the Gospel. It is the committee's hope and prayer that as Christians on both sides of the Iron Curtain jointly discuss the full implications of the Law, they will see more clearly the brilliant light of the Gospel. F. E. M.

THE TEXT OF LUKE 22:19B, 20

The text of this passage, especially dear to all of us because it treats of the institution of the Eucharist, is much disputed. The King James Version translates vv. 17-20 thus: V. 17. "And He took the cup and gave thanks and said, Take this and divide it among yourselves. V. 18. For I say unto you, I will not drink of the fruit of vine until the kingdom of God shall come. V. 19. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you; this do in remembrance of Me. V. 20. Likewise also the cup, after supper, saying, This cup is the New Testament in My blood, which is shed for you." The Revised Standard Version (RSV) omits v. 19b ("which is given for you; this do in remembrance of Me") and all of v. 20, putting the omitted words into a footnote as probably not genuine. In keeping with this view, we speak of a longer and a shorter reading for Luke 22:17-20.

When the evidence for and against inclusion of the disputed words is considered, one is likely at first to be impressed with the arguments that can be marshaled in favor of omission. 1. Luke speaks of a cup in v. 17; he is not likely to speak of it again in v. 20; 2. Codex D (Bezae), representing the tradition of Rome, now considered one of the most valuable old codices, does not have these words; 3. The Itala, or Old Latin, version, which arose in or around Carthage, does not contain them; 4. The old Syriac version, represented by the Sinaitic Syriac and by the Curetonian Syriac manuscripts, both believed to give the early form of the text found in Antioch, does not have them in vv. 19 and 20. Apparently the case for the genuineness of the longer reading cannot be a good one, for of the five large centers of Christianity where special attention was given to the text of the New Testament, three, that is, Rome, Carthage, and Antioch, in their chief witnesses, drop these words in vv. 19 and 20. If I had to stop here, I think honesty would compel the decision that the words under discussion are hardly genuine, that is, actually Lukan.

But there is another side. 1. As has been implied in the above remarks, the Alexandrian codices, among them such good witnesses as Aleph (Sinaiticus) and B (Vaticanus) contain these words; 2. the Caesarean tradition, represented by Codex Theta, does include them; 3. the old Syriac manuscripts mentioned above contain these words

in part, though in a different sequence. Thus, the Sinaitic Syriac reads in translation (beginning at v. 17): "And when He had taken bread, He gave thanks and broke it to them saying, This is My body, which is given for you, this do in remembrance of Me; and after the meal He took a cup, gave thanks and said, Take this, and divide it among yourselves; this is My blood, the new covenant. For I say to you, I shall not drink from now on from the fruit of the vine until the kingdom of God has come." The Curetonian Syriac omits "after the meal" and "this is My blood, the covenant." It is clear then that one cannot say the chief witnesses of three of the five important centers omit the words; it is only two whose chief mss. omit them, Rome in its best witness, Codex D, and Carthage. (It ought to be added here that the Vulgate, which likewise gives the Roman tradition, although in a somewhat later form, does contain the longer reading.) 4. We can understand why copyists would become confused and omit a part of v. 19 and all of v. 20. V. 17 speaks of a cup. This was something that puzzled copyists and made them think that in this verse the account of the institution of the Lord's Supper had begun. The explanation is that in the Jewish Passover ritual as reported in the Mishna, the cup was required to circulate four times; v. 17 apparently is a reference to the third time. In other words, v. 17 does not as yet speak of the institution of the Eucharist. 5. Merely from the point of view of historical criticism one might urge that Luke, the long-time companion of Paul, would not in reporting the institution of the Lord's Supper be likely to diverge radically from the account given by Paul in 1 Corinthians 11, a thing done in the short reading in this passage.

This is in barest outline a survey of the problem connected with the text of the passage under discussion and what I believe to be the answer. It is unfortunate that Westcott and Hort felt they had to put the disputed words in brackets and that the scholars who gave us the excellent RSV placed them into a footnote. W. F. ARNDT

C. S. LEWIS ON THE SECOND COMING OF CHRIST

Religion in Life (Winter) features a symposium of three articles on the theme "The Christian Hope—Its Meaning for Today" by Arnold J. Toynbee, renowned historian, Amos N. Wilder, distinguished New Testament student, and C. S. Lewis, author of widely read books on Christian themes. There is much solid thought in each of the articles. What gripped us most however is C. S. Lewis's forthright confession of his firm belief in the return of Christ to judge the quick and the

dead and his demolishing rebuttal of various forms of denial of this clearly revealed teaching of Scripture.

One of the most insidious arguments advanced against Christ's second return is that of those critics who while paying homage to much that Jesus said attribute His views regarding His second coming to fantastic apocalyptic views current in Jewish thought in the Savior's earthly sojourn. Their argument, as Lewis spells it out, runs like this: "Every great man is partly of his own age and partly for all time. What matters in his work is always that which transcends his age, not that which he shared with a thousand forgotten contemporaries. We value Shakespeare for the glory of his language and his knowledge of the human heart, which were his own; not for his belief in witches or the divine right of kings, or his failure to take a daily bath. So with Jesus. His belief in a speedy and catastrophic end to history belongs to him not as a great teacher but as a first-century Palestinian peasant. It was one of his inevitable limitations, best forgotten. We must concentrate on what distinguished him from other first-century Palestinian peasants, on his moral and social teaching."

Mr. Lewis lays bare the Scriptural and logical fallacy of this argument and shows its utter irreconcilability with the clear teaching of the entire New Testament. He then points out that the Savior does not indeed tell when the end will come and when He will return on the clouds of heaven, but that He urges His disciples to be ready to receive Him when He returns. To quote Mr. Lewis once more:

"The doctrine of the Second Coming teaches us that we do not and cannot know when the world drama will end. The curtain may be rung down at any moment: say, before you have finished reading this paragraph. This seems to some people intolerably frustrating. So many things would be interrupted. Perhaps you were going to get married next month, perhaps you were going to get a raise next week; you may be on the verge of a great scientific discovery; you may be maturing great social and political reform. Surely no good and wise God would be so very unreasonable as to cut all this short? Not *now*, of all moments!

"But we think thus because we keep on assuming that we know the play. We do not know the play. We do not even know whether we are in Act I or Act V. We do not know who are the minor characters. The Author knows. The audience, if there is an audience (if angels and archangels and all the company of heaven fill the pit and the stalls), may have an inkling. But we, never seeing the play from outside, never meeting any characters except the tiny minority who

are 'on' in the same scenes as ourselves, wholly ignorant of the future and very imperfectly informed about the past, cannot tell at what moment the end ought to come. That it will come when it ought, we may be sure; but we waste our time in guessing when that will be. That it has a meaning we may be sure, but we cannot see it. When it is over, we may be told. We are led to expect that the Author will have something to say to each of us on the part that each of us has played. The playing it well is what matters infinitely. The doctrine of the Second Coming, then, is not to be rejected because it conflicts with our favorite modern mythology. It is, for that very reason, to be the more valued and made more frequently the subject of meditation. It is the medicine our condition especially needs." P. M. B.

DID CHRIST PAY OUR DEBTS?

This question is answered in the negative in a brief article in the article in the *Evangelical Quarterly* (October, 1951), published in London "in defense of the historic Christian faith." The author admits that "God, in the person of His Son, One with the Father, took upon Himself the consequences of human sin and suffered accordingly." But to assert that Christ has paid our debts is, in the opinion of the writer, something that "involves a misrepresentation, however popular in some quarters, of the tremendous transaction at Calvary." That he is not Pelagian in his religious views is evident from the words: "We cannot pay our own debts, and therefore we pray that they and we may be forgiven." But he argues that in the New Testament we do not find "any suggestion that Christ paid our debts," that God forgives "without any such thing as a sacrifice on the part of Christ," and that "the payment of a debt rules out grace on the part of the creditor." The statements in the article are lacking in precision and are in part contradictory, but it cannot be denied that it questions a dogma which the Church has always held on the basis of clear passages throughout the Bible. To say the least, there is a one-sided emphasis on the great salvation event of Calvary, for he admits that there Christ took upon Himself our sins and suffered accordingly, but this is as unsatisfactory as is the one-sided emphasis on the victory aspect of the redeeming Christ. In both cases there are ignored the greatness of human sin and the attribute of divine holiness and righteousness. The Apology of the Augsburg Confession argues this point with great earnestness against Romanism and enthusiasm in general. *Mors Christi non est solum satisfactio pro culpa, sed etiam pro aeterna morte.* (Art. VI, 43; *Conc. Trigl.*, p. 294.) If the writer's contention were true, there would be no *satisfactio vicaria* in the sense of traditional orthodox theology.

J. T. MUELLER

PRAYER TO MARY

Mary's bodily assumption was solemnly proclaimed, as will be remembered, by Pope Pius XII on November 1, 1950. For the occasion the Pope composed the following prayer, which appeared in German translation in the January, 1951, issue of *Materialdienst des Konfessionskundlichen Instituts*. Translated into English, this prayer reads:

Immaculate virgin, mother of God and mother of men!

1. We confess with all the power and strength of our faith that you have been gloriously received into heaven according to body and soul. In heaven all the choruses of angels and all the hosts of saints are continually paying homage to you as their queen. We join them in praising and glorifying God who exalted you above all other creatures and are offering to you our worshipful love and devotion.

2. We know that while you were on earth, your eyes rested with motherly concern on the low estate and suffering of Jesus. But now you are beholding in heaven the glorified humanity of the uncreated Wisdom, and the joy of your soul permits your heart to exult in blissful rapture since you are seeing the adorable Trinity face to face. We poor sinners whose body consistently restrains the soul from soaring upward, beg you, purify our senses that we might learn even here on earth and in the midst of the allurements of creatures, to love God, God alone.

3. We trust that your eyes are sympathetically looking down upon our needs and fears, upon our struggles and weaknesses, that your face smiles with satisfaction at our joys and victories. You are privileged to hear Jesus saying of each of us what He once said regarding His beloved disciple, "Behold your son." And we who are imploring you as our mother, are but following the example of John in selecting you as our guide. You are to be our strength and comfort in our earthly pilgrimage.

4. We have the joyful assurance that your eyes, which wept over the earth when it was drenched with the blood of Jesus, still look down upon the world now visited by war, persecution, and oppression of the righteous and helpless. Trusting in your heavenly glorification and your gracious goodness, we look forward to melioration of our griefs and a safe issue out of all trials of the church and our nation.

5. We believe, finally, that in the glory where you are reigning and clothed with the sun and crowned with the stars, you are next

to Jesus the joy and delight of all angels and saints. We who are spending our lives as pilgrims, look away from this earth, strengthened through faith in the coming resurrection, to you, our life, our joy, our hope. Draw us to yourself through the appealing sound of your voice and after our exile here show us in yonder life Jesus, the blessed fruit of your body, O loving, kind, sweet Virgin Mary.

On November 1, 1950, when the Assumption was proclaimed, a new specially prepared form of the celebration of the Mass was used at St. Peter's to be employed in the future on the festival of Mary's Ascension. The Gospel for this day had always been Luke 10:38-42. This is now replaced with the Magnificat (Luke 1:41-50). The Epistle is Judith, 13:22-25, since in Catholic theology Judith is regarded a prototype of Mary.

P. M. B.

THE REAL WORK OF CHRIST'S CHURCH

"We must never allow ourselves to forget that the real work of Christ's Church is being done in the everyday life of parishes and congregations, that the ministering of the Word and Sacraments to Christ's flock is of more importance than the discussion of problems, passing of resolutions, or issuing of messages by committees, commissions or assemblies."

These are precious words. We all have heard similar words ever since the time we attended the first conference or synodical convention. But the above words strike one with peculiar power because they were spoken by one who in view of his important position as Regius Professor of Divinity in the University of Oxford and in view of his many years of outstanding service in the ecumenical movement might well have become so myopic as to think that the Church of Jesus Christ is built by those who are professionally trained to teach theology or by those who are experts at joining and consolidating the forces of the Church into national and international agencies or councils or federations. The individual referred to is Rev. Leonard Hodgson, D. D. He said the words quoted in the spring of 1950 in the course of three brilliant lectures on the ecumenical movement given at The University of the South, Sewanee, Tenn. The lectures have since appeared in print published by the press of that school.

Certainly, in every organized church body there must be "discussion of problems, passing of resolutions, or issuing of messages by committees, commissions or assemblies." The first Christian council at Jerusalem (Acts 15) could not get by without passing a set of resolutions and without electing a committee to forward these resolutions.

So it has always been and will always be. And yet "the real work of Christ's Church is being done in the everyday life of parishes and congregations . . . the ministering of the Word and Sacraments to Christ's flock."

This is both a sobering and an encouraging thought. Sobering for those called by the Church into services other than the proclamation of the Word and the administration of the Sacraments. Encouraging for those who consume their lives ministering to the flock of Christ with Word and Sacrament. The Church needs both kinds of workers. Yet the Church is built by those who proclaim the Word and administer the Sacraments. So Christ ordained it. So be it. Amen. P. M. B.

COR AD COR LOQUITUR

Clare Boothe Luce is a "convert" to Romanism, and she seems to have the "apostolic heart" to convert others as also to help her fellow Romanists to win Protestants to the Church of her adoption. She expresses her views on the subject very ably in the *Catholic World* (January, 1952), writing under the heading "The Catholic Mind and the Protestant Heart." The suggested approach to the Protestant by the Catholic might be summarized in Newman's maxim: "Heart speaks to heart" — *cor ad cor loquitur*. Mrs. Luce writes: "My best advice to the average apostolic layman . . . is this: Provide your 'prospect' liberally with reading matter, addressed to the point that troubles him, in the shape of books, articles, pamphlets, etc. Do not try to 'digest' these for him in a brief conversational encounter. Be content to correct, briefly and kindly, any glaring or prejudiced error, but don't argue doctrine at length — *not in the beginning* — with potential converts. Nine times out of ten intellectual argument will bog down in the morass of your candidate's feelings. Especially, if you are more informed, more ready with logical proof than he, don't argue. For he will then feel that you think he is intellectually inferior, and generally this feeling will reduce him to resentful silence. 'Win an argument, and lose a soul,' is Bishop Sheen's dictum in approaching candidates for conversion. What then? Well, just know, and love, and serve them, in Christ. The would-be Catholic apostle who goes about buttonholing his non-Catholic friends and giving them intellectual arguments which they cannot either understand or absorb, makes far fewer converts than the one who goes out of his way to give evidences of Catholic compassion and sympathy, who does them, in distress, some service of kindness that was not to be expected. It has been said that a virtuous Catholic life is a daily lesson in the catechism to the unbeliever. But an open Catholic purse,

a ready Catholic shoulder, a helping Catholic hand, and a loving Catholic heart are Catholic doctrine in action. Your words may stir, but only your actions will move people to the Faith."

J. T. MUELLER

PHILATELISTS AND HISTORICAL THEOLOGY

The Saarland, a small country between France and Germany, has issued a special postal stamp to commemorate the 375th anniversary of this country's Reformation. The stamp features the profiles of Luther and Calvin in such a way as to create the impression that the two were of one heart and mind. Historically and theologically this is untenable. Historians, theologians, and even artists are agreed that there is a deep chasm between Wittenberg and Geneva, which the wishful thinking of the unionist cannot remove. In his famous fresco of the Reformation, Wilhelm Kaulbach assigned to each *persona dramatis* of the Reformation such a position and such activity as represents in the artist's opinion the respective participant's significance in the Reformation. Kaulbach employed every device to make Luther not only the focal point of the painting, but also to ascribe to Luther a singular independence of princes, statesmen, scientists, and others. By contrast the *Monument International de la Reformation*, a short distance from St. Peter's Church in Geneva, has Calvin as its central motif, flanked on either side by Zwingli and Bucer, and a little farther away to the right and left such men as Knox and Oecolompad. At the extreme right and left (and partly obscured by shrubbery) Luther and Melancthon are represented. This irks the Lutheran, but from the Calvinist viewpoint is correct. No commemorative stamp will be able to erase the fundamental difference between Lutheranism and Calvinism. The profit on the sale of the stamps is intended to help in the restoration of devastated Lutheran and Reformed churches in the Saarland. F. E. M.

THE BIBLE AND MODERN ARCHAEOLOGICAL DISCOVERY

The Bible League Quarterly (January to March issue, 1952), published by the "English Bible League" (London), offers a very helpful article on the wealth, usefulness, and limitations of recent archaeological discoveries. It contains a number of valuable principles and guidelines for students of Biblical archaeology which, while not new, bear repeated emphasis. The first is that the Bible, being God's Word, requires no external evidences since it has the power to prove itself—the divine truth. In the second place, while Biblical archaeology should not be overestimated, it too should not be underestimated. Recent archaeological finds have again confirmed people (the Horites, or Hurrians, and others), customs (Abraham and Hagar, and the like), chronological

and other important matters mentioned in the Bible, but in part or wholly denied by higher critics. Of special importance are the recent finds of two copies of the Book of Isaiah in a cave on the west side of the Dead Sea, one of which, though well worn, contains all the 66 chapters of our Massoretic Hebrew text, though perhaps going back to 200 B. C. or farther. No less valuable are the recent discoveries which Professor Sukenik of the Hebrew university at Jerusalem made when he cleared a number of rock-hewn tombs outside the city. The inscribed sarcophagi belong to "the earliest record of Christianity" and bear such names as Miriam, Simon, Jesus (Joses), and Simon Barsabas. Of the latter the writer judges, "probably the very man named in Acts 1:23 and 15:22." Of Professor Sukenik he says: "This Jewish scholar, who certainly had no wish to promote belief in the New Testament, declares that this is the most remarkable discovery showing the accuracy of the account of the early Church." The article closes with a reference to Prov. 21:28: "A witness to lies shall perish, but the man who heareth, speaketh constantly," which he applies, on the one hand, to the perishableness of the false theories of destructive higher critics and, on the other, to the imperishableness of God's Word. To this he adds the warning that in our interpretation we, too, must adhere to what God says in Scripture, for while every false exposition of Scripture is doomed to destruction from the very outset, the divine truth of the Bible cannot pass away. The *Bible League Quarterly*, defending the Christian faith, offers its readers many timely and instructive articles (the winter number, for example, "The Road to Modernism," "The Scripture Doctrine of Justification and Adoption," "Chapters and Verses" [in the Bible], "Modernist Textbooks for Methodist Local Preachers," and others. It is understood, of course, that also this fundamentalist publication must be studied with discriminative judgment.

J. T. MUELLER

EXCAVATIONS UNDER ST. PETER'S BASILICA

The *Journal of Bible and Religion* (January, 1952), published by "The National Association of Biblical Instructors to Foster Religion in Education," contains a detailed account of the recent excavations under St. Peter's Basilica in Rome by Ladislav E. Hudec, an eminent student of Roman archaeology. He reaches the conclusion that while "up to the present date we have no official information on the results of the excavation of St. Peter's tomb," the words of Pope Pius XII, "in one of his allocutions": "Under the dome of St. Peter there is and was the place of St. Peter's grave," must be regarded as an expression of what is historically true. He writes: "It is evident that St. Peter was buried in one of the empty mausolea in this now discovered cemetery, which was in

use in Nero's time and which was located near the north wall of his circus. In this circus, according to tradition, Peter was crucified near the obelisk in the 'Spina.'" Constantine, knowing of the existence of St. Peter's sepulcher on the slope of the Vatican hill and wishing to honor the Apostle, erected a basilica over it. It was indeed a difficult position for the church, yet he insisted upon building it there. To accomplish this, he had to destroy a cemetery in use, an odious act in the eyes of the Romans, cut away the hill, and erect, at great cost, a retaining wall. All this he could have avoided by moving the basilica slightly to the north on the flat part of the Vatican hill, where now the present palace stands. But he wanted to build the basilica with the tomb of St. Peter as its starting point. Above the mausoleum containing the remains of the Apostle, later filled with falling earth, he built a chamber, the *Memoria*, which was connected with the sepulchral room by a hole in the floor, known as the *Billicum Confessionis*, through which objects were lowered to touch the sarcophagus of the Apostle. There was access to the *Memoria* through an outside stair. The remains of the Apostle were removed in A. D. 258, at the time of Valerian's persecutions, when his edict deprived the Christian cemeteries of protection. They were removed to the catacombs under St. Sebastian. About 40 years later, under the emperor Gallienus, the remains were restored to the original tomb. In A. D. 846 the Saracens broke into the sepulchral chamber in search for treasures. The top part of the *Memoria* was cut off when the Renaissance basilica was erected. Numerous other changes were made after that. Professor Kirschbaum, S. J., a noted Roman archaeologist, writes in his recent work *The Roman Catacombs and Their Martyrs*: "When we speak today of the tombs of the Apostles we must not imagine that there is a tomb, at great depth, which contains a body miraculously undecomposed for nineteen centuries, but as in the case of most of the tombs of the saints or other famous historical personages, we must say: 'Here is the place where the bones became dust.'" That St. Peter died in Rome, the author takes as an accepted fact, since, in his opinion, it is proved by the letter of St. Clement, third bishop of Rome, written *ca.* A. D. 90 to the Corinthians and stating that St. Peter had been in Rome with St. Paul and that both had suffered martyrdom there. For this he quotes also the valuable work of Professor Hans Lietzmann, *Petrus und Paulus in Rom*, published in 1927, in which this learned scholar declares that all the oldest sources become clear and understandable and fit into each other only with the supposition that St. Peter lived in Rome and there endured martyrdom. Personally we believe that St. Peter's residence and martyrdom in Rome is substantially

supported by tradition. This, however, does not mean that the "Babylon" of First Peter means Rome, nor does it mean that St. Peter was the first bishop at Rome. Whatever tradition or evidence exists, points to the fact that the Apostle came to Rome shortly before he and St. Paul suffered martyrdom.

J. T. MUELLER

THE SOVIET FAMILY

This is the title of an informative article in the feature column "The Atlantic Report on the World Today" (*Atlantic Monthly*, February). On the basis of significant legislation enacted from time to time by the Soviet government since the Bolshevik Revolution of 1917 to the present day, the author shows how in the course of the past three decades the Soviet system has shifted from its early program of absolute liberalization of family ties to determined efforts to re-establish the permanence of the Soviet family.

Whereas in 1917 the Soviets hoped that not only the State but also the family would soon "wither away," whereas in the early twenties registration of marriage and divorce, though encouraged, was not deemed essential, whereas abortions were legalized and could be obtained free of charge, and whereas women could without much effort claim complete emancipation from family responsibilities, all this has changed within the past fifteen to twenty years. The family is again recognized as a basic unit in the social structure, registration of marriage and divorce has been made compulsory, divorces are difficult and very expensive to achieve, legislation has been passed against abortion, and handsome bonuses are granted mothers of five or more children. Quoting a leading Soviet writer on the family, the author of the article in the *Atlantic* concludes his survey of the Soviet family: "The people of the U.S.S.R. are convinced that not only in a socialist but even in a perfect Communist society nobody will be able to replace the parents—the loving father and mother."

This complete turn-about-face after less than thirty-five years! What is it but further evidence that whoever, whether individual or State, tampers with the divinely instituted estate of marriage may well live to rue it. On the other hand, there can hardly be any doubt that the Orthodox Church of Russia because of its opposition to the dissolution of family ties and its insistence on the sanctity of the family unit exerted at least some influence on the Soviet mind. In any case, the following paragraph from the article in the *Atlantic* is deserving of a second reading: "The new Soviet divorce procedure, though secular, bears some similarity to that of the Russian religious tradition. Russian Orthodox

ecclesiastical law regards marriage as a sacrament, and regards divorce, therefore, as a breach of the divine order of things, justified only in exceptional circumstances. Soviet law has not adopted the Russian Orthodox grounds for divorce, but it now treats divorce as a kind of fall from grace, a breach of the socialist ideal, to be granted only when the marriage has completely failed. Further, Soviet divorce law, like that of the Orthodox Church, places stress on a reconciliation procedure."

P. M. B.

WATSON'S BOOK TRANSLATED INTO GERMAN

Philip Watson's *Let God Be God* has received high recognition: it has been translated into German. Bishop Hans Meiser wrote the Preface, and Prof. Dr. Gerhard Gloege has prepared the translation. Watson, a Methodist, did his advanced theological work at Lund University. Here he no doubt acquired the proficiency which enabled him to serve so well as interpreter for the English-speaking theologians during the dogmatic discussions of the L. W. F. meeting in 1947. Watson's book will appear under the title of *Um Gottes Gottheit*. Those who are not acquainted with Watson's book will be interested to know that the author shows the theo-centric, better still the Christo-centric, theology of Luther in its diametrical opposition to Rome's ego-centric theology. Watson is an objective scholar and, though a Methodist, does not hesitate to point out that Wesley's criticism of Luther's alleged antinomianism was completely unfounded, and that Wesley had failed to understand Luther's theo-centric and Christo-centric theology. In announcing this book the *Lutherische Verlagsbaus* states that this book is eminently ecumenical, inasmuch as an English Methodist brings the fruits of his Scandinavian research into the fatherland of the Reformation.

P. S.

Das Amtsblatt der Evangelischen Kirche in Deutschland (December 15, 1951) announces that the Deuerlich'sche Verlagsbuchhandlung of Goettingen has published in German Roland Bainton's *Here I Stand* under the title *Hier stehe ich*.

F. E. M.

"BACH'S QUARREL WITH THE RECTOR OF ST. THOMAS SCHOOL"

Under this title Robert Stevenson of the University of California publishes an interesting study in the *Anglican Theological Review* of October, 1951 (Vol. XXXIII, No. 4, pp. 219—230). He addresses himself to Schweitzer's dictum that the "external course" of Bach's life had little to do with the origin of his works. Stevenson's theory is that J. A. Ernesti, Rector of the St. Thomas School, where Bach was

Cantor, from 1734 on strongly disliked art in general and particularly sacred music based on theology like Bach's. This produced a series of hostilities which drew Bach away from specifically religious composition and caused him, in the last fifteen years at Leipzig, to devote his genius to instrumental and theoretical music—compositions such as *The Art of Fugue*, *The Musical Offering*, and the second volume of the *Well-Tempered Clavier*. True, to the average student of Bach's life, there appears to be a little flaw in his character that causes him to be so repeatedly embroiled in squabbles and lawsuits with his own superior. Stevenson's article suggests that the squabbling was due not merely to professional pique, but was a symptom of Ernesti's aversion for the old-fashioned and orthodox Lutheranism of Bach, which had received such explicit expression in the cantatas, passions, and the *Mass in B Minor*. For one as sensitive to the Lutheran accent on the calling of the Christian, however, as Bach was, not merely theological disagreement, but the invasion of the vocational competence and prerogative, of which Ernesti was guilty in his attacks on Bach's management of the music at Leipzig, must have been a thoroughly disheartening experience. However, Stevenson's study gives a hint regarding the general lack of interest in Bach's music after his time—an interest which was not recovered until a century later in the days of Mendelssohn.

R. R. C.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

According to the annual summary of mission statistics prepared by Dr. A. S. Burgess, Professor of missions at Luther Theological Seminary, St. Paul, Minn., Lutheran mission boards of North America sent out 209 foreign missionaries during 1951—an increase of 51 over the previous year. 146 of the total were missionaries under appointment for the first time; the others returned to their fields after furloughs. . . . Lutheran foreign missionaries from North America now number 1,167—in Japan 64, Africa 54, India 28. . . . No missionaries were sent to Communist China during 1951, but five entered Formosa.

* * *

After a preaching tour that took him into 27 American cities, Dr. E. Stanley Jones said that "the speed and frenzy of modern America seems to be increasing all the time. The difference between the frantic bustle of Americans and the peace and contemplation in which much of the rest of the world lives, particularly in the East, becomes more striking with each passing year. I think it is due to the fact that the central core of our lives is missing. We have lost our belief in God

and the Universe, and are trying to fill that central void by a constant round of activities which are designed to entertain but rarely to inspire. . . . Americans need spiritual help more than most people on the earth. We ought to send missionaries out to counteract our idol worship, which now manifests itself in television." — We are far from sharing the religious views of Dr. Jones, and his impressions of the Orient have perhaps only a negative basis; but his description of life in American cities is, sad to say, pretty accurate, and the chief cause is aptly stated.

* * *

The Knights of Columbus in Louisiana have started a move to have a plaque carrying the Ten Commandments hung in every school of the State. The State Attorney General is said to have pronounced the project constitutional.

* * *

Secretary of the Army Frank Pace, Jr., announced that the Armed Services now have one chaplain to every nine hundred men. He praised the work of chaplains in keeping morale high among the fighting men; the morale of American fighting forces, he said, is not automatic, but due largely to the chaplains and others charged with this responsibility.

* * *

In view of the great publicity given to a recent change in Sweden's laws pertaining to the Church, the Religions Freedom Act, chiefly in giving Roman Catholic commentators an opportunity for sarcastic notes on Protestant "tolerance," the following item from the *Catholic Free Press*, official organ of the Worcester, Mass., diocese, may be of interest:

In a Stockholm story Coadjutor Bishop Ansgar Nelson of Sweden is quoted as stating that the Religious Freedom Act, passed by the Swedish Parliament last spring, was "not of very great importance to the Catholic Church in Sweden"; the real value of the Act was that it presented a change of the general level of thought in Sweden, that the anti-Catholic feeling of the post-16th century has nearly disappeared, and that there is hope for further progress in the future. . . . The only specific way, the article said, in which the law applied to the Catholic Church was that it permitted the building and maintenance of monasteries and convents. . . . At present, Sweden has eleven Catholic orders. . . . The present Catholic population of Sweden was placed at 22,000, "a tremendous increase from the 6,000 just before the recent war"; but the large number of Italian and German workers and various other residents brought the total Catholics in the country to about 40,000. . . . Pointing out that Sweden has only about 160 sisters and priests, it said that almost the entire northern part of the country, representing 80,000 square miles, is served by only one priest, and there

is little likelihood of any large or sudden influx of priests or nuns as a result of the new law. . . . A major problem left unsolved by the new statute, it said, is that of religious instruction in the schools. Religious instruction in the faith of the Lutheran State Church is required of all pupils up to university level, but children of other faiths can be released to attend classes in their own faith. — Without, of course, saying one word in favor of intolerance, perhaps Sweden should be reminded to study church history, to see what happens when Rome is given one loophole to insert a wedge and to prepare for defense, not with government enactments, but with God's weapons.

* * *

Dr. Carl E. Lund-Quist, now of Geneva, was elected executive secretary of the Lutheran World Federation to serve the unexpired term of Dr. Sylvester C. Michelfelder, who died last September. He was chosen by mail ballot of the members of the Federation's executive committee on the nomination of Bishop Anders Nygren of Lund, Sweden, the Federation's president. Dr. Lund-Quist had previously served as temporary secretary and will act in his new capacity until August, when a permanent executive secretary will be elected at the Lutheran World Assembly in Hanover, Germany.

* * *

Bishop Hans Meiser of Munich, chairman of the United Evangelical Lutheran Church of Germany (VELKD) has been awarded the Distinguished Service Cross of the West German Federal Republic for meritorious service to the German people. The award was made by President Theodor Heuss.

* * *

At a time when it was estimated that more than 10,000 letters and telegrams were received daily by members of Congress on the subject of the Vatican nomination, virtually all in opposition to it, President Truman said that he does not intend to send a personal representative to the Vatican. Adding that he does not usually back up when he starts out to do things, he said he is going to send the Senate another nominee with the rank of ambassador; the Senate would have to assume its responsibility in the matter.

* * *

Protests against a Religious Freedom rally in the War Memorial Auditorium in Nashville, Tenn., were raised because Paul Blanshard, author of *American Freedom and Catholic Power* and *Communism, Democracy, and Catholic Power*, was to be the principal speaker. A committee of Protestants of various denominations was sponsoring the mass meeting. The protesting group was led by Senator Taylor.

They urged the governor to cancel the agreement leasing the auditorium for the rally because an address by Mr. Blanshard would "desecrate the memory of the Catholic boys among those for whom the auditorium was established as a memorial." The governor's attempts to get the sponsoring committee to relinquish their permit was rejected. One of them answered the objection raised was no more valid than "a possible objection from Republicans saying that the inauguration of a Democratic governor in the hall would desecrate the memory of the Republican boys memorialized there."

* * *

The British and Foreign Bible Society reports an output of 1,470,291 Bibles in many languages, 732,748 New Testaments, and 1,426,677 Bible portions, a total of 3,629,716 volumes during 1951. Three entirely new Bibles appeared; the Sepedi (North Transvaal), the Frang (French Equatorial Africa), and the Luba-Katanga (Belgian Congo). Many diglot Gospels in European languages were supplied to Australia, New Zealand, and Canada for the use of immigrants to those countries. The diglot volumes have English and some foreign versions of the Scriptures in parallel columns.

* * *

Strong opposition to universal military training was expressed to the House Armed Services Committee in Washington, D. C., by spokesmen for religious groups, presenting anti-UMT statements from the Methodist Council of Bishops; from the Baptist Joint Committee on Public Affairs, representing the four major Baptist Conventions in the United States; from the General Assembly of the Presbyterian Church of the U. S. A.; from eleven Negro Protestant denominations; from the Society of Friends (Quakers). . . . In general, their argument was: While we will support the nation to the utmost in time of war, we oppose action designated to establish militarization as a settled policy in times of peace; the United States should work for the international abolition of universal military training. . . . Harold Evans of the Friends' Committee on National Legislation declared: "Military insight cannot make men trust us. For years our Government has sought to combat Communism primarily by armed force. Men fear us, but they neither love nor trust our leadership. A fundamental reason for our failure is that we have relied more and more on our military to do our thinking and planning for us. We are convinced that we should be far nearer to peace than we are today if our country in recent years had devoted more of its wealth and energies to putting food into the stomachs and clothes on the backs of the Chinese and the Iranians and less in constructing atom bombs, jet planes, and other armaments." . . . George

Harper of the National Conference of Methodist Youth said that the initial \$4,187,000,000 annual outlay for UMT would equal the present cost of all primary and secondary education in the United States. "In 300 years our colleges and universities have amassed endowments of not quite half the cost of the first year of UMT."

* * *

A new translation of the Bible, in language adapted to modern times, has been issued in the Netherlands—313 years after the publication of the first official States General Version of the Bible, approved by the governing congress of Holland in 1639. . . . The first Protestant group to accept and officially introduce it was the Evangelical Lutheran Church. . . . The translation took 26 years of work by some forty Dutch professors, ministers, and theologians. . . . There have been some objections by Fundamentalist groups to "Modernisms" in the new version. The Roman Catholic daily, *De Tijd*, praised the translation as a "great improvement" over the old States Bible.

* * *

The new Greek Constitution, which has just gone into effect, forbids the translation of the Bible into modern Greek without special approval by the Ecumenical Patriarchate of Istanbul, ruling body of Eastern Orthodoxy. At present the Bible is written in classical Greek.

* * *

Dr. Karl Barth has been awarded the "King's Medal for Service in the Cause of Freedom" by King George VI of England, in recognition of his services to British interests during the war. Dr. Barth was expelled from the theological faculty of Bonn University in Germany during the early years of the Nazi regime because of his opposition to National Socialist teachings. . . . The medal will be presented to Dr. Barth by the British Consul at Basle, where the theologian lives.

* * *

Clergy and lay leaders of the Hungarian Lutheran Church met in Budapest to organize a new National Synod. The previous synod, formed in 1948 to ratify an agreement between the government and the Church, had held no meeting since the ratification session. . . . A provisional dual chairmanship was set up for the synod, with Bishop Zoltan Turoczy of the Trans-Danubian district elected ministerial president and Ivan Reok, inspector general of the Church, named lay president. The dual presidency then was authorized by the delegates to assemble a National Synod as soon as various synodal committees, appointed at this opening session, had completed the drafting of a proposed new church statute. . . . Mr. Reok told the assembled delegates

that renewal of its outer framework was needed to make the Hungarian Lutheran Church a "living Church." This would be accomplished by the creation of a new set of church laws.

Only "a very few" persons have availed themselves of the opportunity afforded by Sweden's new Religious Freedom Act to leave the Swedish Lutheran State Church—so Archbishop Yngve Brilioth of Uppsala reported at a meeting sponsored by the Christian Frontier Council in London. "In my home town of Uppsala," he said, "out of 60,000 inhabitants only 100 left the State Church." . . . The Archbishop said that although there was a growing impatience with the State's supremacy over the Church, only a minority in parliament would favor disestablishment. The general feeling in Sweden was that disestablishment would be a radical and dangerous procedure; he thought it was difficult for people in other countries, particularly America, to realize how difficult it would be to disestablish a Church which had been the established Church for centuries.

The Catholic hospital in Poughkeepsie, N. Y., demanded that seven staff physicians either resign from the Planned Parenthood Association or quit their hospital posts. This action was criticized by the American Civil Liberties Union, which urged rescinding of the ban and said the hospital was laying itself open to a charge of violating the constitutional requirement of equal protection of the laws. . . . The letter signed by Patrick Murphy Malin, executive director of the ACLU, and Arthur Garfield Hays, general counsel, said that "as a state licensed institution which is the recipient of over one half million dollars in federal aid," the hospital does serious harm to the principles of freedom when it seeks to "infringe upon the right of association" of its medical staff.—It seems to this writer that the above action of the ACLU points to the inevitable danger proceeding from the acceptance of State aid: the claim that State authorities who supply the subsidy, and the taxpayers who in the end furnish the money, must have the right to dictate the policy of the institution.

The Broadcasting and Film Commission of the National Council of Churches plans television programs designed to attract young people of high school and college age, a group which "had been largely neglected by religious broadcasters," said Dr. Ronald Bridges, executive director of the Commission. . . . The Commission has, during the first year, produced a total of 1,058 radio and television programs—equal-

ing the production records of major advertising agencies. . . . More than half a million copies of sermons and booklets were mailed in response to listeners' requests.

CONCLUDING POSTSCRIPTS

Some months ago *Theology* (British) published an article titled "Wiclif as a Preacher." About the same time, *Life and Work: Record of the Church of Scotland* featured a new translation of the famous Old English poem "The Dream of the Rood." Author of both contributions is Theodore J. Kleinhans, Seminary graduate of 1950, who is at present serving our congregations in London as assistant to Rev. E. George Pearce. The Old English poem done in modern dress speaks as eloquently as it did centuries ago, and its concluding prayer still expresses the grateful sentiment of the devout worshiper; "Lord, You who once suffered here on earth, on that gallows for the sins of men, who freed us, gave us life and a heavenly home, make me Your liegeman."

* * *

Reference to London conjures up fond memories. When on our return flight from Germany to the States we spent a day in London, Rev. and Mrs. Pearce drove us to Cambridge. There we viewed in awe and silence the indescribably beautiful arched ceiling of King's Chapel. Now Norman Nagel, Seminary student who served as Rev. Pearce's assistant in 1951, sent us from London a copy of *Punch* (December 26) containing a pencil drawing of the interior of the famous chapel. Accompanying the drawing is a poem by E. V. Milner glorifying the beauty of the chapel and embodying the following soaring sentiments:

Here is the perpendicular protest
 Against the frosty fen's forlorn *Hic jacet*:
 Here is the rebuttal of despair's *Non potest*:
 Here is the abrupt rebuff to fear's *Non placet*.

Here the mind, caught in a divine dimension,
 Knows neither length nor breadth, nor near nor far,
 Lost in an ecstasy of sheer ascension,
 Rapt in the contemplation of a star.

* * *

Referring to the recent scandals in high government circles in Washington and the publicity given them in the press, Rev. Frederick Brown Harris, Chaplain U. S. Senate, countered as follows (*Congressional Record—Appendix*, 1951, A5981):

"Anything which blackens the capital casts a shadow on the Nation to which it belongs and of which it is a symbol. Washington is a mirror which reflects the Republic. In that looking glass are naturally revealed telltale signs of the dangerous malady infecting the whole country whose

symptoms may be summed up in two words: Moral sag. But lewd gossip, true or false, labeled 'confidential' must be seen in the perspective of what is left out. The black it paints must be measured with the good ignored.

"There is faith there as well as filth. There is virtue as well as vice. There is splendor as well as shame. There is nothing ever confidential about goodness. It is evil which whispers on dark corners and hides from the light of day. This is no attempt to whitewash Washington. It is by no means a cathedral of cloistered virtues. What city is? It does have its peculiar temptations in these crucial times just because it is a city set upon a hill in a fear-haunted world, where all roads lead to it. To call a perverted and putrid trip to foul cesspools and catacombs of corruption 'seeing Washington' is to libel not only the city but the Nation to which it belongs. . . .

"We must not be dominated in our mood nor dimmed in our faith, nor deceived in our appraisals by men with muckrakes who would yank up a plank even in a garden walk and holding a magnifying glass over the loathsome things that there creep and crawl, cry, 'Look, here is the beautiful bower of which you boast.'

"St. Paul easily could have written a treatise on the underworld of those ancient cities he knew so well. Listen to the frank catalog of what lurked in the shadows. He speaks of 'thieves, drunkards, extortioners, fornicators, effeminate abusers of themselves, men leaving the normal feeling for women to burn in their lust toward one another; those who have reprobate minds filled with all unrighteousness, maliciousness, envy, murder, deceit, malignity, innovators of evil things; without natural affections, whose tongues work deceit and under whose lips is the poison of asps.' That is Corinth and Ephesus and Rome 'confidential,' as the New Testament records them. Nevertheless, Paul, who penned it, exclaimed, 'There are saints in Caesar's household.' His epistles have come down the years as the chariots of the Lord, not because he tells of the moral sewers, but because he displays lives transfigured and transformed by the renewing of their minds."

We may be sure there are saints also in Washington. There are saints also in high government circles. There are saints, too, in the President's official family.

* * *

Saturday afternoon, February 2. We were just informed that Dr. William Dallmann died. He was the last of the three theological giants of his class (1886) to pass on. The other two were Drs. W. H. T. Dau and Theodore Engelder. In paying a tribute to Dr. Dallmann,

I find none more adequate than the one he paid to his revered teacher, Dr. Walther, in *Walther and the Church* (Concordia Publishing House, 1938, p. 116). The tribute reads: "The trumpet gave no uncertain sound, and men prepared for war. His theses stand out in the simple beauty and rugged strength of Doric columns with flaming beacons and show the highway so that wayfaring men, yea, fools, shall not err therein." And in searching for a line from Luther which determined also the life and thought of Dr. Dallmann, I find none more applicable than Luther's solemn assurance: "At nunc, cum Deus salutem meam, extra meum arbitrium tollens, in suum receperit, et non meo opere aut cursu, sed sua gratia et misericordia promiserit me servare, securus et certus sum, quod ille fidelis sit et mihi non mentietur, tum potens et magnus, ut nulli daemones, nullae adversitates eum frangere aut me illi rapere poterunt" (*De servo arbitrio*, 1525, WA 18, p. 783).

* * *

Dr. E. M. Biegner, who spent many hours at the Seminary indexing significant items in *Lehre und Wehre*, the first theological journal of our Synod, discovered in his reading a large number of Latin quotations taken chiefly from Lutheran dogmaticians. From his collection we submit a few on the assumption that some readers might enjoy refreshing their Latin.

"Theologia est habitus intellectus THEOSDOTOS practicus per verbum a Spiritu Sancto collatus." — "Theologia nihil aliud est atque grammatica in Spiritu Sancti verbis occupata." — "Quod non capis, quod non vides, animosa firmet fides." — "Moderati ingenii est, cum ecclesia non tantum sentire sed et loqui." — "Superbia est mater haeresium." — "Scopus totius Scripturae communis est Christus." — "Prophetica et apostolica scripta sunt unica credendorum regula et norma." — "Supremus controversiarum iudex est Spiritus Sanctus per Scripturam nobiscum loquens." — "Patres fuerunt lumina, non numina." — "Christus quidem fuit legis doctor, sed non legislator." P. M. B.

WHO'S WHO?

E. L. LUEKER, PH. D., is professor of classical languages at St. Paul's College, Concordia, Mo. Presently he is also serving as editor of the new edition of the *Concordia Cyclopaedia*.

Author of the article translated by Dr. J. T. Mueller is *Dozent* Dr. Helmut Echternach, Kirchliche Hochschule, Hamburg, Germany.

The remaining contributors are members of the Faculty of Concordia Seminary.