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## What Is the Baptism of the Holy Ghost?

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The phrase "baptize with the Holy Ghost" occurs in each of the gospels and twice in the Acts. Matt. 3, 11: "I [John the Baptist] indeed baptize you with water unto repentance; but He [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Mark 1, 8: "I [John the Baptist] indeed have baptized you with water; but He [Jesus] shall baptize you with the Holy Ghost." Luke 3, 16: "John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He [Jesus] shall baptize you with the Holy Ghost and with fire." John 1, 26, 33: "John answered them saying, I baptize with water; but there standeth One among you whom ye know not. . . . And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth with the Holy Ghost." Acts 1, 5: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 11, 16: "Then remembered I the word of the Lord, how that He said, John baptized with water, but ye shall be baptized with the Holy Ghost."

It will be seen from these passages that the Lord Jesus appears always as the Baptizer. And it will also be seen that the historical occasions of the baptism are two only: the Day of Pentecost and the closely parallel occasion, when, in the house of Cornelius, Peter, the Apostle of Pentecost, was permitted to "open the door of faith to the Gentiles." Acts 11, 15. 16: "And as I began to speak, the Holy Ghost fell on them as on us at the

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## THE THEOLOGICAL OBSERVER.

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**St. Louis Professors Receive a D. D.** — Professors Bente, Fuerbringer, and Dau of our St. Louis faculty have been honored with a doctor title by the faculty of Concordia College at Adelaide, South Australia. A letter from the faculty in Australia to Dr. Pieper gives the reasons which prompted the promotion to the doctorate: "1. They are men who for many years, by word of mouth and by the publication of theological books and treatises, have done much for the Lutheran Church in America, proving themselves reliable leaders in matters of doctrine and life in an age of religious indifferentism and spiritual decline in the Christian Church at large. 2. They have had a great measure of influence in the healthy growth and development of the Lutheran Church, not only in the United States, Canada, and South America, but also in other countries of the Western World. 3. Their contributions to the religious literature of our Church have been, and still are, regularly read even in this far-off land of Australia and no doubt have exerted a wholesome influence on this section of the Lutheran Church as well as on that of other countries in the East. 4. The three professors have been so linked together in their work that it would, indeed, seem unfair discrimination to separate them in this our public recognition of their services. Since it is impossible at this juncture to send a representative of our faculty to America for the purpose of conferring the title on the venerable professors in a formal manner, we ask you to act in our behalf and to arrange for

a suitable presentation of the diplomas. With fraternal greetings, in the name of the faculty, yours sincerely, C. F. Graebner, Director." The Rev. F. Pieper, D. D., the president of the St. Louis faculty, speaking in Latin, in the name of the faculty of Australia conferred the degree of *Doctor Theologiae, honoris causa*, in a service held in Holy Cross Church. May the Lord continue to bless our new doctors in their life and in their work!

FRTZ.

**Other St. Louis News.** — The Rev. Paul E. Kretzmann, D. D., was recently added to the St. Louis theological faculty. He was inducted into office by the president of the faculty in a service held in Holy Cross Church and began his work in the classroom at the beginning of the second semester, on January 30. — The Seminary curriculum now offers prescribed and elective courses. Among the elective courses are listed such subjects as New Testament Grammar, Apostolic Fathers, Christian Evidence, Chemnitz's *Examen*, Special Courses in Exegesis (Daniel, Minor Prophets), Advanced Homiletics. — Reports are issued to the St. Louis students at the end of each semester. The passing mark is 70 per cent. Students having not less than 80 per cent. in each branch during the three years at the Seminary, and writing a satisfactory thesis on a subject approved by the faculty, receive the degree of *Bachelor of Divinity*. Those having received this degree in the regular course are eligible to the degree of *Master of Sacred Theology* in the postgraduate department. — The faculty expects, as soon as possible, to open a correspondence course. All those who desire to enroll in such a course have been asked to write to the Dean of the Seminary, stating their choice of subjects.

FRTZ.

In what way it is sought to establish union among Lutheran bodies as yet disagreeing from one another in matters of doctrine and practise is shown by the following letter communicated by Rev. C. Gieseler, of Detroit, Mich.: —

"Detroit, Mich., August, 1923.

"To the Pastors of Detroit and Vicinity belonging to the Iowa, Missouri, Ohio, and Wisconsin Synods: —

"The Intersynodical Conference of Detroit and Vicinity, which has been meeting regularly during the past five years, is about to enter upon a new season of its activity. At its last meeting a committee was appointed, which was directed to address a letter to all pastors concerned, with a view of gaining a still greater attendance at these conferences.

"That the conferences in the past have done very much good seems to be the general consensus of opinion. The participating pastors have realized that they are much closer in doctrine than they had ever thought. An agreement was reached among those present in all points of doctrine discussed, *e. g.*, conversion, justification, and all the points of the Third Article.

"The goal for which we all are striving is unity of faith based upon Scripture and the Confessions of our Church. While shunning

the unionistic tendencies of our time, we should also avoid that spiritual complacency which is satisfied with the *status quo* in the Lutheran Church of our country. Our responsibilities at the present time are great. Those portions of Scripture warning against the causing of divisions and offenses also contain an admonition to heal existing breaches wherever we have an opportunity. Oh, that at least conservative Lutheranism—which is nothing else than true Lutheranism—would soon be able to show a united front against the forces of religious indifferentism, unionism, liberalism, and modernism! A great step forward was taken when the official committees of the synods concerned agreed on a set of theses, and it is now our privilege and duty to discuss and, if possible, to adopt them.

"The personal advantages of these conferences for those who attend them are also apparent. The papers presented have been of intrinsic value and could not but deepen the Christian enlightenment (*Erkenntnis*) of those who heard and discussed them. Another advantage is also to be found in the fact that the conferences are bilingual. Papers are read both in English and in German. Those of us who are still doing our pastoral work largely in German will welcome the opportunity of hearing and discussing doctrinal subjects in English. On the other hand, those who are doing predominantly or exclusively English work will be glad to have an opportunity to keep up their theological German. We all, no doubt, agree with Prof. H. E. Jacobs, D. D., of Mount Airy Seminary, who says: 'What a reproach for a Lutheran pastor of German descent to find himself located alongside of Presbyterian and Episcopalian pastors who are, as we occasionally find them, enthusiastic students of that theology which is the Lutheran pastor's birthright, and for him to confess that he has been so indifferent as not to regard the language of his Church and his fathers worthy of acquisition! Without some acquaintance with it, your position as Lutheran pastors must always be the occasion of constant embarrassment.'

"As you know, the conferences are held four times a year, on the second Tuesday of September, November, February, and May. The morning session begins promptly at 10.30. Every one brings his own lunch. The next conference will, therefore, take place on September 11, at St. Peter's School Hall, corner Chene and Pierce. Topics for discussion: 'The Intersynodical Theses'; Rev. E. G. Richter, leader. 'Millennialism, Ancient and Modern'; Rev. C. A. Gieseler. 'Vom Wesen des Gebets'; Rev. L. A. Wissmueller. — *The Committee.*"

DAU.

The Statistical Department of the National Lutheran Council, through its Publicity Bureau, presents the following information, collected by Dr. G. L. Kieffer: —

The Lutherans of America, as shown by the statistics of the General Lutheran Church-bodies, showed fair progress during 1923. There was a net increase of 491 congregations, 1,174 church edifices, 425 parsonages, 77,610 baptized members, 82,344 communicant members, 101,492 communing members, 1,301 Sunday-schools, 41,922

pupils, 22,749 week-day school pupils, 124 brotherhoods, 343 missionary societies, 728 Luther Leagues, 35 Walther Leagues, 920 other young people's societies. In property valuation the net increase was \$10,640,314 for church edifices, \$2,010,430 for parsonages, \$1,053,711 for school- and parish-houses, and \$9,670,774 in total valuation, while the indebtedness increased \$1,596,803. In expenditures there was an increase of \$4,557,094 for current expenses, a net increase of \$2,338,144 in congregational expenses, and a net increase of \$2,227,583 in total expenditures.

A grand total summary of the parochial statistics for the twenty-one General Lutheran Church-bodies (including the Negro Mission work of the Synodical Conference) working within the United States and Canada is as follows: Ministers, 10,365; ministers in other lands, 234; total number of congregations, 15,426; total baptized membership, 3,801,235; total confirmed or communicant membership, 2,521,178; total communing membership, 2,029,136; total accessions of children, by baptism and otherwise, 132,891; total accessions of adults, by baptism and otherwise, 157,570; total losses of children, by death and otherwise, 20,078; total losses of adults, by death and otherwise, 95,595; congregational schools: Sunday-schools, 10,581; officers and teachers, 101,110; pupils, 1,027,279; home department, 30,796; cradle roll, 64,443; parochial schools, 2,400; teachers, 2,560; pupils, 112,273; other week-day schools, 3,302; teachers, 4,624; pupils, 109,542; catechumens in the catechetical classes, 75,396; students in Lutheran institutions, 7,314; in non-Lutheran institutions, 22,464; preparing for the ministry, 1,407; for parochial school teaching, 541; preparing to enter the deaconess work, 79; men's societies, Lutheran brotherhoods, 1,130 with 54,424 members; synodical brotherhoods, 195 with 6,652 members; other men's societies, membership, 56,386; women's societies, missionary, 4,056 with 175,485 members; other women's societies, 4,114 with 91,194 members; young people's societies, Luther Leagues, 4,874 with 172,340 members; Walther Leagues, 1,035 with 42,000 members; other young people's societies, 445 with 7,989 members; other congregational societies, 1,399 with 21,001 members. The valuation of congregational property is: \$171,610,432 for church edifices, \$16,682,890 for parsonages, \$2,924,284 for school- and parish-houses, \$1,866,134 for endowment, \$10,150,896 for other property, making a total valuation of \$203,234,636, with a total indebtedness of \$11,744,110. The expenditures for congregational expenses as made for usual current expenses amounted to \$25,298,620; the unusual expenditures for the year were \$4,959,382, making a total of \$30,258,002. The expenditures made by the congregations for benevolence were: education, \$1,639,508; foreign missions, \$1,301,468; home missions, \$2,028,365; inner missions, \$1,652,371; other benevolence \$1,721,121; not designated, \$1,059,272, making a grand total of \$9,402,105. The total congregational expenditures for both local purposes and benevolence amounted to \$39,660,107. The average contribution per communicant member for local work was \$12.00 and for benevolence or general work \$3.73.

The General Lutheran Church-bodies, of which the above is a total, reported their statistics as follows: (1) United Lutheran Church in America: 1,164,550 baptized members, 819,063 confirmed members, 621,123 communing members, 3,465 Sunday-schools, 55,330 officers and teachers, 555,510 pupils, 28,446 in the home department, 490 week-day schools, 1,453 teachers, 25,149 pupils, congregational property valued at \$81,973,253; congregational expenditures, \$10,825,545; total benevolence, \$3,043,971; total expenditures, \$13,869,516. (2) Joint Synod of Ohio: 245,350 baptized members, 153,166 confirmed members, 122,692 communing members, 827 Sunday-schools, 5,160 officers and teachers, 75,627 pupils, 255 parochial schools, 299 teachers, 9,372 pupils; congregational property valued at \$11,225,860; congregational expenditures, \$1,588,581; total benevolence, \$683,441; total expenditures, \$2,272,022. (3) Iowa Synod: 211,922 baptized members, 136,563 confirmed members, 134,567 communing members, 718 Sunday-schools, 3,682 officers and teachers, 41,467 pupils, 76 parochial schools with 53 teachers and 1,750 pupils, 465 week-day schools with 159 teachers and 17,156 pupils; congregational property valued at \$8,800,399; congregational expenditures, \$1,473,426; total benevolence, \$330,162; total expenditures, \$1,803,588. (4) Buffalo Synod: 9,523 baptized members, 6,757 confirmed members, 4,980 communing members, 32 Sunday-schools, 280 officers and teachers, 2,118 pupils, 15 parochial schools with 3 teachers and 347 pupils; congregational property valued at \$589,000; congregational expenditures, \$63,334; total benevolence, \$16,389; total expenditures, \$79,723. (5) Immanuel Synod: 1,998 baptized members, 1,249 confirmed members, 937 communing members, 8 Sunday-schools; congregational property valued at \$65,000; total expenditures, \$6,400. (6) Jehovah Conference: 1,283 baptized members, 864 confirmed members, 648 communing members, 4 Sunday-schools with 35 officers and teachers and 385 pupils, 3 week-day schools with 3 teachers and 52 pupils; congregational property valued at \$50,000; congregational expenditures, \$5,000; total benevolence, \$800; total expenditures, \$5,800. (7) Augustana Synod: 294,154 baptized members, 210,218 confirmed members, 168,540 communing members, 1,020 Sunday-schools with 11,665 officers and teachers and 91,660 pupils; 261 parochial schools with 432 teachers and 9,872 pupils; congregational property valued at \$18,482,290; congregational expenditures, \$3,128,468; total benevolence, \$994,538; total expenditures, \$4,123,006. (8) Norwegian Lutheran Church in America: 459,472 baptized members, 291,205 confirmed members, 99,768 communing members, 1,376 Sunday-schools with 9,991 officers and teachers and 83,370 pupils, 1,239 week-day schools with 2,179 teachers and 41,034 pupils; congregational property valued at \$19,269,198; congregational expenditures, \$2,812,260; total benevolence, \$930,370; total expenditures, \$3,742,630. (9) Lutheran Free Church: 42,000 baptized members, 30,000 confirmed members, 25,000 communing members, 212 Sunday-schools, 177 parochial schools; congregational expenditures, \$350,000; total benevolence, \$123,669; total expendi-

tures, \$473,669. (10) Eielsen Synod: 1,200 baptized members, 400 confirmed members, 250 communing members, 20 Sunday-schools with 20 officers and teachers and 200 pupils, 12 parochial schools with 12 teachers and 160 pupils, 35 week-day schools with 35 teachers and 200 pupils; congregational property valued at \$22,500; congregational expenditures, \$30,000; total benevolence, \$7,000; total expenditures, \$37,000. (11) Church of the Lutheran Brethren: 2,000 baptized members, 1,500 confirmed members, 600 communing members, 25 Sunday-schools with 110 officers and teachers and 700 pupils; congregational property valued at \$85,000, congregational expenditures, \$50,000; total benevolence, \$42,000; total expenditures, \$92,000. (12) United Danish Church: 23,398 baptized members, 16,513 confirmed members, 16,513 communing members, 160 Sunday-schools with 1,062 officers and teachers and 8,388 pupils; 71 week-day schools with 2,023 pupils; congregational property valued at \$1,498,500; congregational expenditures, \$275,000; total benevolence, \$73,734; total expenditures, \$348,734. (13) Danish Church: 20,934 baptized members, 13,772 confirmed members, 10,069 communing members, 65 Sunday-schools with 259 officers and teachers and 2,784 pupils, 59 week-day schools with 1,491 pupils; congregational property valued at \$786,950; congregational expenditures, \$125,184; total benevolence, \$20,350; total expenditures, \$145,534. (14) Icelandic Synod: 7,557 baptized members, 5,208 confirmed members, 2,198 communing members, 32 Sunday-schools with 206 officers and teachers and 1,463 pupils; congregational property valued at \$165,101; congregational expenditures, \$70,000; total benevolence, \$9,391; total expenditures, \$79,391. (15) Suomi Synod: 37,441 baptized members, 29,400 confirmed members, 20,951 communing members, 214 Sunday-schools with 1,638 officers and teachers and 11,569 pupils, 86 week-day schools with 89 teachers and 4,232 pupils; congregational property valued at \$844,214; congregational expenditures, \$151,777; total benevolence, \$36,261; total expenditures, \$188,038. (16) Finnish National Church: 7,992 baptized members, 4,995 confirmed members, 4,995 communing members; congregational property valued at \$200,000; congregational expenditures, \$38,000; total benevolence, \$4,989; total expenditures, \$42,989. (17) Finnish Apostolic Church: 30,000 baptized members, 20,000 confirmed members, 15,000 communing members, 45 Sunday-schools with 135 officers and teachers and 4,000 pupils, 15 parochial schools with 15 teachers and 600 pupils; congregational expenditures, \$70,000; total benevolence, \$4,313; total expenditures, \$74,313. (18) Missouri Synod: 1,016,436 baptized members, 627,012 confirmed members, 627,012 communing members, 1,906 Sunday-schools with 11,537 officers and teachers and 126,985 pupils, 1,265 parochial schools with 1,470 teachers and 73,989 pupils, 854 week-day schools with 706 teachers and 18,205 pupils; congregational property valued at \$53,361,557; congregational expenditures, \$7,852,530; total benevolence, \$2,621,483; total expenditures, \$10,474,013. (19) Joint Synod of Wisconsin and Other States: 197,914 baptized members, 139,605 confirmed members, 139,605 com-

muning members, 345 Sunday-schools with 17,699 pupils, 324 parochial schools with 238 teachers and 13,499 pupils; congregational property valued at \$5,615,815; congregational expenditures, \$1,142,236; total benevolence, \$425,379; total expenditures, \$1,557,615. (20) Slovak Synod: 13,669 baptized members, 7,000 confirmed members, 7,000 communing members, 38 Sunday-schools; congregational expenditures, \$140,987; total benevolence, \$15,282; total expenditures, \$156,269. (21) Norwegian Synod: 6,737 baptized members, 4,583 confirmed members, 4,583 communing members, 17 Sunday-schools with 625 pupils; congregational expenditures, \$35,640; total benevolence, \$18,583; total expenditures, \$54,223. (22) Colored Missions: 3,705 baptized members, 2,105 confirmed members, 2,105 communing members, 52 Sunday-schools with 2,729 pupils, 38 parochial school teachers and 2,684 pupils; congregational property valued at \$200,000; total expenditures, \$23,634. The Missouri Synod, the Joint Synod of Wisconsin and Other States, the Slovak Synod, the Norwegian Synod, and the Colored Missions compose the federation known as the Synodical Conference. The total statistics for this organization are: 1,238,461 baptized members, 780,305 confirmed members, 780,305 communing members, 2,358 Sunday-schools with 148,038 pupils, 1,589 parochial schools with 1,746 teachers and 90,172 pupils, 854 week-day schools with 706 teachers and 18,205 pupils; congregational property valued at \$59,177,371; congregational expenditures, \$9,195,027; total benevolence, \$3,080,727; total expenditures, \$12,275,754.

The work of the Lutherans of America includes every legitimate church enterprise. Their main effort is to preach the Word of God in its truth and purity, in the language of the people to whom they minister, and to administer the Sacraments rightly, that God may be glorified and men may be saved.

The distress of the Lutheran people in Central Europe and foreign mission fields occupied the attention of the Lutherans of America throughout the year. The General Lutheran Bodies from 1—17, with the exception of 3, the Iowa Synod, conducted their relief work through their agency, the National Lutheran Council. This organization has aided Lutherans in seventeen European countries and seven foreign mission fields. For European relief 2,497,791 pounds of clothing were contributed up to August 1, 1923, and the total amount of money contributed was \$2,275,661.29. The Iowa Synod conducted its relief work during the past year through a committee of its own, as did also the Missouri Synod of the Synodical Conference. The Iowa Synod reports \$164,372.19 contributed through its own committee in addition to the contributions made through the National Lutheran Council. The Missouri Synod reports \$640,157.72 contributed up to January 31, 1923. This makes a grand total of \$3,080,191.20 for European relief work, carried on by the Lutherans of America, as reported through the agencies of the Church.

The Lutherans of America were especially interested in the



Lutheran World Convention which met at Eisenach, Germany, August 18—26, 1923. The following General Lutheran Bodies were represented: United Lutheran Church, Joint Synod of Ohio, Iowa Synod, Augustana Synod, Norwegian Lutheran Church, United Danish Church, and the Icelandic Synod.

The following General Lutheran Bodies held general conventions during 1923: Joint Ohio Synod, Iowa Synod, Buffalo Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Eielsen Synod, United Danish Church, Danish Church, Icelandic Synod, Finnish National Church, and Missouri Synod. All of the conventions showed a marked tendency towards reorganization for greater efficiency in the work of the several Lutheran bodies.

During the year there has been shown a remarkable zeal in the promotion and expansion of the educational interests among the Lutherans of America. This has been shown by official action of several general bodies for endowment appeals for all of the educational institutions of those bodies, these appeals ranging from \$200,000 to \$10,000,000.

The Lutherans of America, during the past year, have shown a remarkable development in consecration and devotion to their Church and the work of the Church. This is especially shown by the emphasis placed upon the benevolent work of the Church and evangelism. The year 1923 has been a good year for the Lutherans of America in spite of the fact that the Christian Church is beset by foes from within and without and is fighting to retain its hold on the Bible as the inspired and infallible Word of God. The Lutheran Church in 1923 has been spared any such humiliation and distress. The Lutheran preachers and people adhere to the historic beliefs of Christendom.

DAU.

The inherent falseness of the self-constituted organizers of a general union of Protestants in America, their fatal kinship and faith-destroying activity, was strikingly exhibited, according to press reports, to St. Matthew's Lutheran Church at Rochester, N. Y., by its pastor, Dr. H. B. Hemmeter, in the English morning service on December 23, 1923, as follows:—

"All about us has been the cry for union. Federations have arrogated to themselves the mission of bringing it about and only lately have constituted themselves as voices of a united Protestantism. But whilst this outward sham seemingly has prospered, it would still seem true, as indeed it ever will be, that 'the kingdom of God cometh not with observation.' There is manifest inward trouble in the body of the Christian Church in its visible organization. The heart of the visible Church is sick. There are those inside of the church organization that do not abide in the 'divinely revealed Christ' nor He in them. There are those that have again betrayed Jesus and are about to deliver Him again to the 'Gentiles'; those that are without 'the divine oracles' and therefore without God and without hope in the world. With these within the body, how can there be

healthful union? 'What communion hath light with darkness, and what concord hath Christ with Belial?' With such internal trouble, all the 'voice culture' of Federation heads will prove of no avail, and the peace that they cry out will be no peace.

"Is it not, perhaps, one of the ironies of fate that so soon after the tantrums of the war we should be beset with this 'made-in-Germany' liberalism in the matter of religion? In our circles of the Lutheran Church we have long held that it was the so-called New Theology that really ruined Germany and led to the debacle of a nation that had prospered under the open Bible. Shall that same New Theology, in turn, undermine the faith of our churches and weaken, if not destroy, the morality of our nation?"

"We, too, have prospered under the enlightenment of the open Bible; a Bible accepted as inspired not only as to thought, but also as to word; in which holy men spoke as they were moved by the Holy Ghost, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. On the basis of such a Bible the Church has confessed and believed that Jesus Christ was 'conceived by the Holy Ghost, born of the Virgin Mary.'

"Modern, or the New Theology, however, has discarded with the 'verbal inspiration' of the Bible all the really cardinal, or fundamental, articles of the Christian faith. The Virgin Birth is only one of the rejected truths; with it goes 'the only-begotten Son of God,' the substitutionary death of the Lamb of God, the resurrection of the body, the session at the right hand of God, the coming to judge the quick and the dead. In other words, this New Theology has expurgated the entire Second Article from our Creed, all that is distinctively Christian in it. It has betrayed Christ among His disciples and delivered Him once more to the mercy of the Gentiles."

DAU.

To put a becoming estimate on the present *entente cordiale* between the Pope and the Italian dictator Mussolini, it will help us to peruse the following clipping from *The Nederlander* of November 9, 1923, sent us by Rev. H. Ruhland, of Ottawa, Can. It is the curse pronounced on Victor Emmanuel at his excommunication by Pope Pío Nono.

"By the authority of God Almighty, Father, Son, and the Holy Ghost, and of the holy canons, and of the Immaculate Virgin Mary, mother and fosterer of our Savior, and of the heavenly virgins, angels, archangels, dominions, powers, cherubim, and seraphim, holy patriarchs, holy prophets, apostles, and evangelists, and of the holy innocents, martyrs, and holy witnesses, virgins, and saints, the chosen of the Lord, we do excommunicate and curse him and exclude him from the threshold of the holy Church of God Almighty, that he may be tormented with eternal and unbearable pains. May Father, Son, and the Holy Ghost curse him! May he be cursed wherever he may be: in the field, on the roads, the footpath, in the wood, on the water, in the church! May he be cursed living or dying, eating or

drinking, slumbering or sleeping, standing or sitting! In his intellect, in his feelings, in his heart, in his body may he be cursed and damned by the Son of the living God with all the glory of His majesty. Amen. So be it!"

DAU.

"Fakultaetenfrage" (what to do with the Protestant theological faculties) — that is what they call the issue created by the new constitution for the theological faculties at the universities in Germany. But the question is not simply whether these religious bodies ought not to be discontinued as state functionaries by the non-religious state, — there can be only one answer to that, — but the question is, What shall the religious complexion of these faculties be, now that the present *régime*, consisting chiefly of Catholics, Jews, atheists, and irreligious radicals, seems strangely determined to retain these faculties? Shall they be *positiv* (supposedly orthodox adherents of the Bible-faith) or *liberal* (avowed champions of emancipation from the old Bible-faith)? Dr. Stallmann, of our Zehendorf Seminary, publishes the following facts regarding this issue in *Schrift und Zeugnis* No. 4.: "Bonn, 1920: The 'positive' chair of Old Testament Exegesis has been discontinued after its present incumbent, Professor Koenig, has been made *emeritus*. The 'positive' chair of Systematic Theology, after the death of its last incumbent, Professor Ecke, has been transferred to Professor Rade at Marburg.— Halle, 1920: The suggestion of the faculty to call to the chair of the Old Testament Bertholet, Sellin, or Proksch is ignored, and Gunkel has been called. 1921: As successor to the 'positive' Professor Alt, who held the second Old Testament chair, Prof. Eissfeldt has been called. Thus both Old Testament chairs at Halle have been filled by liberals. — Breslau, 1921: To succeed the 'positive' Professor Arnold, Professor von Soden, occupying the second chair of Church History, has been chosen, and his place has been filled by Professor Zscharnak, thus making both chairs of Church History at Breslau 'liberal.' Greifswald, 1922: Several attempts have been made to put the 'liberal' Professor Klostermann into the 'positive' chair of the New Testament. — Koenigsberg, 1923: Professor Klostermann succeeds the 'positive' Professor Behm. — Tuebingen, 1923: Professor Heitmueller, 'liberal,' succeeds Professor Schlatter. 1922 to 1923: Professor Bornhausen at Breslau protests to the Prussian Ministerium of State against the new church constitution. In a letter to Superintendent Kaehler he says: 'I call your attention to the fact that the Prussian evangelical professors of theology and teachers of religion are not servants, much less conscious servants, of the Church.' July, 1923: 35 Prussian professors of theology appeal to the Ministry for protection against the confessional preamble in the new church constitution. Of those mentioned in the foregoing the following have signed the protest: Bornhausen, Eissfeldt, Gunkel, Heitmueller, Klostermann, Rade, von Soden, Zscharnak." — The "positive" theologians are only relatively adherents of the Scriptures. A plain dividing-line between "positive" and "liberal" theologians is not easily drawn; for both sides believe and disbelieve

some things in and about the Bible. The "liberals" are more radical and consistent in their negation of the old faith; they usually succeed in impressing the public with their earnestness and sincerity. The "positives" are a sorry set: halting, indirect, full of reservations in all their utterances, beating the air in their polemics and chasing the devil around the stump when doctrinal issues are to be decided. They wish to be accepted by believers as "orthodox" and "champions of the faith once delivered to the saints" and at the same time pass as "scientific" among those who for scientific reasons have cast the Scriptures aside as worthless. The "positives" represent no real danger to the "liberals," but the latter are determined to rid the universities of them. The *Protestantenblatt* of December 3, 1921, wrote: "It seems that positive professors can be spared most readily; the simple reason is . . . because there are still too many chairs positive." Professor Troeltsch, Secretary of State in the Prussian Ministry of Cultus, remarked to Pastor Quistorp in March, 1919, that the Evangelical Church cannot be coerced by force, but another measure is available for subduing it: as many radical and liberal professors as possible must be appointed, and the Church would finally be dissolved from within." Professor Troeltsch has denied that he made this statement, but Pastor Quistorp has offered to state under oath that he did. At any rate, the Prussian Ministry of Cultus acts as Professor Troeltsch said that it should. The *Allg. Ev. Luth. Kirchenzeitung*, from which Dr. Stallmann has gathered his facts, thinks that it is hardly possible to deny that a grievous disease is ravaging the body of the Church, and queries: "When will the Church rouse itself to arrest this process of inward disintegration? It may be too late." Such querulous sighs and groans have been heard before, also in the *Kirchenzeitung*. They rouse nobody. The present Evangelical Church in Germany, often mistaken for the Lutheran Church, has not yet learned the abc of Scriptural Ecclesiology, viz., that God by His Word builds, supports, and protects the Church, not the State and no ordinances of the State. Dr. Stallmann rightly remarks that a Church which fails to educate its own ministry is a salt that has lost its savor.

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