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THEOLOGICAL OBSERVER

NEW INTEREST IN CHRISTIAN MISSION WORK

In the *Theologische Literaturzeitung* (December, 1952) Dr. Herman Schlyter of Lund, Sweden, submits a most gratifying study, "Missions in Swedish Exegetical and Systematic Theology" ("*Mission in schwedischer exegetischer und systematischer Theologie*"), which, as a footnote explains, is essentially a summary of lectures delivered by guest speakers at the *Humboldt-Universitaet* at Berlin in 1948 under the general theme "The Science of Missions and Its Place in Theology" ("*Die Missionswissenschaft und ihre Stellung in der Theologie*"). The quotations are from Swedish lectures and point out how vivid the idea of mission work is in many exegetical and systematic Swedish theologians.

We quote (and that in part only) what the article offers of Nygren's clear and wholesome view of the place of missions in theology. We read: "Mission work ("*die Mission*") is not a special Christian task, let us say, a more or less important practical task beside the central tasks of Christianity; it is the very core of its essence ("*sie ist das Innerste in seinem Wesen*"). . . . If Christianity would not have its own unique character, then there would be no mission work; and where there is no mission work, there the proof is offered that Christians have lost their consciousness of the uniqueness of the Christian religion.

"The message of Christian mission work may be briefly described as the 'Gospel of the Cross.' This term is here used in its widest scope so that it embraces also the message of the resurrection. Paul always pointed to the Cross of Christ, that Cross, of which he knew that it was a stumbling block to the Jews and foolishness to the Greeks. In the Cross of Christ the history of God [dealing] with men reaches its climax. In the Cross of Christ there is centralized the whole meaning of Christianity. The Cross is the message of the price God paid to find a way to us. But because of that, the Gospel also means the total revolution of all that which other religions in the world have taught concerning the way to God. The Cross of Christ is God's judgment upon all [ethnic] religions, because it is [His] judgment upon all human attempts to make a way to God. The Gospel demands to be brought to all nations and men, because through it God makes a way to men. In this very fact Christian mission work finds its cause, its right of existence, its necessity.

"Over against God's righteousness stands His wrath, which manifests

itself both against [man's] unrighteousness and his work-righteousness (*'Gesetzesgerechtigkeit'*). We forget too easily that we are dealing with God when He reveals both His righteousness and His wrath, and that He is interested also in the heathen, not merely in us Christians. . . .

"We must learn not to regard as valuable everything that is called religion; for if we are inclined to such a view, then there will be no more mission work; indeed, then also there will be no more Christianity. . . .

"The heathen — that is the right designation for those to whom the message of missions is to be brought. In the 'non-Christian religions' it is not God who reveals Himself, but the corruption of man; not the truth of God, but the lie of man. There is indeed a connection between them and the [divine] truth inasmuch as they could not exist had God not revealed the truth. But this does not give them any positive value; on the contrary, it is the expression of the deepest corruption of humanity."

In the expression "paganism" (*"Heidentum"*) there is not contained even the least bit of self-presumption (*"Selbstueberheblichkeit"*) but the very opposite, which becomes a positive motivation of mission work. Just because humanity lies under the wrath of God, He has revealed in Christ His righteousness. And this can be brought to realization only if, like Paul, we are not afraid to declare man's unrighteousness. Nor does there lie in this any calumny of humanity. On the contrary, there is something very impressive in man's constant endeavor to find for himself a way to God. Oh, how many offerings have men dedicated to this [pursuit]! They have sacrificed what was most precious to them, what they loved most, and all this to find a way to God and to gain His favor. They have a zeal of God, but in their very zeal their sailing became a failing (*"aber mitten in diesem Eifer ist ihre Fahrt eine Irrfahrt geworden"*).

J. T. MUELLER

AGGRESSIVE MOHAMMEDANISM

That Mohammedanism has always resisted Christian missions in territories which it controlled is a tragic fact that must be deeply deplored. More deplorable still is its aggressive propaganda not only in Africa and Asia, but also in the Western countries where it is granted freedom of speech.

Through the courtesy of a friend of our periodical there was sent to us recently a copy of the *Islamic Review* (November, 1952), published in England, in which the program of Islamic aggression is clearly out-

lined. Its attack upon Christianity is rather subtle, for while it discredits the Christian Bible and extols the Koran as the divinely revealed truth, its main strategy consists in positively building up for Mohammedan thought a defense which appears to this writer as both appealing and convincing in areas where the truth of the Gospel and the untruth of Islam are not known. The articles in the issue before us are well written, offer much information, or let us say, misinformation, and convey the suggestion that Islam has much to offer which other religions are incapable of giving to their members. It is most interesting, for example, how well the author of the article "Alcohol—a Pest of Modern Civilization" uses the Mohammedan prohibition of alcoholic beverages to the advantage of Islam and the disadvantage of Christianity. We are sure that prohibitionists in "Christian" countries will like and welcome this article. The writer makes no direct charge against the religion of Christ, but his clever way of demonstrating how in countries where Christianity prevails there can be developed and spread an industry which is most destructive to soul, body, and morals, as, in fact, to everything that is good, teaches quite an impressive lesson for Mohammed and against Him whom Christians worship as their Lord and Savior.

So, then, Mohammedanism is on the warpath, and there is no doubt that the present almost universal unrest among the Arabs has much to do with it. After all, however, its verbal attack on Christianity is no worse than is that of such enemies of the divine truth as the late G. B. Shaw and H. G. Wells. The writer of the article "The Prophet Mohammed's Birthday and Ourselves" quotes Shaw as saying: "Do not . . . neglect the chapters in which the Prophet tries to educate his disciples on questions like the status of women, the exposure of female children, kindness to animals, on which he was far ahead of Western Christian thought, even of modern thought." That the last clause is downright untrue does not matter anything to such a hardened purveyor of falsehood as was the late English cynic. Mohammedans and blinded followers of Shaw, however, are bound to accept it as true and so have another talking point against the Christian religion. Wells goes even farther than does Shaw. He stated, as quoted in the article, to a Mohammedan leader some years ago "that he was a Muslim minus Mohammed." Unlike Shaw, Wells here spoke the truth, for the destructive nihilism of men like Shaw and Wells is as inimical to the Gospel as is Mohammedanism, though there is this difference, that Islam is still religious (after its fashion, of course), while the infidelity of the quoted English writers is horribly irreligious.

Mohammedanism, however, has another powerful ally in England, and in particular in the Anglican Church, and that is Freemasonry, against which enlightened and faithful men there are now witnessing with great courage. In both Mohammedanism and Freemasonry the thought of work-righteousness is central, and so both strike against the Gospel of Christ with the same vigor and bitterness. There is one ray of sunshine in the modern all but universal attack upon the Cross of Christ: the more the Christian Church was attacked, the more faithfully she rallied for the defense of the divine truth committed to her. Our challenge today is greater witnessing of Christ, and our joy and hope that the Gospel finds more willing listeners than ever before. After all, the Bible offers a sure salvation, which the Koran does not, and perishing souls everywhere hunger for the message of salvation.

J. T. MUELLER

AN INTERNATIONAL CONGRESS FOR REFORMED FAITH AND ACTION

The *Calvin Forum* (March, 1953) announces that the Free Faculty of Protestant Theology at Montpellier, France, will be the host to a coming International Calvinistic Conference in August, 1953. The Congress welcomes all who submit unconditionally to the authority of the Holy Scriptures as the Word of God and the sole principle of reformation, as it is interpreted by the Reformed Confessions of Faith, e. g., the Westminster Confession; the doctrine of the Trinity and the Deity and Saviorship of Christ; the three ecumenical symbols of the ancient Church.

Special aims of the Congress are: (1) to promote fellowship among Reformed Christians; (2) to facilitate the interchange of Reformed thought and experience; (3) to strengthen and advance the Reformed cause throughout the world. The general theme of the Congress is: "The Secularization of Modern Life: the Reformed Answer" (1) "in Political Life"; (2) "in Scientific Thought"; (3) "in the Conception of Work"; (4) "in Charity"; (5) "in Family Life"; (6) "in the Doctrine of Man"; (7) "in the Cure of Souls."

The First Ecumenical Synod was held in Grand Rapids. In justification of the Conference it is said: "We learned something that books could never impart. An exchange of opinion in a free atmosphere among brethren demonstrated that nothing can supplant direct contacts with men, fellow men, struggling with the same hopes and fears."

The Congress will consider also such questions: "Should there be a Reformed Center as, for example, the Ecumenical Center of the WCC

in Geneva?" "Should there be an International Calvinistic Journal of the Calvinistic scholars of the world?" "Should Reformed Literature be distributed throughout the world so that every center of Calvinism will have a well-stocked Calvinistic library?" Study will be given also to schools, seminaries, youth movements, women's leagues, evangelistic societies, and the like. It will also protest and resist all Catholic persecution in Italy, Spain, South America. The answer to all the questions of the Congress will be the sovereignty of God. J. T. MUELLER

U. S. CATHOLICS HONOR THE BIBLE

Under this heading, Rev. J. E. Kelly, who is attached to the National Center of the Confraternity of Christian Doctrine, Washington, D. C., in *America* (January 31, 1953), presents an overview of what Catholicism has done for the spread of the Bible in 1952 and of what it proposes to do this year.

Last year American Catholics observed two Bible weeks, namely, one during Septuagesima Week, February 10—16, and another during the Gutenberg Bible Week, September 28—October 5, when Catholics and Protestants celebrated the 500th anniversary of the Gutenberg Bible, "the first printed book."

In September, 1952, about the same time when the RSV appeared, there appeared also the first eight books of the Old Testament, the Confraternity of Christian Doctrine edition. The New Testament of this edition was published several years ago. Pope Pius XII wrote a special letter blessing the U. S. observance of the Gutenberg Bible Week. In 56 dioceses clerical and lay chairmen were appointed to stimulate and co-ordinate local efforts. Catholics greeted with joy the commemorative Gutenberg stamp, issued on September 30, the feast of St. Jerome. Samuel Cardinal Stritch of Chicago designated Sunday, September 28, "as a day for every Catholic in the archdiocese to receive Holy Communion by way of thanksgiving to Almighty God for having given us divine revelation and having given us the Church of Christ to interpret infallibly the true meaning of divine revelation." Bishop Charles D. White of Spokane recommended "not merely a family volume," but that "each member of the family should have his own" (copy). Solemn pontifical masses were offered in the dioceses of many of the larger cities in our country. In others, bishops took part in civic rallies honoring the Bible. On the school level the Bible had a place of honor in both curricular and extracurricular activities. The Sisters of Charity in Leavenworth, Kans., produced two original (Bible) plays to be presented in 53 grade schools, 11 high schools,

and 14 schools of nursing in ten States. The Mission Helpers of the Sacred Heart, "experts in the field of catechetics," prepared 8 lessons for the more than 3.5 million Catholic pupils in public elementary schools. Public high school students in two cities had a 4-week course on the Scriptures.

So the report goes on and on with more detail than we can here reproduce. The following perhaps are outstanding: Twenty dioceses reported 76,664 adults registered in 7,561 discussion clubs as a "carry-over of the Gutenberg Week." More than 1,000 radio and TV broadcasts were carried in the Gutenberg Week. For the calendar year 1952 the Bible story received more linear coverage than any other item, excepting perhaps the "troubles" in Korea. *Our Sunday Visitor* devoted the entire issue of September 28 to the Bible and distributed more than 90,000 extra copies that week, sending its Bible message into more than 900,000 homes. Arresting window displays appeared in thousands of department and drug stores, banks, and utilities companies. In some cities chained Bibles appeared, in one city, alongside a chained telephone directory, "indicating that the pre-Gutenberg Church endeavored to keep the Good Book *for*, not *from* [italics in original], the people." In Catholic Louisiana a Catholic housewife, living in a small town, requested copies of a poster reading "The Bible Is a Catholic Book," "so that I can put them in the grocery window as evidence that Catholics may read the Bible. My neighbors don't believe me. Maybe they will believe your poster."

In 1953 the seven days, February 1—7, beginning with Septuagesima Sunday, mark the second annual U.S. Catholic Bible Week. In announcing the Bible program for that week, Father Kelly says: "Cooperation of clergy and laity in 1953 and future Catholic Bible Weeks, together with individual and group study of the Bible every week of the year, will do more for faith and morals in our country than all the other 400 'National Weeks' put together. As H. I. Phillips, syndicated columnist of the New York *World Telegram and Sun*, wrote during the Gutenberg Week: "The Bible, it seems to us, needs less changing than anything on earth. It's the readers who require alterations. People need revising. They are harder to understand than the Good Book ever was. If somebody can revise the American living room so [that] it will hold the Family Bible in the former place of prominence and 'revise' the furniture so [that] a man will feel as comfortable reading it in a group as he does watching video, UN may be able to pack up and quit work at once.' Unquestionably, love of the

Bible and a closer acquaintance with it would be a potent factor in the moral 'revision' our times need."

This new interest of Catholics in the spread of the Bible will not change the Roman dogma. Father Kelly writes in his article: "Catholic efforts in 1952 let the U. S. citizenry know that the Bible is a Catholic book and that the Church, which in past ages preserved the Bible, gave it to the world and lost whole peoples rather than compromise on its teachings, still honors and cherishes it." What this means requires no elucidation. But through the Bible there will be a change, nevertheless, not indeed of the dogmas written in books, but of the hearts of at least some of the Catholics who find the saving Gospel in the Bible and the illuminating power of the Holy Spirit in the Gospel. Will not Matt. 24:14 be fulfilled also by the spread of the Bible through Roman Catholics?

J. T. MUELLER

THE DOCTRINE OF HOLY BAPTISM IN THE VELKD

The United Ev.-Luth. Church in Germany has for some time busied itself with formulating "rules for church life" which are in accordance with the Lutheran Confessions and adequate for the religious situation in a land where State and Church are so closely joined. Its "Commission on Congregational Life" presented a provisional text already in 1951. The final version was adopted last year at Flensburg. The "Information Service of the LWF" (Dec. 6, 1952) offers in full the nine chapters adopted on Holy Baptism. While we are chiefly interested in the doctrinal aspect of the "rules," their practical application to the Christian life is nevertheless also important. In the following we quote those paragraphs *in toto* which involve the doctrine of Baptism, while of the others we cite only such provisions as seem essential to us.

The first paragraph reads: "The Church administers the Sacrament of Baptism in obedience to the command of Jesus Christ (St. Matt. 28: 19-20) and in faith in His promise (St. Mark 16:16). Children are baptized because they are included in the salvation wrought by Christ and because they also need His grace (St. Mark 10:13-16). Within the congregation every member is responsible for keeping alive the call to Baptism."

The second paragraph reads: "Infant Baptism shall as a rule be administered to all children for whom it is desired. Those who have their children baptized shall promise to bring them up in the Christian faith. Baptized children need a home in which prayer and the Word of God have their rightful place. Those parents who participate

actively in the life of the Church will be best equipped to do their Christian duty by their children. They should not only themselves regularly attend divine worship, but also see to it that their children attend children's services and religious instruction and take part in the activities of the Church's youth."

The fourth paragraph is introduced by a doctrinal premise, which reads: "Through Baptism we become members of the Church of Jesus Christ." From this follow the practical applications (quoted in part): "Hence Baptism should be administered in the Church, if possible in the course of a service of the congregation. Baptism should be administered in homes and clinics only in case of necessity. If a child is not baptized in the worship service of the congregation, the latter shall intercede for it at the following service. The parents shall be present at the Baptism of their child, so that they may share the joy of the congregation at the divine gift conferred by this Sacrament and publicly confess the responsibility which they themselves assume. . . . Children who are brought to be baptized at a later age shall be prepared for this Sacrament as far as their years allow."

Six other paragraphs pertain purely to the practical application of the doctrine to the Christian life. In the third, for example, it is stated that "according to the use of the Church children should as far as possible be baptized after their birth." The 5th paragraph provides for emergency Baptism by laymen, and more precise directions are given how such a Baptism should be administered. The 6th provides a procedure in case parents desire another minister than their parish pastor to perform the Baptism of their child. In the 7th, provision is made for the Christian instruction of baptized children by parents and godparents. If no Christian instruction is assured, then Baptism shall be refused. To the writer this direction seems somewhat legalistic though it may be explained by the peculiar circumstances prevailing in Central Europe, where parents refusing such Christian instruction usually are outspoken atheists and enemies of the Christian faith. Among the details in this paragraph we may note that the children's services and religious instruction classes are open to such children also as are not baptized. These may request Baptism when they attain to the age of majority in religious matters, or when they are 14 years old. In case a person's Baptism cannot be ascertained with certainty, he shall be baptized. The 9th paragraph provides that the ministry of godparents expresses the responsibility of the congregation for its young members. At the administration of the Sacrament they represent the child, confess the Christian faith in the child's name, and together

with the parents promise to assist it in remaining within the fellowship of Christ and His Church. Godparents shall live Christian lives, intercede for their godchild, teach it the Gospel of Jesus Christ, give it Christian guidance in life, and, if necessary, also a Christian education. Godparents should be Lutherans who are able and willing to do their duty by the child. In exceptional cases other Christians may be chosen as godparents, but half of the godparents must be Lutheran. Persons who are not members of the Church, or persons who are not members of the Church in good standing, transgressing its ordinances or causing scandal, shall not serve as godparents. Very important is the provision that the pastor should specially instruct parents and godparents regarding the nature and significance of Baptism.

On the whole the nine paragraphs on Holy Baptism, its nature, significance, and right use, represent a step in the right direction to instruct the Christian people with regard to what Baptism is and how it is to be made a blessing for the baptized child. If here and there is found a provision that may appear to us as legalistic, its background will no doubt supply a proper explanation. One certainly is pleased with the emphasis that is placed on the Christian education of baptized children in their later years.

J. T. MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

The three new Spanish cardinals received their birettas from Generalissimo Franco. In answer, Cardinal Cicognani, Papal nuncio to Spain, speaking for the Spanish princes as well as himself, thanked Franco for the protection and support given the Church by the Spanish government and for having "so zealously prevented infiltration of harmful doctrines that would divert the nation from its historical path and Catholic feeling." * * *

Julius F. E. Nickelsburg, founder of the American Lutheran Publicity Bureau, retired after 39 years of service as an executive officer of the Bureau. He also retired as business manager of the *American Lutheran*, a post he has held for the past 35 years. Mr. Nickelsburg helped to found the Metropolitan Lutheran Inner Mission Society 30 years ago and is a charter member of the Lutheran Society of New York, an incorporated body of laymen of several synods. * * *

Named to become Chief of Navy Chaplains and Assistant Chief of Navy Personnel was Chaplain (Capt.) Edward B. Harp, Jr. Promoted to Rear Admiral, Chaplain Harp succeeded Rear Admiral Stanton W.

Salisbury, who retired February 1, after being Chief of Chaplains since 1949. Chapl. Harp, a clergyman of the Evangelical and Reformed Church, is a veteran of 23 years' service in the Navy, on a hospital ship, a battleship, a destroyer tender, and an aircraft carrier, also at the U. S. Coast Guard Academy, the U. S. Naval Academy, and at Naval hospitals at Portsmouth, Va., and at St. Albans, N. Y.

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Recently released census figures state that 44 per cent of the 19,000,000 inhabitants of Canada are Roman Catholics; the next largest church body is the United Church of Canada, with 20.5 per cent; the Church of England counted 14.7 per cent as members. 88 per cent of the population of the province of Quebec, 50 per cent of New Brunswick, and 45 per cent of Prince Edward Island residents are Roman Catholics; 204,836 are Jews, of whom two fifths live in Ontario and almost as many in Quebec; 59,679 persons stated that they had no religious belief; and 2,420 are self-designated pagans.

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Parochial school construction in the U. S. A. reached a new high in 1952, according to a report by the Departments of Commerce and Labor, reaching a total of \$355,000,000. The building of churches and hospitals by religious organizations stayed at near-record level; churches valued at \$399,000,000 were erected; and hospital and other institutional construction totaled \$388,000,000.

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A fund of \$71,000 was raised by officers and men of the U. S. First Army Corps in Korea to aid in the rehabilitation of Korean amputee children and turned over by its sponsors to Church World Service in New York for administration. Church World Service, a department of the National Council of Churches, is a relief agency for Protestant and Eastern Orthodox Churches in the United States. The amputee rehabilitation project was recently launched by C. W. S., under the direction of Dr. Reuben A. Torrey, himself a World War II amputee.

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Christ Lutheran Church of St. Paul, Minn. (the Rev. M. A. Egge, pastor), together with the St. Paul Chapter of the Association for the Mentally Retarded, organized a Sunday school for mentally retarded children. The Sunday school hour will be divided into three parts: worship and singing, class instruction, and a period with visual aids. The committee in charge said that there are at least 800 mentally

retarded children in St. Paul who have no opportunity for special religious instruction. — Surely, a very praiseworthy undertaking, inviting imitation.

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East German Communists sponsored a protest meeting in East Berlin against the death sentences imposed on Julius and Ethel Rosenberg. They denounced the Evangelical Bishop Otto Dibelius of Berlin because he had failed, while he was in the United States in December, to tell President Truman that it was his simple Christian duty to pardon the Rosenbergs. Bishop Dibelius' name was greeted by the audience of 3,000 with cries of "Traitor!" "Scoundrel!" and "Criminal!" — Strange — but when it serves their purpose, even Communists remember that there is such a thing as "simple Christian duty."

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A report from Dublin states that the American lawyer, lecturer, and writer Paul Blanshard (best known for his books *American Freedom and Catholic Power*, and *Communism, Democracy and Catholic Power*) has submitted a petition to the United States embassy in Dublin asking that the United States citizenship of Archbishop Gerald P. O'Hara, papal nuncio to Ireland, be revoked, since he was violating the McCarran Act by serving as a Vatican diplomat. The petition described the Vatican as a "foreign power" and cited Section 349 of the Act, which prohibits American citizens from "performing duties of any office, post, or employment under the government of a foreign State" that requires an oath of allegiance. Mr. Blanshard said his action intended no discourtesy to Archbishop O'Hara nor any reflection on his "character or integrity . . . or upon the religious faith which he holds." — In other words, it is to be merely a test case: Does such an oath of allegiance to the Vatican conflict with the allegiance of an American citizen to his Government? Some of us have long thought that this question should be aired and decided. — The Vatican press office, commenting on above petition, said that Mr. Blanshard failed to understand the job of papal nuncios; their work belonged "exclusively to the religious and ecclesiastical realm. Thus their work lies outside the McCarran law"; all Pontifical representatives represented "the Pope and the Holy See," not the "Vatican State." "Logically, Mr. Blanshard ought to make other petitions in regard to all American bishops who rule their dioceses, because they do so on orders of the Pope and give the Pope their oath of fidelity." — This suggestion might not be as ridiculous as the Vatican press evidently regards it. The situation is not clear. When we protest against the sending of an ambassador to

Rome, we are told he would only be sent to the Pope as head of a State; in the case cited a nuncio represents the Pope only as head of a Church. Since the days of the papal schism are over, it must be difficult to keep the two realms separate.—Later development:

According to the State Department's press spokesman, Mr. Blanshard's petition was "studied, evaluated and rejected." Whereupon Mr. Blanshard filed a second petition, stating that he would start legal action, making the brief the basis of a court test, if the Department rejected his second petition, as it did the first, without the formality of an answer. He said that his second petition raised a "number of specific legal questions which I think the State Department sooner or later is going to have to answer." . . . Meanwhile Protestants and Other Americans United for Separation of Church and State announced that it had asked Secretary Dulles for a formal statement giving reasons why the Department had rejected Mr. Blanshard's first petition.

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Dr. Oscar A. Benson of Minneapolis, Minn., president of the Augustana Lutheran Church, was elected president of the National Lutheran Council at its meeting in February for a one-year term. Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church, was elected vice-president.

* * *

The Chicago Bible Society is inaugurating a fund-raising campaign for the purchase of a Gutenberg Bible, at present owned by Charles Scribner's Sons, New York. It is the so-called Shuckburgh Bible, which was found less than two years ago in the English home of a kinsman of Sir George Shuckburgh, who lived in the late 18th century and into whose possession it came during his lifetime. The Bible Society is planning to buy a building on Michigan Avenue for its new headquarters. The Gutenberg volume, if it can be purchased, will be on display there for the public. It is valued at \$200,000.

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Copies of the Revised Standard Version of the Bible will be placed in lounge cars of all trains of the Texas and Pacific Railway Company. Company officials said that the action results in large part from public response to the railroad's advertising campaign last year, stressing the theme of faith.

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The new feature film depicting the life of Martin Luther from his early days as a monk in the Augustinian monastery in Erfurt to the

Diet of Augsburg is finished. It was produced and sponsored by the Lutheran Church Productions, Inc., a non-profit corporation formed by the National Lutheran Council, American Lutheran Church, Lutheran Church—Missouri Synod, Augustana Lutheran Church, Evangelical Lutheran Church, and United Lutheran Church in America.

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The Akron *Beacon Journal* of Akron, Ohio, is publishing the entire text of the Revised Standard Version of the Bible. The *Beacon Journal* launched the project last April in the hope that it will encourage more people to read their Bible and also increase church attendance. The *Journal* received an award of \$100 and an honor medal from the Freedoms Foundation for being the first newspaper in history to undertake this project, which will take ten years to complete.

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At a meeting of the Buffalo-Niagara Presbytery the general presbyter, Dr. Paul S. Heath, warned that more stringent screening of would-be clergymen was needed to keep out men who are not fitted for the office. Protestantism, he said, is "letting men into the ministry who would never get into other professions, such as law or medicine." He cited a survey indicating that 27 per cent of Protestant seminary students are emotionally immature and may experience great difficulty in the ministry. "We are courting tragedy for them and poor leadership in the Church."

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On April 20 a new Roman Catholic family magazine, *Jubilee*, will appear on the newsstands. The first press run has been set at 50,000, and the charter subscribers will receive one share of Class A stock in the magazine.

* * *

Fears that a Church-State crisis is imminent in the Soviet Zone of Berlin have been stirred by the arrest of five evangelical clergymen within little more than a week. Two clergymen, Pastor Johannes Hamel of Halle and Dr. Juergen Winterhagen of Hohenauen, disappeared; it is believed that they are held by Communist security police. A few days later the Rev. Carl August Brandt of Löhmen, Saxony, was arrested. On the following day Dr. Kurt Gruenbaum, curate of Brandenburg Cathedral and ousted head of the East German government's Religious Affairs Department, was taken into custody in Brandenburg. Then Pastor Reinhold George, who lives in West Berlin, but is preacher at East Berlin's Marienkirche and prominent in East Berlin youth work, was arrested after an evening service by East German police.

A radio and television institute sponsored by the Church Federation of Greater Chicago and the National Council of Churches met in Chicago. The ministers attending expressed "deep fear and apprehension for the future of radio and TV." They criticized television's "continued emphasis on liquor, crime, and violence in many broadcasts." A resolution adopted by the institute said that because of the industry's laxity "a more definite program of controls should be established within the industry in co-operation with the public. The airways are a public trust; and in view of the fact that the number of channels is limited, the public should have a more definite voice in determining program content and policies." . . . The ministers also objected to indirect or direct sponsorship by commercial firms of religious television programs which favor a particular faith. Such sponsorship, they said, "threatens to extend American commercial philosophy and materialism into the field of religious life." . . . Stations give 10 per cent of their air time to non-commercial agencies, such as educational and religious groups.

* * *

The State Legislature of Indiana passed an antigambling bill amended to exempt church and fraternal organizations. Churchmen throughout Indiana bombarded Gov. George N. Craig with requests that he veto the bill. A message from Fort Wayne Lutheran ministers said that the amended bill sets up a "double standard of morals, with the churches definitely on the lower level." — The point is well taken. But the governor later on signed the bill.

* * *

At a Christian Citizenship Seminar held in Harrisburg, Pa., Gov. John S. Fine said that church views were needed by legislators and other public officials, particularly on such matters as fair employment practices commissions, constitutional changes, gambling, alcoholism, health and welfare. Another speaker urged participation in government by Christian citizens. Legislation, he said, is an effective tool for human welfare. Christians have a responsibility to keep in personal touch with political figures, to hold forums and workshops on national problems, and to discuss controversial issues without hostility. — Again, the point is well taken. It is easy to criticize; not so easy, but far more profitable, to show a better way.

* * *

In Raleigh, N. C., a hearing was called by the House Committee on Propositions and Grievances for supporters of a proposed measure to legalize Sunday racing. To the argument of an attorney for a racetrack

corporation that the traditional principle of Church-State separation is violated when "the Church tries to get the State to tell people what they can and cannot do," a Raleigh layman answered that the passage of the measure would be a case of "the State going into the Church to try to break down God's holy law." He urged the committee to "prevent further tearing down of the Sabbath." — But if some would propose to close the markets on Roman Catholic holidays by legal enactments, or others demand the legalizing of work on Sunday and closing the stores on Saturday, these same people would call it interference with the people's rights under the Constitution.

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In New York a court order directed that blood transfusions be given a 13-year-old boy despite the religious objections of his parents, who are members of Jehovah's Witnesses. The boy had been given one transfusion, when complications set in and his condition became critical five days after he had undergone an emergency appendectomy. His parents, however, objected "vehemently" to a second transfusion, which the doctors deemed necessary to save the boy's life. The medical superintendent of the hospital appealed to the New York Society for the Prevention of Cruelty to Children, whose agents brought the parents into the Children's Court on a charge of neglect; and the judge, after listening to testimony by the parents and representatives of the hospital, issued the order authorizing the doctors "to give such blood transfusions as may be required." The transfusion was credited by the doctors with saving the lad's life. . . . Jehovah's Witnesses hold that transfusions are prohibited under the sect's interpretation of Lev. 17:10-14, against "the eating of blood."

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From Pusan, Korea, comes the announcement that church services are being broadcast directly to UN fighting men in front-line bunkers and trenches each Sunday under a new program instituted by GYPSY, farthest forward station of the U. S. Armed Forces Network in Korea.

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Evangelical clergymen are "disappearing" in the Soviet Zone of Germany in "much larger numbers than reported by any press agency," according to Dr. John A. Scherzer, secretary of the National Lutheran Council's Desk of European Affairs. He declined to give figures, but said that, according to reports received at his office, Evangelical clergymen "disappear frequently." "All that is known," Dr. Scherzer said, "is that suddenly they are not to be found, and no information about their whereabouts is to be obtained." The Soviet Zone police, he charged, "are hiding behind the claim of total ignorance and intimating that the

clergymen may have joined the flow of refugees escaping to the West, thus creating doubts about the dependability of church leaders in the minds of their followers." * * *

Roman Catholic Bishop Leonard J. Raymond of Allahabad, North India, at a Communion Breakfast of Roman Catholic employees of the *New York Herald Tribune*, spoke of two factors working in India that do little good to America: Hollywood films and pornographic literature which has entered the country from the United States. Of American motion pictures he said: "I do not contend that the pictures are reprehensible, but I do say they represent an America wholly artificial, frivolous, materialistic, and repulsive—a picture of living that is unnatural. . . . In India, divorce is unknown, and free love is frowned upon. When Hollywood presents a society riddled with the vices of a degraded culture, do we really expect India to sit up and cheer? Is this what America claims to provide against the materialistic philosophy of Communism?" As to offensive literature imported from America he said: "Communism in India makes a great play about it, and they have real cause for their complaint." He scored especially the "repulsive and repugnant covers" which, he said, are put on thousands "of quite good books" published in the United States and sent to India for sale. "Again and again," he said, "I have read in Communists' articles in the local papers: 'Is this the culture that America is going to supply in place of Communism? Is this what India is looking for?'"

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The Legal Aid Society of Rhode Island has announced that it will urge clients to consult their clergymen before the society's lawyers represent them in a divorce case. The new policy was stated in the following resolution adopted by the Board of Directors: "In every case of separation or divorce, the society shall as a general policy urge our client to consult a clergyman of his or her own choice for moral, ethical, spiritual advice thereon, or for approval thereof, before we will represent such clients in our courts." The secretary of the society, Leroy G. Pilling, explained that "both Church and State have rights and duties" in a marriage and in a divorce. "Neither of them has supreme power over the marital status. Therefore our jurisdiction over marriage and divorce must be concurrent, operating side by side, but each in its own sphere of power." * * *

Jewish day schools (parochial) have since the beginning of the century increased to 135 in number, mostly in the eastern part of our country, with 23,000 pupils.

THEO. HOYER