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CONTENTS

	Page
Why Emphasize a Bible Study Program Now? Arthur C. Repp.....	881
Sermonic Study on Micah 5:2-8. Th. Laetsch.....	889
A Series of Sermon Studies for the New Church Year	904
Miscellanea	920
Theological Observer	940
Book Review	954

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Woelfen 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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ARCHIVE

Theological Observer

Concerning the Question of Prayer Fellowship.—From May 20 to 25, 1948, the General Pastoral Conference of the Australian Evangelical Lutheran Church met in Jindera, N. S. W. This was the first non-convention pastoral conference of the Church for twenty-three and a half years and the very first such conference in New South Wales. Among the many important items listed on the agenda paper were several dealing with prayer fellowship, the intersynodical situation, and church fellowship developments at home and abroad. As the *Australian Lutheran* (July 7, 1948) reports: "Important papers or essays bearing on these questions were delivered and discussed. Much time was devoted to Dr. H. Hamann's thought-provoking paper on 'Prayer Fellowship,' as also on those of Drs. A. Mackenzie and J. Darsow on Rom. 16:17, 18: 'An Examination Presented for Discussion'; and: 'An Exegetical Treatise on Rom. 16:17-18.'" As the report continues: "The Conference resolved on prayer fellowship: 1. That on the basis of Scripture and of the Confessions we acknowledge that joint prayer cannot under all circumstances be identified with unionistic prayer or church fellowship; 2. That we agree that when joint prayer shows the marks or characteristics of unionism it must be condemned and avoided. Such marks or characteristics are any acts whereby a. we fail to confess the whole truth of the divine Word; b. we fail to reject and denounce every opposing error; c. we assign to error equal right with the truth; d. we create the impression of unity in faith or of church fellowship where they do not exist; 3. That the question whether a joint prayer may be offered at a joint intersynodical conference should be decided by our representatives in accordance with the particular circumstances under which that conference is held. If the marks of unionism are present, there should be no joint prayer; where these are absent, however, such a prayer may be offered." We believe this to be a sound and Scriptural decision, which avoids, on the one hand, a narrow, legalistic handling of the question, and, on the other, insists on bearing witness against the offense of unionism wherever that should exist, while allowing a truly evangelical approach to the problem.

J. T. M.

Science and the Bible.—An interesting communication sent out by *Religious News Service* from Grand Rapids, Mich., contains material bearing on the question whether the Bible is contradicted by science. We take over the item.—

Scientific evidence supporting the Biblical story of creation and the existence of Solomon as a wise and powerful ruler was presented to the American Scientific Affiliation at its annual meeting here.

Upholding the story of creation as told in the Book of Genesis was Dr. Russel L. Mixter, zoology professor at Wheaton College,

who said the beginnings of the major types of animals, plants, and man must have been the direct act of God.

"We do not believe that man descended from the ape," he declared, but that the fossil men, or so-called missing links, were really human beings of the same genus as we but somewhat different from today's type of man."

Dr. Mixter emphasized that members of the Affiliation, who term themselves "Christian scientists" and who are connected with church schools and institutions, believe that man, animals, and plants have changed since they were first created by God.

New evidence proving that Solomon was as great and powerful a ruler as the Bible relates was offered by Dr. Allan A. MacRae, president of Faith Seminary, Wilmington, Del., and a prominent archaeologist.

He said that two "striking bits of evidence" had come to light to prove the land of Israel had a ruler about 1000 B. C. who was far more powerful than any individual who reigned there before or since.

The first of these, at Megiddo (the Biblical Armageddon), is a large number of stables for horses, suggesting that the ruler of Palestine was able to use the greater part of one of its most important cities as headquarters for his horses and chariots, and which Dr. MacRae said is described in 1 Kings.

"The other discovery," he added, "was that a city had been constructed according to one definite plan and in a type of construction superior to most that preceded or followed it, at Jerusalem by a ruler at the time of the Bible's Solomon.

"This city also gave evidence of the wisdom of Solomon since it contained a large copper refinery which employed the principle of the modern blast furnace, not believed to have been known until the 20th century."

Another speaker, Dr. Marinus J. Beukema of the Christian Psychopathic Hospital here, discounted the opinion of many "well-meaning Christians" who believe the mentally sick can be cured through spiritual encouragement alone.

He also condemned the attitude of modern psychiatrists that religion builds up tensions that lead to repression.

"Religion is innate in man," he said. "It is an integral part of his personality, not something to be set aside as a terrifying myth. The Christian treatment of the mentally ill cannot do all, but is too valuable to be discarded."

Dr. Beukema warned against overuse of the Scriptures by mental cases because such persons seek only that part of the Scriptures which applies to "irredeemable sinners" and not those portions dealing with assurance of hope, faith, and salvation.

The American Scientific Affiliation has for its objective the study of the relation of the Christian faith to science.

Some Basic Misconceptions About the Champaign Case.—Mr. E. Hilton Jackson, an attorney of Washington, D. C., and

chairman of the Joint Conference Committee on Public Relations of the co-operating national Baptist Conventions, in the *Watchman-Examiner* (September 30, 1948), discusses a number of basic misconceptions as to the scope and meaning of the decision in the Champaign (McCollum) case, recently made by the Supreme Court, involving the question of separation of Church and State. The most articulate of the misconceptions, Mr. Jackson thinks, is that the decision evidences a hostility to religion, and he rejects this criticism as "utterly untenable." "Any such intention," he says, "was disavowed in unmistakable language," and then he furnishes proof for his claim from the decision. A second misconception and criticism which he adduces is that the decision "invalidates and proscribes local and State practices embedded in our society by many years of experience." The purport of the criticism is that if State habits and practices have been embedded in our society by many years of experience, then the Supreme Court should validate them, notwithstanding the fact that they are violative of the supreme law of the land. This he regards as a "naive, and certainly non-legal, method of amending the Constitution." A third misconception finds its expression in the frequently repeated argument that a State may aid sectarian education provided only that it treats all sectarian groups with equality. A prominent exponent of this misconception, Mr. Jackson says, is Dr. Reinhold Niebuhr of Union Theological Seminary. This misconception, as expressed by Dr. Niebuhr, seems to say that a monogamous marriage between Church and State is illegitimate, while a polygamous marriage between them is not only legitimate but desirable." A fourth misconception, Mr. Jackson says, is the belated contention by certain Catholic leaders, particularly in the recent book by Wilfred Parsons, S. J., that the First Amendment, in the minds of the architects of our Constitution, was never intended to do more than forbid the establishment of a single, official state church and left the Government free to aid financially or otherwise all churches, provided it treated them with equality. Mr. Jackson writes: "The protagonists of this alien point of view would in effect make the First Amendment read: 'Congress shall make no law respecting the establishment of a religion.' This narrow and contorted construction has recently been so completely refuted in the Everson case that further discussion of this misconception is not warranted. The First Amendment does mean disestablishment, but it means infinitely more than that. It means, in the language of the Court, that 'No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion: . . . Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups, or vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between Church and State' [italics our own]. Thus the Court goes beyond disestablishment and takes religion

out of the sphere of public aid and control and makes it exclusively a voluntary activity. It definitely and finally inhibits the use of Federal and State funds in aid or support in any form of sectarian education." A fifth misconception about the case inheres in the persistent and unwarranted emphasis placed by those inclined to be critical of the decision on the fact that the plaintiff in the case, Mrs. McCollum, is an atheist. Mr. Jackson says: "It is significant, and genuinely heartening, that none of the nine justices, in the majority opinion, made any reference whatever to the fact that Mrs. McCollum was an atheist. It is one of the glories of our judicial system that she could have her case fairly and impartially adjudicated without prejudice, or even reference, to her faith or to her lack of faith." Mr. Jackson closes his article with the words: "These major misconceptions, and other minor ones, about the scope and meaning of the decision in the Champaign case have, unfortunately, had the tendency to throw dust in the eyes of the honest seekers for the fundamental principles on which the Court acted. They can now be assured with confidence that the decision has substantially restored the wall of separation between church and state to the height and strength and symmetry so clearly designed by its architects and so vividly revealed by its generating history." While much of what Mr. Jackson writes is no doubt true, it is obvious from his remarks that he represents one side of the question, just as Wilfred Parsons represents the other, and that both err in interpreting the First Amendment. At any rate, the matter deserves constant, careful attention, and it may be well for pastors' conferences to have the whole matter clarified by a competent, unprejudiced attorney. J. T. M.

The Present Status of Released Time. — On account of the importance of the subject an additional item on it will not appear out of place. What are the various States doing in view of the McCollum case decision of the Supreme Court? *America* (R. C. weekly) has compiled interesting information. "In some states, such as Arkansas, Connecticut, Kansas, Missouri, Michigan, Indiana, and Pennsylvania, the courts ruled that under their respective laws no sectarian instruction could be given on public school property. In Nebraska such instruction was allowed only outside of school hours. Regulations issued by the New York State Commissioner of Education in 1940 specifically provided for off-the-premises R. T. (released time) instruction. All told, 33 states permitted this type. Illinois, the state in which the McCollum case arose, was among the jurisdictions allowing R. T. classes to be conducted within the public schools themselves. By the time the Supreme Court declared the Illinois system illegal as a step in the direction of the 'establishment of religion,' 800,000 children were receiving on-the-premises R. T. instruction. Another million or more — up to date figures are unavailable — were receiving R. T. instruction in various places separate from public school buildings, constitutionality of which is now the subject of serious doubt. Some 2,000—3,000 com-

munities had adopted the one or the other. But R. T. (including 'dismissed time') does not give the full story of the growing effort to re-integrate religion and public education. Bible reading is required in the public schools in 12 states and permitted in another 24. Courts have upheld the reading of the Bible by the classroom teacher without comment as 'non-sectarian,' and hence legal, in California, Colorado, Georgia, Iowa, Kentucky, Maine, Massachusetts, Michigan, Minnesota, New York, Pennsylvania, and Texas. The Lord's Prayer and the singing of religious hymns have passed the judicial test in Georgia, Illinois (where Bible reading, however, is *verboten*), Iowa, Kentucky, Massachusetts, and Michigan. A Michigan court upheld the teaching of the Ten Commandments."

We are told furthermore that when the McCollum case decision had been handed down, a number of organizations gave their approval: The National Educational Association, local units of the Civil Liberties Union, the Troy (N. Y.) Methodist Conference, Episcopal Diocese of Bethlehem, Pa., the Seventh-Day Adventists, the American Unitarian Association, the American Ethical Union, the Bishop Oxnham group (called Protestants and Other Americans United for Separation of Church and State), the Southern Convention of the Baptists, the Anti-Defamation League of B'nai B'rith. But in many quarters which belong to Protestant, Catholic, or Jewish bodies strong dissent was expressed. We are here, however, chiefly interested in what the States are doing at present. *America* writes: "Meanwhile state administrative officials upon whom falls the burden of conforming to the new ruling are finding it hard to decide exactly what is now constitutional and what is unconstitutional. Massachusetts contends that its system of off-the-premises instruction is not affected. Pennsylvania is making the same presumption. Indiana advises dropping the practice of keeping public school records of attendance at such classes. California finds the decision baffling in scope and confesses that it has 'cast a cloud' over the legality of off-the-premises R. T. Illinois has decided that such instruction is unconstitutional: its superintendent of public instruction has ordered any form of R. T. (but not dismissed time) to be dropped. In North Dakota the Interchurch Council has even withdrawn the 'non-sectarian course' in Bible study it sponsored. This confusion is the result of the present Supreme Court's habit of writing what one constitutional authority has described as 'legal essays instead of decisions.'" It seems that another decision of the Supreme Court will have to be issued to clear up ambiguities and uncertainties which still confront the school authorities.

A.

Moscow Patriarchate's 500th Year.—Under this heading, *America* (August 28, 1948) writes: "Glory, anguish, and all-too-human subservience to secular power have been the history of the Russian Orthodox Church, the 500th anniversary of whose independence was celebrated by a Pan-Orthodox Conference at Mos-

cow from July 8 to 18. It was in 1448 that the Russian clergy, ignoring the Patriarch of Constantinople, elected Bishop Jonas Metropolitan of Moscow. The Union of Florence, which, it was hoped, would heal the schism between East and West, was rejected by the Grand Duke of Moscow and the Russian bishops; the Constantinople-appointed Metropolitan Isidore, who accepted the Union, was repudiated; and the assertion of Moscow as the Third Rome began. Made an ecclesiastical instrument of czarist policy by Peter the Great, the Russian Church suffered the full fury of the revolution. Deprived of all protection of civil law, its Patriarch Tikhon imprisoned by the Soviet authorities in the early 1920's, the Orthodox Church endeavored persistently to come to terms with the new atheistic regime. An encyclical letter to Patriarch Sergei, July 27, 1927, invited the entire Orthodox Church to declare unconditional fidelity to the Soviet power. Unconditional persecution was the reply, with the League of the Militant Godless increasing its activities and the forced-labor camps filling with captured priests. The following year saw the generalized campaign of closing churches, destruction of icons and enforced work on Sundays. When, on Christmas Day, 1929, the militant atheists organized the monstrous procession through Moscow's principal streets, spitting on crucifixes and reviling the Virgin Mary, Pope Pius XI called for reparation from the children of the world for such insults to God. The Patriarch, who had preserved a discreet silence, upbraided the Pope for his interference. The Nazi attack changed the fortunes of the Orthodox, transporting the Patriarch from a flat to a palace. For the holy war of the Soviet fatherland the Russian Orthodox Church collected eight million rubles to equip the Dmitri Donskoy Brigade. It was inevitable that *Izvestia* should report on September 5, 1943: 'The Head of the Government viewed sympathetically the proposition and indicated that there was no obstacle on the part of the Government.' The proposition was a request made by Sergei, who was allowed an audience with Stalin, that the patriarchate be restored. It was Texts of the resolutions of the Conference were not available from any Soviet source in New York a month after the conclusion of the celebration. Resolutions were passed, it is known, on four topics: on the policies of the Vatican, on the Protestant Ecumenical Movement, on the validity of Anglican Orders, and on the adoption of the Gregorian calendar. . . . The Ecumenical Movement, because of its universal character, was repudiated as 'imperialistic,' and an invitation to attend the Assembly of the World Council of Churches was unanimously rejected. . . . Unmentioned in reports of the Pan-Orthodox Conference is any reaction to the revival of antireligious propaganda in the Soviet Union. *Pravda* disclosed on June 29 the decision of the Central Committee of the Communist Party in favor of an intensification of atheist activity." There is perhaps little to be said to justify the Russian Orthodox Church. Its unevangelical character; its ossification of

theology; its opposition to evangelical churches operating in Russia on a purer Gospel basis, and, above all, to the Lutheran churches in Russia; its neglect of the spiritual needs of the people; its work-righteousness and formalism: all these and many other faults of this almost spiritually dead Church are well known to men. And yet it appears as a strange miracle that the Church survived the atheist Communist regime at all; in fact, that it took on spirit and power in the very furnace of affliction in which it found itself. What the Russian Orthodox Church has suffered is not yet fully known to the world. Its revelation will no doubt explain more fully the Russian Church's "all-too-human subservience to secular power" since the days of Lenin and Stalin. May God, in His infinite mercy, keep the Christian Church in other lands from suffering what the Orthodox Church had to endure in Russia.

J. T. M.

Where Does the Money Go? — The *Christian Century* (October 13, 1948), commending the publication of the study of American expenditures prepared by the research bureau of the national W. C. T. U. as a most intelligent piece of propaganda, quotes the figures given, "content to let the figures talk." According to the report the latest annual national expenditure was for musical merchandise: \$240,000,000; for toys 250,000,000; for beauty parlors and barber shops 481,271,000; for soft drinks (approximately) 1,000,000,000; for church contributions (1946) 1,250,000,000; for jewelry 1,447,637,629; for motion picture box office 1,565,000,000; for bakery products 2,277,000,000; for advertising 3,873,600,000; for tobacco 3,880,000,000; for milk and dairy products 7,000,000,000; for alcoholic beverages 9,640,000,000. The article explains: "We do not have space to cite the authorities; the liquor figure, for example, is taken from a release of the department of the U. S. Government dated June 11, 1948. If you want the full study, write to the headquarters of the Women's Christian Temperance Union at Evanston, Illinois." These figures, especially the one showing the money expended for alcoholic beverages, may be of interest also to pastors and congregations so far as the contributions for church purposes are concerned. These contributions are by no means negligible, especially when one considers the fact that about 70,000,000 persons in our country are not affiliated with any church and do not contribute toward church and mission objectives; but compared with the huge expenditure for alcoholic beverages and other items of minor or of no importance to the real needs of human life, they are tragically small.

J. T. M.

More about Mohandas Gandhi. — A great deal has been written about Gandhi, both before and since his death. There are those who would like to translate him into heaven somehow. At a Christian convention sponsored by the Mar Thoma Syrian Church in February, E. Stanley Jones was asked whether he believed the late Mohandas Gandhi would be admitted to heaven. "A heaven

from which Gandhiji is excluded will be the poorer for it," he replied.

Dr. John Haynes Holmes of the United States, in a lecture given at Benares University, placed Gandhi with Buddha and Christ, and said: "In this great trinity in the realm of Spirit Gandhi will stand out as the greatest leader of our time and of all time." Then he pointed out that within twenty-five years Gandhi had performed the miracle of ending British rule. The professor continued: "The choice before the world to-day is between the atom bomb on the one hand and ahimsa (non-violence), advocated by Mahatma Gandhi, on the other, and the choice is a matter of life and death."

On the other hand it has been pointed out that Christian people have not always been shining examples of Christian living. In *The Presbyterian* of May 15 appears an item showing how he was befriended in England by Christian people, and then how Gandhi later in India would not permit people in his presence to say unkind things about Englishmen. But the article continues by saying that Englishmen in India did not reciprocate this kindness.

The *Watchman-Examiner*, leading Baptist paper, carried an article by Dr. Frank Kurtz, forty-three years a Baptist missionary in South India, showing how Gandhi came under Baptist influence. In England he had attended Christian services, and later, when he served in Natal, South Africa, he was befriended by Rev. J. L. Doke. Gandhi had been mistaken for another person and was severely beaten by some fierce Mohammedan Pathans. The Baptist Doke cared for him in his home until he recovered. Europeans did not like Indians and so made trouble for Mr. Doke, but he continued to defend the Indians. Gandhi never forgot their kindness. Later a certain Church of England clergyman, Rev. C. F. Andrews, came to Durban, South Africa, and Gandhi and a European friend went to hear him preach a New Year's sermon, and to have an opportunity to meet him again and visit a while with him. The European friend was admitted, and Gandhi was rudely thrust aside as being an Indian.

Thus Christian people readily admit fault in the way Christians failed to befriend Gandhi and other Indian people. Such Christianity did not make sense to Gandhi, who stated: "Jesus lived and died all in vain if he did not teach us to regulate the whole of life by the eternal law of love."

Was Gandhi a Christian? Bishop Branton Thoburn Badley, missionary in India from 1900 to 1945, and bishop from 1924 to 1945, wrote a tract, "Mahatma Gandhi Speaks of His Religion." Regarding all religions, Gandhi is quoted as saying: "I came to the conclusion that all religions were right and every one of them imperfect." "Cow protection is the dearest possession of the Hindu heart. It is the one concrete belief common to all Hindus." "Hindus do not fulfill their trust so long as they do not possess the ability to protect the cow." "I do not disbelieve in idol worship. . . . I do not consider idol worship a sin." "I cannot set him (Christ) on a solitary throne because I believe God has been incarnate again

and again." "There was a time when I was wavering between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion, and my faith in Hinduism grew deeper and more enlightened." "Hinduism as I know it, entirely satisfies my soul, fills my whole being, and I find solace in the Bhagvad Gita and Upanishads that I miss even in the Sermon on the Mount."

The passages given above are from Gandhi's voluminous English writings, word for word, and are not translations.

Gandhi has not been, and is not now, singing praises to Christ if he adhered to the statements he made from time to time. And to say Gandhi is a Savior like Christ, or even greater than Christ, and to make similar conclusions is simply modern-day foolishness.

E. C. ZIMMERMANN

Brief Items from *Religious News Service*

Protestants in the U. S.

On Sunday, Oct. 3, the Presbyterian Church in the United States began using an improved curriculum for church-school pupils, in preparation for many years by leaders of the denomination's department of Christian education. The curriculum, known as "Christian Faith and Life, a Program for Church and Home," presents the Bible, the life of Christ, the history of the Christian Church, the contents of Christian doctrine, and other related subjects. Printed matter for the fall quarter of this year's course of study includes a total of 488,000 bound books, 9,000 sets of teaching pictures, 215,000 activity packets, 175,000 workbooks, and 202,000 teacher-parent magazines. The curriculum involves an investment by the Church of more than \$2,000,000.

First in a series of events commemorating the origin of Presbyterianism in Philadelphia took place on Sunday, October 31, when a plaque marking the 250th anniversary of the denomination was unveiled. Largest event scheduled during the anniversary observance was to be a joint popular meeting with Philadelphia Baptists on November 12. Baptists are also celebrating the 250th anniversary of their origin in Philadelphia.

A twenty-minute sound movie showing the activities of the first assembly of the World Council of Churches held in Amsterdam will be available for distribution to American churches in October. According to an announcement by the American Committee for the World Council in New York, the 16mm. motion picture includes the opening service of the Assembly, the principal speeches, summaries of Assembly actions, and the closing worship service.

The American Bible Society is seeking to increase its normal distribution of Scriptures by 10,000,000 copies annually for the next five years. Dr. Erich M. North, executive secretary, said the increase would mean an additional 1,750,000 Bibles, 2,750,000 Testaments, and 5,500,000 Gospels a year.

Steady progress toward union of Northern Baptists and Disciples of Christ was reported in San Francisco by a joint committee of the two denominations. The committee told the annual meeting of the international convention of the Disciples of Christ that differences "once held irreconcilable" have been settled. A merger would mean that some 1,500,000 Northern Baptists and 1,600,000 Disciples would be joined.

More than 200 church-school teachers and laymen from 43 churches attended the first of six weekly sessions to be held at the Des Moines Sunday School Institute on the theme "Religion in the Home." Conducted by Dean Seth Slaughter of Drake University, the basic purpose of the Institute is to improve the efficiency of Sunday school teachers and church leaders.

200,000 new members have been enlisted and 70 new churches have been built during the first year of a three-year crusade undertaken by the Disciples of Christ. Crusade goal of the Disciples is to boost membership to 2,000,000 (there are currently 1,600,000 members); organize 200 new churches; add \$14,000,000 to finances and expand the foreign mission field.

Although the national income exceeds \$211,000,000,000, Americans are giving less than 1.5% of that figure to support their churches, charities, and colleges, according to J. K. Lasser's new book *How Tax Laws Make Giving to Charity Easy*. The volume, published by Funk and Wagnalls, New York, was prepared to indicate how the 1.5% figure may be boosted by showing Americans how little it costs to give to charity. Many ways to help religious, charitable, and educational funds at a low cost to the giver are explained in the work. Lasser advocates that more stress should be laid on tax savings as one means to obtain contributions. The policy of our tax laws, he says, has always been to encourage and reward those who make free use of their wealth for religious, charitable, educational, and similar social needs of the people.

The Protestant Episcopal Church went on the air on October 1 on 549 Mutual stations on Fridays at 8:00 to 8:30 P. M. with a dramatic series. There will be no sermons, prayers, or Bible reading. The program's purpose will be to seek new church members from among the 70,000,000 unchurched Americans.

Methodism's quadrennial plan — The Advance for Christ and His Church — was inaugurated in Columbus, Ohio, on October 4 and 5, when 571 district superintendents from all parts of the United States met to confer on the new movement. The four-year Advance program calls for a world-wide preaching and teaching mission to "deepen the understanding and devotion of the church's 8,500,000 members" and for an over-all increase in giving that will "undergird the denomination's missionary enterprise and provide for extension work and overseas relief."

Tentative plans for an enlarged program of world evangelism, which would begin in 1950, were made in Nashville, Tenn., during a meeting of executives of Southern Baptist agencies and members of the Southern Baptist Convention executive committee. The meeting considered proposals of the Foreign Mission Board for a program of Advance which would increase the foreign mission personnel from 670 to 1,750 and the Board's annual budget from \$3,500,000 to \$10,000,000.

After an interruption of six years, construction of the National Cathedral (Episcopal) in Washington, D. C., was resumed on September 29 — forty-first anniversary of the laying of the foundation stone of the Gothic edifice. Now two-fifths completed, the huge structure will be the sixth largest cathedral in the world on its completion.

Approval of a 1949 budget of \$5,340,000 was voted in New York at the semi-annual meeting of the Board of National Missions of the Presbyterian Church in the U. S. A. The new budget represents an increase of nearly \$500,000 over the 1948 figure. An announcement by the Board said the 1949 funds would be used to maintain more than 4,100 missionary projects in the United States, Alaska, and the West Indies and the support of 2,900 missionaries.

In Columbus, Ohio, two preachers who refused to stop broadcasting sermons over loud-speakers at a religious hall were exonerated of police-preferred charges of violating the city's anti-noise ordinance. The noise had been heard on the street.

Protestants in Canada

One of Canada's best sellers is the recently issued new *Catechism of the United Church*. About 200,000 copies of the book have been sold. Dr. J. R. Mutchmor, secretary of the Board of Evangelism and Social Service, described it as "the best catechism issued since the Reformation. Some people say that we in this Church do not have a faith. That is false. We do, and here it is defined. Of the 86,000 persons who joined the Church in the last three years on confession of faith, 58 per cent were adults. They should have strong meat, and for them we have a book entitled *This Is Our Faith*, now in its sixth edition."

A total of \$17,500,000 has been invested by the United Church of Canada in colleges and secondary schools. Dr. Harold Young, secretary of the Board of Colleges and Schools, said the institutions had a student population of 10,000.

New rules governing the admission of women candidates to the ministry of the United Church of Canada have been adopted by the General Council of this Church: (1) No woman unable or unwilling to "give herself wholly" to the work of the minister may be recommended for ordination; (2) before ordination a

woman candidate must produce a medical certificate which shall indicate the physician's judgment "as to the emotional stability of the applicant to make those necessary social adjustments which the office and the work of the ministry require"; (3) a married woman minister settled in a pastoral charge, when with child, shall ask leave of absence or resign her pastoral charge. In case she resigns, her name is to be retained on the roll so that when family circumstances permit and she desires to do so, she may again take appointment as a minister; (4) women candidates would be "sympathetically and critically" examined by members of their own sex who are members of the presbytery committee on education and students; (5) a deaconess or woman worker who desires to become a minister is to seek the judgment of the training school, board, or department which she serves.

The General Council of the United Church of Canada is endeavoring to make the re-marriage of divorced persons more difficult. It has voted (1) that only ministers settled in a pastoral charge and chaplains should perform a marriage ceremony for a divorcee or two divorced persons; (2) that the minister asked to perform a ceremony for divorced persons should first secure two weeks' notice in writing; (3) that the minister may refer the matter of marrying a divorced person to a committee of three in the presbytery; (4) that the use of the church building for a wedding by divorced persons be the responsibility of the minister and the session [local board of officers] concerned.

In Canada negotiations are in progress to bring about the reunion between the United Church of Canada and the Church of England in Canada. A report says that optimism prevails as to the success of the negotiations.

Other Items

Purchase of property in Zurich, Switzerland, where an international Baptist seminary will be erected, was announced in Richmond, Va., by the Baptist Foreign Mission Board. The property, bought for \$240,000, includes a forty-room mansion, two smaller houses, and seven acres of ground. When established, the new seminary will provide "adequate ministerial education for Baptist graduates of Europe's universities who volunteer for the Christian ministry."

Immigration, largely to Argentina and Uruguay, has caused an "alarming" decrease in the Waldensian population of Italy. Synod officials reported that the number of sect members in the Waldensian valleys is 15,000 at present as compared with 21,000 before the war.

From Shanghai the distressing news is sent out that one eighth of the Chinese population, or 55 million people, are homeless as the result of civil war or summer floods.

Two-day celebrations commemorating the centenary of the Inner Mission in Germany were held in Bethel, British Occupation Zone, on September 28, with numerous German and foreign churchmen taking part. The speakers at the celebrations included Bishop Theophilus Wurm of Stuttgart, who preached the opening sermon; Bishop Hanns Lilje of Hannover, who spoke on "Christianity as the Life Power of the Church"; and Bishop Otto Dibelius of Berlin, who discussed the "Limits of the Church." Other speakers were Pastor Martin Niemoeller and Dr. Eugen Gerstenmaier, director of *Hilfswerk*, whose topic was "The Church and the Public." Even the Roman Catholic archbishop Jaeger was present and brought the greetings of Caritas, an R. C. relief agency.

Protestant churches from all parts of Germany attended observances at Wittenberg, marking the 100th anniversary of the German Inner Mission. The principal speaker was Bishop Otto Dibelius of Berlin, who urged German Christians to become a more active influence in the political life of their country. Another speaker was Bishop Hanns Lilje, who called for closer co-operation between the Inner Mission and the Evangelical Church.

Religious broadcasts in Finland have remained at almost full volume despite the fact that the Finnish Broadcasting Corporation, a State monopoly, was placed under Communist control four years ago. Programs are aired in both Finnish and Swedish. A survey shows that in the period from 1944 to 1947, time allotted to religious programs in Finnish dropped by only 25 from the top total of 229 hours before Mrs. Hella Vuolijoki, Communist author, was appointed director of the government-controlled broadcasting corporation. It had been expected that with Communist control religious programs over the national system would be considerably reduced. That the reduction has been minimal is attributed, among other things, to sharp interest in religious broadcasts shown by Finnish listeners.

A permanent training school for Lutheran D. P. [displaced persons] Sunday school teachers has been opened at Bad Kissingen, in the United States Zone, by the Lutheran World Federation. The school will offer a series of weekly courses and will be operated on a year-round basis. Attendance will be limited to sixty students per class. All students will be recommended by their camp pastors. At the present time there are forty-two Lutheran Sunday schools for displaced persons, attended by 2,847 children.

In the nine-year period between 1936 and 1945 the Roman Catholic population in New Zealand increased by more than 20,000, the largest gain made by any religious group. According to figures released by the government printer, Catholics are numerically the third strongest religious group, with a total of 215,629 members. The Anglican Church has 601,786, and the Presbyterians number 374,956. New Zealand's population is 1,700,000.

The Evangelical Lutheran Church of Bavaria, one of the fourteen territorial Lutheran churches in Germany, has unanimously approved the constitution of the United Evangelical Lutheran Church of Germany, established at Eisenach in July. The Bavarian Church is headed by Bishop Hans Meiser, president of the United Church.

Beginning with the current school year, religion will no longer be taught in Roumanian schools. The new cults law also prohibits the use of icons or other religious symbols in schoolrooms. An exception may be made for the two remaining Orthodox seminaries and such other seminaries as may be permitted to continue under the new measure.

The "Pilgrim Virgin," a statue of Our Lady of Fatima, arrived in the archdiocese of Detroit after a ten-day tour of the old Lansing, Mich., diocese, where more than 50,000 persons turned out to see the statue and to pray for world peace and conversion of Russia.

The official organ of the Vatican, *Osservatore Romano*, declares that the charge made against the Vatican that it has invoked the destruction of the U. S. S. R. is false and that the Holy See is willing to enter into friendly relations with Russia as soon as possible.

Plans for a public monument commemorating the Assumption of the Blessed Virgin Mary have been announced by the most Rev. Jose Equino y Frecu, Roman Catholic bishop of Santander, Spain. The statue will probably be erected on the public square facing the Santander cathedral.

A. W. C. G.

