

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE

MAGAZIN FÜR EV.-LUTH. HOMILETIK

THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. XV

December, 1944

No. 12

CONTENTS

	Page
William Herman Theodore Dau	793
Liberal Theology and the Reformed Churches. F. E. Mayer	795
A Review of Moehlman's "School and Church: The American Way." O. C. Rupprecht	815
Sermon Study on 1 John 1:1-4. Theo. Laetsch	829
Outlines on Gospels Adopted by Synodical Conference	839
Theological Observer	849
Book Review	859

Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute
mehr bei der Kirche behaelt 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

Published for the

Ev. Luth. Synod of Missouri, Ohio, and Other States

CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.

PRINTED IN U. S. A.



ARCHIV

Theological Observer

The Excellency of Dr. Dau's Work.—In view of the fact that, alas! only too soon, even the outstanding benefactors of mankind are forgotten after their departure, it may be well for us to consider the remarks which Dr. H. Hamann, editor of the *Australasian Theological Review* (April—June, 1944), briefly makes concerning the value of Dr. W. H. T. Dau's work for his Church. After describing his *vita* and literary productions, Dr. Hamann writes: "The greatest excellency of Dau's work is what we have come to accept as matter of course in all our theological teachers and leaders: orthodoxy, teaching that is soundly Scriptural and Lutheran. We shall speak of but one other quality which always seemed to us outstanding. More than most other teachers and writers of similar caliber, Dr. Dau was gifted with a sense of form. We do not know whether at a later date he changed his methods of academic work, but those students who were at St. Louis when he made his appearance must remember the impression made by his lectures on dogmatics with their stately diction and fine flow of language. I do not recall anything like it from my student notes. That appeal to form was especially noticeable in his printed sermons. They might have been slightly 'over the head' of some congregations, had they been delivered before the average body of worshippers; but they amply repay the most careful reading and study on the part of the pastor who would improve the construction and the style of his sermons. Not only did Dr. Dau know how to get the most out of his text and to present these thoughts in a new, striking, and fascinating manner, but the marshaling of thoughts, the varied appeal to intellect, feeling, and will, together with the use of language that was literary even when it was simple, and that was frequently brilliant and picturesque: all these features combined to make the sermon beautiful as well as truly edifying. It was not necessary for the author to sign his customary *D*; he always stamped the sermon with an originality and individuality that proclaimed it unmistakably his. Other writings of Dau, too, had this quality of unforgettability, if one may use this noun. It must be more than thirty years since there was printed in a synodical report—of the Nebraska District, I believe—an essay by Dr. Dau on the parables of Jesus contained in the thirteenth chapter of the Gospel according to St. Matthew. Yet the impression made by the masterly handling of the subject has not faded from the mind, while in a practical sense the reading yielded valuable suggestions and material for a number of sermons. In short, Dr. Dau was a teacher from whom one would gladly learn, and whose manner of teaching one longed to perpetuate."

J. T. M.

Vengeance.—All over the country people anticipating victory are discussing peace terms for Germany and Japan. The CONCORDIA THEOLOGICAL MONTHLY is altogether incompetent to offer worth-while opinions or suggestions on conditions of peace from the point of view of the statesman. It is not a political journal, nor have its editors received any

training in statesmanship. It would be foolish for us to try to solve the problems which will confront our statesmen when the fighting has ceased. But whatever message the Word of God has for us in this crisis, our journal is duty bound to set forth to the best of its ability. One principle the Word of God definitely tells all believers in Jesus is, that in their conduct they must not be actuated by motives of vengeance. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Vengeance is a disposition which Christians should not cultivate. The Father in heaven forgives, His children should do likewise. This has its direct bearing on the discussions which now are in progress, because our Christians are citizens of this country and as such, under our democratic system, share in the tasks and responsibilities of the Government. No Christian citizen, when he votes at the polls or when he addresses a meeting where views on the peace terms are presented or when he writes articles for newspapers and in them surveys the postwar problems, can consistently be actuated by feelings of hate and the desire to retaliate. That is something the Church must tell its members. In doing so, it is not entering the field of politics, but merely preaching the Word in timely fashion. Certainly no one will care to advance the thesis that in his private life the Christian must abstain from hatred, but in his public life, when he acts as a member of the body politic, he may entertain feelings of vengeance. Whether in the approaching negotiations and developments the Christians who suppress the tendency to practice retaliation against enemies will prevail, may well be doubted; but this must not keep them from taking the course which the Word of God and their conscience plainly indicate. A.

An Attack on the Lutheran Doctrine of the Lord's Supper.—With amazement we read an article in the *Lutheran Church Quarterly* of October, 1944, written by Dr. C. B. Gohdes, professor of history in Capital University, Columbus, Ohio, in which a direct attack is made on the doctrine of the Lord's Supper, as taught, f. i., in the seventh article of the Formula of Concord. The article has the caption "A Review of the Traditional Lutheran Position on the Lord's Supper." We hope that at some time in the not distant future an article can appear in this journal in which the position taken by Dr. Gohdes will be thoroughly examined. The present lines are designed merely to take note of the appearance of the attack and briefly to describe its nature.

Dr. Gohdes, it is true, avows loyalty to the Confessions. "The writer accepts with all his heart the plan of salvation as laid down in the Confessions, inclusive of the dogma of the Real Presence" (p. 341). But he does not hesitate to criticize. To begin with, the terminology of the Confessions on this point is unsatisfactory. It is time to examine it (p. 344). The exegesis, presented in the Formula of Concord, of 1 Cor. 10:16, moreover, is not tenable, he believes. Then there follows an examination of the Holy Supper "in its Scriptural setting." In the midst of this discussion he states his own view on the Real Presence: "The reception of [Jesus] Himself with the blessings He wrought for us when His body was broken in death for us, when His blood was shed for us, when

thus His life was given as a ransom for many: that is the real presence which does not require the mystifying, mind-baffling theological speculation of *Christ's real, essential body and blood being received with the mouth*" (italics by the author).

It is not necessary that we quote any more passages. The final section, entitled "Why a More Liberal Exposition of the Communion Dogma?" confirms that Dr. Gohdes rejects the Lutheran teaching of an oral, though supernatural, eating and drinking of Christ's body and blood. It is sad that he joins the large group of European Lutheran theological leaders who have turned their backs on the position of Luther and the Lutheran Confessions. We hope his brethren will show him that his stand means not merely a defection from a time-honored position, but from the Scriptures. A.

Christian Education.—*The Presbyterian Guardian* (Oct. 10, 1944) under this heading writes editorially: "The education of our children is a matter of supreme importance. The thinking of these children will affect the world in years to come. Too often we have been content with ignorance as to what the boys and girls were being taught in the schools. When they had homework problems and asked us a question or two, we answered as best we could. Our religious thinking colored their lives in the way in which it all too frequently colors our own—pretty much at the periphery of things. And as a result, when they grew up, their thinking was not in terms of a Christian view of things, but of a naturalistic or worldly view of things. We hold that the Scriptures are the only rule of both faith and life—of what we are to believe and of the duty God requires of us. But how capable are we—even we who have more or less completed our formal education—of stating in plain terms their implications for politics, business, social questions, and other matters of daily life? A visit to a general assembly of our church would quickly suggest that we do not yet know all the answers. It is indeed no simple matter to apply the principle of Scripture as the rule of faith and life. The first need of all, then, is to form the habit of thinking in terms of the teachings of Scripture. A habit is not acquired suddenly. The very word suggests that which results from frequent and continued repetition. Habits of thinking must be acquired early in life. That is one of the chief points in a Christian elementary training. It is quite true that the letters of the alphabet and the sums of arithmetic are the same—in a formal sense—for Christians and non-Christians. But the basis upon which they and all other contents of our system of knowledge rest is radically different for the Christian from what it is for the non-Christian. As Christians we should be in the habit of seeing the life we live and the thoughts we think in terms of the more ultimate foundations and relationships. Now, if we are to acquire the habit of thinking in terms of Scripture teaching, a beginning must be made in the elementary educational program. That is why Christian day schools, even for children just beginning school, are so important. In these schools even the learning of the three R's does not introduce the children to a habit of thought that is outside the Christian framework. A habit is formed which carries through higher education and through life the habit of relating all aspects of our life to the Christian system of truth,

which alone is the truth." The editorial is written as a plea for more Christian school societies, which in the Orthodox Presbyterian Church support the Christian day schools. We who regard the maintenance of Christian day schools as a duty of the congregation hail such editorials with real joy, for they show us how very right and pedagogically sound our principle is of having Christian schools in which not only the Christian doctrine is taught in theory, but also habits of Christian living are formed by constant application of Scripture as a rule of life. Sometimes it is well for us to be reminded by others of the greatness of the blessing of the Christian day school, which as a Church we enjoy by God's grace.

J. T. M.

The Danger and Evil of Cynicism.—The editor of the *Christian Century* (issue of September 27, 1944), using the caption "Democracy with a Sneer," speaks of cynicism as an evil that is attacking the vitals of our country. First he points out that in France cynicism was rampant before 1940, and he thinks that this cynicism was responsible for the debacle of that year. What he has in mind is best brought out in this paragraph: "Edgar Ansel Mowrer, the distinguished American correspondent, tells of overhearing two Frenchmen in excited debate during the Paris riots in 1934, while one tried to persuade the other to join the mob's attack on the Chamber of Deputies. At last, in despair, he threw his arms in the air and shouted, 'What holds you back? You admit that these fellows in the Chamber are all scoundrels. Why won't you join us to sweep them out?' Whereupon the other replied, 'Because we are scoundrels, too!'" In speaking of our own country the editor says, "The spirit of cynicism is spreading everywhere in American life. Here also growing numbers believe that politics, the press, the schools, the professions, the labor unions, the commercial interests, and even parts of the Church are so tainted with self-interest and banality that none of our leaders deserve to be trusted and few to be followed. Moralists deplore what they call the growth of sophistication among Americans. What they really mean is the cynicism which is eating away, termite-fashion, the pillars of the republic. . . . Never in our memory has it been so widely taken for granted that both the principal candidates for the nation's leadership will speak, endorse positions, and in other ways make commitments without compunction as to their true beliefs or intentions, but solely with a view to cajoling votes at the ballot box in November. . . . That threadbare wisecrack of American politics tells the story: 'A party platform is like a railway car platform—something to get in on, not to ride on.'"

We, too, are afraid of this cynicism. The charge is not unwarranted that it is affecting some sections of the Church. It is dreadful if large numbers of the church members think that pastors, teachers, and leaders are actuated by motives of self-interest and not by the principles of the religion which they profess. Still more sad, of course, would be the case if this pessimistic view were based not merely on suspicion, but on fact. Dr. Walther certainly knew what he was doing when in the last months of his life he repeatedly prayed: "Gott erhalte uns ein frommes Ministerium!"

A.

Rome's Annulment of Marriages.—*America* (Roman Catholic weekly) complains that a "hardy perennial" which refuses to be destroyed is the charge put in these words, "The Catholic Church does not allow divorce. She merely grants an *annulment*. It's the same thing with a different label." *America* criticizes this view and says, "A civil divorce presupposes that the marriage is valid and claims to break the bonds which unite husband and wife. The Church declares that these bonds are unbreakable. A decree of nullity declares that the marriage never was valid and that there is no bond to break. It was a statement that there was some flaw in the marriage contract which rendered it null and void from the beginning. If it had been valid, the bond could not be broken except by the death of one of the parties." It is true that there is a difference between an annulment and a divorce. Our Lutheran Church, too, holds that some marriages have to be annulled because they were illegal to begin with, for instance, incestuous unions. It is true, too, that the number of annulments granted during the past year by the Roman *Rota* was not large—39. Our complaint is that the Roman Catholic Church fails to recognize that according to the Scriptures a divorce is permissible if one of the parties has become guilty of adultery or if malicious desertion has occurred. It is in flouting the plain teachings of Scripture that Rome manifests the spirit of Antichrist.

A.

The Pope Is the Antichrist.—The antichristian character of the Papacy is very evident in the new profession required of converts to Catholicism. In it the doctrinal position of Trent with its anathema of justification by faith and the papal arrogance officially sanctioned by the Vatican Council are openly taught. The following is taken from the July, 1942, issue of *Emmanuel*, a monthly magazine published by The Fathers of the Blessed Sacrament, 184 E. 76th St., New York City:

"The following official translation of the new formula for the abjuration and profession of faith to be emitted by converts to the Church was issued recently by His Excellency, the Most Rev. Giovanni Amleto Cicognani, Apostolic Delegate to the United States. The formula bears the approval of the Sacred Congregation of the Holy Office.

PROFESSION OF FAITH

"I, N. N., — years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father, N. N., having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God, etc.

"I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

"I admit the Sacred Scriptures according to the sense which has been held and which is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

"I profess that the Sacraments of the New Law are truly and pre-

cisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. I profess that all confer grace, and that of these Baptism, Confirmation, and Holy Orders cannot be repeated without sacrilege.

"I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above-mentioned Sacraments.

"I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all the substance of wine into the Blood. I confess that in receiving under either of these species one receives Jesus Christ, whole and entire.

"I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

"I profess firmly that the images of Jesus Christ and of the Mother of God, ever virgin, as well as of all the saints should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people. I recognize the Holy Roman, Catholic and Apostolic Church as the mother and teacher of all the Churches, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"Besides I accept, without hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and by the General Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reprovved. This same Catholic Faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge.

"So help me God and these Holy Gospels!"

F. E. M.

The Church Builder. — We welcome in our midst a new periodical, *The Church Builder*, published "from time to time in the interest of church building of the better sort, church music, liturgics, paramentics, campanology, and kindred subjects" (certainly a tremendous program) by Rev. F. R. Webber, 316 West 46th St., New York 19, N. Y., at 50 cents a year. Each number has four pages of well-written and well-printed

material on "church building of the better sort," with one or two editorials on present-day church movements and trends. We recommend the periodical to every pastor interested in the subject. So far, two numbers have appeared, one in July, and another in September of this year. To say that Rev. F. R. Webber is well acquainted with the field in which he works and writes, is somewhat of an understatement; what he writes on church building in these two issues shows so much technical knowledge and so much sanctified common sense that the reader finds rich gain in reading the columns. But there is common sense in the editorials, too, of which we here quote a few paragraphs. Rev. Webber writes: "Linked to this strange prayer-hysteria [a result of the present war, which he has described in a preceding editorial] is a fierce monotheism. It is God the Father to whom we must pray, and it is He who saved mankind. Our Savior is never mentioned. Radio prayers and many public prayers end abruptly with no Trinitarian reference whatever. Pamphlets and tracts for servicemen might be mentioned in which is not a single reference to the Savior. Scripture verses pertaining to Jesus Christ are omitted entirely or are altered so as to give them a monotheistic meaning. The man who preaches sin and divine grace is looked upon nowadays by many as a revivalist. Many clergy, at least, want a nice universal religion which stresses the good things of this life and the cultivation of pleasing traits rather than the preaching of the old-time cross." Again: "Everything one picks up nowadays stresses church union. The objective seems to be to get all religions rounded up into one outward organization, with a doctrinal platform so broad and hazy that Jew and Gentile, Roman Catholic, Protestant and everybody else can endorse it. Even a pagan is able to endorse a religion that begins and ends with the preaching of self-improvement in this life. Stress on prayer and a monotheistic supreme being are the foundation stones of many a pagan religion. The Government guarantees to every man, soldier, sailor, or civilian, the right to his full religious beliefs; yet many a clergyman is busy trying to dilute doctrine to such an extent that everybody will be able to accept it." Anything new? No, indeed; but well worth the emphasis which the writer gives to it. In his reference to monotheism Rev. Webber, of course, does not mean to deny that Christianity teaches an absolute monotheism. **J. T. M.**

Missionaries They.—In *The Sunday School Times* (Oct. 29, 1944) Dr. Ernest Gordon has published a brief notice which shows at what great hazard (if indeed that term is in place) some missionaries are asked and also are willing to leave the homeland to do the Lord's work in a foreign country. We generally equip our missionaries well, pay them living salaries, provide for furloughs, and the like, all of which is as it should be. But sometimes it is well to remember that there are others that go out into the world without all these things and still render the Lord valuable service. The appeal mentioned by Mr. Gordon comes from Mr. F. M. Stead of the orphanage at Kermanshah, Persia, and this is what he writes to secure the help of a missionary couple to help continue his work: "Neither Mrs. Stead nor I am young any more. Some of our helpers are very efficient, but they cannot take the responsibility. Of course, while the war lasts, it is practically impossible for new mis-

sionaries to come out, but when it ends, we hope the way may be open. We started to build a new house last year and are going on with it, hoping there may be a comfortable place for the new missionaries to live. There is no salary. The missionaries share with the children and helpers what the Lord sends. Love of children, and old people, too, patience in well-doing, courage in the face of danger, calmness in disappointment, faith in God through every trial, unquestioning belief in the Bible and the Gospel as the power of God unto salvation—these are required in those who undertake this work." To this is added the note by Mr. Gordon: "Write for information to Mr. Clement Heydenburk, 1043 Curtis Ave., Petoskey, Mich." Today when there is so much discussion about physical and mechanical equipment and organization it may be well for us to give the simple faith and methods of the "lower bracket" mission units a little more than ordinary study. J. T. M.

McGuffey Taught More Than Reading.—Under this heading, Carl D. Soule in *The Christian Century* (Oct. 18, 1944) calls for a new type of reader for our public schools combining the advantages which the McGuffey readers offered with those of modern scientific studies. The matter is certainly worth studying in view of the great influence which good or bad reading exerts upon youthful minds and the present-day juvenile delinquency. If pastors bear in mind that only too few of Lutheran boys and girls attend Christian day schools and that many of their young parishioners receive their primary education in the public school, they cannot help interesting themselves in the question: "Just what is it that the children of my church are reading in school?" In his analysis of McGuffey's Third Reader the writer finds that "the overwhelming bulk of the material is moral or religious in tone." The results of his study he states as follows: "There are 16 selections which may be classed as secular in character, 51 which are moral, and 12 which are ethical-religious. God is mentioned 26 times, the Bible twice, the commandments four times, heaven five times, the church seven times, and there are included the Lord's Prayer, an evening prayer, and a hymn. McGuffey had no inhibitions about propagandizing the value of honesty, industry, frugality, temperance, kindness, and reverence for God." The writer next calls attention to the deep interest which Henry Ford has shown for the McGuffey Readers, of which he had reprints made for use in his Greenwich Village School. "That was," as the writer judges, "a normal and sincere thing for Mr. Ford to do, for the Reader finds an almost perfect reflection in his life and habits. He is the John Carpenter who as a boy ingeniously made a play horse out of odds and ends and 'now is a master workman with a shop of his own.' He is the 'little Fan' who translates his love for others into gifts and institutions, saying little beforehand or afterward. He is the one who not only 'be-ware of the first drink' but also of the first smoke! He knows the way of the sun, choosing quietness and persistence rather than bluster and anger." "But the insufficiencies of the McGuffey Reader," the writer goes on to say, "are exemplified in Mr. Ford as well as its virtues. Like McGuffey he has not grasped the extent to which many men work hard, save money, exercise honesty, and yet have their economic foundations torn loose by unemployment, bank failures, and ill health. . . . There is

a widespread feeling among Ford workers that although industry and honesty have brought Mr. Ford happiness and success, in their own lives there is an uncertain connection between virtue and worldly prosperity." The writer next compares with the old McGuffey Readers the modern readers for the early grades, which he regards as more colorful than McGuffey. For the modern readers the writer has many good things to say, but his conclusion is: "The final judgment must be this: McGuffey composed a reader which not only taught the child to read but whose content had such strong moral and religious overtones that some spiritual growth inevitably took place. Modern publishers and writers are desirous of a wide circulation for their books; therefore, nothing possibly offensive to Moslem, Jew, or Christian is included. They make the basic reader primarily a vehicle for the pronouncing of words and the remembering of content by means of vocabulary, print, color, and interest. In supplementary readers some McGuffeys are venturing to make content a vehicle for social insights." The closing paragraph of the article is especially noteworthy. We read: "A new type of reader is called for, one whose technical composition is determined by scientific studies but whose content is an integrated combination of McGuffey's teaching concerning personal relations and *Centerville's* teaching concerning social relations. [*Centerville* is the title of a supplementary reader, which presents to the child the development of a backward rural town into a modern community where better roads, stores, and schools have their part.] This type is required by juvenile delinquency, by the absence of half of our child population from church schools, by racial conflicts and international strife. Its need is revealed by the insight that science is a false messiah and that a high school graduate without moral worth is nothing to be proud of. The call for it is justified by the valid judgment that character education cannot be imparted without a religious basis and that somehow the fact of God's existence and nature must be a part of the school curriculum. Otherwise we have a cut-flower civilization—ephemeral beauty, no roots. The writers of public school readers have the same choice as the leaders of the church and nation—whether the well-being of the community in the future shall be secured by scientific studies alone or by a combination of science and ethics or by science and *ethics grounded in theology*." The underscoring of the last words has been done by us, because we feel that they suggest the only real solution of the problem. But the combination of science, ethics, and theology is impossible in the public school, which at best can attain only to that of science and ethics. No matter from what angle the problem of successful child training may be approached, the honest student, keeping in mind the values of moral and spiritual training, will always arrive at the solution for which our Church has always stood as a body—the Christian day school, in which sound, helpful reading, based, of course, on a modern approach, is supported and reinforced by the teaching of Christian religion.

J. T. M.

Brief Items.—On Oct. 26 Great Britain was shocked to hear that the Archbishop of Canterbury, Dr. William Temple, had died that day, having suffered a heart attack. He was 63 years old and had been the "Primate of All England" for two and one-half years. His liberal theological

position is adverted to by Professor Mayer in the article contained in this issue, "Liberal Theology and the Reformed Churches."

Eight British prisoners of war interned in Germany have been ordained as ministers of the Church of England in a ceremony believed unprecedented during the present conflict, according to word received here by the War Prisoners' Aid of the Y. M. C. A. from headquarters in Geneva, Switzerland. Theological students before joining the Armed Forces, the ordinands continued their studies in German prison camps. It is believed that the ordinations were performed by an Anglican bishop of a non-belligerent country or by a neutral bishop of a Church recognizing intercommunion with the Church of England.

The Protestant Voice

It is said that Charles H. Spurgeon counted as the highest compliment ever paid him the words of an open enemy, who said, "Here is a man who has not moved an inch forward in all his ministry and at the close of the nineteenth century is teaching the theology of the first century and is proclaiming the doctrine of Nazareth and Jerusalem current 1800 years ago." — *Watchman-Examiner*.

According to the *Christian Century*, Protestant missions are faring badly at the hands of the government in Portuguese possessions in Africa. The Foreign Missions Conference "has found it necessary to make representations to the Department of State (of our own country) concerning the denial of visas to missionaries seeking to return to these African countries. One mission board has not been able to replace personnel in Portuguese Angola for four years in spite of repeated efforts to secure official permission to do so."

Pennsylvania has in this year observed the tercentenary of the birth of William Penn, the Quaker leader who founded the State.

In Mexico, attacks on Protestantism continue to be made by Catholics and, according to a correspondent in the *Christian Century*, this hostile campaign increases its force every day. The press is used for these onslaughts. The Bible in one of the press articles is called "a white elephant." When recently in Mexico City a Protestant meeting was held in a Methodist church, tear gas bombs were thrown under the pews. Rome has not changed.

In German railway carriages that pass the Swedish frontier at Helsingborg, as the *Lutheran* reports on the basis of a Swedish paper's account, leaflets have been found on which this prayer is printed, "O God, forgive me my sins. Forgive me my share of guilt in Hitler's war. O Jesus, I live for Thee. O Jesus, I die for Thee. O Jesus, I am Thine in life and in death."

The stated clerk of the General Assembly of the Presbyterian Church U. S. A. (Northern Presbyterians) has issued statistics showing that this denomination now numbers 8,628 churches and a membership of 2,098,091. There are 9,472 ministers, of whom 650 are now in war service, 1,297 young men are "enrolled as candidates for the ministry." "Per-capita giving, excluding six presbyteries in foreign missionary lands, rose from \$23.69 last year to \$25.96." Foreign missions (16 countries) received \$2,438,145.00.

A.