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Foreword.

Another year of grace has dawned. In preparing for another round of service, the THEOLOGICAL MONTHLY is well aware that its course, including, as it does, unflinching opposition to unionism and doctrinal indifference in general, will not be more popular in the future than it has been in the past. A generation which has produced the Lausanne Conference and is developing much enthusiasm in praising it will not be kindly disposed toward severe critics of this gathering. But evidently a religious journal must have higher ideals than those indicated by the word popularity. It is a truism that the public is best served when it is given, not what it likes, but what it needs. Can it be adequately told in a few words to what extent the Christian world to-day needs the admonition to extricate itself from the net of unionism? Those who have eyes to see cannot fail to notice that the appalling ignorance in religious matters which we observe in the youth of our land and which has often been commented upon by editors and educators, is largely due to these efforts at bringing into alliance various church-bodies whose doctrines are not in agreement, the result being a wide-spread disregard of doctrinal distinctions and differences and, finally, of Christian doctrine in general. The Romanists with more or less merriment dwell on what they call the collapse of Protestantism, finding their justification for this bold term in the inability of the average young Protestant to give an intelligent account of the religion which he professes to hold. It is to be feared that there is a result of all this doctrinal indifference born of unionism which is more lamentable and dreadful than anything hitherto alluded to — the substitution of trust in one's own good deeds for faith in Jesus Christ. Where doctrinal matters are relegated to the background, study of what is essential in the Scriptures easily ceases; and where this sad state of affairs obtains, Christ and His salvation are readily dropped from view. May God grant His grace to the readers and editors of the THEOLOGICAL MONTHLY that they, without becoming bigoted or fanatical, may remain firm in their opposition to all endeavors which tend to bring about a communion of light with darkness!

THE THEOLOGICAL OBSERVER.

Luther's Small Catechism Retranslated. — "The Intersynodical Committee on Catechism, at a recent meeting in Chicago, Ill., reached a final agreement on a uniform English text for the proposed new quadricentennial edition of Luther's Small Catechism. The seven general bodies officially represented in the committee are the Joint Synod of Ohio, Iowa, United Lutheran Church in America, Augustana Synod, the Lutheran Free Church, United Danish Church, and the Norwegian Lutheran Church. The work of the committee has already covered a period of two years. It has been decided to print one thousand copies of the new edition of the Catechism, to be submitted to the church-bodies for approval during 1928, and to be ready for wide-spread distribution early in 1929. — *National Lutheran Council Bulletin.*

Why Luther Failed as the Reformer — according to the *Western Christian Advocate*. One reason, as just presented, was his failure to send out missionaries to foreign fields. "Another blunder in the history of our branch of the Church" (Protestant) "was that of not taking the lead in the social reform among the peasants of the sixteenth century. Luther's utterances were largely responsible for arousing the common people to hope for better things. Think of the effect of such words as the following upon people who were heavily oppressed by their rulers: 'Kings are made for the people; they ought to seek only the good of their subjects. . . . Oh, masters and lords, govern with moderation and justice! Your subjects will not long put up with your tyranny. . . . I am delighted to see the tyrants trembling.' Having aroused the people, Luther deserted them, and they were naturally guilty of those excesses which are always the result of unguided movements. Contrast with the above words the following statements: 'Peasants must hear the crack of the whip and the whizz of the bullet if they refuse to obey. Let the cannon balls whistle among them, or they will make things a thousand times worse. Dear lords, smite, stab, destroy; whoever dies fighting for authority is a martyr before God. . . . I pray every one to depart from the peasants as from the devil himself.'" Here are two queer things. It seems queer that Luther should be blamed for the refusal of the peasants to be guided by the advice of their best friend. And it is a queer thing that the writer in the *Advocate* should have so completely forgotten contemporary history. Does he not recall that the rumored machinations of the Reds called forth language on the part of the secular and religious press just as strong as that of Luther, that this language was employed while the Reds were not marching up and down the land, pillaging and murdering, as those peasants did, and that the users of such language were not reprimanded as he reprimands Luther? E.

The American Federation of Lutheran Brotherhoods, the reorganized Lutheran Brotherhood of America, has, according to the *Lutheran*, for its major objective Lutheran unity. It seems to us, from the *Lutheran's* report of its present status, that it has just about reached its objective, that is, brought about a Lutheran union. It is reported to be no longer a sort of free-lance organization, but to be now definitely under synodical control. The new constitution, adopted October 12—14 at Milwaukee, was prepared by a committee consisting of representatives appointed by the presidents of the Augustana Synod, the United Lutheran Church, the Norwegian Lutheran Church, the Iowa Synod, the Suomi Synod, and the Lutheran Brotherhood of America, a member of the Joint Synod of Ohio being one of the Lutheran Brotherhood of America representatives. The new constitution had previously been officially approved by the Augustana Synod and the United Lutheran Church at their last conventions. The president of the Federation and the second vice-president are members of the U. L. C.; the first vice-president, of Iowa; the third vice-president and the treasurer, of the Norwegian Church; the secretary, of Augustana. The governing board con-

sists of the officers and three members of the U. L. C., two of Augustana and one of Ohio. The advisory members of the governing board are the presidents of the Augustana Synod and of the U. L. C. "The eagerness with which those present, ministers and laymen from most of the general Lutheran bodies in America, welcomed this opportunity for Christian fellowship and cooperation in great common tasks for the Church and the Kingdom was most encouraging and inspiring." If this report is correct, we do not see why the synods involved do not immediately form a federation. If their individual members are practising fellowship, why should the synods stand back? Whether the Federation, before proclaiming, practically, a union, established unity of faith among themselves, the report does not state.—The *Lutheran* adds to the statement quoted: "It again proves that the Lutheran manhood of America longs for the fulfilment of our Lords' prayer that all His disciples may be one, that the world may believe that God has sent Him." Unionists are wont to appeal to John 17, 21 as justifying their position. They contend that the conversion of the heathen, etc., is dependent on their seeing all Christians united in an external union. It was a favorite argument with the Lausanne unionists. Bishop Brent affirmed, according to the *Watchman-Examiner*, that through unity alone can the world believe and know that God has sent Jesus Christ to reveal Himself to the whole human race, and Archbishop Soederblom asserted that the spiritual unity by which all Christians are one is invisible and does not therefore manifest Christ to the world so that men may believe. It seems that the *Lutheran* is putting the same interpretation on the words of Jesus. But Jesus says nothing of the kind. He is speaking of the unity of faith, "that they also may be one in Us." It is the one faith that unites the children of God, not the external union. And this great united body exerts a mighty influence upon the unbelievers. If only a visible union could manifest Christ to the world so that men may believe, how can the wonderful achievements of the Gospel during all these centuries be accounted for, seeing that from the very beginning there were "heresies among you" (1 Cor. 11, 19)? Of a surety, the existence of heresies and disunion hampers the course of the Gospel, and every Christian will strive to remove the heresies which cause disunion by destroying the unity of faith. But Jesus does not countenance the movements which aim to establish union regardless of differences in faith and practise. If the Federation aimed at Lutheran unity, at the removal of doctrinal disagreements, we would be with it heart and soul. But as long as its objective is a mere external union, it is not standing on John 17, 21. Besides, it cannot consistently stop at a Lutheran union. It will have to go the whole way with Soederblom.

E.

Missionaries Widely Misrepresented. — The *Watchman-Examiner* takes issue with an outrageous misrepresentation of the work of Christian missionaries which recently appeared in an Eastern daily. It writes: "One would suppose, after all these years, that the missionary efforts of the Church of Jesus Christ would not be caricatured and misrepresented. Certainly there are no men and

women in the Church of Christ more intelligent, more consecrated, and more self-denying than our missionaries. What a shame it is that a secular newspaper should publish such a false, such a flippant, and such an outrageous paragraph as we are about to quote! How difficult it is for us to do missionary work when right here at home we have newspapers that publish such scandalous things! The following paragraph appeared in an editorial of a leading afternoon newspaper of Baltimore, Md.:—

"The poor missionaries are doomed to offend their potential customers every time they open their mouths; for it is the essence of their art and mystery that they cannot wait for invitations to expound their Gospel according to their light, but they must roam around with a book in hand, banging every head in sight. The motive, of course, is impeccable. They believe that every Chinaman they may fail to fetch may sweat in hell through all eternity, and they yearn to save him, even against his will. The missionary, in Chinese eyes, is a boulder and a nuisance, and so he is doomed to go on bellowing in what may be called a hostile vacuum, save only when a dire belly-need induces those who dislike him to be polite to him. The advantage of being cured of gall-stones, or leprosy, or barber's itch to-day is more than sufficient compensation for the burden of having to be converted to Christianity in order to eat to-morrow. Man will never be wholly civilized until he ceases to intrude his snout into the shy, mysterious, and highly private recesses of his brother's soul."

Of course, such charges against mission-work do no harm. They defeat themselves by their own preposterous exaggerations and cause fair-minded people to think what noble motive lies behind such unselfish service and lofty altruism. Facts so grossly misstated require no refutation.

MUELLER.

Glimpses from the Editor's Window.

On October 10, 1927, the Leipzig Mission lost one of its prominent leaders through the death of Prof. Karl Paul, D. Th. The deceased had been at the head of the mission as its director for twelve years. Since 1923 he served as chairman of the *Missionskollegium*. In the upheaval and reconstruction period after the war he assisted the National Lutheran Council by serving as secretary of the Relief Committee for Germany.

The *Commonweal*, a Catholic weekly, states that Pope Pius XI will soon consecrate the first native Japanese bishop. He hopes that in 1928 the consecration of a Negro bishop may be announced. In keeping with the latter information is the effort being made at present to determine whether a Peruvian Dominican, Martin de Porres by name, who had a Spanish father and a Negro mother, may not be canonized and be declared a saint. The move seems to be popular, and hence it may be that evidence will be found which the respective authorities will consider sufficient.

Writing about efforts to win the Mohammedans for Christianity, Mr. Conrad Henken says in one of our exchanges: "One thing that has remained unaffected and apparently as virulent as it has ever been is the Moslem attitude toward the Christian. Regardless of surface amenities, the Turk instinctively despises the Christian. . . . Under the surface it is doubtful if Christian missions, in so far as the aim to win Moslems to Christ is concerned, have anywhere a more futile task. . . . The vitality

of Mohammedanism is shown in its spread into new fields and its growth in numbers to more than 200,000,000." Let us not forget these poor deluded people in our prayers!

Has there been any progress of late in mission-work in China? In 1926, as we all know, conditions were not favorable because the war-dogs were unleashed; and yet the Northern Baptists, as the *Watchman-Examiner* says, can report 20,349 baptisms for that year; and the paper adds that these figures cover only four-fifths of their stations. The paper quoted finds these figures very encouraging.

To what lengths modern evolutionists will go is shown by this statement of Dr. Fosdick, found in his recent book *Spiritual Values and Eternal Life*: "The cosmos did not stop with newts, but went on to Newton; it did not exhaust itself in crystals, but produced Christ." Dr. L. S. Keyser, who quotes these words, very correctly brands them as antichristian.

There is so much loose talk about faith in the camp of the Modernists that one does well to ponder these words of the *Presbyterian*: "Faith is a common possession of mankind. Men differ not as believers and non-believers, but merely as regards what they believe. And since so many people believe what is false, it is evident that there is much faith that ought not to be. Faith is not always a desirable thing. Whether or no it is desirable depends upon the thing believed."

We are accustomed to speak of the "yellow peril." Are we aware that for certain parts of the world there exists a "white peril"? As quoted in the N. L. C. B., Dr. Ludwig Weichert, Inspector of Missions for the Berlin Missionary Society, complains that "the unchecked immigration from Europe to Africa has not only affected native culture, but in many cases has annihilated it. The national and tribal unity of the natives is slowly, but surely dissolving in the face of European civilization. The Negroes of Africa are absorbing a socialistic doctrine and are rapidly gaining the socialistic viewpoint." Dr. Weichert says that no protection can be given except through the extension of the influence of the Gospel.

Dr. Adolph Harnack has much reason to lament that *tempora mutantur*. One of our exchanges says: "A year ago the Modernist thought he had a scholarly director in the German Harnack, but Dean Inge declared the other day in the *Modern Churchman* that "Harnack is as utterly obsolete as dear John Calvin himself." What an unkind cut from a fellow-Modernist!

According to the *Presbyterian*, a very damaging factor for the reputation of the recent Lausanne Conference is the endorsement given it by Dr. S. Parkes Cadman, president of the Federal Council of Churches. Quite true. When an out-and-out unionist like Cadman sponsors a certain movement, it is time to recall the old *senatusconsultum*, *Videant consules*, etc.

One of our exchanges thinks that the permission granted Dr. Cadman last summer to preach in the Anglican Church St. Martin's-in-the-Fields was an admirable exhibition of Christian charity. What a strange misapplication of a noble epithet we witness here! Is admitting a wolf into the sheepfold an act of charity or the greatest stupidity that can be imagined?