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## A Bit of Recent Swedish Church History.

PROF. W. H. T. DAU, St. Louis, Mo.

Outside of professional circles few men know of the movement in Sweden which has resulted in the establishment in that country of Lutheran congregations that are independent of state control and maintain an attitude of protest for conscience' sake against the unscriptural and un-Lutheran teachings and practises of the Lutheran state church of Sweden, its prominent theologians, and leading church-men. The movement has been described in a Swedish brochure<sup>1)</sup> which not only has proved most instructive reading-matter, but will be seen to be heartening to all who in these days of apostasy from the standards of the old faith still uphold that ancient type of Christianity which at one time victoriously overran the pagan world, that Lutheranism of the old school which essayed to restore evangelical Christendom to its divinely intended status.

### 1. SCHARTAU AND ROSENIUS OPEN THE FIGHT AGAINST RATIONALISM.

The writer of the brochure tells us that in its devastating spread seventeenth-century rationalism at last had reached also Sweden, and although it did not work in that country all the havoc it had wrought in Germany, it nevertheless put its stamp on Swedish church-life. It produced great irreligiousness, while allowing the external forms of godliness to remain. Men became liberal; while their faith crumpled up, their conscience became wide. A spiritual night seemed about to settle on the homeland of Olaus

1) *Evangeliska Fosterlands-Stiftelsen, den Moderna Teologien och Bibeltrogna Vänner. Af Amythos. Stockholm. Axel Wallen & Co.*

Petri and Anders Karl Rutstroem. Daylight broke once more on Sweden when a religious awakening occurred, first in the southern part of the country. There the movement centered about the activity of Schartau, while in Northern and Central Sweden Carl Olof Rosenius, before others, became a spiritual leader. "These two men, Schartau and Rosenius, are so unlike each other that even to-day the followers of the one can hardly understand those of the other. But there were also points of agreement between them, for neither of them was friendly to rationalism. Through them positive Christianity with its demand that men must be converted to God was restored to honor. On the ground that had been ruined and laid waste by 'reasonable Christianity' they erected a house of God patterned after the cathedrals of the fathers: Schartau built a church of stone, Rosenius a more modest and cozy house of prayer."

## 2. THE RISE OF THE E. F. S. OR "STIFTELSEN."

Out of this religious awakening there grew later the Evangelical Fatherland Society (*Evangeliska Fosterlands-Stiftelsen*), but Rosenius must not be regarded as the only instrument for building up this organization. Many others took part in this work. Foremost among them was P. Fjellstedt, through whom the spiritually awakened received the first impulse to unite for the purpose of carrying on mission-work, Oscar Ahnfelt, who "became a tool in the Lord's hand for planting many firmly in the kingdom of God," and H. J. Lundborg, "the man with great, vital, and energizing ideas and brief time for work." Lundborg "laid the foundation for *Stiftelsen*," for it was through him that God carried into effect the thought of gathering all the believers in the Swedish realm into one society. Where Lundborg left off, Rosenius, Fjellstedt, B. Waldstroem, and others took up their work and turned the teeming thoughts of Lundborg into realities.

## 3. THE RUDIN CONTROVERSY.

Meanwhile there arose also among the younger men two on whom great hopes were staked: Waldemar Rudin and Paul Waldenstroem. *Stiftelsen* expected much from both. Responsible positions were assigned them: the one became the first Superintendent of Missions of the E. F. S., the other, after the death of Rosenius, assumed the editorship of the *Pietist*. But *Stiftelsen* had cause of complaint about both men. For both men started doctrinal controversies the full effects of which even now cannot be

fully estimated. The so-called Rudin Controversy was concerning Justification. Regarding this question the Superintendent of Missions took a position other than the Lutheran. About 1865 Rudin began to preach a justification extending gradually through a person's entire life. According to his teaching man becomes righteous before God in the same degree as his faith grows strong and bears fruit in his living. "It was plain that the Superintendent of Missions had come to differ not only from Luther, but also from Paul; for both teach emphatically that Justification is a forensic act of God and does not in any way whatsoever depend on our strength of faith or sanctification of life." However, the men who at that time (1868) sat in the directorate of *Stiftelsen* were wise enough to remove explosives so as to prevent an explosion. When a majority of the directors declared that they could no longer have undivided confidence in him as a leader in the theological education of their future missionaries, Rudin quit his position. Thus the Rudin controversy did not cause any open quarrel, and a deplorable separation that was threatening was avoided, but it is likely that for this very reason, because the matter was settled quietly, *Stiftelsen* has not succeeded in freeing itself altogether from Rudin's influence. Another reason why this influence continued was because Rudin became professor at the University of Upsala and by his personal godliness exerted a great influence on that circle of theological students from which the teaching forces for *Stiftelsen's* Missionary Institute had to a great extent to be recruited.

#### 4. THE WALDENSTROEM CONTROVERSY.

There was no secret dealing in the controversy which Lector P. Waldenstroem started in 1872. This time the point in controversy was the reconciliation in Christ. Lector Waldenstroem went to war against the "position clearly maintained in our confessional writings, that God demanded to be, and in Christ was, reconciled. He granted only that man needs to be reconciled, and since 1875 taught that this reconciliation takes place when man comes to believe that God is his kind and gracious Father. Quite correctly Waldenstroem's opponents raised the objection that, if his teaching were correct, Jesus would be altogether superfluous and His death would be both unnecessary and meaningless." The controversy regarding the reconciliation was heated and long drawn out. At the beginning of it the directors of *Stiftelsen* stood hesitating and undecided, but finally they took a position against Waldenstroem. This led to a complete division of E. F. S. into two parts

and the formation of a new mission society, the *Svenska Missionsfoerbundet*. The majority of the friends of missions in Sweden went with Waldenstroem, who, being a pietist, had inherited not a little of the authority of Rosenius. However, an essential factor in bringing about this result was the position which *Stiftelsen* took on the question of its relation to the Swedish state church and which was disapproved by most of the friends of mission-work.

##### 5. FREE-CHURCH ASPIRATIONS.

Brisk breezes of a free-church nature were blowing through Sweden. They had begun some time before: about 1850 Dr. Fjellstedt had advocated organizing an Evangelical Lutheran Free Church. This would undoubtedly have been done if Rosenius had not opposed it. Even H. J. Lundborg cherished strong free-church sympathies, and Oscar Ahnfelt, during a visit in Norway, became a free-church man in the question of the administration of the Lord's Supper. On his initiative or advice some Lutheran congregations of a free-church character were organized in Skaane after 1860. Ahnfelt was greatly faulted for this, but later developments seemed to justify his action. For when the Waldenstroem controversy broke out, the congregations at Skaane, which permitted their members to receive the Sacrament even at the hand of a separatist layman, remained to a man faithful to the Lutheran doctrine of reconciliation, while the strictly state church *Kristianstads Traktatsaellskap* split asunder into two parts. However, it was not until 1870 that the free-church movement began to spread. After idle attempts to remain neutral and undecided the directorate of E. F. S. took a definite stand, disapproving all separation from the state church. Thereupon Waldenstroem came forward as the champion of the free church. With dialectic skill he fought the state church, exposing strikingly its incontestable faults, and showing the merits of the free-church system. This made Waldenstroem beloved and popular among many friends of missions who were free-church men, and as people began to love the man, his teaching, too, found access to many hearts. "Accordingly, when E. F. S., in 1881, celebrated its twenty-fifth anniversary, it had passed through severe trials. But it had stood the test; it had not let go of the truth, but stood still on the foundation of the Evangelical Lutheran Confession. Its directors had shown themselves able with God's help to pilot their ship through storms and great billows."

## 6. BIBLE CRITICISM VS. THE BIBLE.

In the modern Protestant churches there has occurred a notable falling away from the *principium cognoscendi* in theology, which in the age of the Reformation was accepted by all and consistently applied by very many of the leading theologians. "When Luther opened his warfare upon the papacy, he set up, over and against every human authority, the Holy Scriptures as the only touchstone by which every doctrine was to be tested and its value established. For Luther and the other reformers it was an unquestioned truth that all the canonical books of the Bible were throughout the Word of God. For this reason the article regarding the Holy Scriptures as the norm for men's faith was one of the two fundamental principles of the Reformation. All Protestant churches until the present time have maintained this fundamental position," — at least in theory. But a tendency among theologians was gradually manifested to undermine the authority of the Scriptures. The plea was advanced that from the judicial authority of the Bible *one* doctrine ought to be excepted, and that an important one, *viz.*, the doctrine concerning the Bible itself. In this doctrine the Bible ought not to function as judge; it could at the utmost act as a witness, but all statements which it made regarding itself must be received with caution and must be absolutely doubted if they are found to contradict any statement in an old apocryphal tome. The judge's seat must be occupied by human reason, which under the name of "scientific research" should be accorded the right to render the decision and to settle the question how much and what part of the Bible is God's Word. "Luther and many other men of the Spirit had taken the liberty to discuss the question to what extent this or that book could be regarded as justly belonging to the canon, but never did the reformers by a single word dare to hint that a book of the Bible the canonical genuineness of which was acknowledged by Jesus or His apostles could contain anything that is not absolutely reliable and divinely true."

However, modern research, called in popular parlance "Bible criticism," is with noticeable predilection occupied with revising and criticizing everything, even such statements of the Bible as the apostles have declared to be utterances of the Holy Spirit. Similar pleas and claims have in the course of time been often advanced, but never with such force as now. And they have always been declined by authoritative men in the Church as unwarranted and harmful in the highest degree. The new element in the present

situation is really this, that such pleas are now advanced, championed, and carried into practise by many churchmen, especially by prominent men at the universities. It is quite plain that if the testimony of the Bible in its own behalf is not reliable, it cannot be regarded as reliable in other questions of doctrine, and thus, if Bible criticism is right, the conclusion of the whole matter will be that the verdict of reason extends to all the contents of the creed. That is exactly what modern theology is aiming at. Without informing themselves what the congregations think regarding the question at issue, the representatives of this theology have for a number of years operated with the new method and set up reason as judge over the Bible. These doings take place chiefly at the universities, and the result of these tactics, worked behind the congregations' back, is that many congregations at present find that they have pastors who, regarding the important question, What is the Bible? are proclaiming a doctrine that is manifestly at variance with the faith which the congregations inherited from their forefathers. Many a pulpit in the realm is now ringing with a proclamation the real contents of which can be expressed by the statement: 'The Bible is not God's Word.' For Bible criticism thinks that it has arrived at this awful conclusion."

#### 7. WALDEMAR LOENNBECK'S "TORCH" AND THE "NORDISK BIBELFOERENING."

Bible criticism entered Sweden from Germany. It gained entrance into the universities on the quiet, without the general public, which does not keep abreast with the professional theological literature, having any inkling of what was going on in the world of learned men. It was really Professor Rudin and the present Bishop Personne who drew attention to this question, for they were the first who dared to make the results of Bible criticism popular. They sought to represent the matter as good and worthy of commendation. These views, when published, certainly created some unrest, but upon the whole there were not many who took notice of the matter. Then there came other and more violent shocks to rouse people. For after Professor Rudin, who was respected for his personal godliness, had opened the door, the younger theologians dragged the entire apparatus of Bible criticism into the Church. The unrest now became intense, and strong voices were raised which demanded that the conflict be taken up with the new teaching, which, when sounded to its depth, was nothing else than a well-

disguised creed of unbelief that was to be inculcated upon men in the name of Jesus.

Now, although it was plain that something ought to be done, and although the wish was expressed that some one might subject modern critical research to a closer examination and show that for a great part it rested on unsafe assumptions, still there was no one found who possessed at the same time the requisite knowledge and the necessary courage for this urgent task. Meanwhile the Lord Himself knew what He wanted to do. He chose as His instrument in this instance none of the bishops or theological professors of the Swedish Church. As He has always done, so in this case, too, He pursued His own way, which, as we know, meets the calculations of human reason only in the rarest instances. In Sweden's old brotherland, in Finland, there labored for a number of years an author who was a believer, Waldemar Loennbeck by name. He had had his eyes opened for some time to the danger with which the Church was threatened from modern Bible research. He followed its development with interest, and, although a layman, began after some time to devote himself exclusively to the study of questions related to Bible research. After he had visited England for some time for the purpose of study, he moved to Stockholm and in the fall of 1901 began publishing in that city a great scientific periodical for Christian faith and research. This publication, *Facklan* (the *Torch*), was received with good will and sympathetic interest by all real friends of the Bible, regardless of the religious organization to which they belonged. It took up in earnest the conflict with Bible criticism, and it was soon observed that the leading Bible critics had had no thought that some one had been following their doings with critically observing eyes. Accordingly, some of them tried, not to refute the arguments of the *Torch*, but to cast suspicion on the periodical as being unreliable, inasmuch as its editor was not a scientific scholar graduated from a university. About the same time that the *Torch* started upon its career, there was formed upon the initiative of Provost H. B. Hammar of the ephory Engelholm a society which was given the name *Nordisk Bibelfoerening* (Norse Bible Union) and gained quite a large following in Sweden, Finland, Denmark, and Norway. This society began publishing several apologetic treatises of considerable merit. Especially during its early years the *Nordisk Bibelfoerening* scored great achievements in its fight against Bible criticism, but since then it seems to have quit the battlefield.

## 8. C. U. WIDSTROEM.

In 1906 E. F. S. celebrated its fiftieth anniversary, and all sections of Sweden took part in it. The little mustard-seed had become a large tree. *Stiftelsen's* congregations, representatives, missionaries, and preachers could be reckoned in hundreds, the number of copies of the Bible and edifying books spread by *Stiftelsen* in millions. "The stream of spiritual blessings which God communicated to our people from 1856 to 1906 through the *Fosterlandstiftelsen* has been so great that it simply cannot be calculated. Accordingly, it need not surprise any one that all were glad, and the joyful festival was celebrated with a special jubilee cantata. Everything looked very promising. There was really but one drop of sorrow in the cup of joy, but that was sufficient for the friends of *Stiftelsen* who were heeding the signs of the times: a few months before the festival Supreme Court Justice C. U. Widstroem, for many years the unusually energetic and clear-visioned President of *Stiftelsen*, had been called home to the festival of joy with his Savior. In him *Stiftelsen* had lost a man who for a series of years had contributed to the successful development of the society. He had been the tool in God's hand to keep the ship on the true course. Now he was gone. Those who knew what he had been were filled with anxiety amid the joyful festivities of the jubilee."

## 9. STATE CHURCH OR FREE CHURCH?

The directors chose as Widstroem's successor General Friherr A. E. Rappe. Of him the majority of the mission-friends knew really only this, that he belonged to the "not many noble"<sup>2)</sup> who were called. Besides, it had been learned that he was a highly trusted man in the service of the Swedish realm, who had displayed remarkable bravery in the war between France and Germany 1870 to 1871. But nobody knew whether he was the man to complete the work of Widstroem. Future events were to answer this question. Certain it is that the change in *Stiftelsen's* presidency took place at a critical time. Signs foreboding the approach of a crisis were not wanting. A question arose soon after which with short intervals had been of a burning nature ever since the organization of *Stiftelsen* — the question regarding the attitude of *Stiftelsen* to the state church. For within the state church a work of reorganization, or reformation, was in progress which could not be

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2) 1 Cor. 1, 26.

simply ignored, and that all the less because it was urged by state church people, on the one hand, that the new movement within the Church rendered the continuation of *Stiftelsen's* work superfluous, and on the other hand, that *Stiftelsen* ought to place itself and its organ at the disposal of the new movement. Within *Stiftelsen* there was, as always, more than one view on this question: "some were inclined to listen to the suggestion from state church men, others favored an attitude of independence over against the state church, however, without urging separation. In the fall of 1907 there was held in Stockholm a conference of the *Saellskapet foer fraemjande af kyrklig sjaelavaard*"<sup>3)</sup> (Society for the Promotion of Pastoral Care by the Church). At this conference the wish of state church men, *viz.*, that *Stiftelsen* turn over its work to an organization that was to operate under control of the state church, was expressed with greater clearness than at any previous time. It was held that this ought to be done at once by appointing a provisional directorate that was to carry the idea into effect. In warm terms one of the members of *Stiftelsen's* directorate expressed his perfect agreement with the suggestion that had been made to the society. But, on the other hand, the representatives of the other tendency in *Stiftelsen* who were present at the meeting raised such a strong opposition that the motion was dropped and has not been heard of since in that form. Meanwhile the conference had explained what could be expected from the state church. What this was, was indeed known beforehand, but as yet it was only a few fully initiated into the state of affairs who knew that the demand of the state church had influential advocates in the directorate of *Stiftelsen*. It became manifest that these men were conscious of their strength to such an extent that they risked coming out openly. Something had to be done if E. F. S. were not some day to find itself altogether unexpectedly placed under the control of an ecclesiastical minority. Before all else *Stiftelsen's* own friends must be roused to a perception of the danger. For there was a real danger, since rationalism and Bible criticism began to spread within the state church without hindrance.

#### 10. "NYA VAEKTAREN."

On the evening of the same day when the aforementioned conference was adjourned, three friends of *Stiftelsen* agreed that the time had arrived for starting a periodical the policy of which was to be to combat Bible criticism and protect the independent

3) Gesellschaft zur Foerderung kirchlicher Seelsorge.

position of *Stiftelsen*. This periodical, which was called *Nya Vaektaren* (*The New Watchman*), became a reality. The men who took the lead in this enterprise were wholesale merchant John Eriksson, a member of the directorate of E. F. S., Pastor Efr. Rang, the field secretary of E. F. S., and Axel B. Svensson, a preacher at Bethlehem Church in Stockholm. The last-named of the three became the editor of the periodical. This resolution to publish *Nya Vaektaren* was the one significant and noteworthy result of the Conference for Promoting Pastoral Care in 1907.

#### 11. TROUBLE BREWING IN "STIFTELSEN."

The attack from without had thus been successfully repulsed. It had been attempted in a modest form, and the repulse itself was made with all possible considerateness, inasmuch as more or less manifest errors and defects had been pointed out on both sides. It was not probable that the leaders of the movement in the state church would speedily renew their overtures. The danger that was threatening now was chiefly from the friends of this movement within *Stiftelsen's* own circles. But of this more anon.

The position of *Stiftelsen* on the Bible had always been clear and distinct. Its members held fast the fundamental principle of the Reformation and believed, accordingly, that the Holy Scriptures are the Word of God. Of this position of *Stiftelsen* unequivocal testimony was borne by a whole series of excellent apologetic writings which in the course of the year were published by E. F. S. It was quite natural that, when the *Torch* began to be published, *Stiftelsen* assumed a friendly and favorable attitude towards the same. The policy of the *Torch* was clear and distinct from the start and embraced opposition to *all* modern Bible criticism. Because of this policy the directorate of E. F. S. resolved to favor the publication. The relations with this publication were of the very best kind, and during the first six years of the existence of the *Torch* not a single disharmonious note was heard. Four members of *Stiftelsen's* directorate were warm friends of the *Torch*: the President, Court Counselor Widstroem; Lector G. S. Loewenhielm; wholesale merchant John Eriksson; and Pastor B. Wadstroem. As stated before, Court Counselor Widstroem departed shortly before the jubilee in 1906, and Lector Loewenhielm did not survive him long. It is certainly a fact worth noting that it did not take long after this when a change in the attitude of *Stiftelsen* towards the *Torch* could be observed. First an attempt was made to place the editor, Loennbeck, under a controlling censorship.

This attempt surely did not originate in the E. F. S., but it found a zealous champion in one of *Stiftelsen's* men, who appealed to, and sought support in, the authority of the chairman of the foreign mission of E. F. S., Prof. Ad. Kolmodin.

## 12. PROFESSOR KOLMODIN'S MANEUVERS.

This gentleman had disapproved the program of the *Torch* in certain points. In 1907 Professor Kolmodin moved that *Stiftelsen* publish a series of writings, with the object of combating "destructive" Bible criticism. This was the name which was now being given to Bible criticism, because it went to the extreme of subjecting *all* articles of faith to the judgment of reason. The series of writings in question was really published under the editorship of Professor Kolmodin. The first number of the series was quite valuable, but the revisers of *Stiftelsen* who had to examine the later numbers soon made the discovery that on the question of the Bible Kolmodin did not occupy *Stiftelsen's* old standpoint. As No. 7 of the series there was published a treatise by Professor Kolmodin himself: *Christianity and the Bible of the Primitive Christian Congregation*. After examining the manuscript the committee of revisers declared unanimously that the treatise could not possibly be published by E. F. S. because of the plain assertions in favor of Bible criticism which were found in it. Out of regard for the author the question was taken up once more, after Professor Kolmodin had partly withdrawn his manuscript, partly rewritten the most offensive sections in a milder form. Now there began a series of intrigues which aimed at pushing through the publication of the treatise under the auspices of *Stiftelsen*. A majority of the committee of revisers had reached a private agreement to put the most prominent statements of a tendency unquestionably favorable to Bible criticism into such an ambiguous form, by means of changing some specific expressions, that they should not rouse attention. They even succeeded in winning the author over to this procedure. In the mean time, however, some of the members of the committee of revisers held quite correctly that there was no merit in concealing the thought of Bible criticism by ambiguous terms; if the book were published with its tendency towards Bible criticism remaining unchanged, it would be an immediate advantage to have its thoughts come out in such plain terms that even the simplest could understand that its object was to offer a new standpoint for faith and, accordingly, could be on their guard. After many and long debates the matter was at length committed

for final action to the entire directorate. During one of these debates Pastor B. Wadstroem maintained that "the publication of a book of this kind would be a surrender of *Stiftelsen's* old position." Professor Kolmodin replied that "*Stiftelsen* must take a new position, for it was not good continually to look back stubbornly to the old; people must look ahead and see what a new time demands."<sup>4</sup>) Answering him, Pastor Wadstroem maintained amongst other things that the authority of the Bible could never be shaken, and that the book in question would cause great unrest among the congregations and seriously shake people's confidence in the entire activity of *Stiftelsen*. Although several of the members of the directorate privately shared Wadstroem's opinion, all remained silent. Accordingly Wadstroem spoke once more and pleadingly besought Kolmodin "not to cause such great displeasure to *Stiftelsen* and unrest throughout the country."<sup>5</sup>) Kolmodin replied: "I will have to admit that during the night; while I was wrestling in prayer with Him, God said to me nearly the same things which Pastor Wadstroem has just said. I shall turn the book over to another publisher." Pleased with this answer and believing that the difficulty had been solved, Pastor Wadstroem now left the meeting. What took place in the directors' meeting after Wadstroem's departure is still partly veiled in darkness. Only this much is known that Director K. J. Ahlberg came forward with a motion to publish the book "*i distribution*" (that is, in commission). After being debated an hour, this motion was made the resolution of the directors. This may have been caused in part by a remark which Kolmodin dropped, to the effect that if his book did not suit the directors, he himself did not suit, because the book was an expression of his views and his position as a believer. To this threat of resignation those who had been undecided succumbed, and the directors sanctioned the dissemination of the much-debated treatise by *Stiftelsen's* publication concern. For a time the matter was now disposed of.

### 13. KOLMODIN'S BOOK.

To characterize somewhat the contents of this book of sorry fame it may be said that the treatise on *Christianity and the Bible of the Primitive Christian Congregation* is a real small brochure,

4) A full account of this episode is given in B. Wadstroem's *Naagra blad ur E. F. S.'s historia* (Some Leaves from the History of E. F. S.), p. 86 ff.

5) *l. c.*, p. 87.

comprising little more than two printers' forms. It claims to be of an apologetic nature, and the author states that it was published to render those a service who had had their faith undermined by destructive Bible criticism. "It cannot be denied that the first twenty pages of the book make a good impression, but many pertinent annotations might be made to its contents, to offset the viewpoint, foreign to the Evangelical Lutheran Confession, from which the author treats the fact of the divine revelation. For instance, Christianity is represented as a *new* religious, moral life mediated to us by Christ, while the saints under the old covenant are said to have lived a religio-moral life *without* Christ. Here the train of thought is switched upon a wrong track, for when this thought is consistently pursued, it leads to a depreciation of all the writings of the Old Testament. Besides, Kolmodin's teaching regarding a spiritual life without Christ is in open conflict with the Bible. In 1 Cor. 10, 4 we have the plain statement that Israel during its wanderings in the desert was in communion with Christ, and the Savior Himself testifies that Abraham saw His day and was glad. However, it is chiefly the latter part of the book that is in controversy. In this part Professor Kolmodin lays himself open to the charge of having spoken disrespectfully of certain passages of Scripture and rejecting certain statements of the Bible. For instance, on Ps. 69, 23—29 he says: 'Here is something improper, something that ought not to be.' However, in Acts 1, 16. 20 the Apostle Peter states expressly that these very words which have been placed in stricture by Professor Kolmodin were spoken by the Holy Ghost. All historical, geographical, and other statements of the Bible are disapproved by the professor to such a degree that in the opinion of Kolmodin they are unreliable as far as scientific research has found them faulty. If they come in conflict with the results of scientific research, the latter must be given credence in preference to the Bible's own statements. It is plain that, cherishing such views, Kolmodin cannot regard the whole Bible as God's revealed Word. He says so definitely, though in cautious terms. In the concluding paragraph of his book he states comprehensively what he thinks of the Bible with these words: 'Finally, the Bible shows us how those who humbly submitted to God's pedagogy in judgment and mercy and opened their hearts to His revelation of salvation that was given them with increasing clearness, gave expression to their experiences in most impressive testimonies regarding the judgments and the mercy of God or in sacred songs that rise from the deepest despair to longing and victorious hope, or in

words of wisdom, in which they exhibited the results of their thinking and musing on the questions on which as yet there fell but a dim light from above.' This tirade most decidedly contradicts the words of Peter, that 'the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. 1, 21. The severest stricture, however, that must be applied to Kolmodin's book is that it surrenders the first of the two fundamental principles of the Reformation, viz., that in all questions of faith Holy Scripture is the sole judge. Kolmodin sets up scientific research as judge over the Bible. That is a new fundamental principle or standpoint." 6)

Thus *Stiftelsen* by its regard for a man had been placed in a difficult position. How it would extricate itself nobody was able to say. But it was plain to all that the rudder was no longer in the strong hand of Supreme Court Justice Widstroem; the bark was tossed among reefs and breakers; the barometer was falling, and everything foreboded a violent tempest.

(To be continued.)

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