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THEOLOGICAL OBSERVER

PROTESTANTS IN ITALY

Under this heading, *Time* (April 22, 1957) publishes highlights from the report of the Paulist Fathers, who three years ago were assigned by the Vatican to survey the work of Italian Protestantism. Of the 48 million Italians only 200,000 are Protestants. During 1956, Protestants converted 475 Roman Catholics in Rome. Among the Protestants working in Italy, the report mentions the following: The Waldensians, who spread propaganda among cultured people, professionals, and university students; Jehovah's Witnesses, who zealously push propaganda into private houses (they divided Rome into zones visited daily by 75 propagandists and distributed in a single month 250,000 publications and 1,450,000 leaflets); the Pentecostals, who try to evangelize the most humble classes and distribute food, clothing, and other subsidies; the Seventh-Day Adventists, who send postcards to names culled from the telephone directory to entice students into their Bible classes with optimum results; the Salvation Army, which occupies itself especially with evangelizing the city's lower depths such as prostitutes and fugitives from justice, converting many rehabilitated persons; the Church of Don Basilio, a small sect which because of its visionary character has numerous proselytizers in the Holy City and makes converts especially among gardeners in the city parks and porters in railroad terminals. The Lutheran Church of Italy and Trieste, a member of the Lutheran World Federation, is not mentioned in *Time's* report, and so, no doubt, it is not mentioned in that of the Vatican, since it is not engaged aggressively in a missionary program.

JOHN THEODORE MUELLER

"WHICH HAVE BORNE THE BURDEN AND HEAT OF THE DAY"

With reference to Matt. 20:12 and other New Testament passages, the *Catholic Biblical Quarterly* (April 1957) interestingly discusses the labor problems in Palestine and the Roman empire at Christ's time. The laborers worked each day for many hours, practically from sunrise till sunset, or from ten hours, when the days were relatively short, to fourteen hours in summer. In Rome the artisans opened their shops at dawn, since after that sleep was rendered impossible by the hammer-

ing of smiths and the shouting of bakers and gardeners, who noisily peddled their wares in the streets. With regard to the amount of work that was to be done, each workman's daily task was fixed in advance. In Egypt the Roman law determined how many bricks a worker was to make each day. Scarcity of work, however, left the worker wholly at the mercy of the employer. In Rome rest periods were provided for the laborer, as, for example, between seven and eight o'clock in the morning when the workers could eat their breakfast. In Palestine no rest periods were provided for the laborers, who could not take time out even to show deference to learned men, as it was customary, by rising before them. In the Graeco-Roman world many religious holidays were observed by which the workers, too, were benefited. In Palestine the weekly Sabbath and other holy days provided rest days for the laborers. When hired by the job, they were to receive wages even on holy days. This convention was usually circumvented by hiring the workers by the day. Thus in the Roman empire there were laws to protect the worker, but not in Palestine. The writer, therefore, reaches the conclusion: "What with the excessive and unregulated demands of employers with regard to the amount of work that a worker was to do in a long working day, and what with lack of rest during work, men hired by private employers in Palestine fared worse than those occupied in public works in Italy and Egypt." JOHN THEODORE MUELLER

ZINZENDORF AND GOETHE

In connection with the 500th anniversary of the *Unitas Fratrum*, *Weg und Wahrheit* (April 21, 1957) offers an absorbing article on the Zinzendorf movement in Frankfurt and other parts of Hesse-Nassau, where Count Zinzendorf succeeded in establishing a number of "colonies." This movement, as Prof. Julius Richter, the writer of the article, reports, made a deep impression on the youthful Goethe, whose home was in Frankfurt, especially since his mother and her intimate friend Susanne von Klettenberg themselves joined a circle of Zinzendorf admirers. In his work *Dichtung und Wahrheit* Goethe himself refers to this experience, but still more information on this episode is given in his private letters that he wrote to his friend Theodor Langer in Leipzig. In these letters Goethe writes that he was waiting with an inward tension for an "hour of grace" (*Gnadenstunde*) after the fashion of his Herrnhut friends. He remarks: "I attend their meetings and really am pleased with them. May God do the rest." With undisguised

joy he describes a meeting of the Zinzendorf admirers in the home of his parents, where one played the piano and two accompanied the melodies with flutes while the rest sang. Finally he believed himself seized by divine grace, for he writes: "The Savior finally laid hold on me. Too long and too quickly I escaped Him, until He seized me by the hair. Often I am quite calm about this—often when I am quiet, totally quiet, feeling all the good things which flowed from the eternal Source." Later he attended a convention of the Herrnhut brethren and writes that these "excellent men" had gained his "complete admiration." "All depended on them to make me one of their own." After that, Goethe went to Strasbourg, "where nature appeared to me in its full glory" and where, too, he had a new love affair. Writing to Susanne von Klettenberg about his Herrnhut relations, he says: "It seems as though it should not have been," that is, that he joined the movement.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

St. Paul, Minn.—Nine Lutheran church bodies and two church-related agencies in North America sent 233 missionaries to mission fields in 17 countries and areas during 1956, according to statistics compiled by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary. Of those who went out last year, 109 entered upon their first mission assignment, and 124 returned to their stations after furloughs.

Dr. Burgess said the total number of Lutheran missionaries from North America is now 1,623, of whom the highest number, 302, represent the Evangelical Lutheran Church, 295 The Lutheran Church—Missouri Synod, 280 the United Lutheran Church in America, 244 the American Lutheran Church, and 185 the Augustana Lutheran Church.

Total expenditures from the home boards amounted to \$5,242,183, according to the report, with the Missouri Synod spending \$1,370,306, the ULCA \$1,114,753, the ELC \$894,969, Augustana \$775,027, and the ALC \$474,581.

The Missouri Synod sent out the most missionaries in 1956, its 67 also including the largest number of new missionaries, 29, and of returned missionaries, 38. The ULCA sent out 50, and the ELC 43.

Africa again, as it has for the past five years, received the largest number of both new and returned missionaries, 36 and 41 respectively,

or 77 in all. Next largest number, 37, went to Japan, while 35 went to Latin America and 23 to India.

Africa has 504 American Lutheran missionaries, India 316, New Guinea 248, Japan 226, Latin America 154, Formosa 47, Hong Kong 46, the Philippines 27, Malaya 23, Pakistan 19, Iraq nine, Borneo three, and Ceylon one.

Dr. Burgess pointed out that the present trend in Lutheran missionary activity is united work under a central leadership, as in Formosa, Tanganyika, and New Guinea. Eight European and North American missionary societies are co-operating in Formosa, he said, and operate under the name "Taiwan Lutheran Mission." They have also organized the "Taiwan Lutheran Church" with national Chinese leadership. In Tanganyika, 11 mission boards or societies in five countries provide missionaries for the orphaned missions administered by the Department of World Missions Co-operation of the National Lutheran Council's Division of LWF Affairs. Annual expenditures of these fields last year totaled \$409,900.

The ALC's work in New Guinea is carried on with the co-operation of two German mission societies and the United Evangelical Lutheran Church of Australia. They have also organized a Lutheran Church in New Guinea.

Following is the breakdown by mission board fields and assignments:

SUMMARY BY MISSION BOARDS

	New	Returned	Year's Total	Total on Field
American Evangelical Lutheran Church ..	—	—	—	3
American Lutheran Church	12	5	17	244
Augustana Lutheran Church	8	11	19	185
Evangelical Lutheran Church	16	27	43	302
Lutheran Brethren	2	3	5	41
Lutheran Free Church	2	2	4	37
Lutheran Orient Mission	—	—	—	9
Lutheran Church — Missouri Synod	29	38	67	295
Santal Mission	2	—	2	96
Suomi Synod	—	1	1	8
United Evangelical Lutheran Church	—	2	2	15
United Lutheran Church in America	27	23	50	280
Wisconsin Synod	—	—	—	21
World Mission Prayer League	11	12	23	87
Totals	109	124	233	1,623

SUMMARY BY FIELDS

	New	Returned	Year's Total	Total on Field
Africa	36	41	77	504
Borneo	—	—	—	3
Ceylon	—	—	—	1
China-Formosa	7	1	8	47
China-Hong Kong	3	6	9	46
India	6	17	23	316
Iraq	—	—	—	9
Japan	13	24	37	226
Latin America	11	24	35	154
Malaya	5	—	5	23
New Guinea	12	7	19	248
Pakistan	10	2	12	19
Philippines	6	2	8	27
Totals	109	124	233	1,623

New York.—One of Ethiopia's leading public figures, a prominent Lutheran layman in Africa, will deliver a major address at the Third Assembly of the Lutheran World Federation in Minneapolis, August 15 to 25. His Excellency Emmanuel Abraham, Ethiopian ambassador to England, has accepted an invitation to speak at the public event on international affairs on Friday evening, August 23, it was announced by Dr. Carl E. Lund-Quist, executive secretary of the federation.

Ambassador Abraham, who has had a long and distinguished career in the foreign service of his country, is best known in the LWF for his leadership in the All-Africa Lutheran Conference in Marangu, Tanganyika, in November of 1955. He was especially commissioned by His Imperial Majesty Haile Selassie I, emperor of Ethiopia, to attend as the emperor's representative. He also represents his church, the Mekane Jesu Church in Addis Ababa, which grew out of Swedish Lutheran mission work there.

New York.—Dr. Ernst Schmidt, pastor of Tabor Lutheran Church in Philadelphia, has been named a special envoy from U.S. Lutheran churches to the Lutheran Church in Brazil, the largest Protestant group in Latin America. Dr. Schmidt will leave here early in May to spend three months conferring with Brazilian pastors on problems of stewardship, evangelism, parish development, and similar matters. The Lutheran Church in Brazil, composed largely of persons of German descent, has a membership of more than 500,000 persons. Announcement of the assignment was made here by Dr. Steward Herman, direc-

tor of the Committee on Latin America of the Lutheran World Federation.

Geneva.—The Lutheran Council of Great Britain has petitioned the Lutheran World Federation to "receive it as an organized and related body" and to "recognize it as the National Committee of the LWF for Great Britain." The petition was received here by Dr. Carl E. Lund-Quist, executive secretary of the federation, and will be placed before the Executive Committee at its pre-Assembly meeting in Northfield, Minn., this summer.

During a meeting in London early in April the Lutheran Council passed three resolutions pertaining to its relationship with the LWF.

The first stated that "The Lutheran Council of Great Britain, Limited, accepts the constitution of the Lutheran World Federation as being in agreement with its own Memorandum." The Memorandum and Articles of Association form the basis on which the council is organized. The second and third resolutions petition the federation to receive the council as a "related body" and to recognize it as the LWF National Committee in Great Britain.

With the passage of these resolutions, the Evangelical Lutheran Church of England, an affiliate of The Lutheran Church—Missouri Synod, withdrew its representation in the council and will no longer participate in its activities. The representative was the Rev. George Pearce, former chairman of the council and head of its department of theology.

The council, which was incorporated in 1955, is composed of congregations of some 30,000 Lutheran immigrants from Estonia, Germany, Latvia, Poland, and Lithuania. A large share of its program is supported by funds from the LWF's Department of World Service, whose senior representative in Great Britain is the Rev. Vernon Frazier, American pastor of St. John's Lutheran Church in London.