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THEOLOGICAL OBSERVER

THE DOCTRINE OF THE CHURCH

The Intersynodical Committee of the two Lutheran Synods in Australia, the U. E. L. C. A. and the E. L. C. A., after thoroughly discussing the doctrine of the Church, have unanimously adopted a series of theses on this subject. These were published in the *Australian Lutheran* (February 22, 1950) for careful study by the members of the two Churches. We reprint the theses in *toto*.

1. The Church, essentially or properly so called, the One Holy Christian Church, the *Una Sancta*, the Church Universal, is the people of God (1 Peter 2:9), the communion or congregation of saints, which Christ has called, enlightened, and gathered through the Holy Spirit by the preaching of the Gospel and the administration of the Sacraments, and which He has thus created to be His Spiritual Body. Matt. 16:18; 1 Cor. 1:2; 12:12 ff.; Eph. 1:22 ff.; 1 Tim. 3:15; Acts 2:41; 5:14; John 11:52; Eph. 5:25-27.

Cat. Minor, Art. III; Cat. Maior, II, 47—51; Aug. Conf. VII—VIII; Apology VII—VIII, 11—15; Smalc. Art. III, 12.

2. The Church is the communion of believers and therefore also a communion in love and hope, that is, a fellowship of those who at all times and in all places have been led to faith in Jesus Christ as their only Lord and Savior, and who have been translated from the kingdom of darkness into the kingdom of Christ (Col. 1:13; John 3:5; Matt. 28:19). The Church therefore comprises only believers and all believers at all times and places. No unbelieving, unregenerate person, no hypocrite, belong to the Church (*ecclesia proprie dicta*), Gal. 3:26; John 15:6; Rom. 8:9; 1 Cor. 3:16, 17; 1 John 2:19. Apology VII—VIII, 6—8, 11.

3. The Church is therefore a communion of those who have become "one" in their Redeemer (John 17:21), and who, as members of His Spiritual Body, are in mystic union with Christ and have communion (*koινωνia*) with Christ and one another (1 John 1:3; Rom. 12:5). The Church is "a fellowship of faith and of the Holy Ghost in the hearts" (Apology VII—VIII, 3).

4. Just as the Church has been called into being and is preserved through the means of grace, Word and Sacrament, so it is also the divinely appointed organ, or instrument, by which Christ, through the Holy Spirit, by the same means, calls, enlightens, sanctifies, and thus adds men to the congregation of saints. Acts 2:41; 1 Peter 2:5; Eph. 4:11 ff. Apology VII—VIII, 10, 11; IX, 51, 52; Cat. Minor, II Pars, III, 37, 40—42, 45, 52, 53.

5. Since the kingdom of God cometh not with observation (Rom. 14:17; Luc. 17:20 f.), and since no man can unfailingly identify those who have become and still are true believers and therefore truly members of the Church, the communion of saints, and since the Church cannot be identified with any visible, external church body, the Church has rightly been called invisible by Luther and Lutheran theologians. To the Lord, however, the Church is always visible. 2 Tim. 2:19.

6. Nevertheless the Church is not a Platonic or imaginary state, not a geographic division or political organization, not an external polity bound to any land, kingdom, or nation (Apology VII—VIII, 10) or to any particular form of church government, but it is the kingdom of Christ, the mystic Spiritual Body of Christ, an essentially spiritual communion or fellowship of saints, which yet has real, concrete existence, and is both hidden and manifest, not of the world and yet in the world. Apology VII—VIII, 15, 18, 20.

7. This congregation of saints or believers exists on earth within the wider circle of those who through Word and Sacrament have been called, but of whom not all have in faith accepted salvation.

8. "The pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ" (Apology VII—VIII, 5, 20; XIV, 27), through which the Church is created and preserved, are also the outward marks (*notae*) by which the Church at any time or place can be recognized.

With Luther (E. A. 25, 358 ff.) we may speak also of ordination, prayer, confession of, and suffering for, the name of Jesus Christ, charity and good works, as marks of the presence of the Church on earth. But the means of grace are the only and essential *notae* infallibly indicating the existence of the Church on earth, for these are the essential, the only, and the unailing means by which Christ through the Holy Spirit creates and preserves faith in the hearts of men, and by which the true Church, though "hidden among the great mass of the godless," becomes manifest on earth. 1 Peter 1: 23, 25; Eph. 5:26; Rom. 10:17; Mark 16:15 f.; Luke 22:19 f. Faith knows and trusts that wherever the essential marks of the Church are present, there the true Church is, inasmuch as God has promised that His Word shall not return unto Him void. Isa. 55: 10, 11.

The Church on earth is one with the Church in heaven, even though this unity does not now appear to the eye of man. Only on the Day of Judgment will all who have been brought to faith by the Spirit (*ecclesia militans*) and all who have been translated into glory (*ecclesia triumphans*) become visible as one, and as the glorified Church. Heb. 12:22 f.; Eph. 2:19-22; 1 Peter 2:5; Eph. 1:22 f.

The Congregation

10. Holy Scripture applies the term "church" (*ecclesia*) also to the true believers at any given locality who are gathered about the Word and the Sacraments. Acts 2:42—47; 4:4, 32; 1 Cor. 1:1 f.; Eph. 1:1; Phil. 1:1; Col. 1:2. The local assembly of believers is essentially "church" because Christ Himself (Matt. 16:18; 18:17) and His apostles used the word "church" both for the Church Universal and for the local congregation.

11. The congregation is therefore truly *ecclesia* and is endowed by the Lord of the Church with the Power of the Keys, that is the same power which is given to the whole Church and to the individual Christians, whom God has made priests and kings through Christ. Matt. 18:17 f.; 1 Peter 2:9. Tractatus 24, 66 f. According to the New Testament the smallest congregation is as truly the Spiritual Body of Christ as the Church Universal is. Matt. 18:20; 1 Cor. 12:27.

12. No exact definition of the "local church" can be found in the New Testament. The word *ekklēsia* in the sense of a single church in contrast to the whole Church, as used in the New Testament can be:

- (a) a congregation assembling regularly in one building (Rom. 16:4; 1 Cor. 16:19); or
- (b) the Christians living in one city, even if assembling in several buildings (Acts 5:11; 8:11; Rom. 16:5; 1 Cor. 16:19); or
- (c) the Christians living in one city *and* its smaller or larger environment (Acts 9:31; 2 Cor. 1:1).

The local character of such a "church" does not depend on the larger or smaller space it covers (house, city, or part of a city, province surrounding the city as, e. g., Achaia). Its character is given by the fact that it can and does assemble at one place in order to hear the Word of God, to celebrate the Lord's Supper, to elect its office-bearers, and to carry on the church's business. A congregation in which Christians thus assemble around the preaching of the Gospel and the use of the Sacraments is *ecclesia* like the local churches of the New Testament, although it may have in its outward communion hypocrites and unbelievers (Matt. 13:47 ff.; 25:1 ff.). The hypocrites and unbelievers externally united with the true believers (*ecclesia stricte dicta*) in a local congregation (*ecclesia late dicta*) do not form an integral part of the local church.

13. It is clearly the will of God that Christians unite and assemble in congregations (Acts 2:42-44; Phil. 1:27 to 2:4; 1:1; Heb. 10:25; Gal. 1:2) —

- (a) for the hearing and learning of God's Word (Acts 2:52; Col. 3:16; 1 Thess. 5:27);
- (b) for the celebration of the Sacraments and the practice of Chris-

- tian love and fellowship (1 Cor. 10:17; 11:20, 33; 1:10; Acts 2:42; Col. 3:15 f.);
- (c) for the exercise of both private and public admonition and church discipline (Matt. 18:15 ff.; 1 Cor. 5:4 ff., 13).

Church Bodies

14. The term "Church" is by common usage applied also to visible ecclesiastical organizations or church bodies, usually consisting of a smaller or greater number of congregations having not only their distinctive creeds and confessions, but also modes of worship, rules of life and conduct, politics, ideals, legal incorporation and representation, etc. All such church bodies are only *ecclesiae late dictae* and *ecclesiae mixtae*. They are "true churches" only in the sense and to the extent that the Word of God is taught by them in its truth and purity and the Sacraments are administered according to Christ's institution.

15. According to the revealed will and command of God, all believers are directed to that visible church which teaches the Word of God in its truth and purity and administers the Sacraments according to the institution of their Founder. Conversely, they are directed to avoid all erring and heterodox churches (cf., Theses on Joint Prayer and Worship, No. 4).

Church and State

16. The Church must act according to the instruction of its Lord and Head: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21) and according to the example of the Apostles, who said: "We must obey God rather than men" (Acts 5:29). By saying: "My kingdom is not of this world" (John 18:36), the Lord has removed the Church from the sphere of earthly dominion, political activity, and the like, and assigned to it the spiritual sphere, with the Word as its only weapon. The Church therefore ought not to interfere and meddle in the affairs of the State; but it must bear witness to the truth under all circumstances and in all directions and may therefore, for the instruction of its members and as a public testimony, have to condemn or approve acts of the State. If the consequence of such instruction and testimony is oppression and persecution on the part of the State, the Church must keep on bearing witness and bear the cross. Signed by S. Hebart, Secretary, E. U. L. C. A. Intersynodical Committee; F. J. H. Blaess, Secretary, E. L. C. A. Intersynodical Committee.

We fully agree with these theses. In the light of recent Luther studies we would have phrased Sec. 5 differently. For Luther the Church is invisible, because only *faith* understands the true nature of the Church, not because its membership cannot be established statistically.

Hermann Sasse points out that the term "invisible Church" has been encumbered by Augustine and Reformed theology with additional implications which we cannot recognize and therefore suggests that we should abide by Luther's simple teaching, *abscondita est ecclesia* (*Quartalschrift*, January 1940, p. 20 f.). In the light of modern antitheses the terms visible and invisible are always in need of explanation, and have frequently led to the view that there are two Churches. In our circles these two terms look back upon a long history, and no doubt we understand them correctly. — The use of Luke 17:20 f. and 2 Tim. 2:19 as prooftexts for the "invisibility of the Church" is subject to serious questions. Cp. Dr. Bretscher, "Study on Luke 17:20 f.," C. T. M., January, 1944, p. 730, and Dr. Arndt on "Egnoo," 2 Tim. 2:19, C. T. M. 1950, p. 299.

F. E. M.

CHURCH AND MINISTRY

In the *Quartalschrift* (April, 1950), the theological quarterly edited by the Faculty of the Lutheran Theological Seminary at Thiensville, Wis., appears an installment of Professor M. Lehninger's essay "The Development of the Doctrinal Position of the Wisconsin Synod during the Century of its History," which the author read before the Centennial Convention of the Joint Synod of Wisconsin and Other States in August, 1949. The essay is a well-written and most interesting account of the chief factors which led to the doctrinal position now held by the Wisconsin Synod. Of special interest for "Missourians" in the essay are those paragraphs in which Professor Lehninger presents the doctrinal position of the Wisconsin Synod on church and ministry. We believe our readers will welcome the opportunity to read these paragraphs and are therefore taking the liberty to quote them:

Both sides [Wisconsin and Missouri] share in the profession of the Church as the communion of saints. The Church is the number of believers scattered throughout the world. Only the Lord knoweth His own; for us the Church is invisible. But what about the congregations and the larger church bodies here on earth which are certainly visible? All these groups are manifestations of the one true Church, for wherever the Gospel is proclaimed, there are also believers, children of God through faith in Christ Jesus and heirs of eternal salvation; there is the communion of saints which we profess in the third article of the Apostolic Creed.

What then is the issue between the contending parties? For the sake of brevity we are using the names of the two synods, although we are well aware that there is not complete unanimity in either of the synods. — Wisconsin teaches that every Christian is charged by

his Lord with the high privilege of administering the office of the keys by means of the Gospel in Word and Sacrament — Matth. 16, 16—10; 18, 18-20; John 20, 21-23; also Matth. 28, 19. 20; Mark 16, 15. 16. This describes the ministry with which the Lord has endowed each believer and, therefore, any group of them (Cp. 1. Peter 2, 9). The plea is not sound that only the local congregation (*Ortsgemeinde*) has the power of excommunicating an unrepentant sinner, because it is divinely instituted and has the express command to do this, while a synod, or under whichever name a larger group beyond the limits of a local congregation may be comprehended, is not even mentioned in Scripture. In proof of this objection our attention is called to Matth. 18, 17: "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This is really begging the question (*petitio principii*). It is an assumption at the outset of the discussion of something which is to be established in the course of the debate. The simple fact is, there was no "church" in the sense of the local congregation of later years (*Ortsgemeinde*) in existence when the Lord spoke these words. But there were Christians, groups of them, to which Jesus could and did refer. Whether we call these groups congregations, or synods, or by another name does not matter. The Lord is here interested in telling His disciples to leave no stone unturned in seeking the salvation of the erring brother. There is no word of institution of the local congregation, in the sense we speak of it today, in the Bible in contrast to other assemblies of Christians, like synods, conferences, mission societies, children's friend societies, and so forth, whatever name may be given to Christians who are gathered for the furthering of God's Kingdom on earth. But all these gatherings of Christians are creations of God the Holy Ghost and are in that sense instituted by God. For by working faith in them He has made them members of the spiritual body of Christ. God Himself then has thus instituted His Church, and that holds good for every group of Christians gathered in His name to do His work, for the local congregation and the synod, and the like. Cp. Eph. 4, 5. 6.

Similarly, we look in vain in Holy Writ for a word of institution of the pastorate in a local congregation (*Pfarramt in einer Ortsgemeinde*) in contrast to other offices in a congregation or a synod, as teachers in Christian day schools and professors at Christian high schools, colleges, and seminaries. It came as a shock to some members in our synod and in Missouri when, *e. g.*, Professor J. Schaller spoke of the historical development of the pastorate through the centuries into what it is in our congregations today. And yet it is true; and the admission of such a development is in no way contradictory to the divinity of the pastoral call, does not make the pastorate a merely

human arrangement. Paul writes: The exalted Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4, 11, 12). That should effectively dispose of the idea that only local pastors have a divine call, other church officials in congregation or synod only in so far as they perform some spiritual work as helpers to pastors of local congregations. Speaking of the Church as the body of Christ, the same apostle says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongue" (1. Cor. 12, 28). When he makes his farewell with the elders of Ephesus he speaks to them of "the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20, 28). Before categorically saying, the elders then are the pastors now, we should learn from the Jews in Berea, of whom it is reported, "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17, 11). Doing likewise, we overhear Paul exhorting Timothy: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1. Tim. 5, 17). By what right can we vindicate the divine call of the local pastor and deny it to the teacher who also labors in the word and doctrine? More, we must admit that also those elders who do not work specially in the word and doctrine but are nevertheless serving in the building of the Kingdom in the government of the congregation or the synod are divinely called. God has made them overseers. He tells us in the Bible what the function of an elder, bishop, shepherd (pastor), and teacher are, and leaves the rest, the ordering of the details in this frame, to the sanctified common sense of his Christians. Since God bestows these gifts to His Church, it goes without saying that they are not thrust upon the Christians against their will. Paul's word applies here: "God is not the author of confusion, but of peace" (1. Cor. 14, 33), and the other one: "Let all things be done decently and in order" (1. Cor. 14, 40).

P. M. B.

INSPIRATION OF THE BIBLE

Recently Editor Schramm of the *Lutheran Standard* remarked that all Lutheran Churches in America, by articles published on doctrine and doctrinal unity, have become a huge intersynodical conference, honestly setting forth points of agreement and disagreement to the end that a proper church union among Lutherans in America might be achieved. Of this, one is reminded as one reads the many articles of Biblical inspiration which Dr. Dell publishes in *The Lutheran Out-*

look. The April issue of the periodical offers another article on the "Inspiration of the Bible" by the Rev. E. Gomann. The article is somewhat obscure in spots. At times also it has statements to which one hesitates to say yes. Luther comes in for an attitude toward the Bible which hardly is historical. But on the whole the article shows the trend, quite common among Lutherans today, toward a deeper appreciation of the Biblical doctrine of inspiration. There are in all Lutheran synods many who are not ashamed to say the Bible is "*Geist-gewirkt*" and "*Geist-gehaucht*," or, to quote a few more fine sentences of Pastor Gomann: "The attempt to show that not only each word, but also each letter, yes, even the vowels of the Hebrew alphabet were inspired [*sic?*] is a praiseworthy endeavor. But better than to rely upon that is to believe the words of the Bible which says: 'The Holy Spirit speaks,' 'Thus says the Lord,' 'The Lord has spoken.' This takes care also of the much discussed distinction between 'material' and 'verbal' inspiration, which after all is superficial, for inspiration in the full sense does always include verbal inspiration. As words are vehicles of thought, the means through which thoughts are expressed, we have good reason to believe that the formation of the words was provided by the Holy Spirit as well as the thoughts. Not as if man had been inactive; the writers worked as personalities. But the Holy Spirit powerfully inspired them and so filled their hearts and minds that they were enabled both to receive the contents of revelation and adequately set them forth in writing." For this statement Pastor Gomann refers the reader to Little's *Disputed Doctrines*, and Dr. Little has always proved himself a fearless champion of the Biblical doctrine of verbal and plenary inspiration. We might have phrased the statement in a slightly different manner, but what the writer means to defend is Little's doctrine of inspiration. This is clearly brought out in statements such as this: "The Bible is revelation, and revelation gives knowledge, while inspiration assures infallibility of teaching. It makes the Scriptures the Word of God and gives them an absolute authority in all matters of faith and Christian life."

J. T. MUELLER

BIBLE REVISION IN BRAZIL

In the *Ev.-Luth. Kirchenblatt* Prof. Dr. Paul Schelp reports interestingly on the work of Bible revision now carried on successfully by fifteen scholars under the supervision of the Brazilian Bible Society, which operates in conjunction with the British and the American Bible Societies to spread the Bible in South America. The Brazilian Bible Society was founded in 1948 as a local extension of the two

Bible Societies just named. Its secretary is the Rev. Egmont Krischke of the Episcopal Church. The Bible House of the Brazilian Bible Society is located in Rio de Janeiro on Rua Buenos Aires. It is a stately building, known as *Edifício da Biblia*. Of the Bible revisers, three are Methodists, two Baptists, three Episcopalians, two Presbyterians, two Congregationalists, one Evangelical, and one Lutheran, the Rev. Prof. Dr. Paul Schelp. Dr. Schelp reports that on the whole the fifteen Bible revisers are good scholars well versed in Portuguese, Greek, Hebrew, and other languages. The group is divided into two divisions, one for the Old and the other for the New Testament. Professor Schelp is assigned to the New Testament division just now, though he counsels also on the Old Testament work. The *modus operandi* of the revision is as follows: Each group considers a certain portion of the Bible as an assignment, to which each member supplies his special revisions and other suggestions by mimeographed copies. After the revised portion has been adopted, it is sent to an auxiliary commission, consisting of thirty men, for adoption or rejection. Our Church is represented on this special commission by Drs. Kunstmann and Rupp of Porto Alegre. The suggestions made by the members of the special commissions are then studied by the Bible Revision Committee, and the revised text, if all agree on the revision, is finally adopted. The Bible Revision Committee hopes to finish the New Testament before the end of the present year. The revision of the Old Testament version will take six more years. The text revised is the present Almeida Version, which, though excellent on the whole, is faulty in many spots.

J. T. MUELLER

THE WEAK AND THE STRONG

In the May, 1950, issue of the *Westminster Theological Journal* one of the editors, Professor John Murray of the Westminster Theological Seminary, publishes an important article having the title "The Weak and the Strong." He concentrates especially on Romans 14. Having shown that the context will not permit the view that Paul is here speaking of people that simply follow the Mosaic laws, or of people who wish to avoid eating food and drinking something that had been offered to idols, or of persons who had adopted ascetic principles in general, or, finally, of people who had derived their religious observances from the Essenes, he expresses these views: "While we cannot be dogmatic as to the origin and precise character of the weakness dealt with by the apostle, there are two things of which we can be quite certain. 1. There was at Rome a scrupulosity with respect to the use of certain meats and drinks. This scrupulosity the apostle char-

acterizes as weakness of faith. It was a scrupulosity that strength of faith and depth of knowledge with respect to the Christian faith would have removed. It needs to be stressed that this was weakness, not strength; it was due to unbelieving doubt and not to faith. 2. It was a weakness that had its basis in religious conviction. The weak abstained from certain things because they considered that these things were wrong. This is just saying that their scruples had a religious root. Their abstinences were dictated by conscience toward God, by consciousness of devotion to the Lord. Nothing could be more obvious than this. 'He who regards the day, regards it to the Lord. And he who eats, eats to the Lord, for he gives thanks to God. And he who does not eat, to the Lord he does not eat, and gives God thanks' (v. 6). These two observances, with respect to which there can be no question, should be borne in mind. If they are not properly weighed, the interpretation and application of this passage are necessarily distorted."

The next part of the article discusses the weak spoken of in 1 Cor. 8—10. It is pointed out that here we know definitely what kind of weakness Paul is speaking of, it is one that has reference to the eating of food that had been *offered to idols*. Comparing the situations in Rome and in Corinth, Professor Murray writes: "It is of importance to observe, however, that in *both cases* the weakness of the weak had respect to abstinence from certain things on *religious grounds*. The weak abstained from certain articles of food or drink because they considered that devotion to the Lord required such abstinence. In both situations, that of Rome and that of Corinth, it was true that he who did not eat, to the Lord he did not eat, and gave God thanks. These believers, though weak and not yet fully aware of the implications of the Christian faith, recognized that the guiding principle of the believer's life was to be well-pleasing to the Lord, the Lord Christ. At Rome it was because they considered that eating and drinking of certain things constituted a breach of devotion to Christ that they abstained, and their religious conviction dictated total abstinence. At Corinth they considered that eating and drinking of certain things which had been associated with idolatrous worship constituted a breach of devotion to Christ, and their religious conviction dictated total abstinence from such things."

Professor Murray then discusses what he calls a grave distortion of the respective texts, that is, the view that people given to the excessive use of alcoholic beverages are looked upon as weak brethren, on whose account those that are strong should abstain from the use of such beverages. He correctly emphasizes that that is not the principle which Paul is here inculcating.

W. ARNDT

THE LANGUAGE OF DEVOTIONAL LITERATURE

In *Evangelische Welt* (Bethel/Bielefeld, March 16, 1950) Kurt Ihlenfeld reviews a recent devotional postil published by German theologians and laymen "in order to help the reader and hearer to confront the Word of God and to show him how it contains the answers to all the questions which perplex people of our day." The reviewer expresses his distress that the co-operation between clergy and laity did not produce a more colorful expression. "The linguistic side of the undertaking is certainly as important as the theological. Yet how poor in pictures, how weak in parables most of the contributions are. Perhaps the reason is that the selections utilize exclusively texts from the Epistles, which easily lead a preacher to mere thought and abstraction. Furthermore, I think that in the theological correctness of the expression, particularly in Biblical terminology, in the colorless and general treatment of 'stuff of life,' in the neglect of relevance, this weakness is apparent. Yes, life rushes on in this book only at a distance; it is there, but seen through a window."—Writers for American audiences need no less concern for the language of devotional literature. In a day when the common people have lost almost all power for abstraction and ability to understand abstract languages, it is all the more important to try to speak in pictures which they can see. Our Lord, with His parables drawn from life and the countryside, and the apostle with his analogies from race course and boxing club, set the pace.

R. R. C.

THEOLOGICAL EDUCATION

The Christian Century of April 26, 1950, brings several illuminating articles on theological education in America. Dean Liston Pope of the Yale Divinity School, John Oliver Nelson of the Commissions on the Ministry of the Federal Council of Churches, and Robert E. Luccock, minister of the Church of the Redeemer, New Haven, Conn., give their reactions to current problems. Reviewing the articles, the administration of Concordia Seminary will find reason to be grateful on several counts: that it trains its men for a specific ministry in a specific denomination, that its faculty is aware of the problem of basic training associated with practical experiences, that it has a program of clinical training and of field work. These articles can remind also us of the fact that the Christian ministry demands strong faith in God and Christ, that it needs to do more in helping its products communicate Christian doctrine to others, that it must do much more to "show the minister what to do to keep his own devotional life from running dry."

R. R. C.

"THE MINISTER AS AN ADMINISTRATOR"

This is the title of an article contributed by Dr. Charles F. Ball of River Forest, Ill., to *Bibliotheca Sacra* (January-March and April-June issues). Dr. Ball stresses the responsibility of the pastor as leader of the congregation's program of activities. He must be the guiding and directing mind, he must see to it that the affairs of the parish are administered in the most effective manner, he must keep before his flock high and noble objectives, be alert to challenging opportunities, and submit to his congregation carefully thought-through projects. Dr. Ball concludes his plea: "We are His [God's] ministers, and as those who preach in His stead it is altogether right that we should learn from the successful institutions of the world the methods by which we may make our work successful. It is by faithfully organizing, planning, laboring, and carefully administering the affairs of His vineyard that we shall be accounted good and faithful stewards of Christ and stand approved at last."

Dr. Ball's plea is well intended. The business of the King of Kings must be carefully planned, intelligently guided, and effectively executed. We question, however, whether Dr. Ball's criticism of theological schools for not providing adequate training in parish administration is wholly justified. He writes: "The schools of Theology are responsible for the ignorance about organization and administration that exists. Most men have to flounder around for a number of years and gain by bitter experience that which should have been taught them in school. There is merit in the theory that, just as a doctor serves his time of internship where he learns more than can be found in the pages of a book, so every young minister should during his seminary days and in connection with his seminary work spend certain time as an apprentice or an assistant, sitting in on meetings of the board, on planning-conferences and on such administrative functions as are helpful to his future. There are scores of young preachers who have never led a business meeting in their lives. They may be mighty in the pulpit, but in the counsels of their brethren in the church they are pygmies. Many a floundering seminary graduate is struggling with the complexities of his office and is fouled up in a tangled web of details."

Certainly, theological seminaries should make every reasonable effort to equip their students with those tools, techniques, and life-situation experiences which they will need in the administration of their parishes. It is most desirable, as our Church has discovered, that seminary students spend a year in a well-planned vicarage, sit in and observe how meetings in a parish are conducted, participate actively in the program

of parish activities, do bedside work in hospitals, assist the pastor in canvassing a new territory, and, in general, gain through experience an insight into the whole vast program of activities carried on by a live congregation. Yet all this seminaries can do only within the limitations of their theological curriculum. Nor may it be forgotten that some of the most important lessons in life one learns only in the school of experience. It will be a sad day for the Church if theological schools were to concentrate on producing leaders and administrators rather than preachers and teachers of the Gospel of Jesus Christ, shepherds of souls, and stewards of the heavenly mysteries who know how rightly to divide the Word of truth.

P. M. B.

WHY MORE WORKERS IN JAPAN?

The Board for Foreign Missions of the Missouri Synod would like to place in Japan twenty ordained missionaries and twenty vicars as soon as possible. Is the Board perhaps too optimistic? The *Ecumenical Review*, published by the World Council of Churches (spring, 1950, No. 3), contains an article by W. E. Kan, president of St. Margaret's School and dean of the School of Literature of St. Paul's University in Japan, which sheds light on the new religious awakening in Japan and gives reasons why the Christian mission forces should act promptly and efficiently. Quoting a few paragraphs, we read:

"We Japanese have never . . . known freedom of religion. Throughout the country's history, either Shinto or Buddhism, or both, has enjoyed some kind of official protection or patronage, but Christianity never. The Government treated foreign missionaries with courtesy for the sake of diplomatic relations, and they may thus have thought that it was favorably disposed toward Christianity, but this was not really the case. It was forever imposing restrictions on Christianity behind the scenes. Even in mission schools, limitations were set on Christian teaching: the Sutras, or Buddhist Bible, was allowed to form part of the curriculum in Buddhist schools, but in the Christian schools the Bible had to be taught out of class. Especially in the period just before and during the war, teachers in the elementary school used to tell the children not to go to Sunday school.

"Since the occupation, however, this kind of repression, overt or covert, of Christianity has completely gone. Christian teaching in churches and mission schools goes on without let or hindrance, and the people in general are keen to learn. In the old days many Japanese, especially the intelligentsia, were conscious of the value of Christianity, but feared the pressure which would be exerted on them socially if

they became involved with it; now there is nothing to be afraid of, and so they are starting to come to church. Not only that, but they are feeling the need for Christianity in their daily lives. Since the old religions of Japan have lost their power, they need some other foothold if they are to live through the hard and uncertain conditions in Japan after the war.

"We must, however, face the fact that there is now in Japan one great obstacle to any very rapid spreading by Christianity—Communism. Communism is making a mighty effort to convert the rising generation in Japan. It is a constant threat within and without. China is overrun; now is the time to revolutionize Japan. The Communists are starting all kinds of riots and troubles almost daily, and at the same time working their hardest to convince the people that in Communism lies Japan's sole hope of salvation. Communism is no mere political or economic scheme or philosophical concept. It is in its way a religious conviction. I should like to lay particular stress on this point, because the next war, or rather the present war, will be one not of atomic bombs, but of religious convictions. It is a commonplace that a war is now being waged between Communism and democracy. Well and good! But if we go into the matter more carefully, we cannot but see that this war is, in essence, one between the religion of Communism and the religion of democracy. The attraction of Communism, in Japan at any rate, is not its scientific basis, but its religious enthusiasm, and if we wish to do battle with Communism, which is at bottom a religion, we too must stand on a religious footing. And the only religious power capable of conquering Communism is Christianity. I think the people of Japan are coming to understand this. That is one reason why Christianity is being so gladly and readily accepted in these days all over Japan."

The question facing us today is how to prepare for service the forty and more missionaries that we need in our ever-increasing mission fields in foreign countries. Many years ago our fathers, when in need of *Reiseprediger* and other ministers, trained advanced students in a special emergency course in theology. It was a makeshift, but one that enabled our Church to answer many calls for help and saved large fields for more intensive work at a later time. Is not perhaps the answer to our present missionary need the founding of Lutheran mission institutes for special training of missionaries? Other churches have operated such institutes with signal success. The funds for such greater missionary endeavor we may secure perhaps by inducing individual Christians and congregations to support special fields or missionaries

besides shouldering the regular budget load of the Church. If Baptists, Methodists, Presbyterians, and other denominations are able to find such mission-minded congregations and individuals, why not we?

J. T. MUELLER

FORMER HEAD OF LUTHERAN WORLD CONVENTION DIES

The *News Bulletin* of the Lutheran World Federation (May 6) reports that Dr. August Marahrens departed this life on May 3 at the age of 75 years. The deceased was Bishop of Hannover from 1925 to 1947 and Abbott of Loccum since 1929. He was president of the Lutheran World Convention for a number of years. We called on the departed in 1946 at the time when his position as bishop was seriously challenged. It will be remembered that Bishop Marahrens attempted to find a *via media* between Naziism and the Church, allegedly on the Lutheran principle of separation of Church and State. In 1936 together with other German Lutheran church leaders he visited Lutheran centers in the United States, including also Concordia Seminary. F. E. M.

ST. PETER'S PRESENCE IN ROME

The Christian world is eagerly awaiting an official report on the excavations carried on in the Vatican foundations since 1941 under the direction of the Holy See. Special interest attaches to widely publicized reports that these excavations will provide final and conclusive evidence that St. Peter actually was in Rome, that he was bishop, and that he helped shape the church polity of the early Christian communities. Some are even hoping that the bones of St. Peter will be uncovered.

In the meantime *The Evangelical Quarterly* (April) features an instructive article by H. P. V. Nunn (author of several excellent texts on the Greek of the New Testament) under the title "St. Peter's Presence in Rome." Mr. Nunn gives a rapid overview of data from writers in the early centuries such as Clement, Ignatius, Dionysius, Irenaeus, and Tertullian, but marshals especially early and later monumental evidence. He arrives at the following conclusions: that neither the New Testament nor any early writer gives any support to the theory that St. Peter was Bishop of Rome in the ordinary sense of the term, and that no support is to be found in any literary or monumental source for the belief that he was the infallible Vicar of Christ and that he transmitted his powers to his successors. Mr. Nunn grants, however, that both the monumental and literary evidence leaves no reasonable doubt that St. Peter came to Rome some time or other and was put to death in the persecution of Nero or soon after. Again, Mr. Nunn believes that this evidence makes probable that St. Peter had more

to do with the Church in Rome than could possibly be done in a short visit just before his death, and that his memory was highly honored at Rome, even more than that of St. Paul, from an early period. Mr. Nunn adds: "It is significant that the theology of the First Epistle of St. Peter made a deeper impression on the Roman Church than the theology of the Epistle to the Romans. This, as far as we can judge, was not understood or appreciated at Rome. There is not a trace of it in the Epistle of Clement of Rome or in the *Shepherd* of Hermas. It seems that its full meaning was never appreciated by anyone before the time of St. Augustine, and he was not a Roman. Even with his advocacy, it failed to make any distinctive impression on the theology of the Roman Church, and this is still true."

P. M. B.

PROFESSOR BURTON SCOTT EASTON DECEASED

When several months ago Dr. Easton departed this life, the career of a prominent New Testament scholar came to its close. At college and in the graduate school he had been interested chiefly in astronomy and higher mathematics, but soon after he had received his Ph. D. degree, he turned to theology. From 1905 to 1911 he taught the New Testament at Nashotah House, Wis., one of the schools of his church body, the Protestant Episcopal Church. From 1911 to 1919 he taught at the Western Theological Seminary, which was then located in Chicago. From 1919 till the current year he was professor at the General Theological Seminary in New York. Of his many works we mention *The Gospel According to St. Luke*, a truly important commentary; *The Gospel Before the Gospels*, a study of Form Criticism; and *The Real Jesus*, a life of Christ which he wrote in collaboration with Bishop Fiske of Central New York and which possesses many commendable features. One of his recent publications is a commentary on the *Pastoral Epistles*. In his theology he leaned toward Modernism. For a long time he served as co-editor of the *Anglican Theological Review*. He was born December 4, 1877, and died March 7 of this year.

A.

RELIGIOUS INDIFFERENCE

Nathaniel M. Guptill reports in the *Christian Century* of April 26, 1950, on religious emphasis weeks in various New England colleges. Speaking generally, he says: "Catholic meetings as a whole are well attended, but a woeful indifference on the part of students to the Protestant program is to be observed. Seminars and services are largely ignored except where attendance is compulsory. Among students at all four colleges (Bowdoin, Colby, Bates, and the University of Maine)

there is to be observed a complete and tragic religious illiteracy." If this is the case among college students, we might expect it not to be much better among the less reflective masses. The present writer spent a week at a huge southern Air Force Base for a Spiritual Emphasis assignment. The Protestant chaplains labored valiantly to dent the apathy of the officers and enlisted men. But it was not to be expected that the stream could rise above its source. The same indifference toward religion which marks civilian youth besets it in the military. The Christian churches need to approach the problem of improvement along many fronts, and individual and isolated movements prove inept.

R. R. C.

THE LIBERALISM OF TOMORROW

Under the heading "Changing Liberalism" Professor Louis Berkhof in *United Evangelical Action* (April 15, 1950) concludes an excellent series of articles on "A Survey of Liberalism" with a seventh and final installment in which he endeavors to depict the liberalism of tomorrow. He declares that the old liberalism apparently has so entirely passed away that "some, rather prematurely, conclude that its days are numbered, and that orthodoxy is on the eve of a decisive victory." Liberalism, he says, has suffered a tremendous shock. But that does not mean that there will be no more liberalism in the future. Modernism is not a creed; it has never been able to develop a creed. The fact that it is so largely individual in character and that it is so much of a parasite on the latest developments of science and on the popular philosophies of the day, rendered this quite impossible. It is true, there were certain outstanding teachings which gradually met with general approval by liberals, because they were regarded as most in harmony with science and philosophy and would seem to be verified by human experience and historical developments. These teachings, however, were too optimistic, as witness the following: Man is good by nature, and though not yet perfect, he is on the way to perfection; sin is merely a weakness and marks the stage through which man must pass to reach the ideal; salvation is a matter of this world and can be reached by changing this world into a kingdom of God, and so forth. In view of the recent world-shocking events liberals were forced to admit that they could not very well continue along that old optimistic line. But they refuse to admit that this is the end of liberalism. Liberalism, while not a creed, is a method: it searches for the truth in a scientific and historical way, without any bias or presuppositions, and without allowing its thoughts to be determined by any external authority, such as the creeds and the Bible. Human reason is

regarded as the perfect instrument which enables man to find the truth, and it is also the final test of truth. In going in quest of the truth, human reason follows the trail wherever it may lead, without being very much concerned about the final outcome. The liberals deeply feel that they must be honest with themselves and that theirs is the only honest way to go in search of the truth. They may get on the wrong track occasionally, but this only proves that human reason isn't infallible and that they must needs make a new attempt. No matter how they may have to change their views in the course of time, because of various circumstances, that valuable principle remains. So far Dr. Berkhof.

So, then, liberalism will remain, and essentially as it was in the past. Orthodox Christians rightly regard Neo-orthodoxy as a manifestation of liberalism. It is that and more. But the extreme liberals who carry on the tradition of their fathers have a bone to pick with representatives of Neo-orthodoxy of the type of Niebuhr and others. Niebuhr is too orthodox, too much tied to tradition and Scripture, and too assertive of positive truth: God, sin, grace, and the like. The old-line liberals do not desire positive truth; all they wish is search of truth in the light of reason. Just now these liberals are more cautious with regard to their statements, but what they champion is ultimately only the negative agnosticism and pessimistic atheism of their fathers; and someday they will again speak out as did the fathers in unmistakable terms of crass rationalism and downright atheism.

Dr. Berkhof concludes his article as follows: "When the best is said for liberalism, it offers no sure and steadfast ground for the future. The liberal is like a man who, having taken away all the foundation under his house save a few slender props, lies down in it, declaring that he does so with a sense of security and peace to which he had been a stranger before. Liberalism appears to be 'another gospel' which, as the Apostle Paul would say, 'is not another, but there be some . . . that would pervert the gospel of Christ.'" J. T. MUELLER

THE DESTRUCTIVENESS OF UNBELIEF

Ernest Gordon, in the *Sunday School Times* (April 5, 1950), ventures the statement that "Unitarianism is of interest only as supplying a warning against Unitarianizers in the Christian churches." He writes: "It exhibits the fatal end to which these Unitarianizers are directing the churches. In the *Christian Register* (Unitarian), the minister of the First Unitarian Church in Cleveland describes the present condition of his denomination."

The following are quotations from the article of the Unitarian

preacher: "It [Unitarianism] is in danger of choking itself to death. We are running short of ministers. In no foreseeable future will things be any better. Almost every church which succeeds in finding a minister will take him from some other church, leaving that pulpit vacant. Here is the greatest problem." But this suicide of unbelief and bankruptcy of Unitarianism does not move the minister to repent. He rather complains: "Why do we ape the orthodox? We are carrying crosses, observing Lent, making a shibboleth of the word 'Christian.' We should be pioneers, a century ahead of every other religious movement." Dr. Gordon here injects the remark that "the Second Unitarian Church in Boston offered a candlelight communion on Maundy Thursday in 1948."

What the kind of new religious movement should be, Mr. Lupton, the writer, explains when he writes: "We should experiment with new forms of worship which bring into their compass the writings of a Jesus, a Buddha, a Walt Whitman, a Rauschenbusch, an Angela Morgan." To this Dr. Gordon adds: "Such is the confusion, the frustration, the deadly irreligiosity of present-day Unitarianism."

The deadness of Unitarianism is explained by one very important fact: it has no living, enlivening message like that which makes the orthodox Christian Church powerful. This fact was strikingly emphasized in an article in the *Deutsches Pfarrerblatt*, the *Bundesblatt der deutschen evangelischen Pfarrvereine* (March 15, 1950). There were a number of things in the article with which we could not agree. In his *Begegnung mit der Theologie in den U. S. A.* prejudices evidently played an important role in molding the writer's verdicts. Thus we cannot understand why he should distort: "Missourier" to read "Missiovaner," just to mention a very trifling point. But one remark of the writer, Pfarrer Alex Funke, Witten (Ruhr), merits consideration. He writes: "*Wenn sie [the Churches in America] sich in 'Synoden,' d. h., selbstaendige Kirchen, gliedern, dann sind die unter ihnen, die am staerksten eine fundamentalische Theologie hatten, heute noch die wachsenden, die andern sind oft seit Jahren auf einem Gleichstand der Mitgliederzahl geblieben oder vermindern sie. Das aber heisst in den U. S. A., also in einem Land, in dem noch nicht die Haelfte der Bevoelkerung einer Kirche angehoert, dass die Kraft zur Mission und also die geistliche Substanz der Kirche, nachgelassen hat.*"

Pfarrer Funke thus argues, and very rightly so, that Churches grow in proportion as they hold to the living Word of God. There are, of course, other matters to consider. But unless a Church has a living message, it cannot live, but is bound to perish. A Church without the Gospel of Christ's redemption has no dynamic.

J. T. MUELLER

CALVINISTIC POLITICAL ACTION

In the February issue of the *Calvin Forum* there appeared two articles "exploring the possibilities of a concrete program for Christian political action along the lines of Calvinistic thought and practice." The one favored such political action, while the other, written by Prof. J. M. Vander Kroef, of the Department of the History of Civilization at Michigan State College, East Lansing, attacked and repudiated the "entire idea of organized political action on a distinctively Calvinistic basis." The April issue of the *Calvin Forum* offers a symposium of expressions on the subject which make interesting reading. They recognize the right of Calvinistic political action. They point out that in Calvin's case Calvinistic political action was definitely beneficial. This is true also of the Calvinistic political action in the Netherlands when Groen Van Prinsterer and Abraham Kuyper took over the leadership. On the whole, however, the opinions disfavor such Calvinistic political action in America.

Dr. W. S. Reid, assistant professor, McGill University, Montreal, writes: "The Church has the duty of witnessing to the Gospel, but not of ruling men with the sword. The State, on the other hand, has the obligation of maintaining the fabric of society, but not of instructing nor of forcing people to believe in the Gospel." Again: "Should there be 'Calvinistic political action'? I do not think so. Much of the present-day desire to organize Christian or even denominational societies in the realm of Common Grace, would seem to be largely owing to Christians' fear and inferiority complexes. They know that something is wrong, but they are afraid to go in and try to change it. Such societies are often nothing else but means of escape from our Christian responsibilities in society. This may be all right for Roman Catholicism, which is an escapist religion; but for Calvinists this is not the proper attitude."

Dr. René de Visme Williamson, professor of Political Science, University of Tennessee, Knoxville, writes: "As citizens it is our duty to do what we can to solve problems like atomic energy, labor disputes, federal aid to education, and Soviet-American relations. It is obvious that we cannot do this without making mistakes. If we are Christians as well as citizens, however, there are mistakes that we shall not make, and we have in our religion the spiritual resources to overcome the mistakes we do make and transform even disaster into triumph. To paraphrase the Marxists in reverse, I should say that all Christian movements carry within themselves the seeds of their own regeneration. That is why I can accommodate myself to the intrusion of socialism, capitalism, or sectionalism in the Church—for we can survive and

transform these and any number of others like them—but not to Modernism, which would rob us of this indispensable power of survival.”

There is no doubt that the “problem of the two realms” cannot be solved by intermingling the two. Christianity and politics relate to two different spheres, which fundamentally must be kept apart. Calvinistic Political Action would certainly be followed by Catholic Political Action and soon by as many Political Actions as there are denominations in our land, not the least interesting of which would be Jehovah’s Witnesses Political Action. But while the Church belongs to the sphere of the Gospel, the Christian citizen is subject to both, asserting himself in each according to rules which God’s Word prescribes. The Augsburg Confession says very correctly: “Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the law of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth” (Art. XXVIII, 12 ff.).

J. T. MUELLER

SUPPORT THE SUNDAY SCHOOLS

This is the plea which the *Watchman-Examiner* (March 30, 1950) makes on behalf of the Sunday school. It says: “It is estimated that 38,000,000 children, young people, and adults attend Sunday schools in this country each week. This vast company is taught by approximately 1,500,000 teachers. The Sunday school has come a long way since Robert Raikes, in the eighteenth century, began his ‘Ragged Schools’ in Gloucester, England. . . . As stated by O. K. Armstrong in the *Christian Advocate*: ‘It was the constraining love of Christ in the heart of Robert Raikes that effected the transformation in the children, as well as others, who found in these Sunday schools for children a powerful means of good. Many of the clergy objected to Raikes’ activities. They considered it beneath their dignity to instruct offspring of the lower classes. Nevertheless, out of these humble beginnings has grown a world-wide movement in Christian education of the greatest magnitude in the development and continuance of the Christian Church.’ The Sunday school should be loyally supported by every church member. As far as possible, the entire family should be in attendance for this period of instruction each week in the study

of the Bible. The Sunday school should be a great center of prayer as well as missionary undertaking. No local church is properly fulfilling its stewardship until it gives its best to the Sunday school meeting under its auspices. A good Sunday school is a guarantee of the vital life in any church." Lutherans by this time have fully adopted the Sunday school as an agency of religious instruction. They admit that the Sunday school has its limitations. But by this time they have discovered, too, that since the Sunday school has become an American institution for missionary purposes, it dare not be neglected by a church which, in addition to the Sunday school, is devoted to the parish school educational program. The article offers three valuable thoughts for the perfecting of the Sunday school: whole family attendance, a Sunday school prayer mission, a Sunday school missionary expansion program. Every Lutheran church should consider these suggestions. As we study the Lutheran Sunday school development in recent years, we find that it has two important advantages over others, namely, a better, and better integrated, program of doctrinal instruction, and, second, a more devoted faculty of teachers, who again are more aware of the value and necessity of Christian doctrine in its educational scheme. In both, we believe, lie great opportunities for Lutheran Sunday school solidarity and missionary development.

J. T. MUELLER

CELEBRATING THE ROMAN CATHOLIC HOLY YEAR

Ernest Gordon writes in *The Sunday School Times* (May 13, 1950): "We can fittingly celebrate the Roman Catholic Holy Year by recording the unholy deeds which are occurring in Catholic lands. In the closing days of 1949 Gregorio Perez and his wife were shot by a Catholic mob in the state of Puebla, Mexico, where Tranquilo Flores had been lynched some time before. In another town of the same state a general assault on Protestants drove them out of their houses, which were directly burned with all their contents. At Tixla, in Guerrero, an armed mob beat up Protestants gathered in annual presbytery meeting, threatening to kill them all if they continued to preach.

"Dr. Bocobo, former president of the leading university in the Philippines, dean of the Law School and chairman of the Filipino Code Commission, has warned against Roman Catholic domination of the Islands. Many discriminatory laws favor Romanism already. Their aim is reunion of church and state with Romanism as the official religion, Roman catechism obligatory in the public schools, and limitation of religious freedom to the point of suppression of other opinions. Mr. Osias, former Philippine High Commissioner in Washington, has

helped to draft a cable to the chairman of the Philippine War Damages Commission in Washington, opposing the granting of indemnities to Roman Catholic organizations at a rate seven times that to others.

"An incendiary article in the Catholic paper in Bolivia calls on Catholics to organize in four committees—the prayer committee, to pray for the punishment and destruction of Protestants; the intelligence committee, to spy out and keep the priests informed of all activities and plans of Protestants; the *provocateurs*, to draw Protestants into discussions and tumult in order to make it appear that Catholics had been attacked; and the shock troops for breaking up Protestant meetings.

"The massacre of nine Christians has been followed by assault on two street meetings in Cochabamba, for which police permits had been granted. In the first instance the mob was directed by nuns from a public hospital; in the second, by the priest of St. Joseph's chapel."

A recent tourist guide warns people going to Rome not to be disappointed when visiting the "Holy City." So many have come to experience in Rome a thorough conversion, but they were thoroughly disappointed and disillusioned when they came into contact with the sordid, commercial aspects of Roman life. A good way for Protestants to celebrate the "holy year" of the Roman Catholic Church is to recall not only its unholy deeds, but also its unholy doctrines in the light of the Apology of the Augsburg Confession.

J. T. MUELLER

ITEMS FROM "RELIGIOUS NEWS SERVICE"

The American Bible Society has a huge project under way by which it hopes to distribute 10,000,000 Scriptures in Japan by the end of 1951. Two million copies of the Scriptures have already been distributed. The 1950 quota includes 35,000 complete Bibles, 980,000 New Testaments, and 1,985,000 portions of the Scriptures. According to plan, 1951 will see the distribution of some 1,240,000 New Testaments and 3,710,000 portions of the Bible. The general secretary of the American Bible Society, Dr. Robert T. Taylor, has said: "The spiritual hunger of the Japanese people is such that they seize the Bible with an openness of mind never before known in Japan. The country has been released from the thought-control of a totalitarian State, and we now have an unprecedented opportunity to make her a nation rooted in the Bible."

The Synod of the Evangelical Church in Germany (EKID) unanimously adopted a resolution in Berlin in which it called upon all German Christians to be on guard against any manifestation of anti-Semitism. The resolution confessed that the Evangelical Church "through silence and omission has become co-guilty of crimes committed against Jews by men of our people" and urged that Christians and Jews should "meet in a fraternal spirit." The resolution also called upon all Christian congregations to protect uncared-for cemeteries within their areas.

The three-hundredth anniversary of the publication of the Scottish Psalter was observed in a music festival held at Riverside Church in New York, under the auspices of the Hymn Society of America and the Protestant Council of the city of New York. A chorus of 750 voices from thirty choirs led the congregation in singing medieval Scotch hymns. The Psalter, which was published on May 1 three hundred years ago, is numbered among the classics of Protestantism, taking its rank alongside of the King James Version of the Bible and the Book of Common Prayer.

Catholic Center of the University of Iowa has instituted a ten-lesson course on the "Fundamentals of Marriage." The course, which includes 350 pages of lessons, may be taken by correspondence or in study groups. The lessons present topics as: Christian Morality in Marriage, Masculine and Feminine Psychology, Love and Happiness in Marriage, Relations Between Husband and Wife, and the Economic Aspect of Marriage. Center officials believe the course is necessary to salvage wrecked homes, impress on married persons the Christian

basis of marriage, and define the nature of the training to be given children to improve conduct and character.

The People's Church, an independent congregation in Toronto, Canada, undoubtedly holds the record for monies contributed for missions in one service. On Mission Sunday this congregation placed \$160,000 on its collection plates. The donations ranged from 10 cents given by children to \$5,000 offered by well-to-do parishioners. Elder Watkin Roberts attributed the secret of generous giving to prayer. His church, he said, usually holds prayer services every day, sometimes twice daily. Many of the parishioners are tithers, some of whom exceed the tenth of their incomes. Prayer and large giving has enabled this church to support 235 missionaries in various fields.

During 1949 the Seventh-Day Adventist Church sent out 354 missionaries, according to a report issued by Elder William Bradley, associate secretary of the World General Conference. Of the total, 239 were new workers. The others were missionaries returning to their fields after furloughs. At present Adventists are working in 228 of the 282 political or geographical areas listed in the World Almanac employing 705 languages and dialects.

The Vatican has decided to let the Vatican diplomatic corps and foreign correspondents in Rome visit the grottoes under St. Peter's Basilica in Rome. These grottoes may not be thrown open to the general public because the space is not large enough to accommodate crowds and because souvenir hunters may succumb to what one church source describes as "kleptomania archaeologica"—a form of tourist pilfering.

On May 1 the Vatican Library opened a special exhibition of old Bible manuscripts in commemoration of the five hundredth anniversary of the foundation of the library under Pope Nicholas V. Some of the manuscripts are from the famous collection of Frederico di Montefeltro, Duke of Urbino. Others are illuminated copies of the Scriptures decorated by renowned French, Italian, and Flemish artists. Since its foundation in 1450 the Vatican Library has grown from an original collection of manuscripts and documents stored in twelve wooden boxes to over 500,000 volumes stacked in ultra-modern steel cases.

In spite of disorder rising out of the outburst of persecution which has swept large areas of Colombia, South America, missionaries of the Evangelical Lutheran Church will remain at their posts. Dr. Ralph A.

Syrdal, foreign missions secretary of the ELC, who returned from an emergency trip to Colombia said: "Protestant chapels have been destroyed by mobs under the direction of police or local church authorities. Personal property of missionaries has been looted. Native Colombian Protestants have been severely persecuted and many have been forced to flee from their homes to live in caves or forests." Since last November's election, 25,000 persons have been killed in the political struggle in Colombia.

The Yale University Divinity School has added six men to its faculty in order to strengthen its religious field work, the New Testament studies, courses on the rural church, pastoral counseling, and religion in higher education. Dean Pope pointed out that the addition of these men to the faculty was part of a "fundamental reorganization" of the divinity school. The faculty increase reduces the student-faculty ratio from 18-to-1 to 13-to-1. This student-faculty ratio will enable Yale to give its divinity students specialized individual training for a particular ministry. In the words of Dean Pope, "The ministry is an art rather than a science and artists must be individually trained."

Since its foundation in 1945, the *Hilfswerk* has received from abroad and distributed over 125,000,000 pounds of gifts valued at about \$50,000,000. The largest amount of gifts, about 75,000,000 pounds, came from the United States. During the five-year period the *Hilfswerk* collected 176,000,000 pounds of foodstuffs in Germany for distribution to church-run homes and institutions. Also collected in Germany were 180,000,000 Reichsmarks (pre-currency reform money) and 15,000,000 D marks, worth about \$4,000,000. According to the report the *Hilfswerk* has fed 3,500,000 children and 16,000 university students; equipped 75 charitable homes with bedding, furniture, etc., and built through foreign aid forty-eight emergency churches in Berlin and all four occupation zones. In addition, *Hilfswerk* printed 11,000,000 religious books and 8,000,000 publications valued at \$5,000,000. These included 1,000,000 Bibles, 1,500,000 New Testaments, 1,000,000 hymnbooks, and 2,000,000 textbooks.

American Lutheran Church delegates representing congregations in Oregon, Washington, and Idaho passed a resolution at their annual convention of the Northwestern District disapproving "godless atheistic and materialistic evolution" teaching in the public schools and urging that "Christians do everything in their power to stop this Christless instruction." The text of the resolution reads as follows:

"Whereas teachers are prohibited from teaching the Word of God in our public schools and whereas godless atheistic and materialistic evolution is being taught in our public schools, colleges, and universities; and,

"Whereas, this Christless evolution is taught not as theory but as fact which will naturally conceive a generation devoid of fear, love, and trust in God and a generation which will strive only for things earthly, temporal, and material; therefore,

"Be it resolved that the brotherhood of the Northwestern District of Washington, Oregon, and Idaho of the American Lutheran Church go on record as registering a firm unaltered disapproval of such teaching and training in our public schools and that all Christians do everything in their power to stop this Christless instruction and to insist that if evolution is taught it be taught only as an explanation of life and that our schools also teach the explanation given in God's Word."

The Hebrew Union College—Jewish Institute of Religion announced in New York that Dr. Eric Werner, a musicologist, has substantiated the common source of Jewish and Christian liturgical music in the ancient Jewish temple in Jerusalem. Dr. Werner's work was said to have substantiated the following: 1. Two Jewish Levitical singers from Jerusalem, Christian proselytes, who had been brought to Rome by Pope Damasus I in the fourth century, transmitted the Jewish music and liturgical traditions directly to the Roman Catholic Church. They are identified on burial markers in the Roman catacombs. 2. The origin of eight church tones can be traced to Jewish and ancient Hittite inspiration. 3. Almost all the Psalm tones of the Roman and Armenian churches can be found in chants of the Yemenite and Babylonian Jews who have not had any contact with the Church or the rest of the world Jewry during the historical period. 4. All the archaic strata of the Gregorian chant are based on Jewish sources and modes. 5. The text of the famous hymn "Dies irae" had its origin in Palestine under Byzantine domination. 6. Hebrewisms occur in early Christian liturgy, especially in the liturgy of the Armenian Church. Dr. Werner, professor of Jewish music at the Hebrew Union College—Jewish Institute of Religion and chairman of the executive committee of the Hebrew Union School of Sacred Music in New York, has presented the evidence supporting his findings in a book called *The Sacred Bridge: Studies on the Liturgical and Musical Interdependence of Church and Synagogue during the First Millennium*. The book will be published in London next year.

ALEX W. C. GUEBERT