

8-1-1952

Theological Observer. - Kirchlich-Zeitgeschichtliches

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Recommended Citation

Repp, Arthur C. (1952) "Theological Observer. - Kirchlich-Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 23, Article 50.

Available at: <https://scholar.csl.edu/ctm/vol23/iss1/50>

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THEOLOGICAL OBSERVER

JOHN DEWEY 1859—1952

John Dewey's death at ninety-two ended the career of one of the most influential philosophers and teachers on the scene of modern American thought. His sixty-five years of teaching began after his graduation from Johns Hopkins, where, as a student of philosophy, he had become acquainted with Hegel's ideas which "operated as an immense release" from the American philosophy with which he had been previously acquainted. He served as professor of philosophy at the universities of Michigan, Minnesota, and Chicago before he came to Columbia Teachers College in 1904. By this time he had formulated his basic ideas, which have so taken hold that they have been identified in the minds of many as representing the American philosophy of education.

Dewey was regarded as the foremost representative of experimental naturalism. As a naturalist he denied the supernatural and classified man as identical in kind with animals although differing in degree; as an experimentalist he contended that experience alone determined whether something was true or not. He rejected all foregone conclusions or goals and vehemently denied that philosophy or religion could be based on eternal verities. In fact, said Dewey, there was no such thing as truth until it had been verified by experience. Up to that time "truth" was only an idea yet to be demonstrated. Thus the seat of authority was not in God or in any revelation, but in man. Even man could not be an authority to hand down universal truths, for every proposed "truth" had to be verified to satisfy the needs of the problem in the solution of which it arose. Hence truth was not something to be discovered by man, but something which he made through a scientific experiment. Applying his theory to morality, Dewey naturally could not find his sanctions in religion, but in the consequences of decisions put into operation. "The experimental logic when carried into morals makes every quality that is judged to be good according as it contributes to amelioration of existing ills."

He regarded education as a process of living and not a preparation for future living. Hence, according to Dewey, education must be closely related to the social scene in which the child lives rather than in some future situation which may never be realized in a changing society. Because of his emphasis on naturalism he regarded education primarily as growth. Since he was an experimentalist who relied

on experiences and rejected eternal values, he did not answer the question "growth for what?" Herein he exposed himself to his severest critics. While it can hardly be said that his influence is waning in the classrooms of America, his critics are becoming more numerous along the frontiers of educational thought.

Even though John Dewey's philosophy was basically unacceptable for a Lutheran education, it would be blindness if one did not see some of his influences in our own areas. His insistence that education was a process of living in the present has had its effect on the curriculum by making it more fluid and relevant to the life of the child around him. The realization that all the experiences of the pupil in the classroom under the direction of the teacher are a part of the child's curriculum has made many of our Lutheran educators realize more fully that learning takes place also away from books and blackboards. The greater emphasis on pupil activity and on the understanding of the child's interests are some of the emphases that have been sifted out of Dewey's philosophy. Only the coming decades will show just how much of the impact of Dewey's philosophy of education has been felt in Lutheran schools without having accepted his man-enthroned interpretation of life.

ARTHUR C. REPP

FANATICISM FLARES IN SPAIN

Under this heading, *Christian Life* (May, 1952) reports that the "Roman Catholic hierarchy has officially declared an all-out war to halt the further spread of Protestantism." In a pastoral letter Pedro Cardinal Segura Saenz, archbishop of Seville, who is an outspoken foe of anything approaching religious freedom in Spain, declared, among other things: "Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field toward religious freedom in our country. They are doing their utmost to convert Spain into a land for their missionary work and are threatening Spain's religious unity. Through large-scale propaganda they are compelling Catholics to protect themselves by demanding that the Law be strictly respected to benefit internal peace." The "Law" to which the cardinal has reference is the "Charter of the Spanish People" of July 17, 1945, which makes Romanism the official religion of Spain and as such gives it official protection. This "charter" is now being used for "propaganda efforts" against evangelical mission endeavors. The religious minority of Protestants in Spain numbers about 20,000 members. By the existing law they are forbidden to evangelize, operate schools, publish literature, and perform marriages that are legal. It is believed that the cardinal's

ire was aroused especially by the book *Why I Left Catholicism*, published by Senor Don Luis Padrosa, a converted ex-Jesuit priest, and distributed by the "Spanish Christian Mission." Despite the threat of excommunication, Roman Catholics have been reading the book avidly. Many, including nuns and priests, have been converted and have left the Roman Church.

In connection with the cardinal's fulmination, a band of about twenty young men, some wearing Catholic Action buttons, burst into the Spanish Reformed chapel of San Basilio as the pastor, Dr. Santos Molinos, was leading children of his congregation in choir practice. They broke down the street door of the building and invaded the chapel. Crying "Down with Protestantism," they poured gasoline on Bibles, hymnals, and pews and then ignited them. When the pastor attempted to stop them, he was slugged and knocked to the ground. After the intruders had fled, choir members put out the fire before extensive damage was done. Since British property was involved, the British government has filed a formal protest against the attack on the Seville chapel. When the minister had verified the facts of the attack, Christian evangelicals sent a protest to Generalissimo Franco and a wire to Washington, D. C., urging President Truman to halt aid to Spain until religious liberty for Protestants in Spain is assured. J. T. MUELLER

"THAT ALL MAY BE ONE"

Under this heading the *Catholic Mind* (April, 1952) quotes an editorial that first appeared in *The Record* (Louisville, Ky., Jan. 5, 1952), approving what is there said of a possible union between Catholics and Protestants. Such a supra-divisional, unsectarian sort of religion, in which certain elements of both faiths would be retained and others discarded, the article holds, would be to both Catholics and Protestants alike a purely imaginary and fanciful solution. It declares:

"There can be no super-church. Although there is, theoretically, nothing to prevent the formation of a world-government according to the democratic process, a world-church created by the consensus of the people is not even theoretically possible. Such a thing would never be acceptable to the Christians who believe that Christ Himself is the Creator and sole Originator of the true religion. In the viewpoint of these people the world-church already exists and has existed since the crucifixion, and the Church which Christ founded was truly eschatological, destined to embrace not only all peoples, but all times as well. . . . If unity is to be achieved among Christian denominations, it cannot be gained within this vague and cloudy atmosphere of multiple denominations each claiming to represent and to embody

a legitimate interpretation of the message of Christ. Here unity is impossible."

But much less does the union of Catholics and Protestants appear possible to Catholics who regard their own Church as the exclusively valid representative of Christ on earth. "There is not a Catholic under the sun who is not imbued with the consciousness that his Church is the true Church of Christ. In fact, there has never been a time, before or after the Reformation, when the Catholic Church did not possess this self-consciousness. Nor can any thinking Protestant indulge the hope that this exclusiveness will ever cease to be an essential characteristic of the Roman Church, for as time goes on it becomes not less, but more evident. If therefore there can be no super-church and there is no consciousness on the part of any single Protestant sect of being the sole true religion, how can unity among Christians ever be effected except by a return of all Protestants to the Catholic fold? There is no other road to unity, no other realistic solution, no other answer."

The article then appeals to Protestants to give Catholics the benefit of the doubt and accept their sincerity, to cease to look upon the abuses in the Catholic Church and consider its essential holiness and surpassing strength and to realize that the love of Catholics for Christ is more intimate, compelling, and more self-sacrificing than is their own, in order that they might discuss "the reunion of all Christians in the Faith of Christ," that is, the return of Protestants to Romanism.

But Catholics "must be willing to concede the great good that is to be found among Protestants, the virtues that come to light among them, especially the immense trust and confidence they have in the Lord, and the singularly, almost miraculously clean lives which so many of them lead."—"And we know," so reads the closing sentence, "that while we are secure in our faith, they sometimes outstrip us in good works and are a reproach [reproof] to us."

J. T. MUELLER

BIBLICAL NEWS

In this department of the *Catholic Biblical Quarterly* (April, 1952) we find a number of news items of general interest. During the last Catholic Bible Week, headquarters in Washington sent out 35,000 packets, containing sermon outlines, posters, and a booklet on the Bible to Catholic pastors, principals of Catholic elementary and high schools, Catholic reading rooms, Catholic information centers, and the like, to remind both Catholics and non-Catholics of the teachings of the Church on the right use of Sacred Scripture. Over 400,000 requests for the free booklet came to the Washington headquarters. Radio and

television stations carried special programs to encourage a better reading of the Bible. Catholic newspapers and periodicals gave much publicity to the observance of the Bible Week.

Father Gabriel Allegra, O. F. M., with the assistance of four helpers at the Franciscan "Biblical School of Peiping," is preparing a new translation of the whole Bible into Chinese from the original languages. The whole Bible, consisting of seven volumes, is to be completed within seven years.

Père Poidebard, S. J., has been decorated with the Aeronautics Medal by the French government, for having mapped during the past twenty-five years ancient sites buried beneath the sand, such as the harbors of Sidon, Tyre, Carthage, of Gemellae in northern Africa and of the province of Numidia, as also the complicated net of aqueducts built by the Romans in the deserts of the Middle East and northern Africa.

The Christians of southern India are planning to celebrate the nineteenth centennial of the arrival of St. Thomas in southern India. The date has been tentatively set for December of this year. According to Indian tradition, the Apostle arrived at Cranganore, an ancient seaport of the east coast of southern India, where he preached the Gospel and established congregations. The Apostle Thomas is said to have converted King Gundaphar, who then reigned in southern India. Coins bearing the name of this king have been found. Thomas is believed to have been buried in Mailapur. The celebration is to impress non-Christians with the fact that Christianity is an ancient and not a new religion, rooted in Indian soil for about 1900 years.

In the Kaleishin Mountain pass, 10,000 feet above sea level, in the border zone between Iran and Iraq, has been found a stone monument, seven feet high, eighteen inches thick, and two feet wide. On July 6, 1951, perfect molds were made of its southern Assyrian and its northern Urartian inscriptions. It is hoped that this stone monument will perform the same service for Urartian as the Rosetta Stone did for Egyptian hieroglyphs. Urartian is an ancient language of the Near East which so far has not been deciphered. Urartu is the Biblical Ararat. The Assyrian inscription declares that Ispuinis, king of Urartu, ca. 900 B. C., defied the might of the Assyrian empire.

Robert E. Braidwood of the University of Chicago has discovered in Iraq what is regarded as the world's oldest village, named Jarmo, just outside modern Kirkuk. Ancient Jarmo, dating back to 5000 B. C., had no walls. Its citizens made only feeble flint arrowheads for hunting small game. Its 20 by 20-foot mud houses consisted each of three rooms, with a small courtyard. But one of the houses was considerably

larger and contained six rooms and a corridor. Agricultural instruments were crude, but the ancient Jarmians raised barley, two kinds of wheat, and a legume thought to be peas. Figurines of nude and pregnant women suggest the practice of a fertility cult. No other idols or magic symbols were found.

J. T. MUELLER

BULTMANN'S NEW TESTAMENT THEOLOGY

It might perhaps be of help to pastors, who are so very busy with practical work that they cannot devote much attention to scientific theological studies, to consider Professor R. Bultmann's approach to the New Testament in the light of the following sentences. Bultmann does not regard the Gospels true in their traditional historical sense, but as legendary developments which must be demythologized in order that the scholar may arrive at the kernel of truth which they contain. Bultmann's theory is set forth in his *Theology of the New Testament*. (Translated from the German by Kendrick Grobel and published by Charles Scribner's Sons, 1951. IX & 366 pages. \$3.50). A very good review of it appears in the *Journal of Bible and Religion* (April, 1952) by L. Harold DeWolf of Boston University (pp. 104-106). Omitting what does not serve our purpose, we quote Dr. DeWolf's restatement of Professor Bultmann's views of Jesus as follows:

"Bultmann denies that Jesus possessed a messianic consciousness and interprets the tradition of the 'Messiah-secret' in Mark as an effort of the earliest church to explain the lack of any public teaching of his messiahship from the lips of Jesus. To maintain this view he divides the 'Son-of-Man' sayings into different classes and contends that the only ones which actually came from Jesus and which are messianic in meaning referred not to him, but to another who was yet to come. The earliest church made one great change in Jesus' teaching, Bultmann believes, a change already evident in the synoptic tradition. That change was to regard Jesus himself as the coming Messiah. It is insisted, however, that the earliest church did not for a moment suppose that Jesus in his early life, nor even as risen from the dead, had been the Messiah, but rather that on his return as Son of Man he was to be the Messiah. The earliest church is regarded, then, as the 'eschatological congregation' not primarily concerned with memorializing the ministry, death and resurrection of Jesus, nor with seeking his mystical presence, but rather intently awaiting his early inauguration of God's reign and preparing for it by obedience to 'his, the coming king's words' (47). The Christian message is said to have been mediated to Paul by the Hellenistic rather than by the earliest Judaic church. Hence Bultmann turns his attention next to the pre-Pauline Hellenistic Christians.

Their preaching to the Gentiles had to begin with proclaiming the one true God and the future resurrection of the dead. A new stop occurred in the interpretation of Jesus, for he was preached as having been already announced as Savior and Judge by God's raising of him from the dead. He was therefore already the heavenly King. Under Gnostic influence, moreover, the salvation of men was given a cosmological meaning and Christ became thought of as 'the pre-existent divine being, Son of the Father' (175)."

In his criticism of Bultmann Professor DeWolf writes: "There are many points at which this reviewer remains unconvinced. The jacket announces that Bultmann 'tells what the scriptures themselves say; he avoids the common fault of bending them to support some particular point of view.' That seems hardly accurate in view of the ease with which he dismisses passages as too late for consideration in interpreting the thought of a given period, avowedly on the sole ground that they do not fit his conception of what was taught at that time, and also in view of the objectively implausible interpretations given to other passages which seem to contradict his views. Especially dubious seems his insistence that there is not 'a single saying of Jesus' to substantiate the view that 'Jesus saw the presence of God's Reign in his own person and in the followers who gathered about him' (22), and his assurance that concerning Jesus' earthly life 'Paul is interested only in the fact that Jesus became a man and lived on earth . . . that Jesus was a definite, concrete man, a Jew' and 'beyond that, Jesus' manner of life, his ministry, his personality, his character play no roll at all; neither does Jesus' message'" (293-294). The conservative Christian student of the Bible appreciates the repudiation of Bultmann's radically liberal views.

J. T. MUELLER

THE BIBLE AS "THE WORD OF GOD"

This is the heading of the last chapter of a book by Dr. C. H. Dodd, emeritus professor of Divinity in the University of Cambridge, entitled *The Authority of the Bible*.* It is one in a series of volumes constituting the "Library of Constructive Theology." Professor Dodd's book has been widely read. It appeared first in 1928, was revised and reprinted in 1938, and was published in reprints in 1941, 1942, 1944, 1947, 1948, and again in 1952. This shows that there is a great demand for a theological treatise with a constructive theology for liberals. Liberalism does not accept the traditional theology of orthodox Chris-

**The Authority of the Bible*. By C. H. Dodd. London: Nisbeth & Co. LTD. 310 pages, 9x6. \$3.15.

tianity: on the other hand, it cannot get along without the Bible. It therefore recasts the ancient theological expression and categories and supplies them with a new meaning and use. So did Dr. H. E. Fosdick some years ago in our country, and so does Dr. C. H. Dodd (not to mention others) in England today.

Liberals, then, ascribe to the Bible authority: in other words, also liberals desire to make use of the Bible as "the Word of God." However, as Dr. Dodd holds, "nowhere is the truth given in such purely 'objective' form that we can find a self-subsistent external authority. Even where it might appear that, if Christian belief is true, we should have such absolute authority, namely, in the words of Jesus Christ, we have been forced to conclude that we must still accept responsibility for our judgments. For the report of His teaching is not inerrant" (p. 290). Since therefore the Scriptures cannot be trusted as a source of objective truth, the "subjective factor," according to the writer, becomes important. Professor Dodd grants that religious authority somehow resides in the Bible, but faces the reader with the question: "How does it become authoritative *to me?*"

Starting out from the idea that the crown of Biblical revelation is the life and teaching of Jesus Christ, he states that Jesus never told men anything about God but what they could see for themselves when He had brought them into the right attitude for seeing Him (p. 291). Jesus released men from falsehoods and perversions of affections and will, which obscured their view of God, and then they began to know God. St. Paul thus found through contact with Jesus a new center from which to contemplate life and the world (p. 292). And "looking from that new center he found that God revealed Himself in all experience in new surprising ways." A similar experience is found in St. John. "The divine authority of Christ is inferred [by John] from His power to enable men to see God" (p. 293). But even to see God in Christ, Dr. Dodd contends, is not the first step in the Christian revelation. For anyone who has not first accepted Christ's attitude to life, this is a "colossal assumption" (p. 293). Only "when we accept His way, then we come into a position in which we can begin to see the truth of God in our own experience as interpreted by what He said and what He was" (p. 294).

Here therefore we have the way in which the Bible becomes an authority to men. "For those who approach the Bible in this spirit [with a "new attitude to God and to life"] . . . it is capable of awakening and redirecting the powers of mind, heart and will, so that a man's whole attitude and relation to the last realities is shaped anew. It can

do this because it is the sincere utterance of men who were themselves mightily certain of God in their own experience, individual and corporate. . . . They write out of their experience of God in the soul, or of God's dealings in what happened to them and their people. It profits us as we 'live ourselves into it' " (p. 295).

At this point we ask: Does not perhaps the writer endeavor to express in new terms and forms what the Church has always said of the living divine Word as the means of grace, or of the *Deus loquens* in Scripture? So it may seem. Unlike the orthodox teachers, however, Dr. Dodd does not believe the Scriptures to be divinely inspired. Nor does he believe that faith in Christ is mediated through the divine Word by the Holy Spirit and, with faith, spiritual understanding and whatever else the believer receives by faith. His view of how a person gains a "new attitude to God and to life" is manifestly Pelagian: "The criterion lies within ourselves, in the response of our own spirit to the Spirit that utters itself in the Scriptures" (p. 296). But whether or not this "Spirit" is the Holy Spirit in the sense of the Christian Church is very doubtful. Not to mention other things, he translates John 16:13 thus: "However, when He comes, who is the Breath of the Truth, He will lead you into the whole truth." Again, to Dr. Dodd the Bible is not the final revelation as it is to orthodox believers. He writes: "If the Bible is indeed 'the Word of God,' it is so not as the 'last word' on all religious questions, but as the 'seminal word,' out of which fresh apprehension of truth springs in the mind of man" (p. 300).

But how, then, does the Bible, according to the writer, affect men as "the Word of God"? For explanation he points to the great dramatists who, having experienced life in terms of the suffering that besets it and the spirit that triumphs over the suffering, they convey to their auditors or readers the same experiences, thereby making them greater men. "It is here," the author declares, "that we find the best analogy to that which the reading of the Bible should do for us. Its writers are men who had an experience of life both deep and intense. They felt with sincerity and express what they felt with strong conviction. As we identify ourselves with them in our reading, we too may come to a deeper and more intense experience of life. And as God touches us in all great literature . . . , so He touches us supremely in the literature of the Bible" (p. 296).

Liberalism approaches the thinking student of Scripture with the promise that it has something to offer that is more acceptable than the old-fashioned theology of Christianity. But has it? We leave it to the reader to judge after he has considered thoughtfully the liberal views here presented.

J. T. MUELLER

ANOTHER WORK OF SUPEREROGATION

On October 29, 1951, Pope Pius XII addressed the Italian Catholic Union of Midwives on "Rhythm in Marriage." The Pope's declaration seems to impose new and additional burdens on the consciences of his subjects. At the same time the Romanist teachers in moral theology will have to find a solution to a new problem in the field of morals; more specifically, they will have to answer the troubled Romanist under which conditions and for what length of time the practice of rhythm is a venial sin and when it becomes a mortal sin. In *America* of May 3, 1952, Gerald Kelly, S. J., professor of moral theology at St. Mary's College, Kansas, offers a solution to this moral problem which, as it seems to us, is fully in accord with Roman theology and which meets the earnest longing of the devout Roman layman. The solution seems to lie in the Roman distinction between commandments and "evangelical counsels," between works of obligation and works of supererogation. Every Romanist is obligated to observe the five commandments of the Church, but not the "evangelical counsels." The "Gospel" is said to prescribe such works as were never intended for all, especially the three "counsels" of chastity, poverty, and obedience, "counsels" which could be met only by the "religious." In the course of time the Church, however, expanded the concept of these works so that also the laity could perform works of supererogation. The layman, like the "religious," may perform works not commanded. When a seminarian enters a religious order, or a nun enters the convent, he or she is going beyond the call of duty. Likewise in the performance of the marital works a husband and wife can go beyond the actual call of duty. Applying this principle to the recent pronouncement of the Pope, the professor of moral theology suggests a solution which is based on a hypothetical case of a relatively young couple blessed with eight children and also with a dozen more fertile years. May they practice rhythm and thus actually practice birth control, which is, of course, forbidden? The answer runs about as follows: In raising a family of eight they have fulfilled their duty, and the practice of rhythm is neither a venial nor a mortal sin. Of course, the moralist admits that it is somewhat difficult to establish the number of children which are required for the fulfillment of one's duty. In his article he lists such writers as Dr. Messner, *Social Ethics*, who fixes the minimum of children for the perpetuation of our nation at the average of three or four. Similarly, E. C. Messenger, *Two in One Flesh*, believes that each fertile couple should have at least four children. This would imply that after a couple has "done its duty"

it may practice rhythm, provided, of course, that both are agreed to this practice and that no harm will come to either. Whatever the final answer will be as to the number of children a couple must have before it has fulfilled its duty, the Roman moralist will operate on the principle that there is a limit as to what the Church will obligate its members to do, say, to raise a family of four, but that there is no limit as to what Christian idealism will strive for—say, a family of fifteen. Some would have us believe that Rome's theology is in a constant flux to meet the changing conditions. In a certain sense this is true. But the basic principles of moral theology are fixed. There remains the basic distinction between "commandments of the Church," whose transgression is a mortal sin, and the "evangelical counsels" prescribed in the Gospel, whose observance is a work of supererogation and therefore worthy of an extra reward.

F. E. M.

A MORE OBJECTIVE VIEW OF A GREAT MISSIONARY

Last year there were published in London, under the title *Apprenticeship at Kuruman* (ed. by I. Schapera. Illustrated. Map. Central African Archives, Oppenheimer Series, No. 5. London: Chatto and Windus. 30s. 1951), the "journals and letters of Robert and Mary Moffat, 1820—1829." As it seems, these journals and letters give the reader a more objective and complete view of Robert Moffat and his brave missionary wife than is commonly found even in more detailed and critical biographies of this great missionary, in which often his life and work are somewhat idealized. The thorough and apparently objective review of the book by Prof. E. A. Walker of St. John's College, Cambridge, is published in the *International Review of Missions* (April, 1952). While frequently the tremendous difficulties facing this outstanding pioneer missionary in South Africa are more or less minimized or left unmentioned, they are frankly and fully presented in Moffat's journals and letters. The publication thus becomes a valuable document for the early mission history of Africa. Robert Moffat was sent to South Africa by the London Missionary Society (L.M.S.) in 1816. He arrived at Capetown in January, 1817, but was not permitted by the Cape government to go to his chosen field in Namaqualand. Later he worked among the followers of Jager (Christian) Afrikaner, a reformed freebooter. Together with John Campbell and Dr. John Philip he afterwards undertook an official visit of the L.M.S. stations. Then he married Mary Smith in Capetown and settled somewhat permanently with her at the recently founded station of New Lithakao (Maruping) on the Kuruman River

in May, 1821. The reviewer writes of Moffat, among other things: "Moffat seems to have been almost contemptuous of native doings and ideas [Bantu culture and cultus]. To him 'the heathen' were simply souls to be saved and not human beings with lives of their own. Long years after, he could write that he had never tried to give an account of Bechuana manners and customs, for it would have been a lengthy business with little instructive or 'edifying' at the end of it all. So fully did he share the views of many early missionaries that these things were merely 'ye beastlie devices of ye heathen' that he went near to denying his people any religion whatever; certainly, he never understood their elaborate cult, with its everyday basis in magic and ancestor-worship and its culmination in the dim and distant *Modimo*, creator of all things and molder of destiny."

Concerning Moffat's personality Professor Walker writes: "Moffat told much of the field in which he labored and most, probably unconsciously, about himself. He was undoubtedly stiff in opinions, often in the wrong, and not overburdened with Christian charity. He had little good to say of his fellow workers, even of the Wesleyans; and of the leaders of his own society he disliked Campbell, if only for his interference in the internal affairs of the Griquas and his too frequent recourse to the bottle; and he did not see eye to eye with Philip [Dr. John Philip, an L. M. S. superintendent] from the first. Forgetting, as no good Presbyterian should have done, that John Knox himself had wanted to saddle his Kirk with superintendents, he gibed at the Doctor's (Philip) superintendence; and holding as he did that a missionary's sole business was conversion, he disapproved of Philip's 'political' activities in the Cape Colony and London and his championing the cause of the non-Europeans. He took a less rosy view of the Griquas than did the Doctor; and when he had seen at close quarters his dealings with that people, he took the gloves off. It is only fair to add that his bitterness was surpassed by that of his wife. Doubtless, there were faults on both sides as between obstinate Lowland Scots; but if Philip can justly claim that he won for the Cape Colored folk the higher legal status of which they have been robbed in our own day, Moffat can claim to have been the first educated European to learn the Bechuana language and to have reduced it to writing at the cost of many lonely months of trekking among them and their dirt, lice, smell, thieving, beggary, and ceaseless chatter, and to have been the man who laid the foundations of Christianity in their country. It was fitting that his eldest daughter, Mary, should one day have married David Livingstone and have died the wife of a missionary-

explorer far up-country." These minor faults of Moffat do not disparage his great merits as a missionary. While men like Campbell and Philip, once very influential, are now as good as forgotten, Robert and Mary Moffat wear their halos in ever greater glory as writers present them as heroes of mission enterprise in popular and scientific mission books. Still, it is good to scrutinize them a little more closely and to see their faults and difficulties, their hates and their loves, their virtues and their prejudices, and to find them as human as are our present-day missionaries, who often receive too little credit for their toils and sacrifices. The question: *Cur alii, alii non?* faces us also in mission history.

J. T. MUELLER

A SUGGESTED BIBLIOGRAPHY ON COMMUNISM

According to the *Congressional Record—Appendix* (A2749, 1952), the American Legion recently engaged the services of 25 experts to select from the vast number of publications on Communism those titles which, in the opinion of these experts, "are basic or elementary reading for those who know little or have read nothing about the whole complex problem of world communism in its many aspects and the threat it presents to America today." Though Dr. Alfred Rehwinkel a few years ago contributed a study on Communism under the title *Communism and the Church*, there may be those who would like to study additional investigations. We are, therefore, submitting author, title, publisher, and price of the publications recommended by the American Legion:

- Weissberg, *The Accused*, Simon & Schuster (\$4.00)
 Hunter, *Brain Washing in Red China*, Vanguard (\$3.50)
 Lowry, *Communism and Christ*, Morehouse-Gorham (\$2.50)
 Lipper, *Eleven Years in Soviet Prison Camps*, Henry Regnery Co. (\$3.50)
 Colonel Kintner, *The Front Is Everywhere*, University of Oklahoma Press (\$3.50)
 Bentley, *Out of Bondage*, Devin-Adair (\$3.50)
 Walsh, *Total Empire*, Bruce Publishing Co. (\$3.50)
 Toledano and Lasky, *Seeds of Treason*, Funk & Wagnalls (\$3.50)
 General Willoughby, *Shanghai Conspiracy*, Dutton (\$3.75)
 Chambers, *Witness*, Random House (\$5.00)
 Flynn, *While You Slept*, Devin-Adair (\$2.50)
 Orwell, *1984*, Signet (35 cents)

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

The General Conference of the Methodist Church, meeting in San Francisco, rejected a proposal to give full clergy rights to women. . . . Women now "supply" a few churches, but hold lay status.

* * *

Nineteen Protestant ministers and the Franklin (Pa.) Ministerial Association, of which they are members, a year ago made charges in a petition filed in Venango County Court that county and city officials were engaged in a "criminal conspiracy" to permit the illegal operation of slot machines and other gambling devices. Thereupon Police Chief F. M. Sheffer brought a \$100,000 libel and slander suit against them. County Judge Lee A. McCracken called a special grand jury to investigate the charges. The ministers then requested that the Judge dismiss the grand jury, conceding that they had no evidence to support the conspiracy charges; filing of the original petition had been prompted by widespread discussions occasioned by the Kefauver Senate Crime Committee investigations. The Police Chief also withdrew his libel suit.—A warning against hysteria apt to be caused by the present wave of accusations and investigations.

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Three fourths of the war prisoners in Korea "manifest an interest in learning something about Christianity and the Bible," said (Chaplain Major General) Ivan L. Bennett, newly appointed Army Chief of Chaplains. He reported to the 136th annual meeting of the American Bible Society that there is a "great demand" for the Scriptures by the armed forces of the Republic of Korea and by the civilian population as well. "Anyone close to the situation must agree that it portends a tremendous potential for the future of Christianity in Korea. And the men who will lead Korea tomorrow are reading the Bible today."

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A revision of a Finnish Lutheran Church law approved by the Council of Bishops meeting in Helsinki brought to general attention an extraordinary stipulation of that law: Everyone over 40 years of age has traditionally been entitled to two votes in ecclesiastical elections and an additional vote if married more than ten years. The proposed reform would provide equal suffrage, one vote for each person. . . . The revision was opposed by some bishops who contended that age and experience should be taken into account in religious matters.

Discussions begun in 1932, suspended in 1934, and renewed in 1950 have led to an endorsement of conditional pulpit friendship between the Church of England and the (Presbyterian) Church of Scotland. Two resolutions were adopted by the Upper House of the Convocation of Canterbury, one saying that "duly accredited ministers of the Church of Scotland may be permitted by a bishop to preach in an Anglican church at services other than Holy Communion," the other saying that ministers of the Church of England may similarly accept invitations to preach in churches of the Church of Scotland if they have the approval of the appropriate bishop of the Episcopal Church in Scotland.

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British church organizations are beset by financial troubles that have been brewing for some time and are now coming to a head. Drastic staff cuts are recommended as a way out. The Congregational Union of England and Wales and the Baptist Union of Great Britain and Ireland report the disappearance of reserves and increased deficits. The British and Foreign Bible Society is in only a slightly better position; though it reported a surplus of 11,000 pounds in 1951, it was stated at the same time that an accumulated reserve of 500,000 pounds had been exhausted by the continued deficits in the years 1946—50.

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Twelve men serving on a jury at a murder trial in Hull, Quebec, asked whether a priest could be made available to hear their confessions; they wished to go to Communion in a body on Sunday. Judge Francis Caron of Montreal granted the request — with some hesitation; there could be some objections he thought. While the priest could hear confessions, he had no right to direct a juror on the verdict he should deliver; the case must not be discussed in the confessional.

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Rescue Mission assistance to the homeless and friendless in the United States and Canada reached a new high last year. George I. Bolton, president of the International Union of Gospel Missions, reported that more than five-and-a-half million persons received overnight lodgings and over 10 million meals were served in the 229 missions, with 23,000 beds available each night. . . . More of the missions are extending their activities to women and children, and more of them are entering industrial work, not only to finance their activities, but to provide employment for men who come to the missions for help. The Rescue Mission of Trenton, N. J., has in that way

become self-supporting. This mission alone cares for nearly 40,000 men annually. . . . Skid Row, Mr. Bolton said, is still claiming untold thousands of men each year; and the only answer to Skid Row is renewed evangelism. "By evangelism we don't mean merely a series of meetings or the shouting of catchy slogans or the visit of a particular missionary. I believe evangelism means the close and intimate personal approach that gets right down to a sinner's need, that shows him what conversion, righteousness, and self-victory mean. It means praying with him and exercising a measure of God's love as well as talking about it. We must go to the people. We must outdo the Communist in his constant eagerness to make new followers."—To the student of history it appears as though, despite much-boasted advances, conditions in the world are not too far removed from those in the late Middle Ages, as to both the obvious gap between the very rich and the very poor and the enemy who lies in wait for the victims of conditions—also the true remedy if the evangelism applied is of the right kind. * * *

Girard College in Philadelphia, a wealthy and highly accredited academic and vocational school for poor fatherless boys, dates back to the will of Stephen Girard, Philadelphia's mariner prince, who in 1847 left his huge fortune to found the school, decreeing that no clergymen should be permitted to visit the school officially or to conduct religious services. . . . The prohibition is still observed, but chapel services are conducted regularly by the faculty and by visiting laymen; and this year the alumni of Girard College have named a clergyman as "the alumnus of the year"; Dr. Stanley R. West, rector of Calvary Episcopal Church, Conshohocken, Pa., who graduated from Girard in 1899.—A sign of the times? * * *

Supplementing an item in the previous issue of C. T. M. (p. 554) stating that the film "The Miracle," which had been approved for showing in New York State, but suppressed later "on the sole ground that Cardinal Spellman has called it blasphemous of Catholic doctrine." The Supreme Court, in a 9 to 0 decision, ruled that the State of New York does not have authority to ban showing of the movie "The Miracle" on the grounds that it is sacrilegious. The high court said that the New York State Board of Regents violated both the First and Fourteenth Amendments to the Constitution by denying a license for public exhibition of the movie, thereby reversing the decision of the New York State Court of Appeals which had upheld the ban.

The scope of the decision was such that it will affect censorship boards in other States as well as New York. The court made it clear that any censorship based on religious grounds is a probable violation of the First Amendment. Were the New York standard of "sacrilegious" to be accepted, the censor would be "set adrift upon a boundless sea amid a myriad of conflicting currents of religious views, with no charts but those provided by the most vocal and powerful orthodoxies. New York cannot vest such unlimited restraining control over motion pictures in a censor. Under such a standard the most tolerant and careful censor would find it virtually impossible to avoid favoring one religion over another and would be subject to an inevitable tendency to ban the expression of unpopular sentiments sacred to a religious minority. . . . The State has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expression of those views. It is not the business of Government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches, or motion pictures." . . . Justice Frankfurter, in a separate but concurring opinion, stressed that the New York court left wide open what persons, doctrines, or things are "sacred" or what constitutes "profaning" those things; he quotes, in an appendix, nearly 100 different definitions of the words "blasphemy" and "sacrilegious" which have appeared in standard English dictionaries from 1651 to 1952. "We not only do not know, but cannot know what is condemnable by 'sacrilegious'; and if we cannot tell, how are those to be governed by the statute to tell? It is this impossibility of knowing how far the form of words by which the New York Court of Appeals explained 'sacrilegious' carries the proscription of religious subjects that makes the term unconstitutionally vague." The three Justices, Frankfurter, Jackson, and Burton, concluded that "to criticize or assail religious doctrine may wound to the quick those who are attached to this doctrine and profoundly cherish it. But to bar such pictorial dissension is to subject non-conformists to the rule of sects."—This writer has not seen the film which called forth the court decision; perhaps the Cardinal was right. But the verdict of the Supreme Court seems eminently right and timely. Americans do not want a Roman Cardinal—or any clergyman—to dictate their verdict to a court, nor to see them set a standard of religion or morality to be enforced by our courts. Moreover, isn't there at least a little hint in the wording of the Supreme Court's verdict? If this first step is sanctioned, who will guarantee that sooner or later the censorship is not extended to

speeches and publications? I am trying to visualize what would happen to our history textbooks for schools and universities under Roman Catholic—or of any other denominational—censorship!

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Speaking at the ordination of eight ministers of the Evangelical Lutheran Church who are entering service as military chaplains, Chaplain (Colonel) Gynther Storaasli, U. S. A.-Ret., former chief of United States Army Air Forces chaplains and commandant of the Army chaplains' school, insisted that there is nothing in military service that makes a man go wrong. "On the contrary," he said, "everything about the Armed Forces tends to strengthen a man's character. Right now the Armed Forces have the finest program of moral and spiritual guidance in the history of the world's armies." He stressed a desperate need for at least 1,000 additional chaplains to continue this "excellent program," which has been developed largely since the end of World War II. He decried the tendency of mothers, educators, and religious leaders to criticize the Armed Forces for "every bad apple that turns up in uniform." A serviceman runs into temptations, he said, but that's no excuse for him to fall to them. Every man, no matter what his situation in life, must learn to meet and master temptation. When a man "goes wrong" in the service, it can be blamed only on a lack of moral training in the home—it's as simple as that. . . . Dr. Storaasli looks back upon 28 years of service as Lutheran military chaplain. He retired as colonel in 1948, at the age of 63, and is now serving as liaison man between the National Lutheran Council and the Armed Forces.

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Controversy in the German Church caused by Pastor Martin Niemöller's attitude toward Russian Communism seems to be increasing. Pastor Niemöller is president of the Evangelical Church in Hessen and Nassau and foreign secretary of the Evangelical Church in Germany. Dr. Hans Asmussen, a prominent German theologian of Kiel, resigned from the Faith and Order Commission of the World Council of Churches, warning against the "mortal danger of the churches adjusting themselves to Communism under the influence of Pastor Martin Niemöller's ecumenical work. The danger," he said, "of the ecumenical movement engaging in politics has never been so great as it is at present, with Pastor Niemöller in charge of the Church's foreign relations." Later Professor Edmund Schlink of Heidelberg, in a message to Dr. Asmussen made public in Berlin, said that he was

"startled" over the inference that the World Council of Churches is tolerating Communism. "Communism has become more and more a problem to the World Council," Professor Schlink said. "Since 1950 the position of the Council toward the Churches in countries under Communist control has become increasingly difficult because these Churches regard the declaration on the Korean war passed by the Council's Central Committee as directed against the political system in their respective countries." The reference is to a meeting of the Central Committee in Toronto, Canada, in July, 1950, which condemned North Korea as an aggressor and expressed doubt as to the motives behind the Communist-inspired Stockholm "peace appeal"; because of this declaration Dr. T. C. Chao, Dean of the School of Religion in Yenching University, Peking, had resigned as a president of the World Council; Bishop Albert Bereczky of Hungary had asked that his status as a member of the Central Committee be changed to that of "merely an observer." Professor Schlink's argument was: The fact that these men leveled exactly the opposite charges against the World Council should have made Asmussen wonder. . . . He concluded his letter by emphasizing that he was "considerably concerned" about Pastor Niemoeller's political activities and saw in them "most detrimental consequences." All the more he felt it his duty to prevent already existing difficulties from being augmented by the spreading of incorrect statements. * * *

Jesuits will open their 39th high school in the United States in Phoenix, Ariz., in the fall of this year. . . . More than one third of the 7,105 Jesuits in this country are engaged in educational work. Besides the 23,222 high school students under their care, they also operate 27 colleges and universities with a student enrollment of 86,696. The order services an additional 45 colleges and schools in foreign mission areas. * * *

Sweden is issuing a special series of postage stamps in honor of Olavus Petri, the leader of the Swedish Reformation, the man who first translated the Bible into Swedish. This year marks the 400th anniversary of his death. . . . Swedish postal authorities, however, faced a problem when they considered the design for the stamp; not a single picture of Petri remains; he was averse to sitting for a portrait. The stamps will therefore reproduce a design taken from a woodcut found in Petri's prayer book: a clergyman in an ancient pulpit preaching to his congregation.

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