

THEOLOGICAL MONTHLY.

Vol. VII.

DECEMBER, 1927.

No. 12.

The Lutherans at Lausanne.

The movement to bring about closer relations among the churches along the lines of unionism, and eventually a union, which was inaugurated at the World Conference on Missions in Edinburgh in 1910 and at the General Convention of the Protestant Episcopal Church in the same year and was supported by other American denominations, notably the Disciples and Congregationalists, gathered its forces this year in the World Conference on Faith and Order, which assembled August 3 at Lausanne, Switzerland, and sat for three weeks. Four hundred and thirty-five delegates attended, representing eighty-one communions, or groups. The only bodies not represented were the Roman Catholics and a branch of the Baptists (called in America the Southern Baptists). "Representatives from all the continents and many islands of the sea were there — patriarchs, archbishops, bishops, deans, canons, professors, executives, editors, ministers, priests, missionaries, and seven women." Bishop Charles H. Brent of Western New York, who has been a prime mover in this affair since the Edinburgh conference, presided, Professor Garvie (Congregationalist) being deputy chairman. The vice-presidents were Archbishop Soederblom, Archbishop Germanos, Dr. Merle d'Aubigné, and Professor Deissmann (of the University of Berlin). The object of the conference, says the preamble by Bishop Brent in the official report of the meetings, "is to register the apparent fundamental agreements within the conference and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement." Seven subjects occupied the minds of the conference, all of which, except the first, were thoroughly discussed. "Each subject (of the six) on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred members each, into which the whole conference was divided. The report, after full discussion in subsections, was

THE THEOLOGICAL OBSERVER.

Pretheological and Theological Training. — A question that is confronting us with increasing emphasis is this: Shall the emphasis be placed upon general training or upon specific preparation? Some interesting material, which may well guide an intelligent discussion of the question, is found in an address delivered by Dr. Evjen upon the occasion of his formal induction into office as professor of Church History in the Divinity School of Wittenberg College, Springfield, O., a little more than two years ago. Some of the outstanding suggestions which we find in this pamphlet are the following: "A theological seminary may be a real graduate school of theology. Or it may be a roughly organized confusion of scholasticism and Sunday-school method. . . . We do not advocate any measure that will shorten the three-year course in theology by transferring, as is now and then suggested, one year of work to the college. The course is too short as it already is. We need lengthening, not shortening. . . . For years there has been a growing conviction that a missionary should get the best theological training possible, and that a seminary for missionaries alone cannot give the missionary the broad training which he can receive in a university proper." — By way of stimulating discussion, the author gives a summary of requirements in the universities and theological seminaries of the Continent. He shows that the German requirement is six years of Greek, nine years of Latin, a working knowledge of Hebrew, and the use of the mother tongue. In addition, the minimum requirement of the university in theological branches is about four years. In Bavaria five years are required to complete the graduate course for ministerial work, while Wuerttemberg requires from four to four and a half years. In Denmark the theological faculty requires thirteen semesters, or six and a half years of work in theoretic theology and philosophy. In Norway the man studying theology at the University of Oslo is expected to take a course of four to four and a half years, and the usual number of years which a student of theology requires for theological work is six years after college graduation. In Sweden the requirements are that a student devote from five and a half years to six years to theological study. Similar requirements obtain in Finland. And in every case it is to be remembered that those who

matriculate for the courses in theology in the university and the seminary have been graduated in a highly specialized classical course. In Finland the requirements for a man who is a candidate for ordination are the following. The entire Old Testament must have been studied in Hebrew, with Introduction, Biblical Theology, and Biblical Archeology; the entire New Testament studied in Greek, in detailed exegesis, and New Testament Theology. In Church History a general knowledge is required, especially of Finnish church history; the person to be examined must also have made a detailed study of portions of the writings of the Church Fathers and of a special work about Luther and the Reformation; he must write an independent thesis on a theme in church history. In Dogmatics and Ethics he must have read various newer Lutheran works and be acquainted with the Lutheran Confessions in the original. He must be at home in the various branches of practical theology and write a thesis on some subject in practical theology. He must also have passed the *Filosofie-Kandidat* examination, which corresponds to a year's training in philosophical branches after completing the *Gymnasium*. (A. Neovius, in Nielsen's *Kirche-Leksikon* I, 834.) — All of these statements certainly provide food for serious thought, especially in the face of the situation which seems to be confronting us at the present time. K.

Threatening the American Home. — The *Watchman-Examiner* calls attention to the danger threatening the American home in the ever-increasing number of married women that seek employment. It says editorially: "At the present time there are supposed to be 2,000,000 married women in the professions, in business, and in various money-making occupations. Certain professional and business women count it beneath their dignity to spend their precious time in housekeeping, in attending to babies, and in other domestic affairs. These women have entered the professional and business world from choice; but there can be no doubt at all that a large majority of married women who are working outside their own homes are doing it from necessity. The standard and cost of living are higher than ever before. Much money is demanded for the up-keep of a respectable home. Husbands are sometimes ill, sometimes unfortunate, sometimes worthless. Whatever the reason may be, an increasing number of wives and mothers are out in the workaday world. It is conceivable that often the home is so cared for as not to miss the ministry of the wife or mother; but taking it all in all, do not the facts presented here predict ominous results to the American home of which we have been so proud and to which our nation has owed so much?"

There are still more serious problems than those here alluded to. What about the raising of children and their Christian training? The situation is certainly serious. MUELLER.

Glimpses from the Editor's Window.

One of the great tasks of the Vatican is to see to it that its all-important rules of etiquette are not broken. Recently King Fuad of Egypt called on Pope Pius XI. Since the etiquette of the Vatican, as *America* reports, does not permit that any one should go directly from the Quirinal

Palace to call upon the Pope, King Fuad moved from the Royal Palace to the Excelsior Hotel. Papal officials then called for the king and escorted him to the Vatican. What momentous matters the Vatican is privileged to spend its time on!

Princeton Seminary has almost a record attendance this year, 250 students. In its long history of 110 years this mark has been surpassed but once.

Some of us will be surprised to learn that slavery still exists in British Africa. In Sierra Leone slavery is still recognized by law and runaway slaves may be recaptured. The understanding in England has been that this legal provision was a dead letter, but a recent decision of the high court in Sierra Leone upholds the old law.

Dr. Cadman recently said in reply to an inquiry that he did not believe the account of the Flood in the Book of Genesis. His reason is that there was not sufficient water available to cover the whole globe at one time, and that the addition of enough water would have seriously disturbed our planets' place in space. Professor Price ably answers him in the *Bible Champion*, pointing out that if all the land visible now above sea-level should sink into the water and be submerged, this would raise the water only about 650 feet, since there is so much more water than land on the surface of our globe.

Dr. Albert Schweitzer, known for his book *The Quest of the Historical Jesus (Darstellungen des Lebens Jesu)*, is engaged in mission-work in Africa, where he is at the head of a hospital. Just at present he is in Europe on a furlough. He is rightly called one of the most remarkable men of our age, being a musician, a physician, and a brilliant New Testament scholar. His theology, sad to say, is ultramodern.

A new book on Henry Ward Beecher having appeared, written by a Mr. Hibben, the press is again discussing the question whether this famous pulpit orator was guilty of the crime he was charged with, but acquitted of by his church and an ecclesiastical council, while in the civil court trial, which lasted 112 days, the jury could not agree, nine standing for acquittal and three for conviction. A lengthy review of the book has been published in the *Christian Century*. Mr. William E. Barton, the writer of the review, is willing to give Beecher the benefit of the doubt. He calls this rather vitriolic biography a second volume of *Elmer Gantry*.

A minister of the Reformed Church in Rochester told his hearers that the hand of God is visible in the drowning of aviators who flew toward America. He maintained that God is on the side of America, protecting it from foreign invasion by aeroplanes, and will continue to do it as long as it trusts in Him and obeys Him. What a caricature this is making of the teaching of the Bible presents on God's guidance of affairs! It is simply claptrap of the cheapest kind.

A very interesting account of the Inner Mission Movement in Denmark has been written by Rev. Stinus S. Loft, Webster Groves, Mo. The people constituting this movement are contending for the authority of the Gospel and for salvation through the blood of Christ. The scope and the proportions of the work done are simply marvelous. What is weak about the movement is its connection with the state church. The above-mentioned account has appeared in pamphlet form and can be bought from the author (407 Fairview Ave., Webster Groves, Mo.).

Catholics are lecturing Protestants these days, using the Lausanne Conference as a text. *America*, a Catholic weekly, says: "The price of unity, then, is submission, not to man or to human creeds or to the conclusions of conferences and congresses, but to the authority of Christ's Church, as embodied in His visible representative on earth, the Bishop of Rome." Thank God that nobody need pay this price! It is true, there must be some authority, if there is to be unity, but "the Word is nigh thee." Rom. 10, 8. And the Savior says: "If ye continue in My Word, then are ye My disciples indeed."