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Ein Prediger muss nicht allein *wet-*
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

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ARCHIVES

Theological Observer

The Lutheran Church — Missouri Synod. — Under this heading, the *Lutheran Outlook* (September, 1947), writing editorially, says that this name is symbolical of the fact that "not much change has taken place. And that is representative of Missouri," or as the last sentence of the editorial puts it: "The one hundredth birthday of our sister synod finds her rather 'sot in her ways.'" Before that the editorial states that "the centennial convention of the Synod meeting at Chicago in July *rescinded* (italics ours) the resolution of 1938 by which it had virtually agreed that sufficient basis existed for doctrinal unity with the American Lutheran Church." There are other expressions in the editorial that might be challenged, but we shall confine our remarks to these two. In the first place, as to the statement that the Missouri Synod is rather "sot in her ways." Let us say with emphasis that the situation in Missouri is certainly not what these words indicate. There was at the convention at Chicago a definite and earnest desire for church union, as the various resolutions of the convention show. But that union, as Missouri has always held, must be based upon real unity of doctrine. There must be agreement of belief and profession before there can be outward organization. This is not a new, but a very old principle and one that makes sense. Such unity is divinely required, and the Missouri Synod will do all it can that this unity may be obtained. Whatever it may cost to reach this goal, Missouri is willing to pay the price. Such was the sentiment prevailing at the Centennial Convention. It was a convention of honest confession, but also one of earnest desire to heal the breach in Lutheranism in America. In the second place, let it be firmly and emphatically said that the resolutions of 1938 were *not* rescinded by the Chicago convention. The resolutions of 1938 served a good purpose. They were honestly drawn up and presented in good faith as a basis for church union. But since they were unacceptable to Lutherans both in the Missouri Synod and without, it seemed best to declare that they should no longer serve as a basis for union. Just as the Marburg Articles, the Schwabach Articles, and the Torgau Articles, which led up to the Augsburg Confession, were never rescinded, but were rather embodied in the Augustana, so also the resolutions of 1938 have not been rescinded, for there may still be an Augustana for the Lutheran Church in America which may prove itself acceptable. At least such is the hope of the Missouri Synod at this time. By all means let us get together. But let us do it in the right old Lutheran way. J. T. M.

We Honor the Missouri Synod. — Under this heading the *Australian Lutheran* (July 16, 1947) publishes the following jubilee greeting on the occasion of our Church's Centennial, which we here note as an expression of the cordial relations existing between

the two synods: "The year 1947 marks the centenary of the establishment of 'The Evangelical Lutheran Synod of Missouri, Ohio, and Other States.' She is our sister — not the elder, but the big sister of 'The Evangelical Lutheran Church of Australia.' She has done us much good in many ways. We owe her high honor and deep gratitude. We bless her with the ancient benediction: 'Thou art our sister, be thou the mother of thousands of millions!' There was organized on April 26, 1847, in St. Paul's Church, Chicago, 'The Evangelical Lutheran Synod of Missouri, Ohio, and Other States.' The 'Missouri Synod,' as this organization is now commonly called, did not come into being in the State of Missouri, but in the State of Illinois. Of the twelve charter congregations Missouri furnished only one. But, we are told, 'the conservative and strict adherence to Lutheran doctrine and practices of the Lutherans settled in Missouri caused the body to be called *Missouri Lutherans*.' We honor 'Missouri' and are grateful to her for what she has done and is still doing for us. She has sent us outstanding men who faithfully served our Church in Australia as pastors, professors, presidents, and missionaries. She has sent us representatives who helped to overcome our difficulties and strengthened, encouraged, and advised us in our labors. She has sent us valuable literature, which forms the marrow of our theological libraries and has been used with untold blessings by our Church in its congregations, schools, and homes. She has given us the glorious 'Lutheran Hour.' For these and other favors — next to God — we thank Missouri. We wish her well. God bless the Missouri Synod!" — The periodical *Evangelisch-Lutherisches Kirchenblatt*, published by our brethren in Porto Alegre, Brazil, shares in our Centennial celebration by dedicating almost entire issues to our founding fathers. A previous number offered a lengthy description of Dr. Walther's life and work. The last issue to reach our desk is dedicated to Rev. F. Wyneken. One of the articles closes with the words: "His childlike, firm faith, joined with a dynamic energy, as also his exalted reverence for his sacred office, coupled with deep personal modesty, render Wyneken a real example to us. We do not wish to deify men, especially not the one whose last official declaration, which has come down to us from him, reads: 'By no means any deification of men and no worship of living or dead saints in the Lutheran Church!' But when we thank the Lord, our God, for that which He has done for us through our fathers, we certainly desire to remember also the blessing which God bestowed upon us through Konrad Friedrich Dietrich Wyneken."

J. T. M.

Is the Christian Day School Practicable? — There seems to be much interest in Christian day schools in Lutheran churches in our country, as a number of articles, published of late in various Lutheran periodicals, show. We here quote a few paragraphs of a fine brief for the Christian day school, offered in the *Lutheran Standard* (Sept. 27, 1947). We read (quoting in part): "Although

the Missouri Synod has many Sunday schools, it staunchly advocates the establishment and retention of parochial schools. Within the past century the Missouri Synod has grown from a group of about 4,000 to more than a million members. It would be futile to deny that they owe their growth to a large degree to their schools, because through their schools they have trained loyal members. We have good reason to believe that a considerable number of children of non-Lutheran parents are enrolled in the schools of the Missouri Synod, since they claim to do a good deal of missionary work among the unchurched in this way. At a recent convention of teachers of the American Lutheran Church, a member of the Board of Parish Education suggested that it be shown how religion could be correlated with the common school subjects. He remarked that the study of the Bible, Luther's Catechism, and Bible History occupy perhaps an hour or a little more each day, the remainder of the time being devoted to the common school subjects. He wanted to know if we could justify maintaining a Christian day school for only an hour or so of religion each day. Here is the answer? All teaching in the Christian day school is and should be 'Christ-centered.' And why cannot Christian principles be brought to bear upon every subject in the school? In the common school subjects it is the duty of every Lutheran teacher to keep Christ before the pupil. A Christian atmosphere must prevail even during the recreation time. Discipline must be in accord with Christian principles that the child has learned. Just as we employ arithmetic, geography, history, English, and other subjects in teaching religion, so we can combine religion with the regular lessons in spelling by making up lists of words from Bible History lessons studied. Occasionally lessons in American history afford opportunity to correct some impressions as to when Lutherans first arrived in the New World. Lessons in English can be based on activities related to the Church, Christian day school, or the Christian home. In elementary science, hygiene, and geography the teacher has equal opportunities to show how God is glorified in His handiwork. In teaching handwriting, practice words and sentences can be taken from the Scriptures. In drawing or painting, the Christian teachers will show how the great masters, such as da Vinci, Raphael, Michelangelo, Titian, and Hofmann, were inspired by religious subjects. A Christian attitude in the common school subjects is nearly as important as studies in religion. If one does not apply one's religion to everyday affairs, his spiritual development cannot go far. Since the aim of the Christian day school is not merely to teach religious subjects, but to build and develop Christian character, these schools are of great importance to our American Lutheran Church. Does the local church and the Church as a whole benefit from its Christian schools? Certainly, for just as the Church needs an educated clergy, so it needs an enlightened Christian laity." J. T. M.

Missions Shrink with Empires.—Such is the opinion of a writer in the *Christian Century* (Sept. 24, 1947), who says: "Western Christians may find some satisfaction in the current decline of old-style imperialism. In India and Egypt, in Indonesia and Vietnam, indications multiply that the day of empires is nearing its close. But Christians must temper this happy thought with the stern realization that imperialism, with all its evils, provided Christianity with some of its greatest missionary opportunities. They must remember that nationalist movements among former subject people include a revived loyalty to the religions of those countries. They must understand that, in colonial areas, the term 'Christian' applies to the arrogant colonel as well as to the mission doctor. As the remote outposts of empires are pushed back, Christendom faces a serious possibility of recession from her farthest advances." By way of illustration he writes a paragraph bearing the subtitle "Cross Retreating Before Crescent": "At one time there were approximately five million Copts in Egypt. Today they number not more than one-fifth that figure, and, given the present situation, it is not unreasonable to assume that in time this ancient Christian community will become extinct. Egypt then will become analogous to most of North Africa, where there is no trace of the once flourishing Christian communities which vied with Rome for control of all Christendom. The significance of this disappearance of original Christian groups is deeper than appears on the surface. Evangelical missionaries in Egypt long ago found that the greatest possibilities for constructive work lay among the Copts, not the Moslems. The most effective evangelism has been carried out among the Copts. The greatest educational and social service has been achieved in communities where Coptic influence is strongest. The largest number of converts to the Egyptian Evangelical Church are former Copts. If this community dies, the possibility for effective missionary activity in Egypt will be seriously diminished." In a paragraph under the heading "Moslem Ideas Only" the writer says: "Foreign Christian groups also have been feeling pressure recently. Some Arabic newspapers learned that French Catholic schools were using textbooks containing statements which attacked Islam. This led to a short-lived cry that all foreign schools be taken over by the Egyptian government. It was proposed that no textbooks be permitted for use which made statements uncomplimentary to Islam. The Christian editor of the Arabic edition of the *Reader's Digest*, Fuad Sarruf, recently received a note threatening the blowing up of his premises if he did not embrace Islam. The note also demanded that he use his magazine to promote Moslem ideas. Such incidents illustrate the temper of Egypt as the imperialists are moved out. Whatever the ultimate outcome, one fact stands out clearly: Christian missionary activity in Egypt will be curtailed in some degree. With the rise of nationalism, missions must take a setback." No one, of course, can tell with certainty what the future has in store for Christian

mission work in pagan countries. But the very crisis of the present day is a challenge to the Christian Church to do with all its might what it can to carry out the Savior's great commission to preach the Gospel to every creature. Eventually our Lord's prophecy in Matt. 24:14 will be fulfilled.

J. T. M.

Crusade for a United Church. — E. Stanley Jones is touring the country, speaking in thirty cities during thirty days, in the interest of a union of all churches. His basic premise is: "A world seeking unity, knowing that it must find it or perish, will pay only a marginal heed to a Church unwilling or unable to show the way to unity. The next great step for the churches is to face the world — united. A divided Church in a divided world lacks moral authority." Dr. Jones hopes "so to saturate the soul of the Church with a demand for unity that this saturation will be precipitated into action." He believes that his plan to unite the churches in a federal union is the most feasible among the various plans thus far advocated. In America, for example, 256 respective denominations would be asked to unite and to form the Church of Christ in America. None of the denominations, however, would lose their identity, since each would constitute a branch within this Church of Christ. As each State in our Union may have its specific laws and each local community its own form of government under the Federal Constitution, so also each denomination may retain its particular doctrine, its distinctive characteristics or church government under and within the framework of the United Church of Christ in America. However, no denomination dare claim to have all the truth nor denounce the particular distinctive points of any other denomination. In the Church of Christ in America we would find represented the highest form of ritualism and the most liberal view of the "inner light." In short, the Church of Christ in America would be characterized by "unified diversity."

As the genius of each race or country is expressed in the particular civilization or form of government, so also the various churches throughout the world express varying concepts of Christ. According to Jones these various views must now be brought together in the Church of Christ of the World, so that a united Church could speak with authority to a disunited world. The doctrinal basis for this proposed Church of Christ will be Matt. 16:18: "Thou art Peter, and upon this rock I will build My Church." Under Jones' federal union plan every branch in the Church of Christ of the World must be free to interpret this basic confession, the conservatives according to historic orthodoxy and the liberals according to their viewpoint. Thus each Church is to retain its autonomy and yet unite with all others in a grand unionistic scheme.

Stanley Jones, in common with so many unionists, makes much over the division of denominations in America into 256 groups

listed in the Census Report. The Census Report, however, lists individually all bodies which are separately organized though they are in confessional agreement. For example, the Baptists are listed with nineteen different bodies, the Methodists with almost twenty, and the Lutherans with over twenty. The fact of the matter is that outside of the numerous but numerically insignificant sects there are in America only a half dozen separate denominational families.—It is, of course, evident that Stanley Jones and the people behind his "Crusade for a United Church" have forgotten entirely the earnest warning of the Savior against false doctrine. God indeed wants a united Church, not, however, on any kind of humanly devised platform nor for human ends, but a Church which is united in humble submission and strict adherence to His Word. Jones apparently has never heard that the genius of at least one of the churches is its confessionalism. The Lutheran Church, for example, would be compelled to deny its very autonomy—the thing Jones wishes to preserve—by joining his visionary Church of Christ in America. F. E. M.

To Clergymen Only—an Appeal from a Layman.—Simple things are often important things, and when weary, distressed laymen rise to speak a word of warning to the clergy, their plea certainly deserves a hearing. In the *Living Church* a very intelligent layman pleads with the ministers of his fold to conduct themselves in such a way that people will remain in the Church and not drift away. His article mentions such simple, self-evident things as: "Diction should be clear and distinct"; "Pronunciation should be clear"; "Enunciation should not be hurried, and yet not unduly slow and hesitating"; "Do not use unusual gestures"; "Do not read long notices. If necessary, print them, but do not cut the beautiful Episcopal service twenty minutes short and then read notices with running commentary for half an hour. It is very tiresome to the congregation. Never give forgotten notices, no matter how important, from behind the altar rail, nor after the Holy Eucharist has been started," but also such more important matters as these: "Sermons should be complete in fourteen minutes or less, except in rare instances by exceptional men. At any rate, that is about as long as the congregation will ordinarily listen intelligently. State the purpose, argument, discussion, and conclusion as simply as possible. Clear, straightforward, simple statements carefully expressed carry much more meaning than long, rambling, complicated statements full of repetition. Do not let the course of the sermon wander off into all the by-ways and side lanes far afield. Hold to definite direction. You can gain objectives more clearly. A sermon should be finished once, not several times"; and "Do not emphasize too many points in one sermon. This causes the sermon to lose its meaning and confuses the listeners more than otherwise. Do not shout. Not over one shout to a sermon, and usually better not that." He closes

his petition with the words: "These notes are submitted with the hope that steps toward improvement of sermons and services may be taken promptly. More intelligent critics than I are needed for their constructive solution. It is hoped that every clergyman will not conclude that these comments apply to all others than himself." One might disagree with some of the criticisms of the writer. We personally find that we can listen intelligently to the average sermon for more than fourteen minutes. A period of twenty-five minutes is, in general opinion, a satisfactory length. But it seems to us that the good layman, raising his weary voice in the Episcopal Church, has a seasonable word to say also to ministers in the Lutheran Church.

J. T. M.

The "Two-by-Two's." — A few years ago Dr. F. E. Mayer published a brief article in the "Theological Observer" on this rather new sect, which is known also as "The Disciples of the Lord." A brother in one of our Western States, in whose large mission parish these enthusiasts are causing considerable havoc, gives us the following brief, but helpful description of their teachings and practices: "The sect claims to use only the Bible, lashes out against Luther's Small Catechism, Christian tracts, the publishing of religious books, the paying of salaries to pastors, the erecting of churches, and men attending seminaries to learn Hebrew and Greek and listening there to human, man-made interpretations. They claim that they have the Bible and that the Holy Spirit gives them the right understanding of it so that they do not have to attend a seminary and learn from others. It is wrong, according to this sect, to admonish the members of a congregation to give money to the church, and they teach that the Widow's Two Mites must be taken in a spiritual sense, not literally. Ministers should live as Jesus did and the disciples. There must be no infant baptism, for a person must first believe, and then he is fit to be baptized; in other words, a person to be baptized must first be taught. Ministers must not be married, but must go out two-by-two as the Lord sent out the seventy disciples. Christians are permitted to meet only in homes; they are not allowed to build churches and meet in them. Sunday schools are definitely forbidden; the parents have the duty of training their children at home. The sect claims to do only what the Bible commands. The Lord's Supper, as this sect maintains, is merely a memorial feast. Lutheran hymns are too difficult for children to understand, as they claim. There must be no definite order of service. The sect believes in 'testimonies,' and everyone must give a 'testimony' at each meeting. The sect also demands humility of its members." The errors taught by the sect are easily refuted; nevertheless, among people not grounded in the Word of God it may cause much confusion. The humility which the sect demands is certainly not the true humility which our Lord asks of His followers, for their teachings as well as their practices manifest a good ideal of spiritual arrogance. J. T. M.

Items from *Religious News Service*.— Merger of the Free Methodist and Wesleyan denominations by 1951 is visualized in a report submitted at Winona Lake, Indiana, by Bishop L. B. Marston of the Free Methodist Church.

First issue of *Presbyterian Life*, a new thirty-two-page weekly magazine sponsored by the Presbyterian Church in the U. S. A., will be published about January 1, 1948.

Use of public funds for operation and maintenance of Roman Catholic schools was declared at the National Education Association convention in Cincinnati, Ohio, to be a question for settlement by the United States Supreme Court.

Pastors and laymen from all parts of Italy gathered at Torre Pellice, in the Waldensian Valley, for the opening of the annual synod of the Waldensian Church, regarded as a major yearly event in Italian Protestantism.

The American section of the Lutheran World Federation has allocated \$44,690 to purchase printing equipment for the Evangelical Lutheran Church of Finland, which is planning shortly to resume publication of religious literature.

A \$250,000 project to publish the "Complete Commentaries of John Calvin" as originally undertaken in forty-eight volumes of the Calvin Translation Society of Edinburgh, Scotland, was announced by a local publishing house in Grand Rapids, Michigan.

The Association for the Advancement of Psychoanalysis will sponsor a seminar in New York City this fall "specifically oriented to the specialized needs of the clergy." Conducted by Dr. Paul Lussheimer, the seminar will consist of five sessions under the general title: "How the Clergy Can Use the Techniques of Modern Psychotherapy."

Morning Star VI, a schooner outfitted by the American Board of Foreign Missions, set sail from Boston under Skipper Price Louis, Jr., for the Micronesian Islands in the South Seas after elaborate services of dedication and Godspeed. The tiny craft will serve Congregational missionary workers among the Marshall and Caroline Islands.

Russian Baptist leaders voluntarily agreed not to attend the Baptist World Congress in Copenhagen because they object to the "political nature" of the Congress program. The Russian Baptists explained that one of the Congress topics—Communism as a Barrier to Christianity—would embarrass their government.

The Indian government has decided to halt all official grants for the upkeep of churches on March 31, 1948. This action, it was indicated in Calcutta by the Most Rev. George Clay Hubback,

Metropolitan of the Church of India, Burma, and Ceylon, will force dioceses to use their own funds for payment of clerical salaries and for the upkeep of churches.

Plans are being made to have the hymn "Abide with Me" sung in every Protestant church in Britain on November 16, when the centenary of its writing will be commemorated. An "Abide with Me Centenary" committee has been formed, and the story of the hymn, which was written by Henry S. Lyte, is being prepared for publication in the press.

Catholics from seven countries — The United States, France, Switzerland, Germany, Poland, Ireland, and England — commemorated the 25th anniversary of the conversion of the late G. K. Chesterton to Catholicism by gathering in the studio of his old home at Beaconsfield. The house is to be used by the Converts' Aid Society as a temporary home for convert clergy and their families and former Anglican nuns.

One hundred Mennonites from the United States and various European countries took part in a two-day international Spiritual Life Conference at Basel, Switzerland, which opened on August 16th. Reports were presented on Mennonite churches in the United States, Canada, Holland, Luxembourg, Germany, Switzerland, and on the Waldensian Church in Italy.

The World Council of Churches now comprises 116 communions in 36 countries, it was announced in New York by Dr. Henry Smith Leiper, associate secretary. He said 23 communions in 15 countries had joined the Council in the last six months, including six Orthodox groups, the United Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church.

By a vote of 281 to 23 the general synod of the Evangelical and Reformed Church approved the basis of union with the Congregational-Christian Church. The basis, a twenty-four-page document containing articles of agreement between the Churches, has gone to the thirty-four synods for action. It must be accepted by two-thirds of them to become effective.

The Forty-Eighth Convention of the Canadian Gideons meeting in Toronto reported that the Gideons are now placing Bibles in planes. According to announcement, Eddie Rickenbacker, president of Eastern Airlines, has asked that Bibles be put on all planes of his company in racks that he has provided for them. Arrangements have also been made to furnish Pan-American Airlines with Bibles.

Establishment of chairs of Christian history and of theology at the Imperial University was urged at Tokyo by Dr. Shigeru Nambara, Christian president of the university. He declared that

Japanese endowment of the proposed departments is "impossible" but said he hoped that means will be provided by American Christians.

The speakers at the national convention of Jehovah's Witnesses in Los Angeles reported "conspicuous success" in a post-war campaign to spread the sect's teachings in traditionally Roman Catholic lands in Latin America. Before the war, it was said, the number of Witnesses in all of Latin America totaled only 505 individuals. Today the total was placed at 5,000 in Mexico alone and 10,000 in other Latin lands.

Independent India will welcome Christian missionaries if they "come as the servants of the people and not as spiritual overlords," Dr. E. Stanley Jones, author and missionary to India for 40 years, told the World Convention of Churches of Christ (Disciples) meeting in Buffalo, New York. Dr. Jones said he does not share the fear of many that "Indian Christians will be persecuted in an independent India and that Christian missions will not be tolerated. In local situations through local officials this may happen, but it will not be the policy of the center."

At the present time there are more than 1,500 canonized saints in the Roman Catholic Church, according to Vatican authorities. It was pointed out that this means there is nearly one saint for every year since the death of Christ and more than four for every day in the yearly calendar. It is expected that this list will be swelled during the Holy Year of 1950, when fifty canonizations and beatifications are expected to take place.

Seventh Day Adventists claim to have invested more than \$200,000,000, almost one half of their total receipts, in foreign missions within the last seventy-five years. In 1946, 370 missionaries were sent to stations in various parts of the world. Adventists work in more than 800 languages and dialects, and print literature in 185 languages.

Dr. Walter Barlow and Dr. Price H. Gwynn, both of Philadelphia, have been named by the Board of Christian Education of the Presbyterian Church in the U. S. A. to conduct special ministers' training schools throughout the Presbyterian Church during next fall and winter. The schools, planned for every minister in the church, will take the form of teachers' training courses at which the pastors will be taught how to teach evangelism techniques to lay workers. Each school will last from two to four days.

Accommodations at Louisville Baptist High School were filled and overflowing when the institution opened its doors for the first time September 8th. The Rev. Oscar Gibson, pastor of the Eighteenth Street Baptist Church and chairman of the Baptist School Board, said that plans had been made for only sixty-five students and more than forty applications were received the first

week after announcement of plans. Gibson declared, "I had no idea the school would be in such demand. Our full quota will be exceeded this first year."

Judge John E. Swift of the Massachusetts Superior Court told the sixty-fifth annual convention of the Knights of Columbus in Boston that an "anti-God campaign" was started in American schools by John Dewey when he was a professor at Columbia University. Judge Swift charged that Dewey and his associates have, in the past forty years, "converted the whole public school system of the United States into a powerful propaganda machine to indoctrinate the teachers and the school children of America with his theory that there is no such thing as a personal creator."

Launching of the Catholic Broadcaster Association, a new group which aims to aid Catholic organizations in attaining more effective use of radio, was announced at a conference scheduled at Fordham University on August 15—17. According to Wm. A. Coleman, chairman of the radio division of Fordham's Department of Commercial Arts, C. B. A. will embrace four major membership classifications: local Catholic groups, national groups, the clergy and prominent individual Catholics, and Catholic educational organizations. The Association will have a central script library and will provide facilities for the exchange of information helpful in the preparation of Catholic programs.

The new Lincoln collection reveals that Lincoln consistently was opposed to any official interference in the affairs of the churches by the state. When a minister who had refused to declare himself for the Union was arrested in St. Louis, Missouri, Lincoln personally interviewed the pastor and instructed General Samuel R. Curtis as follows: "I must add that the United States government must not, as by this order, undertake to run the church; when an individual in a church, or out of it, becomes dangerous to the public interest, he must be checked; but let the churches as such take care of themselves. It will not do for the United States to support or to appoint Trustees, supervisors, or other agents of the churches."

Reversal of court decisions which permit the use of public tax funds for religious work and recall of Myron C. Taylor as the President's personal representative to the Vatican were urged by the Convention of the Disciples of Christ meeting in Buffalo, New York. The Convention called upon "all patriotic citizens to resist every attempt to further widen the breach in the law of the separation of Church and State" and to work for the repeal of any state law "which sanctions grants of public money for the support of religious bodies or to activities supported by such religious bodies."

The annual home missions conference of the Presbyterian Church in the U. S. (Southern) was told in Montreat, North

Carolina, by Dr. James L. Fowle, that "the urgency for home mission enterprise felt during World War II is intensified now." Mr. Fowle cited as evidence the fact that in Texas alone 3,500,000 people are not in any church, while one county in West Virginia has reported that less than ten per cent are church members. "There is an urgency in home missions today," he declared, "and we must get into action now."

Touro Synagogue, oldest in the United States, was formally dedicated as a national shrine before an overflow crowd of 1,200 in Newport, Rhode Island. Principal speaker at the 3-day ceremony marking the dedication of the 184-year-old Jewish house of worship was Joseph W. Martin, Jr., speaker of the United States House of Representatives. The beautiful old building, where George Washington delivered his famous speech embodying his concept of religious liberty, was described by Congressman Martin as having seen "the ebb and flow of American history."

The Catholic University of America, Washington, D. C., in co-operation with Msgr. Flannagan's Boys Town, located near Omaha, Nebraska, will offer a two-year graduate training program leading to a Master's Degree in "boy counseling." The purpose of the program is to train men to act as counselors in boys' institutions and in other agencies dealing with adolescents, supplying a broad grounding in Catholic social principles, and practical training in individual guidance and recreational leadership at Boys Town. The program will include four semesters of graduate work. Of these, the first and fourth will be spent at Catholic University in Washington, D. C., while the second and third will be at Boys Town.

A colony site, founded by Europeans for religious liberty, celebrated its 100th anniversary in the village of Wartburg, Tennessee, August 16—17. St. Paul's Lutheran Church of Wartburg (Missouri Synod) was the center of the program which drew Lutherans from afar. The history of Wartburg and St. Paul's Lutheran Church is intimately related to the purchase of five sailing vessels by a company in Antwerp, Belgium. The Rev. R. B. Faerber, present pastor, said the ships were originally intended for cargo vessels but were converted to passenger use by the "colonization company" formed by George T. Gerding, Augustus Guenther, and Otto Kimbush. This company, organized in 1845, purchased thousands of acres in east Tennessee, and efforts were made to induce Swiss and German people to settle in the rugged area.

More than 750 Protestant clergymen, representing many denominations, will support the Planned Parenthood League of Massachusetts when it seeks the signatures of 20,000 registered voters this fall on a petition it will place before the State Legislature to change the present law prohibiting physicians from giv-

ing birth prevention information. The Massachusetts Council of Churches and the Greater Boston Rabbinical Association have given their official endorsement to the League's efforts to place once again before the Legislature the question of allowing physicians to dispense contraceptive advice. The Planned Parenthood League makes no use this year of the phrase "birth control" but calls the proposed new law "An act to allow physicians to provide medical contraceptive care to married women for the protection of life or health."

Thirty young European theological graduates have sailed from Le Havre, France, for the United States where they will study at American seminaries under a scholarship project initiated through the Reconstruction Department of the World Council of Churches in Geneva. Selected by interdenominational reconstruction committees in nine countries, the young theologians were given free transportation by Church World Service at New York, and their educational expenses will be met by the thirteen seminaries where they will pursue courses in the fall. The seminaries which will receive the students include Princeton, Yale, Chicago Theological, Chicago Lutheran, Eden (St. Louis), Hamma (Springfield, Ohio), Union (New York), Union (Richmond, Virginia), McCormick (Chicago), Drew (Madison, New Jersey), Pacific School of Religion, Louisville Seminary, and Austin Seminary (Texas). Most of the students belong to Reformed, Lutheran, and other predominant denominations in Europe. The countries they represent are Hungary, France, Czechoslovakia, Poland, Switzerland, Holland, Norway, Sweden, and England.

A recent amendment by the Madras government to two educational rules governing religious instruction in schools and colleges continues to be opposed by Christians in South India, chiefly because they fear it is the thin end of a wedge for further restrictions in the future. The disputed amendment reads as follows: "Religious instruction may not be given in schools and colleges under private management subject to the following conditions: (I.) If instruction is in a faith other than that to which a pupil belongs, he or she will be exempted from attending it if a parent or guardian requests in writing such exemption, which shall be in force until the request is withdrawn; (II.) religious instruction given shall not attack any other religion; (III.) staff buildings for pupils of any schools or colleges shall not be used for proselytism." As the new rule does not define the term "proselytism," responsible Christian educational agencies fear it may give rise to fabulous complaints against denominational schools on the ground of proselytism.

A. C. W. GUEBERT

