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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 *Wolfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren 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*

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# Theological Observer

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**Summer School for Pastors at Seward, June 24—July 12.**—Concordia Teachers College of Seward, Nebr., again plans to conduct a summer school for pastors in connection with its regular summer school for 1946. This summer school for pastors will be operated under the auspices of the seminary of St. Louis.

Among the courses particularly designed to interest and benefit pastors are the following: 1. "The Church"; 2. "Readings in the Greek New Testament"; 3. "The Church in Public Relations"; 4. "Audio-Visual Aids"; 5. "Psychology of Adolescence"; 6. "Rural Sociology"; 7. "Hymnology."

The course in "The Church" will follow the seminar technique. Prof. Wm. Arndt, D.D., the chairman of Synod's Committee of Doctrinal Unity, will be the discussion leader. The group will examine the Scriptural doctrine and the use to which this doctrine must be put in the faith and life of the Church today. President A. O. Fuerbringer will assign reports and study by individual members.

Dr. Arndt will also teach a rapid reading course in the Greek New Testament, coupling it with an attempt to examine and evaluate the recent Revised Standard Version of the New Testament.

In the course on "The Church in Public Relations" Doctor L. G. Bickel will lead in the discussion of the theory and practice of getting publicity for the local congregation, its school, and other agencies in various publicity media.

Prof. C. T. Brandhorst will teach the course in "Audio-Visual Education" aids and relationship to the missionary and educational work of the Church.

In the course on "Psychology of Adolescence," to be taught by Dr. Theo. G. Stelzer, especial study will be given to the critical adolescent period in the life of young people.

The course in "Rural Sociology" will contain a unit which will examine the interrelationship of the congregation and the rural community.

Prof. Paul Reuter, in the course in "Hymnology," will study and portray the great hymns, hymn leaders, and church musicians which have combined to build up the musical treasury of the Christian Church.

In addition, pastors on the campus during those three weeks will be privileged to audit other courses in the regular summer school curriculum in whose content they are interested.

Congregations are urged to make it possible for their pastors to attend and, if necessary, to grant them special assistance for the purpose of enabling them to attend.

For definite information in regard to costs and conditions of admission, please communicate with

CONCORDIA TEACHERS COLLEGE, SEWARD, NEBR.  
A. O. FUERBRINGER, *President*

**The Relations Between the A. L. C. and the U. L. C. A.** — The *Lutheran Church Quarterly* for January, 1946, publishes a frank address by the Honorable Edward Rinderknecht, a distinguished lawyer of Toledo, Ohio, and a member of the U. L. C. A. Commission on Relations to American Lutheran Church Bodies, on the topic "Lutheran Unity and Union from the Point of View of the U. L. C." The occasion when the address was delivered is not mentioned; but the manner of presentation leads one to believe that members of the American Lutheran Church were present. In our opinion the address is important and should be studied by all who desire to understand the situation that obtains in the Lutheran camp here in America. For the benefit of those who are not able to procure a copy of this issue of the *Lutheran Church Quarterly* we shall endeavor to give the gist of Mr. Rinderknecht's remarks.

The U. L. C. A. has from the very start (1918) desired to be united with the other Lutheran bodies of our country. After, at conventions and other meetings, the belief had often been expressed that the Lutherans of America should join hands, the U. L. C. A. at its convention in Savannah, 1934, in response to memorials from eight of its constituent synods, decided to invite the other Lutheran bodies of America to confer with it for the establishment "of closer relationships and organic union," and authorized the appointment of a commission to carry on the required negotiations. Soon a meeting was held between the commissions of the U. L. C. A. and that of the A. L. C. The latter stated that it was not appointed for the establishment of organic union, but to bring about fellowship. Although disappointed, the U. L. C. A. representatives agreed to enter upon a discussion of that topic. They were told by the A. L. C. commission that to reach the goal of fellowship it would be necessary to agree on the doctrine of the inspiration of the Scriptures and two practical questions, those of unionism and lodge membership. After negotiations that lasted more than three years, the Pittsburgh Agreement was drawn up and accepted by both commissions. The U. L. C. A. at its meeting in Omaha, 1940, endorsed this Agreement [though not unanimously. A.]; the A. L. C. convention, meeting simultaneously at Detroit, while adopting the Pittsburgh Agreement, stated that circumstances did not make it possible as yet to enter into pulpit and altar fellowship with the U. L. C. A.

In 1942 the two conventions again met at almost the same time, the A. L. C. at Mendota, Ill., adjourning when the U. L. C. A. at Louisville, Ky., was opening its sessions. The U. L. C. A. understood certain resolutions of the A. L. C. to mean that the latter had resolved to establish pulpit and altar fellowship with the U. L. C. A., and it adopted some enthusiastic resolutions of joy. But nothing happened. "Later we learned that Dr. Reu had voiced the opinion that the establishment of pulpit and altar fellowship with the U. L. C. A. would constitute unionism and that the U. L. C. A. must

have misunderstood the Mendota resolutions. At its last convention [Sandusky, 1944] the A. L. C. is reported to have taken the position that "altar and pulpit fellowship is a matter of local concern." (This is a reference to the selective fellowship question. The author is in error. The A. L. C. asked its members to study this matter. A.) "So after ten years of negotiations the two church bodies are not further than they were at the beginning."

Suggestions that meetings with the commissions of other Lutheran bodies should be arranged were received by the U. L. C. A. commission during the last two years. Since these proposed meetings were to concern themselves with discussions of doctrine and perhaps the formulation of new statements, the suggestions were not acted on favorably. "We do not believe that the way to unite our churches or to bring about greater unity or their co-operation is through the adoption of joint statements on questions of doctrine and practice." The U. L. C. A. has issued its Baltimore Declaration on the inspiration of the Scriptures and its Washington Declaration, stating its position on unionism and lodge membership. It subscribes to the historic Confessions of the Lutheran Church, especially the Unaltered Augsburg Confession and Luther's Small Catechism, and believes that no further tests should be imposed or required.

While there is a good deal of co-operation between the synods, especially through the National Lutheran Council, it must be recognized that the Council is merely "an agency of the participating bodies." "It is not tantamount to, or even a good substitute for, a united Church." With respect to unity and union the U. L. C. A. desires to establish union at once, the A. L. C. thinks that unity must first be attained. The U. L. C. A. believes there is enough unity at present; the A. L. C. disagrees. The U. L. C. A. thinks that through union the desired unity would be promoted "Let us unite our churches, and unity will take care of itself." The A. L. C. seems to expect the U. L. C. A. to come over to its position; but in such matters the "give and take" policy must be followed. The U. L. C. A. is willing to take the A. L. C. as it is; but if its Lutheranism is questioned by the A. L. C., "we might tell them that they are just a little too legalistic, that there is more than a trace of Calvinism in their thinking and practice, and that they seem to have forgotten one of the fundamental tenets of Lutheranism, the right of private judgment."

The A. L. C. itself lacks the unity it demands from the U. L. C. A. It frowns on the membership held by the U. L. C. A. pastors in the local councils of churches, but some of its own clergymen are prominent in the work and administration of such councils. It does not permit its pastors to belong to lodges, but neither does it discipline its own laymen who have strayed into such organizations. It would be as easy for the A. L. C. to discipline laymen that are in the lodges as it would be for the U. L. C. A. to discipline ministers for lodge membership.

The approach to the whole question is different with U. L. C. A. men from that of members of the A. L. C., the former dwelling on the advantages that would accrue through union, the latter on the obstacles that are in the way. "Does it not really appear that the A. L. C. is demanding greater unity from us than it possesses? With what position are we asked to come into unity with the A. L. C. on unionism — with the position of Dr. Hein and Dr. Reu or with the position of Dr. Michelfelder [at one time president of the Toledo Council of Churches]? On the lodge question, are we going to attain unity on the position of the Missouri Synod or on that of the U. L. C. A.? or are both expected to come over to the A. L. C. position? The A. L. C. method of uniting the Church has been tried for ten years. It has not worked. Let the U. L. C. A. method be tried now. Uniting will mean that the Lutheran Church can take its proper place among the churches of America and enjoy the prestige to which it is entitled. American Lutheranism must prepare itself to take the leadership of Lutheranism throughout the world." Does the world situation not call for a uniting of our forces? —

We have endeavored to summarize fairly the views and arguments of Mr. Rinderknecht, whom personally we hold in high esteem. Our intention is not to write a long criticism of his position; we summarized his remarks for the information they contain. But one or two things should be said. Certain districts of the A. L. C. are valiantly fighting the lodge evil; others are delinquent in this respect. We wish very much that all the A. L. C. and U. L. C. A. men would earnestly study the lodge resolutions of the Missouri Synod. Through unbiased study it would become apparent, we are convinced, that these resolutions are in full keeping with the Scriptures and the Confessions of the Church. With respect to unionism, let the paragraphs of the Brief Statement and the Doctrinal Affirmation on fellowship with the heterodox be carefully examined. We have not seen any solid argument advanced showing that the conservative position taken there is wrong. Concerning the inspiration of the Scriptures, the point of controversy has to do with the question whether the Scriptures are inerrant in everything they say. That is a far more vital question than might at first appear to be the case. If the Scriptures are made unreliable, what foundation is there left for us? May the remarks of Mr. Rinderknecht lead to a prayerful study of the great questions involved in the subject on which he spoke. A.

**The Business of the Church.** — In the issue of March 17 the *Northwestern Lutheran* submits an editorial written by one of the editors, the Rev. W. J. Schaefer, in which the question is discussed, Where does the Church stand? On account of the importance which attaches to this subject at the present time when the Church is faulted for not concerning itself more with social questions, we herewith reprint this editorial.

"Where does the Church stand? That is the question that

is making the rounds with regard to the Labor Union question. The question indicates that many believe that the Church ought to take sides in the matter. At a meeting of ministers in Milwaukee one speaker is quoted as having said: 'The Church must take cognizance of the labor movement if, at the end, the Church does not want to lose out.' It is also reported that in the ranks of marching strikers at General Electric eleven Protestant ministers were identified. Said one of them: 'Failure to take sides in labor matters has resulted in a decline of the influence that the Church has today in regard to moral issues.' We wonder if these men are serious or if they say these things just to have something to talk about. They ought to know the Church's function better than that. They ought to know so much about the Church at least that it is clear to them that the Church recognizes no 'movements.' The Church is above all 'movements' and earthly issues. That does not mean that the Church does not sympathize with men who suffer under unjust conditions in life, whatever they may be; but it does mean that the Church does not try to reduce these conditions by becoming a party to the movement. The Church in her place will continue to 'preach the Word; reprove, rebuke, exhort with all long-suffering and doctrine,' as the Lord would have her to do and instructs her to do (2 Tim. 4:2). That is, the Church is to deal only with those who belong to her membership. She has no obligation to those 'who are without' but to call them to repentance. So the Lord would have it. The Church has been commissioned by the Lord Jesus to preach repentance and salvation to lost and condemned sinners. This and no more is the work of the Church. The Church is not obligated to police the world and enter upon the 'moral issues' that pertain to the world and are purely earthly. The Church is not 'to make this world a better place to live in.' The Church is rather to accept the conditions as they are, whether adjudged good or bad by men, and under such conditions preach the Word of the Gospel and salvation through our Lord Jesus Christ. If, as it has often happened, the preaching or acceptance of the Gospel also changes living conditions, that is well and good, and the Church will rejoice. But if these conditions are not affected and yet sinners confess the Lord Jesus Christ as Savior, the Church still rejoices over the one great fact that God is able to save men under all conditions of life and that the success of the preaching of the Gospel is not dependent on man-made conditions. These will neither enhance nor hinder the power of the Gospel. That is the business of the Church and the Church's place in the world. The Church is verily in the world but not of the world and does not mess with the things that pertain to this world. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). That was Christ's attitude when a man came to Him and asked Him to adjust an inheritance problem: 'Man, who made Me a judge or divider over you?' (Luke 12:14.) That is where the Church stands in all

things that pertain to the conditions of this life. Christian men will expect no more of the Church."

These are much-needed words. The statement "The Church is not obligated to . . . enter upon the 'moral issues' that pertain to the world" may be misunderstood. If the Word of God has anything to say on these issues, it certainly is the duty of the Church to preach it. We take it that the editor refers to the political persons who preach their own wisdom rather than the eternal Word.

A.

**Augustana's "Grand Old Man."**—The *Lutheran Companion* (March 20, 1946) reports that Dr. E. F. Bartholomew on March 24 celebrated his one-hundredth anniversary, he having been born on March 24, 1846, in Sunbury, Pa. Several arresting articles are dedicated to his life and work in the issue of the *Companion* mentioned above. His was indeed a rare distinction in many ways. His entire teaching career covered a period of sixty-one years, interrupted only by a year of study at the University of Berlin in 1894. At the age of ninety-eight years he conducted chapel exercises at Augustana College, and at ninety-seven he delivered a sermon on Good Friday in Rock Island, Ill. An article written by him and an interview with him, both published in the *Companion*, contain many quotable statements. His only formula for achieving longevity was, next to the grace of God, "work and temperate living." "I have avoided all extremes," he said in reply to the question put to him. In his fine article "What Are We Here For?" he says, among other things: "We are here to do what we can for the spread of the Gospel to the ends of the globe. The Gospel summarizes the Word of Christ, which is the power of life. His Word is very truth, the voice of God, 'Thus saith the Lord.'" At the close of the article there occurs this fine statement: "As I realize that my end must be drawing near, I appreciate the more what Christ means to me. My eternal hope rests in Him alone." Very true is also this statement of his: "The custom, which prevails among school boards and operators, of retiring teachers when they have reached a certain age is all wrong. The longer a teacher has pursued his calling, the better he is qualified for that office. If he is physically strong and mentally sound, he should not be retired just because he is old. The determining consideration should be not age but mental condition and physical ability. There are here in Augustana College some teachers who have been retired because they have reached the age limit, but the fact is that they are better qualified to teach than ever before. Ability to serve and not age should determine their continuance in office." To Dr. Bartholomew hearty congratulations! J. T. M.

**Luther's Position Concerning the Scriptures.**—On this question Prof. C. G. Carlfelt submits a paragraph or two in an article that is well worth reading, entitled "The Reformation Heritage," published in the January, 1946, number of the *Augustana Quarterly* (Vol. XXV, No. 1). This number, by the way, contains several

articles dealing with Luther, for which we are grateful. The paragraphs of Professor Carlfelt in which he speaks of Luther's attitude toward the inspiration of the Scriptures should be looked at carefully. We are here dealing with a historical question. In our opinion Dr. Reu settled all doubts that people might entertain as to the question whether Luther taught the verbal inspiration of the Bible. Let Professor Carlfelt's remarks be studied from that point of view.

"Luther was what we might call a 'Bible theologian' in that he drew his insight and his inspiration from the Scriptures. The Word was his authority in all matters of faith and life. He accepted it as a message from God to man. Yet Luther also exhibits a spirit of Christian liberty in his approach to the Scriptures. He is not bound by any man-made theory of inspiration, and it is of little concern to him who the author of this or that book might have been. What matters to him is that in that Word God speaks and through it Christ is brought to sinners who need salvation. He also knows that no theory, be it ever so finely woven, and no 'proofs,' however logical they might be, can establish the authority of the Word. When the Holy Spirit applies the Word to the human heart, then this Word needs no other authorization than its own intrinsic character and nature as a message from God.

"In this connection we might remind ourselves of Luther's joy in finding the Bible and his absorbing interest in that Book. From the first to the last he was a tireless student of the Word. Had it not been for his zeal and industry in this field, the character of the Reformation movement might have been far different from what it now is. Luther was bound in the eternal truth which he had found in Scripture, and having once found the truth, there could be no compromise. His industrious searching of the Word and his loyalty to the truth he there discovered are noteworthy parts of the heritage he has left for us." A.

**Federal Council Meeting in Columbus, Ohio.** — Early in March the Federal Council of the Churches of Christ in America met for three days in Columbus, Ohio. Five hundred representatives of the twenty-one denominations which are associated in this council had gathered to deliberate on the work that the Council endeavors to do. One of the high spots of the meeting was a visit and address by President Truman. A report in the *Christian Century* by its associate editor Harold E. Fey says that "The most controversial document to come before this meeting was a report of the Calhoun Commission on 'Atomic Warfare and the Christian Faith.'" The report of this commission was signed by 22 theologians, which stated that "it held that our course in using the atomic bomb was 'inexcusable,' 'irresponsible,' and 'morally indefensible,' and declared that 'we have sinned grievously against the laws of God and against the people of Japan.' It condemned obliteration bombing and voiced the view that 'the only method by which the new weapons can be controlled is through the prevention of war.'"

The signers of this report represented nine denominations and several schools of thought. They favored the establishment of world government, but held it is impracticable now. They urge the Church to enlarge its ministry of reconciliation so that the U. N. O. can do the work it was designed to do. After some debate this report was referred "without instructions" to the executive committee of the Federal Council.

The 500 delegates were divided into five sections, which studied, respectively, the topics of evangelism, community donations, returning servicemen and servicewomen, foreign relief, and world order. On recommendation of the section discussing world order, the conference "asked the United States to admit the principle of trusteeship concerning all the former Japanese mandated islands we have occupied. It sought to get the U. N. O. to speed up processes of self-determination for dependent peoples and urged that body promptly to open its membership to neutrals and to former enemy states. It asked Congress to give economic aid to nations in distress, so that the world economy can again function, and particularly stressed the importance of the proposed credit to Great Britain. It asked for codification of international law. The American Government was urged to accept the compulsory jurisdiction of the World Court in legal disputes between ourselves and other nations." With respect to territorial changes, the conference urged that the wishes of the inhabitants must be respected and colonial peoples should be assured their freedom. "It opposed reparations that cut down living standards, denounced the enslavement of whole peoples, and deplored mass evacuation of populations. It said that Christians in this situation can and must call on the 'boundless resources of God' to make them agents for brotherhood, freedom, and justice." With respect to race relations, segregation of the races was severely criticized and denounced. The labor situation was looked at, and labor's right to strike was reaffirmed. It was advocated that a Christian university "of highest postgraduate rank" be built in Japan.

It was proposed furthermore that the three Protestant organizations for foreign relief, the World Council Service, the Church Committee for Overseas Relief and Reconstruction, and the Committee for Relief in Asia, be merged. The churches were asked to raise fifty million dollars for overseas relief in addition to what they have contributed till now for this purpose. —

As one views this report, it becomes very evident that the Federal Council of Churches concerns itself very much with matters that are political or belong to the sphere of diplomacy and statesmanship. In our opinion this aspect of the endeavors of the Council involves complete oblivion of the great statement of Jesus that His kingdom is not of this world. A.

**Relief for Famine Sufferers in Germany.** — When, about the 1st of May, these lines will reach our readers, the information they contain will be old and not of immediate value any more.

But for the sake of posterity, we think mention should be made on these pages of developments in the field of relief for Central Europe.

On Feb. 19 an announcement of President Truman stated that the Government resolved to grant permission to certain non-governmental agencies for the furnishing of aid to the hungry people in the zone of Germany occupied by the American military forces. The number of these agencies which were enumerated in the statement was eleven. Among them is Lutheran World Relief, Inc., through which our Synod, with other Lutheran bodies, is endeavoring to do its work. The agencies had to establish a council through which the details involved in this stupendous task are attended to, and the title of this council is: Council of Relief Agencies Licensed for Operation in Germany (CRALOG).

Contrary to isolated reports which denied the existence of a desperate situation in Germany, conditions in that harassed country are now recognized to be indescribably sad. The British people, who have nobly attempted to provide food for the famished multitudes in their sphere of occupation, found it necessary to announce a serious decrease in the rations that would be handed out. Our own authorities were afraid that the amount of food they were dispensing, averaging 1,500 calories per day for a person, would likewise, on account of lack of supplies, have to be reduced considerably. In the French zone of occupation it was found no more food could be distributed after March 10 unless a serious cut were introduced; to avoid the complete cessation of aid, the daily ration was reduced from 1350 to 1075 calories. Owing to the gravity of the outlook, a Famine Emergency Committee, of which former President Hoover is honorary chairman, was formed in Washington. Mr. Hoover states that rice and wheat crops through unfavorable weather conditions were damaged enormously and that instead of twenty million tons of wheat, which are the minimum requirement for the population of the globe, only fifteen million are available. Accordingly the appeal has gone out that we Americans, who are living in a land of plenty, should be more frugal in the consumption of wheat products in order that more grain can be sent abroad. How Mr. Hoover views conditions his words indicate: "The fate of civilization depends on whether the American people are willing to make a sacrifice for the next four months, if they are willing to save the world from chaos." The term "the next four months" is employed because it is held that the tragic shortage of supplies will last till the next harvest has been gathered.

Wherever God's children hear of these conditions, their hearts bleed and are eager to furnish aid. Let the Christians be told, and let the opportunities for furnishing assistance be provided. This is the responsibility of the authorities in Church and State. A.

**The "Living Church" on the Relations Between the Federal Council and the Protestant Episcopal Church.**—In the *Living Church* of March 17 an editorial is found in which the membership

of the Protestant Episcopal Church in the Federal Council is discussed. To acquaint our readers with the argumentation of those who favor membership in the Federal Council, we herewith reprint the editorial.

"We should like to add just a word about the membership of the Episcopal Church in the Federal Council.

"For many years, the *Living Church* opposed membership of this Church in the Federal Council. In its earlier years the Federal Council manifested a strong tendency toward a militant pan-Protestantism, with emphasis upon such policies as national prohibition, community churches, and a kind of 'comity' in which it was tacitly assumed that Christian unity could be achieved on a least-common-multiple basis. In such an organization, the Episcopal Church obviously had no proper place.

"But the Federal Council grew in wisdom and stature. It began to catch more of an ecumenical vision. It recognized a distinction between doctrinal matters, with which it is not concerned, and matters of common action on universal Christian principles, in which it is concerned.

"Six years ago the Episcopal Church decided to accept full membership in the Federal Council. Since that time Churchmen have played an important part in the activities of the Council, and the Church has been represented at every meeting by delegates representing all schools of thought within the Church. Anglo-Catholics as well as Liberals and Evangelicals have taken part in the sessions of the Council and served on its commissions and committees. Our Presiding Bishop served a term as president of the Council.

"The result has been beneficial both for the Church and for the Federal Council. The Church has been enabled to pool its efforts with those of other Christian communions in matters in which a common front is greatly to be preferred to a series of unrelated efforts. The Federal Council, through the membership of the Episcopal Church and some of the Orthodox churches, has become more than a pan-Protestant organization, and something closer to the effective agency through which the non-Roman churches of America can bring their united strength to bear in practical matters on which they are substantially in agreement.

"Occasionally — as in the opening address of Bishop Oxnam at Columbus — the Churchmen's ear is offended by a note of pan-Protestantism, in apparent conflict with the Catholic values that the Church treasures; but usually such a note is unthinking, and any offense that it gives is unintentional. It is significant that on the very next day, in introducing President Truman, Bishop Oxnam took care to indicate that Orthodox and Anglo-Catholics, as well as Protestants, were members of the Federal Council and parties to its deliberations.

"We believe that every Churchman who has served as a delegate to the Federal Council, including the most 'advanced' Anglo-

Catholic, will agree that our membership in that body has been more than justified, and that we should continue in the future to co-operate with it as fully as possible."

The *Living Church* apparently is not worried by the unscriptural, anti-Christian theology of many prominent representatives and large groups in the Federal Council. Of course, a cross section of its own denomination would very much resemble the cross section of the Federal Council of Churches, all shades of religious opinion being represented. A.

**The Method of Electing Bishops in England.**—Under the heading "The Episcopate in England," the *Living Church* submits this interesting and informative editorial.

"A recent article in the *London Church Times* raises the whole question of the selection of bishops in the Church of England. In typical British journalistic style it is headlined 'The Appointment of Bishops,' with the sub-head 'Farcical Elections,' and is attributed to 'a Proctor in Convocation.' Pointing out that there were three vacant bishoprics at the time, and it was therefore an opportune occasion for considering the procedure adopted in the appointment of bishops, the writer observed:

"The whole subject bristles with anomalies. The Church officially has no share in the appointment of its chief pastors. The chapters, upon receiving the *cong e d'  lire*, go through an empty ceremony of "election," which can only be described as farcical. As a rule, the appointment is published in the press before the "election" takes place, and indeed before the chapters have any official knowledge of the nomination.'

"It is certainly difficult to understand how or why our English fellow Churchmen put up with such a situation. In practice, the English bishops are chosen by the Prime Minister (who may not even be a Churchman, as in the case of Lloyd George, MacDonald, and Chamberlain), just as autocratically as Nazi *gauleiters* were chosen—and the ratifying election is no more free than was one under the Hitler regime. Indeed, British law provides severe personal penalties including, we believe, confiscation of all their real and personal property as well as their clerical stipends for members of any chapter that might refuse to elect the government's choice.

"Seven hundred years ago Magna Carta in ringing terms proclaimed: 'The Church of England shall be free!' The point at issue was this very one—the right of chapters to elect bishops without interference by King or Pope. But the interference continued through the ages, even after the Statutes of Provisors and Praemunire in the 14th century itself was accompanied by a law of 1534 requiring chapters to elect the royal nominee.

"It would be interesting to see what would happen if an English chapter had the courage to appeal from the law of 1534 to the Great Charter of 1215, and the even greater charter of Our Lord's Divine Commission, by ignoring the King's nominee for

a vacant bishopric and choosing its own candidate. The members of the chapter might go to jail for a while, but they would take a long step forward in reasserting the freedom of the English Church. And they would also be bringing the Church of England closer to its daughter churches of the Anglican communion, which are happily free of any such entangling alliance with the State."

A.

**The Mind of Ignatius Loyola. A Study in the Psychopathology of Religion.**—Under this heading, Carl J. Schindler in the *Lutheran Church Quarterly* (January, 1946, p. 83 ff.) publishes an interesting analysis of the minds of Luther and Loyola. Luther's ninety-five theses were written in 1517; the "Spiritual Exercises" of Ignatius Loyola in 1522. But while Luther found "his way through the underbrush of medieval theology, mysticism, folklore and pious practices to the clear springs of the biblical religion," and while he showed an "essential health-mindedness by his unflinching ability to distinguish between wholesome and morbid types of Christian religion," he reaches the conclusion that "Ignatius is an outstanding illustration of the tortured, divided soul." The entire article deserves careful reading, but we quote a few sentences which stress the writer's principal conclusions. He says: "The type of mental ailment from which he [Loyola] suffered, can with a fair degree of accuracy be determined as a manic-depressive psychosis. He was subject to excessive mood swings. There were periods of profound depression with suicide impulses, followed by states of great exultation. . . . In the depressed phase, mental life is slowed down, and a few thoughts dominate the mind with compulsive insistence. At such times Ignatius went through periods of scrupulosity when he confessed the same trivial sins, often several times in a day. The feeling of complete unworthiness, of having forfeited every claim to the good will of God and man are all present in Ignatius. He speaks from experience when he describes 'the peculiarity of the evil spirit to cause remorse, to sadden and to place impediments, disquieting with false rumors.' . . . How could an individual as ill as Ignatius accomplish his mission? The answer lies in the nature of the disease. A manic-depressive patient retains a large degree of judgment and remains in continuous contact with his environment. There are long periods of recession when the patient is apparently normal apart from a heightened emotionality. In the manic phase he is filled with plans, schemes, ambitions, oblivious of any obstacles. Many of the missionary enterprises of Ignatius were probably begun at such times." It may be well for Catholic controversialists to examine some of their own leaders instead of criticizing Luther and his fellow writers and finding in them madmen and reprobates. The same issue of the *Quarterly* quotes from the *Christian Century* (October 17, 1945) that a textbook, *La Religion Explicada*, has been prepared by Father Ardizzone for the use of high school students in Argentina and that this has been approved by the Roman Catholic authorities there. The

book treats Luther and the other Protestant Reformers in terms like these: "Protestantism does not possess elements of a true church. It has no holiness. Luther, Calvin, Henry VIII, Theodore Beza, etc., were all men of infamous and scandalous conduct. . . . God never uses such corrupt people to fulfill the important mission of founding a religion. . . . Luther preferred to remain in the mud puddle of his licentious life. After he had drunk well and eaten to satiety and blasphemed without restraint, he died, gorged with food and wine, at the end of a banquet in 1546. Many historians affirm that he hanged himself, thus ending with suicide a life of sadness." The true facts concerning Luther's death are then presented by quoting a chapter of Rudolf Thiel's *Luther*, Vol. II (Berlin: Paul Neff Verlag, 1937), which makes excellent and timely reading.

J. T. M.

**Baptist Inconsistency.** — Some Baptist churches, as was pointed out in these columns some time ago, are considerably agitated over the fact that in a relatively large number of Baptist churches, primarily in the Northern Convention, people are admitted to open or associate membership without having been immersed. In an article, "The Trend Away from Immersion," the *Watchman-Examiner* of Feb. 28, 1946, calls attention to the dangers of this trend for Baptist principles. We read: "A Baptist church without clear and unmistakable conviction is a misnomer. Its very name carries with it uniqueness and challenge. When Baptist churches relax their Christian conviction, they impair their essential witness. The most thriving of our Baptist churches are those which adhere most firmly to the traditional Baptist belief. But that is not saying enough. Baptists have a duty to all other Christians. Theirs is the duty to witness to God's Word and to call people to obedience to its clear commands. By countenancing concessions and accepting on equal terms those who are living in open disobedience to our Lord's commands, whether knowingly or unknowingly, we fail first in our loyalty to the Word of God, then in Christian service to these people, then in our witness to the church at large and the world beyond. If Baptist churches have no specific witness or function, they have no right to exist. Baptists are not sectarian, in spite of insulting charges of this nature from certain sources. We are a witnessing people. We do not exist primarily to build hierarchies or ecclesiastical systems. We are here within Christendom, within hierarchical or denominational Christianity, as part of the mystical body of Christ on earth to affirm and to practice the verities of a pure faith and a God-ordained order. When we turn away from our distinctives, therefore, we fail and are destined to die out."

We appreciate the *Watchman-Examiner's* demand for an uncompromising witness to God's Word, but cannot understand that consistency does not compel the editor to demand an uncompromising attitude over against the whole counsel of God. We deplore that the call to confession is restricted to a distinctive

Baptist tenet which, after all, is an exegetical problem. If the Baptists in their insistence upon immersion denounce indiscriminate church fellowship with non-immersionists, how can fundamentalist Baptists fraternize with the modernistic Baptists?  
F. E. M.

**Some More Information on the World Council of Churches.** — According to information from Geneva by *R. N. S.* the World Council of Churches will be launched at a meeting of the World Council to be held toward the end of August, 1948. The general subject of discussion will be "The Order of God and the Present Disorder of Man." Problems that will be given special attention are those of world order, evangelism, and similar matters. The number of delegates, it is expected, will be 450, representing the churches now belonging to the World Council and such as will join in the next two years. An invitation to seek membership will be sent the Orthodox churches. Bishop Theophil Wurm, who is the president of the council of the German Evangelical Church, was elected a member of the provisional committee of the World Council of Churches. His permanent alternate is Representative Martin Niemoeller, according to the secretary of the provisional council, Dr. Visser 'T Hooft. The aim is not to obtain as many members as possible. "On the contrary, the admission of a great number of very small unstable churches or sects would do more harm than good. Our attitude must not be that of a collector, but rather of a builder."

A commission was appointed which is to give its attention to international relations, its mandate being "to increase the churches' influence in world political affairs." Its purpose, so the announcement says, will be in particular "to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments." "Other objectives will be to study the question of world order and to make the results of such studies widely known; to organize conferences in which church leaders and laymen of different nations 'will find a Christian fellowship and reach a Christian judgment on world issues'; and to give expression to the spiritual principles 'which must determine contemporary political decisions.'" Among the members of the commission are found Dr. Reinhold Niebuhr, Bishop G. Bromley Oxnam, Mr. John Foster Dulles, and Bishop G. A. Oldham. Representatives of the former enemy countries will be included.

Another undertaking inaugurated by the provisional committee of the World Council of Churches is an ecumenical training center, which is to be established in Geneva. Mr. John D. Rockefeller, Jr., presented a gift of one million dollars for this venture. He specified that half the sum should be spent on maintaining a laymen's training center on the continent sponsored by the World Council. According to present plans, the center will open the latter part of this year and will provide studies for young laymen

especially from European countries. Sixty regular students will take courses lasting from three to six months and will attend conferences in the summer of each year. Dr. Handrik Kraemer, who belongs to the Netherlands Reformed Church, was chosen as director of the center. He was formerly professor of history of religion in Leyden University. He is best known as missionary, having served with distinction in Oriental mission fields. At this writing it is not known whether he will accept.

We see that the men at the head of the World Council of Churches are extremely busy and active in promoting the ideals of their organization. What the observer misses is that the dispatches do not contain any evidence of the manifestation of earnest efforts to obtain full unity in the understanding of the Gospel message.

A.

**Temperance Efforts to the Front.** — In various ways the temperance forces of the country are becoming audible, according to *R. N. S.* The Methodist bishops, assembled in Atlantic City, N. J., urged that a united temperance organization representing all denominations be formed. This resolution was adopted. "It is the prayerful hope of the council of bishops that assemblies, conventions, and conferences of many church organizations will take steps to co-operate in a new movement which united Christian forces will support. We pledge our loyalty to such a program. When the churches join in the establishment of the United Temperance Organization, we believe existing temperance agencies will accept the new approach to the old problem for the new day." As was to be expected, it is proposed that a special Sunday, June 2, be set aside "as a day of prayer for the curtailment of the traffic in beverage alcohol." It will have to be seen whether the intention of the promoters of the temperance cause is to declare the use of alcoholic beverages anti-Biblical or whether the basis of the propaganda is the conviction that the enormous consumption of such beverages in our country is one of the social evils which our generation has to combat.

A.

**United Brethren Approve Merger with Evangelical Church.** — *R. N. S.* reports that in a recent vote taken by the Church of the United Brethren in Christ, the project of merging this denomination with the Evangelical Church (in many circles better known as Albright Brethren) was approved by 85 per cent of all the ballots cast. The board of bishops was authorized to call a special session of the General Conference. It has now been decided that this meeting shall take place in November of this year and that the place shall be Johnstown, Pa. At the same time and place the General Conference of the Evangelical Church will assemble, and there the merger will be consummated. The name of the new denomination is to be Evangelical United Brethren Church.

**Legislation Pertaining to Divorces.** — *R. N. S.* has gathered information on attempts made in the various legislatures of our country to deal with the divorce evil. In Georgia the legislature

enacted a bill which will make the obtaining of a divorce easier than it was in the past. While formerly nine to twelve months were required before a divorce could be granted, now fifty days are sufficient, and while formerly divorce cases had to be tried by jury, this provision now has been abrogated, unless the defendant should demand a jury trial. In the past the charge of desertion had to bring proof that the desertion had existed for three years if a divorce was to be granted on that ground. Now the time has been reduced to one year. Additional grounds for divorce incorporated in the present law are habitual intoxication and cruel treatment.

In other States, however, the trend has been in the very opposite direction. In the Massachusetts legislature a bill has been introduced which would limit divorce grounds to adultery and impotency. In the Kentucky legislature measures have been introduced which would provide "that no divorce decree would become effective for twelve months after being granted; which would bar cruel and inhuman treatment as a plea for divorce for three years after marriage; which would provide that a divorced person who was at fault could not marry again, except to the other party, until five years after the divorce was granted; and which would ban divorce on any grounds until couples have been married at least three years. A bill introduced in the Virginia legislature to make incurable insanity a ground for divorce was opposed by clergymen and superintendents of mental hospitals. It was argued that no one can say that insanity is incurable and that many seemingly hopeless cases recover.—*R. N. S.* adds this interesting note: "Whether divorces should be granted for insanity has been raised as an issue in the past in many other States. Insanity varying from two years up to ten years is now recognized as a ground for divorce in 28 States. Rhode Island's State Bar Association recently voted against adding insanity arising after marriage as a ground for obtaining divorce in that State. A special committee of the Association which studied the issue saw 'no justification for regarding mental illness of either party arising subsequent to the marriage as any different from any serious physical illness developing thereafter.'" The governor of Rhode Island, John O. Pastore, urges that more stringent divorce laws be adopted because "any attempt to weaken or destroy the family group strikes at the very foundation of governmental structure." In Detroit a judge declared: "Divorces in Detroit are almost on a production line basis. There has got to be some responsibility connected with getting married." South Carolina is said to be the only State in the nation without a divorce law, and its legislature has repeatedly rejected attempts to repeal its State constitutional prohibition against divorce on any grounds. New York State recognizes only adultery as a divorce ground. "In the other States, grounds in which divorces may be obtained and the time in which they can be obtained vary widely. This has resulted in considerable legal

confusion, particularly since the U. S. Supreme Court has refused in a number of recent cases to interfere with the ruling of State courts on the validity of divorce decrees. Uniform federal divorce regulations have been unsuccessfully proposed in Congress for more than three decades." A.

**Danger of Division in the Old Coptic Church.** — From Cairo, Egypt, a correspondent of *R. N. S.* sends the following information: "The threatened split between the Coptic and Ethiopian churches has brought into focus a major crisis in the life of Egypt's oldest Christian body. A persecuted minority since the Arab conquest of the seventh century, the Coptic Church stands in danger of losing its control over the entire Ethiopian Church, as a result of differences arising from the election of the Coptic patriarch and the appointment of the Ethiopian metropolitan. The Ethiopians have demanded representation in the election of the patriarch and the appointment of an Ethiopian, instead of Egyptian, metropolitan for the Ethiopian Church. The first demand has been met, but not the second. Emperor Haile Selassie recently sent a commission to Cairo to discuss the problem, but the group has met with little success, and the split between the two churches seems almost certain. Such a division would mark the end of a relationship that can be traced back to 450 A. D., when Christianity became the religion of the Ethiopian Empire. During that century the Copts broke off from the Roman Church because of theological differences concerning the relation of the divine to the human nature of Christ."

Continuing, the correspondent points out that in a population of 17 million people in Egypt there are one million Copts. Once upon a time their religion was the ruling one. The majority of the people now are Mohammedans. The name "Copt" is a transliteration from the Greek for Egyptian. "When the Arabs invaded Egypt, the country was predominantly Christian, and the names 'Egyptian' and 'Christian' were used synonymously. One of the Coptic churches is said to be the oldest existing church in the world. It is known as the 'Crypt Church' of Old Cairo, and is said to have been built in the third century, or even earlier. The language of ancient Egypt is used in the ritual of the Coptic Church. Nowhere else is it still employed. Outside of the ritual the Copts use the Arabic language." A.

**Education with or without God.** — This is the topic of a sermon preached by the Rev. Bastian Kruithof, minister of the First Reformed Church, Holland, Mich., on Nov. 4, 1945, and published in the *Calvin Forum* (March, 1946). The sermon, which is an appeal for Christian day schools, contains much valuable informative material and shows how the problem of religious education is troubling the minds of many earnest men and women today. Under the heading "Secularism in American Education" he quotes Dean Willard L. Sperry of the Harvard Divinity School as having said recently: "The generation of youth going to our schools and colleges in the last thirty or forty years, to all intents and purposes,

are religious illiterates. The English Bible is an almost unknown book. This religious illiteracy is the price paid for freedom of religion. Public schools and State universities, by virtue of our separation of Church and State, are prohibited from any but the most minimal religious practices and are denied the opportunity for anything like sober instruction in these matters, even as history and literature. Religious instruction in the home has become ineffective. The majority of parents do not know what to teach their children because they themselves do not know what they believe." He quotes also Charles Clayton Morrison, editor of the *Christian Century*, who in an address before the Missouri State Teachers' Association several years ago said the following startling things: "I am bound to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism in American society." "The time has come to break the taboo against religious instruction in the public schools." "It is just as much the function of public education to teach religion as to teach any other subject." He refers, moreover, to the Scottish theologian John Baillie, who in a lecture at Princeton last summer pleaded for Christian schools. "These men," he says, "are not crackpots. They see the tragic situation, lament it, and propose remedies." There are other important facts to note. "A questionnaire sent to 18,000 high school students revealed that 16,000 of them could not name three prophets of the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name three of the twelve Apostles." The writer regards it as an inadequate remedy simply to put the Bible into the public schools, for "that is quite useless unless the Bible is read. And the reading of the Bible is rather insignificant unless it is interpreted." He considers also the matter of "released time," but "in the background there always hovers the question: Is it legal? As long as there is no protest, the instruction goes on." But "released time has been banned in a section of New York State because of a protest by the Rochester Freethinkers Society. As a result hundreds of children are deprived of religious instruction." "But what is the cure?" asks the writer. "In England co-operation by churches and the National Union of Teachers has resulted in an outline for religious training in the schools." Also Finland has a distinctive religious program for its schools, as, of course, also other countries, such as Sweden, Norway, Denmark. Morrison, to mention only one, "wants teachers trained in religion to teach in all public schools." If that fails, then Morrison says: "If the inclusion of religion in the curriculum of public education cannot be worked out, I see for Protestantism only one conceivable alternative. I see nothing for the Protestant churches to do but to establish their own schools, somewhat on the model of the Roman Catholic parochial schools, and to withdraw their children from the public schools." Ultimately this is also Kruithof's solution, for he says: "Perhaps the best solution will prove to be a Christian

school sponsored not by one denomination for its own perpetuation but by several denominations agreed on the fundamentals of Christianity. Even such an institution might be called sectarian and un-American, but the charges would be as absurd as they are false." He adds: "We had better translate some of the zeal which America has for the Sunday school and some of the zeal, too, which few of us have for the Christian college into the channels of grade school and high school education. Without that our inconsistencies stand out, and our lamentations will continue." It is not necessary for us to add any comment to what Mr. Kruithof says in his article. But it shows that the problem of religious education is a most urgent one and that we can afford to ignore it neither as Christians nor as citizens interested in the welfare of our country.

J. T. M.

**Brief Items.** — On Sundays during Lent the reputed true crown of thorns with which Christ was tortured during His Passion will be shown to worshipers at Notre Dame Cathedral in Paris. This is the only time of the year when the relic may be seen. — *R. N. S.*

Pastor Niemoeller of Germany, so *R. N. S.* reports, uttered a sensible warning addressed to the Church in Germany which he represents. He urges it to stay out of politics. "We wish to avoid any new barriers between us and the workers, particularly at this time when there are signs of a rapprochement."

According to *R. N. S.* some present-day leaders in France are working for liberty of education in their country. A new constitution is being debated, and these leaders would like to see a paragraph incorporated which absolutely guarantees the freedom mentioned. "Leftist groups have not openly advocated abolition of church schools, but are solidly against subsidies for any but State schools."

A Russian edition of the full Bible will soon be ready for distribution in the Soviet, through limited channels, the Rev. Thomas T. Holloway, field secretary of the American Bible Society, told Southern Baptist editors in their annual meeting at Mobile, Ala. . . . From 25,000 to 50,000 copies will be run off in the initial printing. . . . No new Bibles in Russian have been printed since the late 1920's because of a ban on importation and distribution of the Scriptures imposed by the Communist government. — *R. N. S.*

A minister in Buffalo read the New Testament in the Revised Standard Version in seven hours and thirty-nine minutes. He stated that he desired to demonstrate to young people that the New Testament is not as long a book as they think.

In Canada Roman Catholic organizations are preparing to ask their government to establish diplomatic relations with the papal court and to appoint a Canadian ambassador to Rome. In support of this move it is stated by the promoters that forty different states already sustain such relations with the Roman see. — *R. N. S.*

The following eleven groups have been licensed by the President's War Relief Control Board to solicit and receive contributions for the sufferers in Central Europe: American Friends Service Committee, Brethren Service Committee, Christian Science War Relief Committee, Church Committee on Overseas Relief and Reconstruction, Federal Council of Churches, International Rescue and Relief Committee, Inc., Labor League for Human Rights (A. F. of L.), Lutheran World Relief, Mennonite Central Committee, National CIO Community Service Committee, and the War Relief Services of the National Catholic Welfare Conference.

Discussing the Pope's recent action of appointing a number of new cardinals, the *Christian Century* quotes the Pope as defending his new course by insisting on "the need and significance of her [Rome's] vital law of continuous adaptation, which some, incapable of grasping such a magnificent concept, have interpreted or described as opportunism." Is Rome leaving behind the *semper idem* ideal?

According to an exchange the Baptist Church is the oldest Free Church in Sweden, having been established in 1848, and has 41,000 members. Twenty years later the Methodist Church was founded, and now has 12,000 members. Much larger than either is the Swedish Mission Union, founded in 1878, which has 106,000 members.

Eighty-two Italian priests and three nuns arrived in Brindisi from Albania, bringing news that all Italian Roman Catholic clergy have now been expelled from Albania under a decree issued by the new government.—*R. N. S.* for 3/4/46.

Postwar inflation is striking heavily at Hungary's Protestant churches, already severely handicapped by loss of revenue-producing properties under new laws nationalizing church-owned estates. Authorities report that Protestant church life is at its lowest ebb in centuries. . . . The Reformed Church, largest Protestant denomination in Hungary, now numbers only 1,800,000 in comparison with three million before the war. Second largest group are the Lutherans, whose following has dropped from 700,000 to 500,000. Excepting the Roman Catholic Church, these denominations were the hardest hit by agrarian reforms, since most of their schools and charitable institutions depended on the income received from landholdings.—*R. N. S.*

In Italy priests are not to engage in politics according to the constitution of the country. Communists complain of "increasing clericalism" in Italy. The Roman Catholic Bishop Benigna Migliorini states that his priests are "ready to obey God rather than man," and to defy chains and prison to save an almost entirely Catholic Italy." Cf. *R. N. S.* dispatch of February 28.