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Theological Observer. - Kirchlich-Zeitgeschichtliches

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THEOLOGICAL OBSERVER

THE EXCELLENCE OF VIRGINITY

Under this heading *America*, May 15, 1954, comments on the recent encyclical *Sacra virginitas*, which Pope Pius XII issued on March 25, the Feast of the Annunciation. The editor states that this encyclical "was imperatively called for by the whole moral climate of what has rightly been called our 'sensate age.' For in our times an undue and unhealthy emphasis on sex has so debauched spiritual nobility that the words 'virgin' and 'virginity' mean no more than frustration and frigidity." The Roman Catholic Church has extolled virginity, or celibacy, as the best means to aspire to divine things and to direct men and women to please God in all things and to consecrate body and soul entirely to Him. The Pope declares that "the Church has always esteemed 'sacred virginity and perfect chastity consecrated to the service of God . . . as one of the most precious treasures its Author has left to it as an inheritance.'" In the encyclical the Pope expresses the fear that in our modern society marriage with its ideals and problems threatens to undermine the integrity of this concept of virginity and that marriage is extolled to such a degree that virginity is relegated to a secondary place. The encyclical states: "It is certainly not our intention to deny that Catholic spouses, by exemplary Christian life and the practice of virtues, can produce abundant and salutary fruits in every place and circumstance. But he who would counsel the matrimonial life as preferable to a total consecration to God would invert and confuse the right order of things." The encyclical stresses that the ideals of virginity should be inculcated especially on seminarians and religious novices. To cap the climax of this encyclical the Pope states in conclusion: "To preserve chastity untainted and to perfect it, there is a means whose marvelous efficacy is confirmed and repeated by the experience of centuries—a solid and burning devotion to the Mother of God."

It would be well for the Romanists to read the Augsburg Confession and Apology, Articles XXIII and XXVII. Our Lutheran Confessions point out that it is a natural human and divine right to marry and that celibacy as a means of working out one's salvation is diametrically opposed to the Gospel.

F. E. M.

THE UNITY OF THE SCRIPTURES

Under this heading the *Journal of Biblical Literature* (March, 1954) reprints the presidential address delivered at the annual meeting of the

Society of Biblical Literature and Exegesis on December 29, 1953, at the Garrett Biblical Institute, Evanston, Ill., by Prof. S. Vernon McCasland of the University of Virginia.

The contention of the author is that there is today an increasing appreciation among scholars of the unity of the Scriptures that is based upon faith. While the conservative student has a conception of the unity of the Scriptures different from the one here described, the writer's thesis nevertheless is in some respects gratifying. As Dr. McCasland points out, the unity of the Bible disintegrated under the rise and reign of critical study. Today, however, scholars seem to experience a "new warmth which comes to them from the Scriptures, or at least through them." The author says: "They are returning to a type of appreciation of the sacred writings which has been held by believers all through the centuries . . . there is an apparent return to a belief in the inspiration of the Scriptures" (p. 6). "The return to ideas of inspiration and revelation may be put down as one of the marked trends of our Biblical scholarship of the last decades" (*ibid.*). There is in this new appreciation of the Bible a "return of humility." "One senses in this recent movement something more in the nature of humility" (p. 7).

All this, of course, does not mean a return to the ancient orthodox conception of Scriptural unity. The author, for example, declares that "the great Bahai temple has somehow caught the spirit which now moves our (the modern scholars') souls." Again: "On all hands we find a willingness to recognize that a good many stories of the Bible are myths and should be so interpreted. We would not dream of trying to verify the story of Adam and Eve by excavating some ancient tell. Once we see that the story is a myth, it becomes evident that Adam and Eve are every man and every woman that ever lived or ever will live" (p. 7). "A great many legendary elements have thus crept into the Bible. But this is of no consequence to us. Neither the Bible nor anything else can ever be used to give objective, infallible validation of the 'things not seen.' Man's faith must always be in invisible things, of which there can be no rational proof because they are beyond the scope of reason. There is thus no rational certainty in faith" (p. 9).

The article closes with the paragraph: "The essence of faith is that it is an immediate intuition of things not seen. The heart of a religious man is cheered by the sense of a divine presence. But this certainty of the invisible never becomes objective knowledge, although it is itself the foundation of such knowledge and inevitably tran-

scends it. In this experience lies the deepest and most abiding unity of the Scriptures."

It is evident that this new approach to the Bible has not freed itself very much from the old liberalism which it disavows. It is a mystical *Schwaermerei* similar to that with which Luther had to contend at the time of the Reformation. It repudiates Scripture as the divine objective truth, but claims to experience in or by its use a sense of the divine presence, in which, as it says, "lies the deepest and most abiding unity of the Scriptures."

J. T. MUELLER

"IS THE STUDY OF THE PAST GETTING TO BE A THING OF THE PAST?"

Time (April 12) raises this question as a result of observations recently released by George Barr Carson, Jr., professor of history at the University of Chicago. *Time* quotes Dr. Carson as follows:

The teaching of ancient history is a luxury only reluctantly afforded. . . . Medieval history is only better off by degree. Both, to be sure, have had the ground cut from under them by the failure of the lower schools to provide sufficient students with the necessary classical background. The university itself may be blamed in part; faced with the fact that the lower schools had fallen under the administration of a faction that regarded such disciplined studies as languages to be a waste of time and unnecessary for contemporary living, the university had either to drop its requirements or not to admit students. . . . If the trend [offering courses only in modern history] is carried to its logical conclusion, we shall indeed not have history in the curriculum, but only social studies which, with luck, will be contemporary civilization, and at worst, predictions of things to come based on statistics of things happening.

Dr. Carson appears to be voicing a legitimate concern. Failure effectively to teach foreign languages on the lower levels, both classical and modern, will, in course of time, make a scientific study of the past impossible. It will likewise make impossible a thorough study of ancient, medieval, and modern theological thought. How shall we, to be explicit, perpetuate the *Sola Scriptura* principle with all its implications if our Church were to neglect the task of making ministerial students competent in the use of the sacred languages and the languages in which Lutheranism found its classical expression? This is not a complaint. There are, God be praised, students at the Seminary who, because of patient effort, are using the language skills with which our colleges and our Seminary supplied them, and are doing so profitably. A bow to all instructors in our system of ministerial training who have made this possible.

But we need to forge ahead. We need to do this job better than we have done it in the past. We need to train students who will possess an even greater command of the sacred languages and the languages hallowed by the history of our Church. Speaking for classicists, the following quotation from the *Classical Bulletin* (February) may sound to some like a rhapsody of a diseased mind. Nevertheless, a second reading of this gem should convince even the hard-shelled social scientist and some fine Christians in our own Church that there is in this quotation at least as much truth as error. The quotation reads:

We should not assume that the classics are immortal. Their great quality lies in form, in scope, and in method, which are all within human reach and which have been perfected by the classical authors to a degree which makes them models for all later time. While the excellence of formal expression, in art and literature, has been long recognized . . . we do not seem to be equally aware of the significance of scope and method. The scope of the classics is indeed all-embracing and universal; they contain clear formulations of virtually all problems which are faced by man, in natural science, in systematic philosophy, and in the practical fields of morals and politics. In offering various solutions to these problems, the classical authors have developed and employed methods of fact finding, of logical reasoning, and of artful presentation, which can serve as models even today when our material evidence has been so enormously increased. It is therefore justified that classicists should be proud of their calling and humble towards their subject; theirs is a task as dignified in the field of human knowledge as is that of the Biblical scholar and theologian in increasing our knowledge of God.

P. M. B.

THE MINISTER'S READING HABITS

Under this heading the *Calvin Forum* (November, 1953) offers an article which deplores both the present-day superficial training of men for the sacred ministry and the neglect of systematic study by pastors after their graduation. It complains that "our present-day environment and setup are, on the whole, antagonistic to thorough preparation for the pulpit." The writer thereupon quotes a minister as saying: "There is too much preaching already; my sermons are never longer than ten or twelve minutes. 'Continued in our next' is my motto." The pastor, of course, does not deserve the whole blame for this lamentable condition. Then also "the tempo of modern life is increasingly hostile to solid reading." But the fact remains that some ministers do not read the Bible more than do their parishioners. They read merely a single chapter a day for "the family altar" and "for the rest study a text to distill a sermon from it." In consequence of this neglect

pastors do not know the very book from which they are to draw the teachings which they communicate to their hearers. Equally regrettable is the neglect by many pastors of the study of dogmatics. "Systematic theology is far from popular today. Our growing Americanization forces a tendency in the opposite direction. Yet a sermon without a doctrinal foundation or background is likely to end in generalities and vagueness. Doctrine nowadays has to be spoonfed, in small dosages and in concentrated form. And this calls for a life-long study of theology." In the constructive part of his article the writer does not outline a detailed program of reading. He merely suggests general principles. "A minister should read widely. He should be like the bee that gathers its honey from many flowers." He must, of course, read the daily newspaper as also a secular weekly periodical representing in summary the news of the week. But there must also be regular reading of theological journals, and for this "half hours and quarter hours will have to be rescued from the 'wasted' hours of which there are too many in most lives." Above all, there must be careful study of books that help the minister to preach the divine Word with clarity and power. There must be regular study of the Bible and of commentaries especially on Monday after the strenuous Sunday task. "When a man feels depleted after two or three mental explosions on a Sunday, replenishing his mental stock on Monday morning should be to him relaxation rather than hard work." But no matter how a minister may arrange his reading or study hours, there are two secrets which he must keep in mind. One is that he must develop a taste for reading, the other that he must master tidbits of time. Not all pastors, of course, are guilty of neglecting their necessary reading for theological advancement. There are indeed "bookworms" who rather neglect their pastoral duties, but on the whole the admonitions and suggestions of the writer are worthy of consideration.

J. T. MUELLER

EARLY CHRISTIANITY AS INTERPRETED BY SOVIET COMMUNISM

Before me lies a history of antiquity written and edited under Soviet auspices. The editor is Professor A. W. Mischulin. The title of the book is *Geschichte des Altertums*. The imprint reads: Volk und Wissens Verlag, Berlin/Leipzig, 1949. It is the second edition. The book is written from the point of view of the Marxian interpretation of history ("class struggle," "dialectic materialism"). It begins: "Many hundreds of thousands of years ago human life originated on earth. Primitive people were savages and roamed about in hordes like animals." The text is well illustrated and eminently readable. Regarding the origin of Christianity, the author writes:

Christianity arose in the first century when the exploited masses of Roman society were in a state of deepest desperation. At that time revolutionary movements were suppressed. People were subject to military dictatorship. The workers saw no possibility of escape. Their material conditions became worse and worse. These conditions were the fertile soil for religious movements which made appeals to the slaves, the poor population of Rome, the proletarians, and the humble craftsmen.

Engels stresses that Christianity originated among the oppressed and that it was a religion of the slaves, the freedmen, the poor, the outcasts, and the peoples subjugated by Rome. The Jewish religion had promoted, for many years, hope in the coming of a Messiah (the "anointed"). The Messiah is a God-man of whom it was believed that he would appear on earth to deliver the human race from evil and suffering. Also other religions entertained this hope.

The suppressed masses, suffering under intolerable burdens, saw no possibility of escape from their sorry plight and began to believe that a Messiah would deliver them.

Everywhere there were itinerant preachers and prophets. They exhorted the people to prepare for the coming of the Messiah who would punish the rich, destroy the Roman Empire, purify the world with fire, and establish a "kingdom of God" on earth. The prophets declared, "It will be easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

At that time there arose among the people the myth of Jesus Christ, the God-man, who taught that one must patiently bear all sufferings, because all who suffer and are oppressed would receive a reward after death. Sinners, however, would be condemned to eternal torture. This myth was further developed largely through accretions from oriental myths. It was at first proclaimed orally and written only in later times. In no historical work of that period does one find a word about the life of Jesus Christ.

If boys and girls of high-school age—for the book is intended for the upper high-school level—day after day receive this interpretation of the early beginnings of Christianity and of the person of Jesus Christ, then the Church in Eastern Germany has a right to be alarmed. Considering that the Church in Eastern Germany may not establish its own schools but must be satisfied with a minimum of religious instruction provided generally by laymen, one can understand why leaders of the Church in Eastern Germany are most fearful of the future. Soviet Communism is training a generation in Eastern Germany for which Jesus Christ and His teachings as well as the teachings of the Apostles are pagan myths.

P. M. B.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Paris.—About 800,000 of France's 42,740,000 people are Protestants, according to a new book described by critics as "the most authoritative modern work on French Protestantism." It is *The French Protestant* by Emile G. Leonard of the École des Hautes Études (College of Higher Studies).

M. Leonard notes, however, that nearly 60 per cent of the estimated 800,000 Protestants are "seasonal" churchgoers who "attend Christmas, Easter, wedding, baptismal and funeral services but almost never have recourse to their church at other times."

Largest Protestant groups in the country, according to the book, are the Reformed Church of France with 350,000 members, the Lutheran Church of Alsace-Lorraine (Augsburg Confession) with 240,411, the Reformed Church of Alsace-Lorraine with 48,960, and the Paris and Montbeliard Lutheran Churches with 40,000.

Although Protestants represent only a small percentage of the population, M. Leonard said, they are "a strong spiritual and moral force in France today."

New York.—A Roman Catholic pilgrimage to Sweden, first of its kind in 400 years, was announced here by its organizer, Swedish-born Countess Stella Andrassy, who fled to the United States from Hungary in 1945, when the Communists took over that country.

Sweden recently became the third Roman Catholic diocese established in Scandinavia with Stockholm as the See City. Earlier, the Vicariate Apostolic of Denmark was raised to a diocese with Copenhagen as the See City, and shortly after that the Vicariate Apostolic of Oslo, Norway, was made a diocese.

More than 20,000 of Sweden's 7,000,000 population are Catholics. About 11,000 of these are Swedes, and the rest refugees from Communist countries who settled there since the war.

Madison, N. J.—Dr. Bernhard W. Anderson, professor of Old Testament interpretation at Colgate-Rochester Divinity School since 1950, has been named dean of the theological seminary at Drew University here.

Dr. Anderson, 37, succeeds the late Dr. Clarence Tucker Craig, next July 1. The Methodist seminary was founded 87 years ago and has an enrollment of 400 students.

New York.—Fourteen young men were commissioned as missionaries for various overseas churches by the Board of Foreign Missions of the United Lutheran Church in America at a meeting here.

Dr. Earl S. Erb, executive secretary, said it was the largest number of missionaries ever called by the board at one meeting.

At about the same time, Dr. Erb said, 20 graduates of the denomination's Lutergiri Theological Seminary at Rajahmundry, India, were ordained into the Christian ministry in that country.

Minneapolis, Minn. — The Evangelical Lutheran Church has speeded up its program for building new churches by going into the financial investment business.

For more than a year now the Church has been selling "home mission trust certificates" and putting the capital into buildings for new parishes. Response to the procedure, church officials say, has been "gratifying beyond expectations."

In 16 months the idea has netted the ELC about \$1,250,000 to add to its regular Church Extension Fund, and this money has made it possible to help congregations build more than 20 new churches.

The trust certificates are purchased in amounts of \$100 or more. They earn three per cent interest annually after three years (slightly less the first two years).

Congregations pay four per cent interest on the money they borrow for building. The other one per cent is used for costs of operating the program. As loans are repaid by congregations, the money is lent to other congregations.

Bogota. — The Colombian Government's Commission on Constitutional Studies has recommended two constitutional amendments that would restrict Protestant religious and educational activity.

One would bar Protestants from proselytizing outside their own churches. The other would require that instruction of Catholic students at nonpublic schools conform to Catholic dogma.

Tokyo. — A translation of the New Testament in modern colloquial Japanese will be published here April 12. To mark the event, the Japan Bible Society will hold a reception in the Christian Center for representatives of all denominations in the country.

The new version is a joint project of the American Bible Society, the British and Foreign Bible Society, and the Japan Bible Society.

Washington, D.C. — Secretary of State John Foster Dulles said here there were no plans to resume relations between the United States and the Vatican.

Mr. Dulles made the statement in answer to a question put to him at his weekly press conference.

Minneapolis, Minn.—The Augustana Lutheran Church will seek \$2,000,000 for missions in a special "Advance for Christ" ingathering, starting April 4.

Some 70,000 trained visitors will be commissioned in local churches to visit in the 150,000 homes of the 490,000 Augustana members. They will "tell the story" of Augustana missions and receive pledges for missionary extension.

The ingathering program has three emphases: "Pray, Learn, and Give." It stresses the missionary responsibility of every member for expanded activity.

Albany, N. Y.—The New York State Court of Appeals denied a petition for a rehearing of the case in which it upheld the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church.

Vienna.—High school students in Czechoslovakia are being threatened with reprisals if they do not renounce the Church, a Prague Communist newspaper indicated.

Mlada Fronta described a new method by which the Czechoslovak Communist Youth Organization is putting antireligious pressure on students.

It said Communist youths swept into high school classrooms and distributed forms to the students declaring that the signer had given up his religion.

"Those who refuse to sign will have to bear the consequences," one Communist youth leader said, according to *Mlada Fronta*.

St. Paul, Minn.—The Minnesota Supreme Court upheld the firing of a Lutheran pastor who accused his denomination of teaching false doctrine and thereby split his congregation into two hostile factions.

The court ruled that the Rev. Francis Q. Schupmann, 27, had been legally discharged as pastor of St. John's Lutheran Church in Height of Land township, near Detroit Lakes, Minn.

Mr. Schupmann was ordered to leave the congregation's parsonage and to stop interfering with its use of the church.

The Supreme Court's verdict sustained an earlier ruling by District Judge R. E. Barron, Wadena.

The dispute began when Mr. Schupmann accused The Lutheran Church—Missouri Synod, with which the congregation was affiliated, of teaching false doctrine because of its adoption in 1950 of the so-called *Common Confession*, a doctrinal agreement between the Synod and the American Lutheran Church. Mr. Schupmann urged

members of the congregation to leave the Missouri Synod and join the Orthodox Lutheran Conference, a small group formed by dissident pastors and laymen at Okabena, Minn., in 1951.

The congregation requested Mr. Schupmann to desist from his efforts and subsequently voted to oust him as pastor.

Mr. Schupmann refused to recognize the validity of the action, and a small group of members supported him.

New York.—More than 4,000,000 American Roman Catholics have joined Protestant churches in the last 10 years, the *Christian Herald*, a nondenominational monthly, reported in its April issue.

The magazine said its conclusions were based on replies to a questionnaire sent to 25,000 of the 181,000 Protestant ministers in the United States.

Projecting the number of converts reported in the replies against the total of Protestant pastors, the *Christian Herald* estimated there had been 4,144,366 Catholic-to-Protestant conversions during the decade.

Allowing for error, the magazine said, the national figure "could not be less than 3,000,000" and probably was closer to 5,000,000.

The *Christian Herald* said many clergymen had replied that they knew of "many" converts from Catholicism in their church but could provide no actual figures. Only exact figures were counted in tabulating the survey results, the magazine said.

Mixed marriage was the reason most frequently given for conversion of Catholics to Protestantism. Other reasons were "intellectual differences with Roman Catholic dogma"; "need for greater freedom of personal belief and interpretation"; "rebellion against the 'iron discipline' of the Roman Church"; "divergence from Rome on both doctrinal and sociological grounds"; "an appreciation of the approach of love instead of fear and forgiveness by faith instead of works"; "preference for the simpler and more direct Protestant approach to worship and prayer."

The number of Roman Catholics who joined United Lutheran Church in America congregations in 1952 was four times as great as the total of ULCA members lost to Catholicism that year, as was reported here.

Dr. F. Eppling Reinartz, secretary of the denomination, submitted a tabulation of membership gains and losses to the ULCA Executive Board.

The data were gathered in a sexennial survey of ULCA congregations. Dr. Reinartz said a record number of pastors, 87.6 per cent,

took part in the survey and provided statistics on 3,726 of the Church's 4,254 member congregations.

Exactly 1,017 congregations reported a total of 2,902 new members gained from Roman Catholicism in 1952, Dr. Reinartz said, while 2,709 reported no accessions from Catholicism.

At the same time, he added, 458 congregations reported a total loss of 752 members to Catholic churches. Exactly 3,268 said they had suffered no such losses.

Pastors of 3,396 ULCA congregations performed 2,195 marriages in which one party was a Catholic, according to Dr. Reinartz. Catholic priests performed 1,322 marriages in which one party was a member of the same 3,396 ULCA congregations, the survey showed.

Dr. Reinartz said the figures "go far to support" the recent estimate by the *Christian Herald* that 4,144,366 Catholics had become Protestant church members in the last 10 years.

Robert E. A. Lee of Minneapolis, Minn., has been named full-time executive secretary of Lutheran Church Productions Inc. He succeeds Henry Endress of New York, who has served the organization on a voluntary basis since its founding three years ago.

Mr. Lee, now assistant public relations director of the Evangelical Lutheran Church, will assume his new post on July 1, it was announced here by Dr. Paul C. Empie, executive director of the National Lutheran Council and board chairman of L. C. P.

Lutheran Church Productions was set up early in 1951 as a co-operative venture of the N. L. C., the United Lutheran Church in America, The Lutheran Church—Missouri Synod, the Evangelical Lutheran Church, the American Lutheran Church, and the Augustana Lutheran Church. Its outstanding achievement to date has been its sponsorship of the motion picture "Martin Luther."

Mr. Endress, stewardship secretary for the ULCA and executive director of its Lutheran Laymen's Movement for Stewardship, will become chairman of Lutheran Church Productions administrative committee.

Helsinki.—Dr. Georg Olof Rosenqvist, theology professor at Abo Academy, Turku, since 1930 and its rector since 1942, has been named by President Juho K. Paasikivi to be bishop of the State Lutheran Church's Porvoo diocese.

Istanbul.—Armenian Theological Seminary, first institution of its kind to operate in more than 35 years, was dedicated at Scutari, an Istanbul suburb, by Armenian Orthodox Patriarch Morakin Hazadurian.

Toledo, Ohio.—More campus marriages, coupled with an increase in the number of students dropping out of colleges because of financial difficulties, were described here by a university president as creating an "unusual trend in student behavior throughout the United States."

The Rev. Harold L. Yochum, President of Capital University, Columbus, spoke on the general needs of youth at the spring meeting of Toledo United Church Men.

"I don't know if the insecurity of financial position breeds a desire for marital sharing of troubles, or what," the Lutheran school head said, "but, oddly enough, the two situations are going hand in hand on the nation's campuses."

President Yochum noted that the increase in student marriages has resulted in serious housing shortages at some colleges. The businesslike approach to education which came out of the post-World War II "GI bulge" has remained with us, he remarked.

"In my eight years as a college president," he said, "I have yet to see the signs of a return to childishness, which some feared would take place when the war veterans finished their classroom careers."

Bogota.—A United States Protestant missionary and his wife were attacked and beaten by religious fanatics in Sogamoso, Boyaca Department, the Evangelical Confederation of Colombia charged here.

It said the minister is the Rev. Warren O'Dell Nowowiejski of Salem, Oreg. Two native Protestant homes were ransacked after the assault, the Confederation said.

The Interior Ministry said it had received the complaint and was investigating. A report from the provincial governor of Boyaca would be awaited, a spokesman added.

The Confederation said the attack on the U.S. missionary occurred after the Nowowiejskis had held a Sunday afternoon worship service at the home of a Colombian, Felix Chaparro, in Sogamoso.

Fifteen persons, most of them armed with clubs, stones, and knives and one with a rifle, assaulted the couple when they left the house, the Protestant agency said.

It said the Nowowiejskis fled to their car, which was fired upon as they drove off.

After being reinforced, the agency added, the attackers entered the Chaparro home, kicked and beat Mrs. Chaparro, who was pregnant, destroyed household furnishings and religious literature, and stole clothing and tools. They then entered a near-by Protestant home, looted it, and beat the man and wife, the Confederation declared.

The Nowowiejskis are in the service of the Assemblies of God, whose headquarters are at Springfield, Mo.

The Confederation, charging several other instances of persecution, said that a service led by the Confederation president, the Rev. Jose D. Fajardo, in a private home in Cali, April 4, was interrupted by two Catholic priests who ordered the doors and windows closed, saying that in Colombia Protestants "may now meet only behind closed doors."

The school inspector of San Andres and Providencia, Colombian islands in the Caribbean, ordered seven primary schools, three run by Baptists and four by Seventh-day Adventists, to close. The Confederation said the islands had been largely Protestant for several generations. A government spokesman said they were in Catholic mission territory, where non-Catholic schools are not permitted now.

Financial aid from the official relief office for refugees in the territory of Arauca is being given only to Catholics who get a certificate from a Catholic priest.

The military mayor of Calamar, Bolivar Department, interrupted a Protestant service on March 31 and took the pastor's place in the pulpit. He threatened the worshippers, closed the chapel, and placed a guard around it.

Construction was halted by authorities on a nearly completed Protestant church at Valledupar.

Independence, Mo.—Membership in the Reorganized Church of Jesus Christ of Latter Day Saints has increased by 5,495 to a total of 152,850 in the past two years, it was reported at the denomination's world biennial conference here.

New York.—The National Lutheran Council and The Lutheran Church—Missouri Synod will co-operate in bringing refugees to the United States under the 1953 Refugee Relief Act, it was announced here.

A new agency, Lutheran Refugee Service, will be set up to operate the joint program. Dr. Cordelia Cox, director of the NLC Service to Immigrants, will head the group.

Church bodies participating in the NLC program are the United Lutheran Church in America, the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, the American Evangelical Lutheran Church, the Lutheran Free Church, and the Suomi Synod.

Bangalore, India.—Representatives of Lutheran Churches and Missions and the Church of South India agreed at the conclusion of

a five-day conference here that there should be "closer fellowship" between the two bodies.

The meeting was the latest in a series of theological discussions between the two groups initiated in 1948. Bishop J. E. L. Newbigin of Madhurai-Ramnad, Church of South India, was chairman.

Bishop Newbigin said the matter of "pulpit and altar fellowship" was discussed at the conference but no definite conclusions were reached.

Bishop Arnold H. Legg of Travancore, another C. S. I. participant, said a meeting scheduled for next year would deal exhaustively with the Sacraments. He said it was hoped the outcome of the 1955 meeting would be definite proposals leading to some form of intercommunion.

The conference here issued a joint statement saying: "We record with gratitude that in our discussions so far we have not found any basic disagreement on essential Christian doctrines."

"We agree that we are at one in honestly seeking to know God's will as revealed in the Scriptures and to bring the life and teaching of the Church into conformity with it," the statement said.

"We, therefore, reaffirm what we said in June, 1953, that the measure of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our Churches."

Lutheran groups participating in the conference were Tamil Evangelical Lutheran Mission, the South Andhra Lutheran Church, the Leipzig Mission, the Church of Sweden Mission, the Andhra Evangelical Lutheran Church, the Arcot Lutheran Church, and the Danish Missionary Society. Observers from the Missouri Evangelical Lutheran Church's India Mission were present.

Meanwhile, a missionary from Wittenberg, Germany, will bring the Lutheran tradition into the episcopacy of the Church of South India for the first time on April 24.

On that day the Rev. Richard Lipp will be consecrated bishop of the Church's North Kerala diocese. He succeeds the Rt. Rev. Thomas Geoffrey Stuart Smith, an Anglican.

The bishop-elect is affiliated with the German (Lutheran) section of the Basel Evangelical Mission in which Swiss Reformed elements have been dominant since World War I.

The Church of South India was formed in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian, and Reformed bodies.

Oslo.—Justice Minister Kai Knudsen announced here that the government had decided not to press this year for a new law giving women

"full and unrestricted" rights to serve as pastors in the State Lutheran Church of Norway.

The policy was decided upon, he said, in order to permit additional consultation with Church authorities before the government takes action.

The present law, adopted in 1938 despite vigorous protest from many sections of the Church and against the advice of the bishops, gives the government the right to appoint women as pastors but permits a congregation to reject such an appointee.

Mr. Knudsen announced in February that the government would seek repeal of the congregational veto power at this year's session of Parliament.

Cambridge, Mass.—Harvard University has appointed Dr. Paul L. Tillich, prominent Protestant theologian, to the post of University Professor, it was announced here by President Nathan M. Pusey.

The title of University Professor is reserved at Harvard for a small number of scholars who are free to work "on the frontiers of knowledge" without restriction as to field, Dr. Pusey said.

Dr. Tillich will teach systematic theology at the Harvard Divinity School.

L. W. SPITZ