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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält denn die gute Predigt. — *Apologie, Art. 24*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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Theological Observer

Important Anniversaries (*Der Lutheraner*, Foreign Missions, the Deaconess Association).—This fall the German biweekly of the Missouri Synod, *Der Lutheraner*, is observing its centennial. If any literary venture of our church body deserves grateful mention, it is this paper. On its origin the sainted Prof. Martin Guenther, in his biography of Walther, writes thus (p. 63 f.): "Now the time came for Walther's activity to take on wider, yea, the widest dimensions. God awakened in him the idea of publishing a church paper. He himself writes on the genesis of the paper, 'A number of years we endeavored quietly to become ever better grounded in the truths found by us. This treasure and our Church, in which we had discovered it, became more and more dear and precious to us. With deep grief we learned from the few American papers which we read at that time, partly how the enemies of our Church distorted its teachings and how insolently they attacked and blasphemed it, partly how little was done to refute these lies and misrepresentations and to repel these shameless attacks, partly, how ill-informed even many friends of the Lutheran Church were as to its genuine doctrine, partly how largely we Saxons were still regarded as a Romanizing sect, cultivating special teachings. These considerations finally made us resolve, in conjunction with several other Lutheran pastors who had emigrated with us, to issue a little paper which should serve our dear Church in keeping with its needs here in America to the extent that God would bless the effort, and to call it openly and honestly *Der Lutheraner*. The prospects for the existence of such a paper were very, very dark. Our immigrant congregations were still very poor and had to make extraordinary sacrifices in order to be able to enjoy the blessings of well-organized and well-supplied congregations. They could hardly be expected by themselves to maintain the paper, and outside of them we had hardly any acquaintance and connections with pastors and churches. It was only to two strangers, men who at present are serving as officials in the leadership of the Synod which includes among others the so-called Saxon congregations, W. and S.' [Wyneken and Sihler—A.] 'that we ventured to send a copy. Our expectations, or at least our aspirations (*Ansprueche*), did not extend farther than to let a sufficient number of copies reach outside circles so that an unmistakable public testimony might be given of what the Lutheran Church really is and what its genuine teachings are.' (*Lutheraner*, Vol. XIV, p. 2)."

After quoting these words of Walther, Guenther continues, "In a congregational meeting held June 3, 1844, Walther submitted his plan to the congregation and asked for its support in the publication of the paper. The congregation unanimously voted to grant this support. In a later meeting, held August 12, a number of church members declared that they would take two copies each, and besides it was resolved that the remaining amount needed for the publication of the first number (\$4.68) should be taken out of the surplus of the common treasury

unless the sum could be raised privately through voluntary contributions, and that the same procedure should be followed with respect to the subsequent numbers. And so the first number was published in the beginning of September, 1844. In it the trumpet at once sounded a certain, definite note. The motto placed at the beginning reads: 'God's Word and Luther's doctrine pure shall now and evermore endure.' This is the list of contents of the first number: 'Prefatory Remarks on the Reason, Purpose, and Contents of This Paper; Testimonies of Luther on the Question: Which Is the Chief Article of Christian Doctrine? About the Name *Lutheran*—Is It Not Wrong to Call Ourselves Thus? Evidence from the History of the Church Council at Nicea That Our Faith Does Not Rest on Human Wisdom, but on the Power of God; Luther's Own Opinion on the Severity of His Style of Writing.'"

Now the *Lutheraner* has appeared for a century and—God be praised for it!—still sets forth the truths and principles which Walther and his associates taught and defended. To the venerable managing editor, Dr. L. Fuerbringer, the nephew of the founder of the paper, and to his worthy associates on the editorial committee, the CONCORDIA THEOLOGICAL MONTHLY extends cordial congratulations, to which is joined the prayer that the second century may ever see the same flag flying at the masthead of the good ship—the flag of loyalty to the Scriptures and the Lutheran Confessions.

The Foreign Missions enterprise of our Synod observes its golden jubilee, which takes us to the city of St. Charles, twenty miles from St. Louis on the Missouri River, where in the narthex of Immanuel Lutheran Church a bronze tablet informs the visitor that in that building on October 14, 1894, when the Western District of our church body was in session there, the first ambassadors of the Missouri Synod to the heathen were commissioned for their blessed work. Their names were Theodore Naether and F. Mohn. On account of false teachings tolerated in the Leipzig Mission in India, with which they had been connected, they had left this mission and offered to enter the service of the Missouri Synod as messengers of the Gospel among the heathen. In the half century of these mission endeavors in the foreign field, much faithful work has been done by the heroic missionaries that have represented and do represent our Church in India, and since 1913, in China, too, thousands of heathen have heard the news of salvation and have found in it life and peace. In India our mission now numbers 19,000 souls, while in China, where conditions are chaotic on account of the war, the strength of our mission may be given as from two to three thousand. For further details the biweekly church papers will have to be consulted.

A silver jubilee is observed by the Deaconess Society, which serves the Synodical Conference. Its training school has recently been moved from Fort Wayne to Valparaiso, Ind., where it is connected with the Lutheran university. Gratefully one thinks of the chief moving spirits in the organization of the Association, spiritual giants, the Rev. F. W. Herzberger, city missionary of St. Louis, and Rev. Philip Wambsganss, pastor of Emmaus Lutheran Church in Fort Wayne. For information on the

noble work our deaconesses are doing, one may address the superintendent of the Association, the Rev. Arnold Krentz, 2808 Hoagland Ave., Fort Wayne.

Soli Deo gloria!

A.

The Bible as the Word of God. — Under this heading Professor emeritus Herbert C. Alleman (Gettysburg, Pa.) in *The Lutheran Church Quarterly* (July, 1944) published an article which *The Lutheran* (August 23, 1944) praises very highly as an essay enabling the "humble and comparatively unlearned reader of Holy Scripture to feel its authority and to know with no interventions its uniqueness. It is truly the Word of God." It is this praise which moves us to give Dr. Alleman's article this brief space here. We wonder why an editor of a popular periodical, reaching laymen in search after the truth, should write as the editor of *The Lutheran* does. In his article Professor Alleman acknowledges neither the verbal inspiration nor the infallible authority of Holy Scripture. In fact, he does not think of Scripture in Lutheran, but merely in Barthian terms. To go further, he denies the supernatural in the Old Testament. To Dr. Alleman the "voice of prophecy was the extension of the voice of conscience. In the Old Testament the voice of conscience was the voice of God." Prophecy "was not an original institution in Israel; it was not an institution at all." Again, "the work of the scholar who deals with the transcribed letters or the printed words, important as it is, is not the vital use of the Bible. That work is important, because it will keep us from the naive conception that God spoke with a human voice and used a human amanuensis. The Bible is not primarily a record of events, the veracity of which depends on the accuracy of the text." "Textual criticism has shown that we do not have an infallible text." Alleman pokes fun at the "followers of Luther, lacking his imagination, who have made the Old Testament a kind of gazetteer of the historical Jesus." "Correspondences between prediction and fulfillment in word and symbol and even apocalypse have been made the authentication of revelation." Of course, Alleman does not deny the salvation which the Bible, especially the New Testament, teaches. "What makes the Bible the book of our faith is the *Word of God*, and this is the peculiar contribution of the Fourth Gospel. Jesus is the Word (Logos)." "What Luther meant by 'Christ' was 'salvation.' The Bible had authority for him because of the message it contained, and not because of any artificial attestation with which it was supposed to be invested." In these and other statements Dr. Alleman inveighs against the *sola Scriptura*, the formal principle of the Reformation, casting overboard all that Lutheran theologians have ever taught regarding the divine inspiration and authority of the Bible. Nor does it help much that he speaks so ardently of Christ as being the Word and of Christ as meaning salvation. Unless we have a divine Bible, which assures us of the truth of God's counsel of salvation in Christ Jesus, we cannot be sure that Christ is the Logos and that He is our salvation. In other words, if we deny the *sola Scriptura*, we are forced also to deny the *sola gratia*. Articles like that of Dr. Alleman do not help the cause of Lutheran union, but hinder it. Nor are those justified who express their regrets that Missouri is so very slow in uniting with other Lutheran

synods in our country. As long as such great differences in doctrine separate us as *The Lutheran Church Quarterly* and *The Lutheran* show in their views of Scripture, Missouri cannot do otherwise than pursue its present course and witness to the truth. But what purpose does it serve if Lutheran theologians insist so vigorously on un-Lutheran and unscriptural doctrine? Is error more precious to them than is truth?

J. T. M.

The Doctrine of Justification by Faith in the Modern World.—These few words are intended chiefly to draw attention to, and to commend for earnest perusal, an article which appeared in the *Lutheran Church Quarterly* of July, 1944, of which Dr. John Roy Strock, "for more than 30 years professor and principal of Andhra Christian College in Guntur, India," is the author. Home on furlough and unable to return to India at present, he is in the interim serving as secretary of the Board of Foreign Missions of the U. L. C. A. His essay consists in the Holman Lecture on Article IV of the Augsburg Confession, delivered in Gettysburg, Pa., Dec. 15, 1943. This article, it will be recalled, treats of justification by faith. The long lecture is extraordinarily rich in references to modern literature. To read it carefully means that one will be introduced to the thinking of some of the keenest theological minds of our day. The author wishes to uphold the Biblical and Lutheran teaching on justification and to see it brought effectively to the people of our generation. He asks the question (p. 303), "Can the doctrine of justification be made relevant to the present situation? Can it speak to the modern man whose intellectual approach to all problems is that of pragmatism, humanism, and psychology—an approach which puts man in the center of the picture and constantly emphasizes experience as the only valid approach to the truth? Is there a point of contact? For many a modern man even faith in God is a difficult matter [that is, to be conceived of—A.]. Some see God in their attempts to benefit mankind through useful achievements and justify themselves through their good works and the moral and useful lives which they lead. Others may admit more of a personal obligation or relationship to God, but because of their identification of the moral law or ceremonial laws, or both together, with the will of God, they would justify themselves through their fulfillment of such laws." This touches a sensitive spot in the methods we employ in preaching and teaching the divine truths, and we all shall do well to remind ourselves of the ideas and ideals which govern twentieth-century folk. Aside from philosophical tinges, the phraseology of Dr. Strock at times is not that to which we are accustomed; for instance, the terms objective and subjective justification are not employed, although the doctrine of objective justification is taught by implication.—The author speaks of the difference between Luther's and Melancthon's teaching on this subject. One wonders to what extent what he has in mind is merely a difference of emphasis, especially when we think of Melancthon's chief works, the Augsburg Confession and the Apology. To mention one more point: Is it correct to say that "Luther and other Reformers in their attempt totally to reject all possibility of a reliance on good works and human merit failed to magnify adequately the continual, moment-by-moment sufficiency of

the grace of God in the life of the justified"? Luther was not infallible, but would it not be easy to find in his writings definite, consolatory, and convincing expositions of the sufficiency in question? But our remarks are not made to evaluate, but to advertise. Whatever our final judgment may be, all will agree that Dr. Strock has given us a penetrating, extremely valuable study. A.

Four Hundred Years of the Litany. — *The Living Church* (July 30, 1944) reminds its readers that four hundred years have passed since the adoption of the Litany in English by the Anglican Church. In view of the tremendous influence which the Litany had on the development of the Book of Common Prayer, it is fitting that notice be taken of this event also in non-Anglican circles. The account given is certainly most interesting. The article says: "During 1543 England was at war with France and Scotland, and there were many troubles, including pestilence and bad weather. King Henry the Eighth, in August, ordered that 'Processions,' that is, Penitential Intercessions, said or sung, should be held regularly in all parishes. Partly because these services were held in Latin, the response was very poor. A Litany in English was then suggested and translated and compiled by Archbishop Cranmer, which brought such satisfying results that five years later the full Prayer Book of 1549 was set forth for general use. This year of 1544 marks an epoch in the history of Anglican ritual in that, by the publication of the Litany in English (a masterpiece of liturgical prose), worship, which had gradually retired through the years to the chancel and sanctuary, was restored to the pews. Devout interest and participation by the congregation in mediaeval times had become the exception rather than the rule. Records tell of 'such chattering, laughing, jangling, and jesting aloud' that the priest 'smote his hand on the book to make them hold their peace, but there were some that did not.' A Chaucerian writer says, 'The people nowadays is full undevout to God and Holy Church . . . late they come and soon they go away.' In 1440 a good saint laments, 'Folk come in late to Mass and hasten out after the elevation of the Host, as though they had seen not Christ, but the Devil.' Still another writes, 'Kings and magistrates turn the place and hour . . . into a regular business office, and even Bishops do this on occasion.' Of the women it was said, 'Ye never give your tongues a rest from useless talk. One tells how glad the maidservant is to sleep, how loth to work; another tells of her husband; a third complains that her children are troublesome and sickly.' 'Babblings, scoffings, confabulations, indiscreet noises' are some of the terms applied to the actions of the congregations.' It was in the mind of Cranmer that the provision of something to *say*, and something to *do*, on the part of the people, would correct these conditions — hence that most obvious principle of our Prayer Book, congregational *participation* in the service. Thus the year of Our Lord 1544 marks a great advance in Anglican practice — the restoration of worship to the common people. In the 'Call to Prayer,' issued at the same time as the Litany, the following occurs: 'Let us also founrishe and beautife this our prayer, that it may plese God the better, and delite the cares of Our Heavenlie Father, with fasting and holesome abstinence, not only from all delicious liv-

ing in voluptuous fare, but from all excesses of meate and drinke, but also to chastyse and kylle the synful lustes of the body, to make it bowe and redy to obey unto the spirituall mocions of the Holie Goste. Let us also furnishe it with almes dedes and with the workes of mercie . . . for Our Saviour Jesus Christ's sake.'” In adopting and adapting the Litany and the Book of Common Prayer, the Anglican Church drew heavily on the work of the Lutheran Reformation; for it was Luther who first purified the chief Litany and gave it a prominent place in the liturgy, and it was in the main the labor of Melancthon that gave to the English Prayer Book its Protestant form. The blessings which have come to men from the Prayer Book are inestimable and continue today. Anglican circles have largely become modernistic or papistic; the Prayer Book has kept tens of thousands Christian.

J. T. M.

Christian Education in Reformed Churches.—Members of the Orthodox Presbyterian (Machen's followers), Christian Reformed, Presbyterian Church in the U. S. (Southern), Presbyterian Church in Canada, Reformed Episcopal, Reformed Church in America, and Reformed Presbyterian have organized the Christian University Association of America. This Association hopes to found a university which shall be “Christian in character according to the Reformed, or Calvinistic, conception of Christianity.” The trustees of the University Association must solemnly pledge to accept the Scriptures of the Old and the New Testament as the infallible rule of faith and practice, and sincerely receive the historic confessions of Calvinism. The educational philosophy of the proposed university is based on Calvinistic theology. Accordingly, the founders hold that the sovereign God has revealed Himself to man in creation and providence; that fallen man, however, is in need of additional revelation if he is to glorify properly the sovereign God. The special and completed will of God is deposited in the Holy Scriptures. Therefore it follows that although natural man is able to receive knowledge in a certain sense, true and full knowledge in any department of reality comes only to him who is faithful to God's Word. The aims and objectives of this new association are very similar to those of the National Union of Christian Schools, of which Mark Fakkema is General Secretary. The tract “Philosophically Speaking, What is Education?” published in the interest of elementary Christian education, sets forth the underlying principles of Christian education from the viewpoint of Calvinistic theology. Naturally we are deeply interested in every movement of Christian education which is not only theistic, but definitely based upon the Word of God. Of course, the basic differences between Lutheran and Calvinistic theology will come to the fore in a statement of the principles underlying Christian education in Calvinistic and in Lutheran schools, for the one theology is theocentric, and the other Christocentric.

F. E. M.

The Lutheran Standard Not in Sympathy with “More Theses.”—Having expressed disappointment at the refusal of the Missouri Synod to vote for membership in the National Lutheran Council, the editor of the *Lutheran Standard*, Dr. E. W. Schramm, in the issue of August 12, 1944, speaks of the one document now before the American Lutheran

Church and the Missouri Synod. His sentiments are not at all of the cheerful kind as he views the prospect of studying another set of theses. He writes, "So far as fellowship with our American Lutheran Church is concerned, the Missouri Synod is committed to another three years of studying theses — this time the single document that has been prepared by commissioners of both the Missouri Synod and of our Church to take the place of the two separate documents that now form our doctrinal basis for fellowship. Some of us are getting tired of theses and more theses, of unaltered documents and altered documents, of discussions and studies. We believe the time for action has come. Action by getting all the Lutherans lined up shoulder to shoulder in the National Lutheran Council and heart to heart in spiritual fellowship before the altar and the pulpit is what we believe would best carry out the inspired injunction, so to grow up in Christ that all the body (His followers) may be *knit together* through that which every point supplieth, so that the due activity of each part may enable the body to grow and build itself up in love (Eph. 4:15,16). But we realize that growing together, even with those whom one loves, cannot be forced. And if the growth appears to be slow, nothing is gained by getting sarcastic or impatient. 'Two blisters never make a brotherhood.' " — What is our reaction? We are amazed at this aversion to the perusal and consideration of another statement of doctrine. If there is anything that a child of God should enjoy, it is contemplation of the great truths God has revealed in the Holy Scriptures. These truths are the bread of life. They are sweeter than honey and the honeycomb. Dealing with them, immersing ourselves in them, we come as close to God as it is possible for us in this life. Neither should it be forgotten that the Lutheran Church is a doctrinal Church. This is one of the features forming its peculiar genius. It was given this impress by the great Reformer, who never grew tired of contemplating the treasures contained in the Holy Scriptures. It has often been remarked that while the Reformed Churches call for action, the Lutheran Church is eager to give its time to the searching of the Scriptures, believing that the Holy Spirit reigns and works in the divine Word, and that such efforts as are required will be produced through the Scripture truths. Besides, Dr. Schramm ought to remember that both in his Synod and in the Missouri Synod many people have been eager to see a unified statement of doctrine prepared in order that they might have the assurance of true unity when finally church fellowship is declared. He will agree that the longing and the consciences of these fellow believers should not be ridden over roughshod.

There is a limit, we admit, not forsooth to the study of the Word, but to the drawing up of conditions on which church fellowship is made to hinge. Experience teaches that some people are never satisfied, but will always make new conditions and stipulations, so that finally even the patience of very saintly persons becomes exhausted. But can anybody truthfully assert that this limit has been reached in the present negotiations? In view of the many years of separation in which our churches were kept apart, the few years of joint consideration of Bible truths which is required for consummation of a God-pleasing fellowship should not be irksome to us.

A.

Chaplains and Confessional Loyalty.—From the page of Dr. J. A. Dell in the *Lutheran Standard* for July 22 we take over the following paragraph, which succinctly states questions that occur to every loyal Lutheran.

“The Detroit Methodist Conference was told by Chaplain William N. Mertz: ‘I served communion to men of 22 different denominations, and there was no question of creed or sect. It beats any church council you ever heard of. Let us take down the fences between ourselves and others.’ At the same time Chaplain Mertz said it is not true that Navy chaplains are asked to do things inconsistent with their beliefs. The two statements contradict each other. And *The Christian Century* printed an article entitled, ‘I Was a Chaplain,’ in which the author says: ‘The program in the service cuts across denominational lines. . . . The Roman Catholic denomination is the only one permitted to maintain its own distinctive practices and services. . . . The rest must work together as a unit. Such a thing as closed communion, for example, is impossible. Chaplains who feel they cannot administer communion to all Christians are properly dropped from the chaplaincy during the training period.’ I call attention to these items not in any spirit of hostility to the chaplaincy, but I would like to know the truth of the matter. Our Lutheran Church is being urged to supply more chaplains. Two things I want to know. Will our chaplains come home Lutherans or interdenominationalists? And the other: Has the Lutheran Church less right to be respected for her doctrinal position than the Roman Catholic?” We ought to add that a letter in a later issue of the *Christian Century* denies the correctness of the statements made by the author of “I Was a Chaplain.”

A.

Our Christian Faith.—In the *Watchman-Examiner* of July 20, 1944, a writer, C. H. Heaton, says some good things with respect to our Christian faith which, we feel, deserve being repeated on these pages. Opposing Mr. W. C. Coleman, who had issued a statement on “Confessions of Faith—Uses and Mis-uses,” he first declares that our Christian faith is not subject to change. “Conservatives insist that there is an element in the true Christian faith that is permanent and abiding. It is as immutable as God Himself. The great distinctive of Christianity is its absolutism. There is in it that which perdures to all time. And to say that this changeless element is merely the fact of change, as our Liberals are continuously saying, is a pure begging of the question. Or to say that this abiding reality is in the spirit and not in the letter is an obvious subterfuge, for that is an allusion to Paul’s contrast between Law and grace in the administration of the divine plan of salvation, which suggests no possible parallel to this subject. . . . The Christian system of truth is largely factual in its nature. Facts are final. . . . The facts upon which our salvation rests are final. They will never change. The only element of progression about them is that after they have once lodged as good news in the soul of a believer, that soul may perpetually grow in its appreciation of their tremendous significance.”

Next Mr. Heaton rejects the position of Mr. Coleman that confessions “are misused when employed as a test of Christian fellowship and as a prerequisite for co-operation in Christian activity.” He rightly holds

that according to the Coleman position "Trinitarians and Unitarians ought to be perfectly happy in the same church fellowship." Then he points to 2 John 10 f. as instructing us that fellowship in certain instances is forbidden. What is the way to co-operative unity? Mr. Heaton rightly says, "It will be found, if it is ever found, in the way of complete and uncompromising loyalty to the truth as it is in Jesus." A.

Dr. Bergendoff's Views on Grace and Ecumenical Lutheranism.—When the Augustana Synod assembled in its annual convention last June, Dr. Conrad Bergendoff, president of Augustana College, preached a sermon addressed to the Synod. He made some remarks on divine grace which are faith-strengthening; for instance, "Man never gets beyond the stage where he must receive faith as a gift. He never earns it. He never deserves it. He can never achieve it. He dare never be proud over its possession. He may not even vaunt himself over against others who do not possess it. There is only one proper attitude for those who have received faith—that is, the spirit of gratitude. Repentance there will be—for the sins which have stood in the way of God's grace. There will be prayer, prayer that He may never tire of giving us grace. But for the grace that is given the response of the sane and sober Christian is gratitude."

On Lutheran relationship Dr. Bergendoff said, "We have felt at home in the General Council, the American Lutheran Conference, the National Lutheran Council. There is no Lutheran body to whom we would deny fellowship. Together with most of the Lutheran bodies of the world we hold membership in the World Council of Churches. All of these relationships have been prompted by a faith in a Body of Christ which transcends every single part and a Body which gives strength and purpose to our own mission." The Lutheran Church is ecumenical. It desires to avoid sectarianism. But at the same time it exalts the Word of God and combats every attempt to introduce indifference or disloyalty toward God's message. That is why we say that Augustana's membership in the World Council of Churches is inconsistent with the genius of true Lutheranism. A.

German Prisoners of War.—In an informing article on the Germans who are at present held as prisoners of war in our country, a Catholic chaplain, writing in *America* (Jesuit weekly), makes the following statements: "Those who know nothing about religion in Germany except what they glean from the movies and the columns of sensational magazines are always surprised to learn that there are still Christians among the Germans. This is, of course, no surprise to those who read Catholic newspapers and reviews and who know of the magnificent stand of the German Catholic bishops and Protestant leaders against Nazi oppression. It is none the less gratifying to know that unofficial estimates in most of the German prisoner-of-war camps show that 48 to 53 per cent declare themselves to be 'evangelisch' (the equivalent of our 'Protestant'), 35 to 40 per cent profess to be Roman Catholics, and only the 10 to 15 per cent remainder affirm no religious affiliation or declare they are 'Gott-glaeubig' (God-believers) in about equal numbers. The 'Gott-glaeubig' are also sometimes called 'Rosenberg's boys.' They

affirm belief in God and the need of prayer, but they vigorously repudiate all Jewish influence in religion, even that of Christ. That so many have remained even nominal Christians is no small matter. There is a large segment in American religious life for whom 'profession' rather than church attendance is the norm of religious affiliation. One wonders whether such would remain faithful in the face of such persecution as has been endured by the Catholics of Germany." The figures submitted may be approximately correct. They affirm the prophecy of Ps. 110 that the Messiah will rule in the midst of His enemies. A.

Postwar Mission Work.—It is most encouraging to note that several Christian mission groups are making preparations on a large scale to widen the scope of their mission activities as soon as conditions permit. The public press (*Globe-Democrat*, July 15) reports the following: "Missionary groups this week made plans for resuming their work in far-flung outposts after the war. One body, the Christian Missionary Alliance, held 35 sessions in eight days at Winona Lake, Ind., to plan details for an expanded program. Subjects discussed included use of airplanes in postwar missionary activities. It was generally felt that the airplane will revolutionize mission work in isolated territories. Rev. Gordon H. Smith, who with Mrs. Smith served more than eight years in Indo-China, revealed that he has obtained a pilot's license and is making plans to use a helicopter or airplane to penetrate the jungle when they return to their station. According to Rev. H. E. Nelson, home secretary, the Alliance was the first missionary organization to use an airplane in its labors. It operated a plane in the Netherlands before the war. With an annual budget of more than \$1,000,000, the Alliance has a force of 475 active workers. Fifty-two missionaries and their families are interned, and some have not been heard from since Pearl Harbor. It was also disclosed this week that plans are under way for a reorganization of missions in the South Pacific area. For the first time since Pearl Harbor, religious leaders from New Guinea, the Solomons, Papua, and other South Pacific islands recently liberated from Japanese occupation will meet next fall with missionaries of Australia, New Zealand, and the Samoa, Tonga, and Fiji Islands to lay preliminary reorganization plans. Dr. J. W. Decker, American secretary of the International Missionary Council, will leave in October for a nine-month tour of the Pacific area to attend these conferences. He will also visit India and China in the interest of postwar mission reconstruction." As a missionary church, dedicated to the spread of the pure Gospel of Christ, we have every reason to observe what such missionary groups are doing in the interest of this great work to the end that we may learn from them what we can regarding the best methods and approaches, and that we may emulate their devotion to the Lord's cause; for no doubt in this respect some of these self-sacrificing groups are our superiors. J. T. M.

A Tribute to a Missionary.—In the *Lutheran Herald* (July 18, 1944) Dr. J. A. Aasgaard publishes a brief and simple obituary which in more than one way is a sermon and an inspiration to those who read it. We take notice of it here to honor the loyalty and zeal of a plain

Lutheran missionary and his wife. The obituary concerns the Rev. Samson S. Klyve, born in Norway in 1891 and called to his reward on June 13 this year. He served as missionary in Sinyeh, China, from 1919 till 1927, when he returned to the United States. For some time he was pastor of a congregation in Wisconsin, but "in 1938 he accepted a call from the board of home missions as missionary to the Eskimos in Teller, Alaska. In 1941 he and his wife returned to the United States for a brief vacation during the summer, but returned to their work in Alaska that fall and continued until the present time. Pastor Klyve found satisfaction in being able to labor among the Eskimos when he could not return to China. It was his heart's desire to bring the Gospel of His Lord and Savior especially to those who were far away from Him. His work was marked with faithfulness and conscientious care for his responsibility. In the estimation of his own power and humility, he was humble, depending upon his Lord and Master, through His grace, to accomplish the tasks that lay before him. He died suddenly on the morning of June 13. After he had risen to build a fire for their home, he became ill. He rested a short while, but Mrs. Klyve later found that he had passed away. Although his wife was left alone with no one to help her, she finally received help from some miners a few blocks away. As Pastor Elmer Dahle could not reach Teller because of fog, Mrs. Klyve had to perform the last service for her husband, both in the chapel and at the grave. There was no one else who could take this service. Pastor Klyve's grave is in the Far North among the Eskimos that he labored with the 'last years of his life.' Just so, many another missionary has found a lonely grave far from home, in the midst of those to whom he ministered, and, no doubt, many another missionary's wife has been called upon to perform a function so sacred and sad as that of Mrs. Klyve. Precious nevertheless was their life and glorious their end, far more so than words can express. We are sure that Mrs. Klyve never regretted that she cast her lot with her heroic husband in far-away China and Alaska, nor can we imagine that she murmured against God's dispensation as she "performed the last service for her husband, both in the chapel and at the grave." J. T. M.

A Parochial School in a Protestant Episcopal Church Congregation.— In the *Living Church* for June 18, 1944, the Rev. Theo. Patton, rector of Trinity Church, Elkridge, Md., reports on the parochial school which is conducted in his parish. We reprint some of the paragraphs of his article because what he says will help to confirm us in the conviction that in the Christian day school we have a great treasure which we should foster with tender love and care.

"Some years ago I wrote an article for *The Living Church* entitled 'Why Not a Parochial School?' which set forth many good reasons why many such schools could and should be established. It seemed to me so logical, so necessary.

"Now, as I look back in retrospect over five years of operating such a school, I believe I have found the answer to my own question. It is a simple answer and, to me, a sad one. 'Why not a parochial school?' Because the bishops do not want them nor think them necessary; because

the priests do not want them nor think them necessary; and therefore the people do not want them nor think them necessary. Of course, there are exceptions in each group, but inarticulate exceptions.

"Our school was successful because of two things. First, the hard work and self-sacrificing spirit of our teachers; and second, because of the loyal support of the parents whose children were under our care. Both of these groups believed so strongly in what we were doing and trying to do that they pushed the school forward in spite of the churches.

"The idea which once I had tried to urge was not the establishment of parochial schools in the strict sense of the word, *i. e.*, where the support and responsibility of the school would rest solely upon one parish (such a school in our Church would be rarely feasible) — but where one church, with the most adaptable parish hall, would house the school, and all the parishes in the district stand behind it.

"Such was the setup of our school. After much persuasion, all the rectors in the surrounding area — some ten in all — agreed to allow envelopes to be given out in their parishes once a year for the benefit of the school. The result was comical. I remember the offering from the wealthiest parish — with over 1,000 communicants — \$1.72. And so it went.

"You may possibly think that the reason for the apathy of the churches had some local or personal angle. But the testimony of any parent, or any outsider who knew the work we were doing, would correct such a notion as that. I am forced to the conclusion that the real reason for the lack of interest on the part of the churches is that the people, like the priests, are not convinced that Church schools are important to the life and health of the Church.

"This is a sad thing. Even some of our larger and long established schools have died for lack of nourishment. We believe that the Church is important and that our Lord intended that His Gospel be transmitted through this medium. We also believe that a child, nurtured and tutored by the Church, will have a better chance to understand the truths of our religion and appreciate its mysteries than will the grown-up whom we pounce upon to save his soul! . . .

"Many of our boys and girls were not from Church families, but were led into the Church by instruction and confirmation. And some of them brought their parents with them. I remember one brilliant little first-grader, whose parents had no connection with the Church whatsoever, but who came to our school on the recommendation of an eminent New York educator. The child developed such an interest in the Church and took his instructions so to heart that both his father and his mother eventually came into the Church.

"The boys and girls who come out of our Church schools may not seem different from those who come from other schools. But I am sure that underneath — interwoven into the pattern of their lives — is a clearer picture of their Master and at least a better understanding of the Church's mission to the world." A.

Superlative Reviews. — *America* (July 15) contains a sharp criticism of modern "superlative reviews" by Harold C. Gardiner, worth reading also in our circles by both reviewers and readers of reviews. We

offer the criticism in a condensed form: "A metropolitan paper's review of Thomas Mann's recent *Joseph the Provider* set me pondering a bit on the remarkable gifts of book reviewers in the matter of superlatives. Personally, I find that I am rather parsimonious with superlatives—after I have used 'fine' and 'splendid' or one or two others of similar rather neutral tone (I bar 'outstanding'), I am about finished. Not so our fecund reviewers. A favorite trick, of course, is to indulge in a great deal of comparative literature, to state that the book in question will without doubt rank close to Tolstoy or Voltaire, that it is another *Red Badge of Courage* or a blood brother to *Moby Dick*. The eager reader, who probably knows little of Russian or French literature, or even of our American classics, feels that, oh boy, oh boy, here is the chance to keep up with the current output and to get the savor of other literatures—all for the price of one book. Now, the recent review in the *New York Times* (June 25) is characterized by the same intemperate use of superlatives; without so much as an 'in my opinion' the reviewer pedestals Mann as 'the greatest contemporary master of narrative and the word.' Later, we hear that the book reminds us that 'God and man are mutually dependent upon each other in a common aspiration for development'; that God's chastisements 'become suspect in the light of His blessing or *arbitrary favoritism*' (the surprised italics are all mine). The point is that either this is a very bad review or, in this regard, at least, Mr. Mann is by no means a great master of the word. If Mann has not those woolly obfuscations in the book, then the review is bad; if he is so bemuddled, then his own thought lacks clarity, and his style betrays it and, despite all modern criticism that emphasizes the psychological, the psychiatric, the neurasthenic, the what-have-you 'overtones' of an author, the first and indispensable and cardinal virtue of prose is to be clear. I fear that to a great extent Edgar Allan Poe unmasked the sycophantic nature of much of our American criticism and reviewing when he wrote his creed as a reviewer; he would, he said, yield 'no point either to the vanity of the author, or to the assumptions of antique prejudice, or to the involute and anonymous cant of the Quarterlies, or to the arrogance of those organized cliques which, hanging like nightmares on American literature, manufacture, at the nod of our principal booksellers, a pseudo-public opinion by the wholesale.' That must be the reviewer's creed, else American criticism sinks to the level of 'you scratch my back, and I'll scratch yours.'" As clarity is the cardinal virtue demanded of an author, so sincerity and truth are the indispensable virtues of a reviewer, and this is true also in the field of definitely religious books. What the reading public desires to know is what kind of product a certain book is and what its strong points and its shortcomings are. In short, it wants to know the truth about a book.

J. T. M.

Roman Catholic Mission Methods.—The correspondent of the *Christian Century* for India, Mr. P. Oommen Philip, reports in the July 19 issue of the journal mentioned what a friend writes him on the work of the Roman Catholic missionaries among the Gonds, "an aboriginal

people of the Central Provinces." Mr. Philip states that according to information which reached him the following methods are in operation:

"1. To teach Gond children in their school to say *Jai Ishu* (victory to Jesus) instead of *Jai-Ramji-ki*, which is the usual Gond way of greeting.

"2. To sprinkle holy water on the faces of children and even adults. Naturally the water sometimes touches the lips, and a few drops even enter the mouth. The general belief of the Gonds is that if they drink water from the hands of Christians, their caste is polluted, and they also become Christians. This belief is taken advantage of by the propagandists of the mission.

"3. To call the 'sacrament' (Holy Communion) *sakkar-meeth* (sweet-meat) and give it to the Gonds.

"4. To employ even illiterate persons as propagandists at inflated salaries. These persons are simply overzealous hirelings and employ all sorts of means to bring the Gonds into their net.

"5. To offer and lend large sums of money, thus securing the Gonds in their grip. Sometimes the debts are written off if the Gonds accept Christianity. Most of the Gonds, being poor, fall a victim to this device. The money-lending bait is the most tempting one which the Catholic missionaries are employing." A.

The Roman Church after the War.—Looking into the future and speculating on what conditions the Roman Catholic Church will find itself in after the war, *America* (Jesuit weekly) writes, "There is no reason to be unduly alarmed about this prospective state of affairs [that is, the domination of the world by the United States, Great Britain, and Russia]. The association between religious strength and political power has grown very loose in our time. Governments of Catholic nations more often than not are Catholic in name only, if that. International relations are managed 'regardless of race, color, and creed.' The various religious communities have ceased to utilize state power as a decisive element in their growth, competitive and otherwise. The Catholic Church, in particular, can very well dispense with the support which it derived in former centuries from mutually privileged connections with certain great powers of their day. As the States unite people regardless of creed, so the Church unites people regardless of citizenship. It must be noted, however, that the disappearance of all major Catholic powers will coincide in time with the emergence of violent readjustments necessitated by the liquidation of totalitarianism. The Church, true to its eternal mission, had to find and did find a *modus vivendi* with the various anti-democratic and non-democratic authorities that got control over so many countries of Europe. It is inevitable that the overflow of these governments will create numerous problems for the Church and the Catholic population. 'Critics, both friendly and hostile, have forecast a period of unprecedented anti-clericalism in Italy, believing that the long association of the Vatican with Fascism will reap its harvest of hatred and persecution.' This passage from Sherman S. Hayden's report on the foreign policy of the Vatican will probably apply to other countries. In France some bishops felt themselves constrained to lend their support to the 'forces of law

and order' against the underground movement. Then there is Spain. According to *Newsweek* (Feb. 14, 1944) Russian foreign policy has not been neutral toward Spain since the civil war; but Russia has not been in a position to do anything about Spain. 'Reliable sources in London' indicated to *Newsweek* that Juan Negrin has offered to be the Soviet's man in Spain, working for the overthrow of Franco in favor of a regime acceptable to Moscow. In the case of Germany, the elimination of Catholic Austria from the framework of the Reich can hardly be viewed as an unmixed blessing. Other things being equal, a Germany half-Protestant and half-Catholic would seem preferable to a Germany two-thirds Protestant and one-third Catholic. German Catholics have always been a major stabilizing factor both domestically and in the international field. They and their leaders can better afford to stand on their record than any other large group in Germany. . . . In some of the smaller countries, too, Catholics will have to face very severe problems. Catholic Lithuania, Poland, and Hungary will have to conform in one way or another to the fact of geographical propinquity to Russia. The Catholics of Croatia will have to find their place in a new Yugoslav commonwealth of radical social and political leanings. In the reconstruction of Czechoslovakia the present co-operation of Father Tiso with the Nazis will be an unpleasant memory, if not more."

We leave it to our readers to separate the wheat from the chaff in the long passage quoted. However, there ought to be added what the writer in *America* says about the role to be played by the Roman Catholic Church in the United States. "All this adds up to an increased responsibility of Catholics in the United States and, to a lesser degree, in Britain. Of the world's 340 million Catholics, only the 23 million living in the United States and the four million living in Great Britain will be in a position to participate in the determination of the actions of major secular powers. The Vicar of Christ may look to them for an increased effort to help him in his care for their co-religionists in Europe and South America. American Catholics, in the field of secular causation, will be the foremost national Catholic community in the world. One can only hope and pray that their feeling for the unity and interdependence of all the members of the mystical body of Christ will be as intense and real and alive as their feeling for the unity of their nation and people." Rome evidently is girding its loins for some major efforts in the reconstruction of the world. How about us Lutherans with the everlasting Gospel? A.

The Stigma of Stigmatization.—In view of the fact that Romanism today is so very active in promoting itself and propagandizing both its doctrinal and hierarchical views, it is well to consider its claims and re-study its doctrines. Considerable attention has been given recently to the alleged phenomenon of stigmatization, especially during the past Lenten season. *The Calvin Forum* (April, 1944), in a very readable article, analyzes this phenomenon, which, according to *The New Schaff-Herzog Encyclopedia*, is "the spontaneous formation of wounds on the persons of Christians similar to those received by Christ from the crown of thorns, the crucifixion, and the spear." That this phenomenon has

actually occurred, *The Calvin Forum* declares, cannot well be denied. "The Roman Catholic Church claims, on plausible grounds, that no less than eighty cases of authentic stigmatization, either in whole or in part, can be cited as historical facts." Stigmatization by Romanism is accepted "as a mark of divine endorsement," indeed, as "a mark of special sainthood." The writer of the article, however, holds that "there is nothing supernatural about it and that a purely natural explanation is most worthy of consideration. It may well be considered as a striking example of the mysterious power of mind over matter." He argues: "It is a matter of common knowledge that it is possible to become really sick because one thinks that he is sick; that it is sometimes possible to effect cures by hypnotism; that there is no hope of recovery for a patient who has lost the will to live. Why, then, should not morbid, fanatical, hysterical imagination be able, in extreme cases, to produce the marks and bleeding of stigmatization?" But even more suspicious is the phenomenon when viewed from a religious and spiritual angle. In the first place, "there is the extreme concentration on the pain and blood of the crucifixion of Christ, which the Bible does not favor." In the second place, "there is a fanatical zeal to reproduce the agonies of Christ in one's body and soul. This is a bold and improper desire, nowhere authorized in Scripture. No one may reproduce the suffering of Christ. It was unique. It cannot be repeated. He said: 'It is finished.' When Paul wrote in Galatians 6:17 of bearing the *stigmata*, the marks of Christ, in his body, he spoke of the scars of battle as proof of his apostleship. He got them from enemies while witnessing for Christ. They were normal. Stigmatization is accomplished in self-appointed, morbid concentration, in the cloister, on the gore of Calvary. It is abnormal from every point of view and, by that token, suggests the suspicion of stigma in stigmatization." In the third place, "there is the practical issue of stigmatization. What purpose did they serve? Tens of thousands of pilgrims came to see. But what did they see? Not the wounds of Christ. In the excitement *they* were forgotten. All the attention was for these bearers of marvelous marks. There was no preaching of the Gospel of salvation through Christ's blood in those marks. It is hard to see how they could promote the glory of God. They fascinated with the drawing power of the strange, the mysterious, and the grotesque. The impression they made had nothing particularly religious about it. Strong sensation was its mark rather than high spirituality. There was nothing delicate nor dignified about the display of the marks to the public. We Protestant and Reformed Christians are frankly suspicious of such ado about persons. Our motto is: 'He that glorieth, let him glory in the Lord.' Right at this point stigmatization is most vulnerable. The center of attention is found in the wrong place. People went away impressed with the greatness of these saints rather than by the greatness of the Savior. We readily admit the probability that it was not so intended. Nevertheless the deplorable fact remains."—There is much food for thought in what the writer says. Lutherans perhaps see the wrong involved in stigmatization still more than do the Reformed because of their insistence upon the means of grace as the only means, signs, and seals of divine grace. Anyone looking upon stigmatization as "the mark

of divine endorsement or of special sainthood" thereby repudiates the Word of God as the only authentic and dependable proof of God's grace. Stigmatization belongs to the "sheer enthusiasm" which Luther so severely condemns in the Smalcald Articles, where he writes: "For the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with[in] his Church is spirit and right, even though it is above and contrary to Scripture and the spoken Word." (*Triglotta*, 495.)

J. T. M.

Synarchist Outrages in Mexico.— Mexico is having religious trouble. There is a fanatical section of the population which desires to be loyal to the Roman Catholic Church and, inspired by this loyalty, engages in persecution of those who are non-Catholics. In certain places Protestants have been expelled from their homes and have been forced to hide in mountains and forests to escape being butchered. A correspondent in the *Christian Century* writes that the Government is taking steps to counteract these attacks on Protestants. He states, "On June 22 the attorney general issued telegraphic instructions to all his prosecutors throughout the country to the effect that 'no permission should be granted to the synarchists to hold meetings.' An investigation had led the attorney general to the conclusion that the synarchists were a subversive element and had been instigating the people and the army to rebel against the present government." A.

Bible Reading in the Public Schools of Canada.— From British Columbia comes the information that in that Province, beginning this fall, the Scripture "without teacher comment" will be read in the public schools. If pupils object for conscientious reasons, they will be permitted to leave the room for that period. The Canadian Institute of Public Opinion tried to ascertain what the people of Canada held on the question whether the public schools should offer a course of religion or whether this matter should be left entirely to the churches. The answers received from all parts of the Dominion of Canada show that fifty per cent of the people approved the suggestion that religion be taught in the public schools, while 41 per cent disapproved and 9 per cent wavered.

In our own church body there always has been a difference of opinion, as far as we can ascertain, on the question whether the Bible should be read in the public schools. Those who oppose it point to the principle of separation of Church and State, which forms one of the pillars of our national structure. Those who favor it remind us of the necessity of the teaching of morality in the schools of the State, and they hold that if Bible reading is introduced in public schools, the State does it not in order to teach a certain religion, but to inculcate principles of right conduct and to give these principles a firm foundation. That this involves the teaching of religion is, so they assert, simply incidental. Others, again, hold that there is a higher law than adherence to the letter of the principle of separation of Church and State, namely, that of the salvation of the human soul, and since there is no salvation except through the Gospel of Jesus Christ, we should rejoice whenever

this Gospel is brought to people. But does this not involve acceptance of the principle that the end justifies the means? A thorough, impartial treatment of the whole subject will be given a warm welcome.

A.

Theological Trends and Developments among Congregationalists.— Writing in the *Christian Century* on the topic "What Is Disturbing Congregationalists?" Prof. Wilhelm Pauck of the Chicago Theological Seminary and of the divinity school of the University of Chicago submits these interesting paragraphs:

"A growing number of ministers and also of laymen, trying to get out of this confusion, have turned with passion to the faith of the fathers. They are not interested in rediscovering the old theological orthodoxy, although their critics like to label them as neo-orthodox, but they seek to understand the distinctness of the Christian gospel and to appropriate it spiritually as well as intellectually. A new evangelicalism has come into being which is nourished not only by the Christocentrism of historic Congregationalism, but also by the reaffirmation of the teachings of Paul, Augustine, and Luther on the nature of man in the work of such thinkers as Brunner and Reinhold Niebuhr. A group of mostly younger ministers who share this concern for a Christ-centered faith and who wish to see it spread, organized themselves, two years ago, under the slogan of 'Christus Victor.' Their activity is still quite inchoate, but it has found considerable response. Under dynamic leadership, it may develop into an influential movement. If this should turn out to be the case, the now latent distress of many Congregational ministers at the change of the theological mood may become acute.

"Some of the older leaders of Congregationalism are not a little disturbed about the fact that the liberalism which they imbibed in their youth and to which they adhered throughout their careers is rather coolly greeted by many younger men. Because they are almost as unbending as fundamentalists in their unswerving allegiance to the spirit of that prewar Protestantism which endeavored to 'make religion intellectually respectable' by interpreting it in terms of modern 'progressive' philosophy, history, science, and sociology, they suspect that anybody who regards Paul's teachings as the key to the understanding of the New Testament or who thinks that Reinhold Niebuhr has understood the meaning of the Christian faith, wants to go backward and 'put the brakes on the progress of Christian enlightenment.' These men are disturbed and say so openly. They fail to understand, it seems to me, that the younger generation is reacting against liberalism not in order to recover the old authoritarian orthodoxy, but in order to liberate the Protestant faith from its entanglements with the spirit of humanistic self-sufficiency, so that it may be able to evangelize a world in which man has turned against himself."

A.

Concerning Dispensationalism.— At the meeting of the Southern Presbyterians in May one of the topics of discussion was dispensationalism. Reporting on the meeting and the attitude taken toward this subject, a writer in the *Christian Century* says, "A paper on dispensationalism was adopted. Many of us feel that here was a thing of real value. Dispensationalism grows out of premillennialism. This

somewhat literal view of the second coming has a fair following among us. We do not condemn in this paper those who believe that Christ is coming again to set up some sort of thousand-year reign here on earth. But we do condemn in no uncertain terms those who go on from this point to declare that our fathers were wrong in their whole understanding of the plan of salvation. The matter is too complicated for full discussion here, but it is a question of importance to our denomination and to others. There are one or two rather aggressive institutions here in the South that are strongly 'dispensational.' A considerable stream of influence pours into Southern (and Northern) pulpits from this source. The famous Schofield Bible is in all but countless homes, and the Schofield Bible is distinctly separate from Presbyterianism in spite of the fact that Dr. Schofield died as a member of the Dallas Presbytery. Just what the next chapter in this story may be, no man can foresee, but it is at least clear that Presbyterianism in these parts is not ready to turn itself over to any group of fanatics who think they alone are in possession of all the secrets of God and commissioned to reveal these to some picked company which will be in a position of special prominence when things begin to happen à la 'Green Pastures.'" Too bad dispensationalism was not condemned outrightly. Ostensibly based on the Scriptures, it is in reality a perversion of what the Scriptures teach. A.

Church Truth Universal — AUM. — The letters a-u-m do not represent, as one may surmise at first, the initials of an organization, for example, Association of United Metaphysicians. AUM is said to be a word denoting the "pulsating conscious life-action," the yogi union with the Cosmic Soul, the at-one-ment. The leaders of Church Truth Universal (members of the fair sex) operating at Highway Highlands, Calif., claim that AUM, or universal truth, has been revealed to them. As other occult teachers, so this group proceeds from the premise that man is a divine fragment and that he must learn to appreciate his divine origin and nature. In their official publication, *The Spiritual Life-Magazine* ("the love-wisdom message") the claim is made that "Jesus Christ, Gautama Buddha, Krishna, and all other Divine Incarnations were in the Cosmic God Consciousness." By making contact with the "god-conscious masters" each individual being, or "atman," learns that he is "an individualized expression of the infinite." The "atmen" (maybe it ought to be "atmans"), who had passed out of Reality into Relativity, had lost their way in "maya," or the great illusion, and after long wandering finally had completed the circle (is this the Buddhist wheel of life?), arrive at the Father's house, and consciously live in the great AUM (Buddhist Nirvana?), are united with the Cosmic Soul, in short, are gods. The entire system is about as synthetic as anything that has come to our attention. It is a mixture of elements found in Christian Science, New Thought, Unity, Theosophy, Spiritism, pseudo-metaphysicism, e. g., Rosicrucianism, The Ascended Masters (The Great I Am, alias Ballards), Yogism. For good measure, the leaders employ high-sounding phrases, reminding one of Father Divine's Peace Messages. Its appeal is the same as Satan's to our first parents: "Ye shall be as God." F. E. M.

Women Elders Thought of for the Church of Scotland.—A correspondent from Edinburgh, in the *Christian Century*, states that the General Assembly of the Church of Scotland, held in June, passed resolutions favoring the election of women for the position of elders in the Church. The correspondent writes: "The question whether women should be eligible for the eldership was keenly contested. Those who were opposed to it argued mainly on doctrinal grounds, though others drew terrifying pictures of women swamping the kirk sessions and men ceasing to take an active interest. In the end it was by a large majority that the assembly decided in favor of women elders. As it is a matter affecting the constitution of the church, it will now be sent down to presbyteries under the Barrier Act, and if a two-thirds majority of the presbyteries favors the proposal, it will then become part of the law of the church. It is too early to predict the outcome of this referendum to the presbyteries." It is too bad that these people take a course which is a violation of what the Apostle Paul has taught 1 Cor. 14 and 1 Tim. 2. Why not be satisfied with standing on the foundation of the inspired Apostles? A.

Three Blasphemous Parodies.—Under this heading *The Sunday School Times* (July 29, 1944) directs attention to the fact that three times in his brief apocalyptic discourse our Lord warned against false Christs (Matt. 24: 5, 23, 24). "For many shall come in My name, saying, I am Christ; and shall deceive many."—"Then if any man shall say unto you, Lo, here is Christ or there; believe it not."—"For there shall arise false Christs." This prophecy (as the article shows) is being fulfilled in the case of the "Dean of the Universe," the "Father M. J. Divine," whose paper *The New Day* is dated thus: Jan. 1, 1944, A. D. F. D., meaning: "In the year of our Lord, Father Divine, 1944." In this paper there occurs the following broadside by one of his followers: "Peace and Praises and Thanksgiving to you FATHER for your precious holy body and for the blessings you have bestowed on all mankind, and for your peace and protection with which you have covered America, we do humbly thank you, Father. And we thank you that all mankind will enter into the recognition of the body of God upon this earth and in the spirit of the one eternal Christmas day." Another outburst of praise closes with the words: "Praise Him, O creation, for he is Lord of lords and King of kings. For Thy blessed holy works, dear Savior, we truly thank thee." Blasphemy indeed! And these are only a few of the many quoted in the article.—But Father Divine also has enemies. His "Center" in Philadelphia (corner Broad and Catherine) is not far away from the large Temple of colored Father Grace, one of 145 in the United States devoted to the cult of this Negro who identifies himself with the Grace of God. Father Grace's photograph shows him in the headgear of the plains, with long hair like Buffalo Bill. He is just as blasphemous as is Father Divine, for the announcement under the photograph says: "This is the man you have been looking for, the Lord's Anointed. He has fought many battles; also won in all, Bishop Grace, the Founder of the United House of Prayer for all People, of the Church on the Rock of the Apostolic Faith. He went to the great

city of New York and with a smile took heaven from Father Divine. He was the only man who could do it."—Blasphemy again. "Many Christs," said our Savior.—Christian Science as a delusion is not as crass as these black ones, on the face of it. Nevertheless Mother Eddy attributed to her own confused writings an authority equal to that of the Word of God. *Science and Health* is now being issued in a subscription edition of 1,000 copies at \$100 a copy, plus twenty-five copies "to be placed with outstanding typographical examples of Bibles and other great books in the leading libraries of the world." The official statement runs: "It is a volume which will place our textbook *Science and Health* with the finest Bibles of the world." The paper for it (says the article) was made in a three-hundred-year-old paper mill on the Darent River in Kent, England. It is handmade and watermarked with the trade-mark approved by Mrs. Eddy for all the authorized Christian Science publications, namely, the Cross and Crown emblem. As to the type, it was cut especially for this volume and modeled on the type of beautiful handwritten manuscripts of the Laurentian Library at Florence, Italy. William Dana Orcutt, an internationally known designer of books, decorated by the Italian Government in 1921 "for interpreting Italy to America in the sister arts of literature and typography," had charge of the manufacture of this edition of *Science and Health*. The inks used will last for centuries and were mixed from pigments especially made for this edition; so, too, the sumptuous Morocco bindings manufactured from special importations of skins from India. The article closes with the words: "So do they vainly attempt to put a human production on a par with the Word of God. It is a magnificent mausoleum indeed, but the Word is seed and life. A single frayed copy of John's Gospel, with 3:16 underscored, is infinitely more powerful for God than the entire *de luce* edition of Mrs. Eddy's handbook." Yet, after all, these various antichrists, blasphemous and pernicious as they are, are crude and amateurish compared to the great Antichrist at Rome, who in a subtler and therefore more dangerous way "shows himself that he is God," substituting for the divine authority of God's Word his own fallible human authority. To the three blasphemous parodies we may add the false, perfidious advertisements sent out by the Religious Information Bureau (Knights of Columbus) as, for example "The Catholic Church, Mother of the Bible," to beguile unwary Protestants into the net of the Papacy. Rome still leads all antichrists in insulting Christ and His Gospel.

J. T. M.

Observations on "The Autobiography of a Philosopher."—Under this heading, Ernest Gordon, himself a student at Harvard with both Professors Palmer and James, in *The Sunday School Times* (July 29, 1944) makes some very startling "observations" on the widely read book *The Autobiography of a Philosopher* by Dr. Geo. H. Palmer, formerly professor of philosophy at Harvard University, through whose popular classes more than 15,000 students have passed. Professor Palmer came out of a Christian family, to one of whose members we owe the great Christian hymn "My Faith Looks Up to Thee." His salary came from money left by Captain John Alford for missions among Indians. But in his courses in philosophy and ethics his real objective was to dechris-

tianize such Christian students as attended his classes. Dr. Gordon, for example, quotes him as saying: "Some people are afraid of criticism. They say, 'Oh, if you send a boy to college, he will go to doubting everything.' *Certainly, that is what he is here for. He cannot come to personal certitude till he has doubted.* [Italics by Gordon.] Clarified beliefs are in fact commonly the result. All dictation [what is meant is Christian belief] is [at Harvard] taken off during these maturing years. At least we try to take it off." What Professor Palmer had in mind was to destroy the faith of the student. But, as Dr. Gordon remarks, "to break down is easy enough, yet to build again is not easy. If a Christian boy followed them [Professor Palmer's suggestions], as many no doubt did, he would land in the shallowest and stalest Unitarianism." This is not an exaggeration, for according to Professor Palmer there is no place for miracles—miracles of healing and of the casting out of devils—in religious belief. Professor Palmer, moreover, revamped the old objections of deism. The withering of the fig tree was "an act of petulance." "The Pharisees were not the hypocrites we picture." "Athletics are as religious an act as going to a prayer meeting." "The idea of a substitutive sacrifice is frequent in the Old Testament, but passed away with the Gospel." For Christ to pray to God, if God and He were identical, seemed to Professor Palmer a "shocking procedure." "Jesus showed us by example that the difference between God and man is only one of degree." These and other quotations are given to prove that Harvard University has been one of the most prolific sources of Modernism. Writes Gordon: "Some years ago a Harvard student leader, editor of the *Crimson*, and Rhodes scholar, stood up in a meeting of 700 students, President Lowell being present, and roundly denounced his university for its godlessness." Another brilliant student defined the three most striking characteristics of Harvard students as "indifference, snobbishness, and godlessness." Together with Palmer, Professors James and Royce formed a famous trio, much talked of in their day. But like Palmer, so also Professor James was absolutely negative in his belief. He regarded the Bible as a human book, having absolutely no authority in religious matters. Prayer he repudiated as foolish and artificial. He claimed that he never experienced God's presence and that he never believed in personal immortality "securely." How James "clarified the faith" of a brilliant student, Charles A. Strong, son of Dr. Augustus H. Strong, pious president of Rochester Theological Seminary and author of a widely used work on systematic theology, is briefly told. Young Mr. Strong was studying for the Baptist ministry and went to Harvard for a year of training in philosophy. "That year," says Gordon, "destroyed every trace of his Christian faith and left him a lifelong atheist." In closing the article, Dr. Gordon writes: "Harvard's 'clarified' belief is the saddest wraith of a faith, as thin and impalpable as a bit of dissolving cloud on a June day. What have these men to offer to take the place of the Gospel? Nothing but logomachies and wranglings and uncertainties. James calls the philosophy of his colleague Santayana 'the perfection of rottenness'; Harvard systems he describes as 'Royce's voluntaristic-pluralistic-monism,' 'Muensterberg's dualistic scientificism and platonism,' 'Santayana's pessimistic platonism,' 'Palmer's ethereal

idealism,' and 'my pluralism.' . . . 'The world might ring with the struggle if we devoted ourselves exclusively to belaboring each other.'" No wonder Roman Catholicism is spending millions on colleges and universities of its own creed and belief! And shall we Lutherans forget our own struggling Valparaiso University? Certainly there must be in our circles some place for Christian learning where our Christian students are free from destructive vanities of atheistic humanism.

J. T. M.

Brief Items.—In Birmingham, Ala., the National Baptist Sunday School and Baptist Training Union Congress were in session recently. 9,000 delegates attended the meetings. It is stated that this was the largest Negro gathering ever held in the South.

The Soviet commissar of education is quoted as having said, "I find that religion is like a nail; the harder you hit it, the deeper you drive it in." If the statement was made, it signifies that the Russian leaders have given up the attempt to exterminate religion. Let us hope that this is the case.

It is said that at the present time there are 150 ordained ministers of the Jewish race in the Church of England and about an equal number in the Nonconformist churches. During the last half century three bishops of the Episcopal Church had been Hebrew Christians. Yet it is said by some that missions among the Jews amount to nothing.—*Watchman-Examiner*, Aug. 3, 1944.

Senator Arthur Capper of Kansas, according to the *Congressional Record*, stated the following, "In the first nine months of this year, 1943, the arrest of girls under twenty-one years of age for offenses against common decency increased 69.6 per cent over the same period last year, while the arrests for girls under twenty-one for crimes against property, such as robbery, burglary, larceny, and other related crimes, increased 33.6 per cent. But that does not tell the whole story, because in 1942 arrests increased over 1941 and so on. Even today more boys and girls eighteen years of age are being arrested than in any other group. As a matter of fact, 17-year-olds alone accounted for 25.3 per-cent increase in arrests in the first nine months of this year over 1942." What horrifying facts!

In 1640 the Calvinistic Baptists of England sent Richard Blunt (or Blount) to Holland to be immersed (the first time English Baptists practiced this method), and he upon his return immersed others.—*Watchman-Examiner*, August 10, 1944. Cf. Thomas Crosby, *History of the English Baptists*, Vol. I, p. 103.

In the robot plane we see the dehumanization of man himself. Man has been on the way to this undoing of himself for a long time. Our obsession with science, which has been the paramount feature of Western culture, invoking the gradual exclusion of the humanities and spiritualities of life, has now born its double fruit: the development of mechanisms of death which operate impersonally, but as if they were human, and the degradation of man to the level where he can operate as a mechanism in utter unconsciousness that he is a man. So low has our "Christian" civilization fallen! Paganism never fell so low.

Stanton A. Coblentz in the *Christian Century* of July 26, 1944