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Justification and Sanctification.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part X.

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EDITORIAL NOTE.—This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new perusal of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the *articulus stantis et cadentis ecclesiae*.

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leads through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism bears the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.¹⁾ St. Paul says: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. 1 Cor. 15, 49. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the *old man*, it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8, 9, which is

1) The Small Catechism. *Trigl.*, 551.

THE THEOLOGICAL OBSERVER.

News from Copenhagen. — As yet we have not seen comprehensive and detailed reports of the Lutheran World Convention in Copenhagen. Such speeches delivered at the convention as were printed in the religious press must have been furnished the papers in advance by the authors. Among the addresses that have come to our notice that of Dr. C. C. Hein, president of the Ohio Synod, is a masterly discussion of the peculiar message and mission of Lu-

theranism to-day. (*Was hat das Luthertum in seiner Eigenart der Christenheit auf Erden zu geben?*) After denying that Christianity and Lutheranism are products of a process of evolution, Dr. Hein points out that one of the peculiar features of the Lutheran Church is that it accepts Holy Scripture, the whole Scripture, and nothing but the Scripture, as its guiding rule or formal principle (*Formalprinzip*). There are many golden sentences which deserve to be quoted, for instance: "Lutheranism does not rest on propositions which the authors pretend to have taken from Holy Scripture, but which in reality first were sanctioned by human reason and hence declared acceptable." "Wherever Scripture speaks, Lutheranism demands full, complete, unconditional, and undivided acceptance. It protests against all objections of reason." Next Dr. Hein discusses the doctrine of verbal inspiration and splendidly confesses and defends the old truth: "In the view of Lutheranism, Scripture and God's Word are identical." "From the certainty of the divine character of the Holy Scriptures flows the certainty of its infallibility." In the second part of his address Dr. Hein dwells on the material principle of Lutheranism, namely, justification through faith and its corollary, *sola gratia*. The elaboration of this theme is beautiful and gripping. Some of the statements are peculiarly significant in view of past controversies. We point especially to the following: "Just as Lutheranism, on the one hand, is certain that unbelief, non-conversion, and ultimate damnation are in every sense absolutely and solely due to man's own fault, so, on the other hand, it is certain that conversion, faith, and salvation are in every sense the work and gift of divine grace. Here we are confronted with a mystery. 'The man who is saved,' H. E. F. Guericke says in his book on symbolics (third edition, p. 425), 'is saved solely through God's grace in Christ, without any merit of his own. The man who is not saved is lost through his own fault, because he continually resists divine grace. The fact that the resistance of the former against divine grace is finally broken, but not that of the latter, is not due to the merit of the former, while the latter is the one who is to blame, etc.'" The address certainly deserves to be spread far and wide in German and in English. Let us hope that this testimony found its way into many hearts. We ought to add that it was in the *Lutherische Kirchenzeitung* of June 29 where we read this momentous address.

A.

Lutherans Move toward World Union.—Under this heading, Nathan R. Melhorn, in the *Christian Herald* (June 29), publishes a news article in which he explains the purpose of the second World Convention of the Lutheran Church, at Copenhagen, Denmark. What Doctor Melhorn, editor of the *Lutheran*, writes is, however, hardly in accordance with the glaring heading, which we surmise was chosen by the editor of the *Christian Herald*, whose "weakness" just now is the "religious world union movement." "The first convention, held at Eisenach, Germany, in 1923," Doctor Melhorn explains, "was impelled largely by the poverty, famine, and despair of which the World War and the Russian Revolution were the causes. . . . The

second will deal with problems less material and less immediate. Of these the first is "to recall gratefully the benefits derived through the universal use of Luther's Catechism as the medium to propagate common beliefs." In connection with this, Doctor Melhorn says: "There is no evidence that any of the distinctive dogmas of Lutheranism will be relegated to the past or denied value as testimony against errors liable to arise in the future."

Nevertheless, the much-exaggerated heading, after all, shows the drift of the Lutheran World Conventions. Dr. Melhorn himself complains of the indifference of the Lutheran churches "to formal sympathetic cooperation" and speaks of the "need of an internal connection" of the various Lutheran church groups and regrets that "no common form of organization was undertaken until the present decade." All these expressions intimate the general tendencies of the World Convention movement among Lutherans.

It is right here, however, that we Lutherans must remember our twofold paramount mission in the world to-day. The one is toward those without and the other, toward those within the Lutheran Church. With respect to the churches without it is our mission to point out, above all, the necessity of the "supreme valuation of doctrines." Over against the "social gospel," which in recent times has swamped practically all the Churches of Calvinistic origin, we must assert the precious Gospel of the atonement of Christ in all its purity and, with this, as the central doctrine of the Christian Church, all the other doctrines which God has given us in Holy Scripture. If the Lutheran Church can recall the erring Churches to the formal and material principles of the Reformation, it will have rendered Christianity a priceless service.

Again, with respect to the churches within the general pale of Lutheranism the American Lutheran Church, in particular, has a paramount mission. By the grace of God it has learned to abhor the destructive principles of rationalism, indifferentism, and unionism. The Lutheran Church has never attained to greater purity in doctrine and practise than in America. It has no doubt realized the great Reformer's highest ideals more than any other Lutheran Church. Free from the trammels of state connections, it could develop without any restraint whatsoever and could give the Gospel free course, unbound by tradition. From this it is clear that the mission of the American Lutheran Church in the family of Lutheran Churches is tremendous. The first Lutheran World Convention concerned itself almost entirely with material problems. The second is dealing with problems "less material." It has already pointed out what the Catechism of Luther means and must mean to every Lutheran. In other words, it has emphasized the great doctrines which Lutheran Christians must believe, teach, and confess. Let the third convention now go a step farther and frankly and honestly, in the spirit of love, which conscientiously reproves every departure from Holy Scripture in doctrine and practise, take a decisive stand against every form of rationalism, Modernism, and unionism and sincerely refuse the hand of spiritual fellowship to all who will not stand foresquare on Holy

Scripture and the Lutheran confessions. This will, of course, destroy every hope of a "world union" of Lutherans, but such a "world union" without unity in doctrine and practise would be about the greatest calamity which might befall the Church which professes to follow Dr. Martin Luther.

MUELLER.

Catholic Comment on the Lutheran World Convention at Copenhagen.— On July 17 the chief editorial of the *Commonweal*, a Catholic weekly, discussed the Copenhagen convention, giving the editorial the superscription "One Highway." The writer shows some knowledge of our Church when he says that Lutherans are "far in advance of all the other groups, save Anglicanism, in their appreciation of the intellectual aspects of religion." The *Commonweal* interprets some of the speeches made at the convention to hint that "Lutheranism wants a centrally established authority and a unified intelligence." Our Catholic contemporary certainly does not understand the position of most Lutherans in America if it thinks that they believe themselves to be without a "centrally established authority." Thank God, we have such an authority. We have it in the Holy Scriptures, given back to the Church by the Reformation of Martin Luther.

A.

Exit New York Ministerium.— To our great regret the New York Ministerium has ceased to exist as a corporate entity, having merged with the Synod of New York and New England. The reason for our regret is that the New York Ministerium was known as a conservative church-body, and it is to be feared that its members, being now a part of a larger body, will hardly continue to contend for the old ideals. On the history of this interesting synod the *Lutheran* presents the following short, but informing paragraph:—

"The Ministerium of the State of New York and Adjacent States and Countries terminated its status as a separate synod of the United Lutheran Church in America at its annual and final convention in St. John's Church, Albany, N. Y., the Rev. Theodore O. Posselt, pastor. This historic session was held June 3 to 5 and brought to a close the long and eventful history of the second-oldest Lutheran synod in the United States. Organized in 1786, in Ebenezer Church, Albany, when three pastors and two delegates accepted the invitation of Dr. John C. Kunze, of New York City, to form a synodical body, the New York Ministerium passed through a checkered career of 143 years and on June 5 entered the United Lutheran Synod of New York as a strong, conservative, and energetic body, with 168 ministers, 145 constituent and independent congregations, and ten successful institutional projects on its roster." A.

The Relation of Church and State.— On this subject Rev. Henry Manken, writing in the *Lutheran* and referring to the recent charge against the Methodist Church that it was conducting a lobby in our capital, has some good remarks. He says, for instance: "The Lutheran Church has stood almost alone in this country, as an organized ecclesiastical body, in its insistence upon a *practical* observance of the separation of Church and State. For this she has been misunderstood and misrepresented. There are those in all the

religious bodies, including the Lutheran, who do not appreciate the vital and historical difference between the legalistic reformatory spirit of the Old Testament on the one hand and the evangelical and regenerative type of the New Testament on the other. The position of the Evangelical Lutheran Church in America is determined by her ecclesiastical compass, the Augsburg Confession, and Article XXVIII, which in turn finds its justification in the New Testament and in experience. 'Since the power of the Church grants eternal things and is exercised *only* by the ministry of the Word, it does not interfere with civil government.' Concerning the method of the State the confession says, 'Civil rulers defend not souls, but bodies and bodily things against manifest injuries and restrain men with the sword and bodily punishments in order to preserve *civil* justice and peace.'

"True, the principle of the separation of Church and State does not imply an absolute independence. The State recognizes the Church as an incorporated body which possesses certain *civil* rights and privileges. And these the State will maintain 'in order to preserve *civil* justice and peace.' Then, too, the Government looks to the Church to guide and to strengthen the moral character of her citizens, for without this moral fiber no strong and safe State can exist. Again, the principle does not forbid members of religious congregations from being citizens also and exercising the privileges and responsibilities of such citizenship. Church-members certainly have the rights, *as citizens*, of the free exercise of religious worship, of free speech, of a free press, of public assemblage, and to petition the government against *civil* grievances. However, confusion arises between the rights of the State and the duties of the Church whenever the Church, becoming impatient with the slow processes of education and regeneration, enters the field of reformation by force, that is, by the power of the sword of the State. The weapons of the Church 'are not of the flesh, but mighty before God to the casting down of strongholds.' 2 Cor. 10, 4. To quote again the Augsburg Confession, 'The power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; . . . let it not prescribe laws to civil rulers concerning the form of the commonwealth.'"

A.

Princeton Professors Refuse to Serve under New Board. — At its last assembly the Northern Convention of the Presbyterian Church elected a new board of directors for Princeton Seminary, consisting of thirty-three members. The new board has held its first meeting, and three of the professors of the Seminary gave notice that they refuse to serve under it, while Dr. Wilson signified his intention of retiring. The *Presbyterian* comments on this editorially: "Interest attaches to the fact that at this meeting Doctors Allis, Machen, and Van Til served notice that they would not serve under this board as members of the faculty and that Dr. Robert Dick Wilson gave notice of his intention to retire. This means that by the action of the last

assembly, Princeton Seminary loses four of its ablest members and that it immediately loses its commanding place in the world of theological education. No two men have done more in recent years to maintain Princeton's reputation for sound theological learning throughout the world than have Doctors Allis and Machen, the former, through his editorship of the *Princeton Theological Review*, the latter, by his books and addresses and, what is more, in both the gift to teach goes hand in hand with wide and accurate learning. And as for Dr. Van Til, it is safe to say that there is not another young man to be found anywhere who combines in such a marked degree philosophical grasp with devotion to the Reformed faith. We are confident that as professor of Apologetics in Princeton Seminary he would have established a reputation for that chair second to none among the theological chairs of the American Church. The loss of these four men from the faculty of Princeton Seminary — it is needless to even speak of Doctor Wilson in this connection — is simply irreparable and means that Princeton Seminary has already lost in a large degree its appeal to scholarly students for the ministry. It may be added that at the basis of Drs. Allis, Machen, and Van Til's refusal to serve under the new board, and of Dr. Wilson's decision to retire, is their belief that the new board will not keep the Seminary true to its historic doctrinal position."

The *Presbyterian* adds: "It is too early to say much as to what should be done to save the situation, in as far as that may be possible. A surprisingly large proportion of our correspondents hold that the action of the last assembly indicates that the Presbyterian Church has become hopelessly liberal or indifferent and that the next step must be separation. A great many seem to be of the opinion that the action of the last assembly did not express the real mind and heart of the Church, and so they think that the action of the last assembly should be resisted in the civil courts in the hope of forcing a fresh consideration of the whole matter. If the funds were available, it is quite possible that important results would be obtained along this line. Among those who think that Princeton Seminary is hopelessly lost the thought of a Presbyterian League within the Church, having as its objective the establishing of a new seminary and an independent board to maintain missionaries of unquestioned orthodoxy, seems to meet with much favor. We are at least convinced that there are multitudes of Presbyterians who, while saddened by the action of the last assembly, are determined that, by the grace of God, they will not by word or act give it their approval. It is a time for earnest thought and prayer on the part of all those who would still stand for the Reformed faith in its purity and integrity."

MUELLER.

The Episcopalians are Lacking a Foundation. — In the *Christian Century* Episcopalians are asked some questions which aptly set forth the futility of the claims made by them. The writer asks: —

"Will they [the Episcopalians] kindly show where in the entire New Testament there is any hint from any apostle of any priesthood other than that of the entire body of Christian disciples?"

"Will they explain why in the New Testament the terms *presbyteros* and *episcopos* are interchangeable and why in a local church there were several 'bishops'? Also, why St. Peter never uses the title 'bishop' for himself, but reserves it solely for Christ, while he is content with the modest title of 'elder,' which, he explains, he shares with the elders of the church to which he is writing?

"Will they explain, if the episcopal ordination is so necessary, why the greatest of the apostles missed it and why he boasted that no man had ever ordained him? Also, why the man who was elected by vote to fill the place of Judas was never heard of again after the poll?

"Again, if the validity of the ministry lies in an ordination by an episcopate which must prove its continuity from the apostles through an unbroken Church, how shall we be sure of that line in view of such a fact as that of the 'seventy years' captivity,' when there were two rival head bishops of the Church, one at Avignon and the other at Rome, and each anathematized the other? Along which line did the authentic grace travel? And suppose that the wrong line should be in our hands? Who is to decide?"

Episcopalians will have a great deal of difficulty if they try to answer these questions.

A.

A Debate on Religion in the Public School.—The June number of the *Forum* carried two articles, one favoring, the other opposing the teaching of religion in the public school. The article in favor of this policy was written by Rev. Benjamin Severance Winchester, that sponsoring the opposite view, by Mr. Harvey Maitland Watts. Rev. Winchester assumes that religion can be taught without employment of the "characteristic theological phraseology associated with sectarian controversy." His ideas are hazy, and it seems that he has no understanding of what true religion is. The man opposing religious instruction in public schools is very severe in his criticism of the home and of the Church. He says, for instance: "On all sides the failure of the home and the Church to set up the restraints of religion about the modern child is admitted. But the remedy proposed—instead of seeking to increase their control, instead of attempting to raise the efficiency of the natural guardians of religion—aims on the contrary to relieve them of all responsibility." Speaking of the plan to have the children released Wednesday afternoon during regular school hours for religious instruction, the author says: "The Wednesday afternoon sectarian diversion is merely a step in a much wider series of proposals that is revolutionary and wholly unconstitutional in its character. In Illinois the attorney-general has decided that 'releases' on Wednesday afternoon are sectarian and clearly unconstitutional since they demand the cooperation of school authorities in setting up sectarian distinctions. He also called attention to the fact that the segregation of children according to the denominations of their parents puts a stigma on the non-segregated children of non-churchgoing parents, which was entirely foreign to American principles. In New York also, in the Mount Vernon case, 'releases' for Wednesday afternoon were refused by Judge Seeger;

and while they were allowed in the White Plains case by Judge Staley and affirmed by the appellate court, the court evaded the time argument and the constitutional argument." Let no one think that half-way measures will solve the problem of the Christian education of the young.

A.

The Plight of Our Country Concerning Christian Education. — Discussing Christian education, an editorial in the *Presbyterian* correctly analyzes the situation as follows:—

"For its intellectual training the child spends perhaps one thousand hours each year in the public school, under trained teachers and under rigid and forceful discipline. For religious teaching and training the child has provided for it fifty hours in a year, with well-inclined, but untrained teachers, desultory exercises, little discipline, much inattentiveness, and even less than half of the time nominally devoted to the giving and receiving of instruction.

"It may be said that in the Sabbath-school there are twenty hours for religious instruction in a year. If there is a daily vacation Bible school, there may be twenty or thirty more. If there is a religious school to which the child goes from the public school one hour each week, there are perhaps forty hours more each year. Those who have all these are the most highly favored among all the children; but only a few have either the second or the third, and it is reported that many millions of the children of the nation never are inside of even a Sabbath-school. This is a discouraging view; but, if we are at all inclined to be wise, we will look the facts in the face. The Roman Catholic parochial schools provide for a large part of the time, every day in the year, for the religious instruction they give to their children, thus binding them to, and training them up in, their own organization. But all of this is for only a segregated part of the children of the nation. What becomes of the millions who have no part in the imperfect and inadequate instruction provided for them?"

What surprises one is that the logical solution for the problem, namely, the Christian day-school, is not advocated. At that, the Christian day-school is an institution which the Presbyterian Church itself sixty to seventy years ago fostered with a great deal of care.

A.

The Solution of the Roman Problem. — In a timely and valuable article on "the Roman Problem," published in the *Watchman-Examiner*, Prof. Antonio Mangano discusses the significance of the restoration of the temporal power of the Pope with respect to international relations and democratic institutions. He writes, among other things: "The recognition of the Pope as a ruler . . . opens the way, in the first place, for the Roman Church to have a voice in international affairs. Those who know the history of the Church need not be told that its influence will always be cast against the principle of true freedom, whether it be in politics or in religion. In the next place, the further step that the Church is sure to take is to ask the United States Government to recognize the legitimacy of the papal kingdom and follow that up with the demand that our country send a diplomat to the court of the Vatican. There are good

and sufficient reasons why this should not be done. If the United States has thus far not seen its way clear to recognize Soviet Russia among the sisterhood of nations, there is no just reason why the kingdom of the Pope should be recognized. The granting of any portion of Italian territory to the Pope for the formation of a separate and independent state has not been by the will of a sovereign people, but rather by the will of a tyrant, who has of his own accord secured the approval of a subservient parliament and king. It may well come to pass, when the people shall once again enjoy political and social freedom, that they will undo what the dictator has done.

“But there is something else connected with the solution of the Roman problem. The restoration of temporal power is accompanied with the reestablishment over all Italy of Canon Law. There are certain features connected with the so-called Canon Law that even the ordinary man can comprehend. I shall state just a few of these: 1. The Roman Catholic religion shall be considered as the religion of the state and hence shall be supported and defended by the state. Other cults may be tolerated. 2. While civil marriages will be considered legal, both Church and State cooperate in degrading the civil marriage and in teaching that true marriage is that only which is performed by a priest of the Church of Rome. 3. The Roman Catholic religion must be taught to all children in church and state schools. 4. The spiritual power of the Pope is superior to civil authority. 5. All ecclesiastics, in case they commit an act of felony, are to be tried in ecclesiastical courts and not in civil courts. 6. The Pope, wherever he may be in Italy, is not subject to the laws of Italy, but he is superior to civil laws.

“The attempt to minimize the importance of the concordat and the restoration of temporal rule for the Pope is not in harmony with the universal rejoicing and the singing of *Te Deum* in all Roman churches of our land because of the agreement. In a word, Italy from now on is going to be painted by all Roman priests in America as the ideal state, because it is the one country in the world which can boast of having a perfect union between Church and State. And this is what Mussolini calls real separation of Church and State.”

MUELLER.

Why This Cry of Persecution?—In the *Commonweal*, a Catholic weekly, the celebration of the mass which some time ago was held on Goat Island, at Niagara Falls, was commented on, and a few sentences of the speech of Bishop Turner, who was in charge of the ceremonies, are quoted. The bishop said, for instance: “Columbus and Hennepin gave, as we are giving here, the expression of their deep religious feeling in the language of the oldest of the Christian churches in the *Te Deum* and the mass of the liturgy.” Then the *Commonweal* continues: “Who can doubt that Hennepin would have found it exceedingly difficult to understand the kind of religious bickering which has been rampant among us lately? Intrigue and backbiting he, poor man, understood well enough. He even indulged in both himself to some extent. But he would have regarded it as incredible that a nation which had established religious liberty

by law, precedent, and tradition should have grown so restive in the presence of its own sterling achievement." What does the editor of the *Commonweal* refer to? Has the Catholic Church been persecuted by the United States government? Have any laws been made denying the Roman Catholics religious freedom? It is hard to see how the editor of the *Commonweal* can justify his language. Perhaps he is still bewailing the defeat of ex-Governor Smith at the polls last November and finds comfort in ascribing that defeat to persecution.

A.

The Spread of the Bible in China.—On this subject the *Bible Society Record* of July, 1929, says:—

"A fact emerges from the record of 1928 in China which is almost incredible in the face of the disturbed conditions and nationalistic movement in that land. The three great Bible societies—the American, the British and Foreign, and the Scottish—report a joint circulation, during 1928, of 11,408,469 volumes of Scripture in China alone. The circulation by the American Bible Society was 4,674,123; by the British and Foreign Bible Society, 3,951,000; and by the National Bible Society of Scotland, 2,783,346 volumes. A further surprising and gratifying development of the year was that each of these societies reported a marked increase in circulation during 1928 over 1927—the American, over one and a half million; the British, over three hundred thousand; and the Scottish, almost one million; the total increase of the year being 2,866,311 volumes.

"There can be but one basic explanation of these great figures. In China the Word of God is wanted, the Word of God is being read. Publicity was given last year to the fact that the majority of the cabinet of the national government were Christians. The tremendous circulations of the Scriptures now reported are eloquent testimonies to two facts—spreading literacy and increasing activity in the Chinese Church, uniting to bring the people and the Bible together."

Concerning 1929 the reports are equally enthusiastic. While in Christian countries Modernists are doing their utmost to undermine the creed promulgated in the Scriptures, the holy Book itself continues its grand march, performing its work quietly and unobtrusively.

A.

Three Days' Notice of Marriage.—The *Watchman-Examiner* writes editorially: "Hereafter in Texas hasty and often ill-timed marriages will be prevented by the new law which necessitates a three days' wait for all applying for marriage licenses. The application must also be accompanied by a health certificate from a reputable physician. This new law, it seems to us, will help to make the marriage contract more sacred. At present marriage is entered into not only 'thoughtlessly and unadvisedly,' but by half-drunken people after 'petting parties' or nights spent in different forms of rowdyism. Three days will give the applicants time to think. The truth about the matter is that in most of our States the marriage laws need to be revised. The present laws were enacted for a very different generation from our own." Every Christian will be grateful to the

State for whatever provisions it might make that the marriage state may be held in esteem. Yet the burden of this great task will fall upon the Church itself and its pastors. If all Christians honored marriage as it deserves, their pious example would do more to enhance the respect for marriage than all the laws which the State may pass.

MUELLER.

The Danger of Holding on to Non-Resident Church-Members.—

On the subject of non-resident church-members, the *Watchman-Examiner* has some timely remarks which ought to be heeded.

"The pastor who tries thus to cling to non-resident members gets just what he deserves. His membership appears to be really larger than it is, and all denominational representatives ask and expect greater contributions than the church can afford to make. The church itself profits only in an infinitesimal way by such absentee members. Few are the dollars that find their way to the church treasurer from such folks. The pastor is able to report a larger membership, to be sure, but it is a padded membership or a membership composed of dead wood. No self-respecting pastor ought to find delight in members who are never seen in the house of worship.

"The saddest part of the whole matter is the actual injury that is done to these non-resident members. They soon lose all sense of personal responsibility. Being away from their own church, they soon begin to attend church services spasmodically. Nobody misses them when they are absent. There is nothing for them to do when they go. They are sometimes asked to help the cause of Christ in the communities in which they live, but they readily answer, 'Oh, you know we are members of a church back home. What we can afford to give we must give to it.' Thus at both ends they cheat the Lord—giving nothing where they live and sending nothing back to the church from which they came." A.

Glimpses from the Editor's Window.

Our old friend Louis Wagner, formerly of the *Abendschule*, now living at Los Angeles, sends us the following:—

"CATECHISMUS MINOR DR. MARTINI LUTHERI.

Enchiridion est maneatque Minor Catechismus

Lutheri nobis Biblia parva simul!

Quisque suum discat pensum cum sedulitate,

Omnia recte ibi stant, estque beata domus." G.

From Wisconsin comes the sad news that Prof. Carl Abbetmeyer, Ph. D., died at Watertown on July 16. He had been teaching at Valparaiso University and had recently accepted a call to serve as professor at the college of our sister Synod of Wisconsin in Watertown. In him the Synodical Conference loses an able educator.

Our colleague Dr. P. E. Kretzmann has contributed a valuable article to the current number of the *Princeton Theological Review* on the subject "Modern Views about Inspiration—and the Truth of Scripture." We are glad to see that the Bible doctrine of Inspiration is given this emphasis in circles which ordinarily are not reached by our own papers.

According to the newspapers, Spain is to be given a new constitution, not made by the people, but prescribed by those in authority. Under the head of religious liberty the instrument says: "No one shall be molested

in Spanish territories because of his religious opinion." That sounds good; but we are told in the next sentence that public religious ceremonials are restricted to the established Church, which provision may be, and undoubtedly will be, construed to forbid people other than Roman Catholics to hold public services. In other words, the constitution says: You may believe in matters of religion as you choose, but you must not practise your religious belief if it is different from that of the Roman Church. If this constitution becomes the fundamental law of Spain that poor country will still be far from possessing the boon of religious freedom.

An exchange informs us that Persia, through its National Assembly, has declared that human slavery must no longer be practised in that country. The same exchange states that the country where slavery is most prominent nowadays is Ethiopia.

"When one reads that the infant mortality in France for 1928 reached the high figure of 68,100 below the age of one year, he wonders what all our attempts at scientific diet and sanitation bring in their train, health or death? These statistics go far beyond those of the previous year."

The Presbyterian.

The Turkish government is advocating the establishment of woman suffrage, having submitted a bill to the parliament which grants women who are eighteen years old the right to vote in municipal affairs. Whether the many innovations which have been introduced in Turkey during the last few years will assist the cause of the Gospel is a matter that will have to be seen.

The famous monastery of Mount Athos is to be the scene of a large church council of the Greek Catholics. The meeting will convene at the beginning of next year, and five hundred bishops are expected to be in attendance. Patriarch Basil II, who resides in Constantinople, will be in the chair. Union with the Anglican and other Protestant churches, adoption of the modern calendar, revision of ecclesiastical law with respect to marriage, the donning of western garments on the part of the clergy, and doing away with their big beards and long hair will be topics of discussion. We take this item from the *Lutherische Kirchenzeitung*.

Our press states that the famous Chinese wall is to be torn down, presumably to use the material thus obtained for modern buildings. Let us hope that the removal of this barrier, which is more than two thousand miles long, is symbolical of the irresistible progress of the Gospel of the Savior in China.

According to the *Lutherischer Herold*, estimates show that there are still about 2,800,000 lepers in the world, of which number China and India are given a million each.

According to the religious press, the chair of Christian Theology and Ethics at the Graduate Divinity School of the University of Chicago, made vacant through the death of Prof. Gerald Birney Smith, has been offered to Prof. Edwin E. Aubray, of Vassar College, Poughkeepsie, N. Y.

The Rural Church is Coming to the Front. — "No less than four summer schools in New England this year will devote sole attention to the problems of the rural church and the training of pastors and workers in rural churches." Thus wrote the *Watchman-Examiner* in June. According to our observation rural churches will flourish just as well as their sisters in the cities if they are given the Word of God by conscientious, consecrated pastors.

Recently a survey was made in a congested district of New York to determine, if possible, the causes that have brought on the crime wave among children. The committee found that three main causes can be pointed to as explanatory of evil moral conditions among the young, namely, cheap movies, dirty poolrooms, and poor housing. It goes without saying that lack of instruction in the Word of God is at the root of all of this trouble.

The newspapers of July 23 informed the public that the conservatives among the Presbyterians who opposed the reorganization plan for Princeton are attempting the founding of a new theological seminary in Philadelphia which will be true to the Westminster Confession of Faith. Among the sponsors of the plan three conservative Princeton professors figure prominently, namely, Robert D. Wilson, J. Gresham Machen, and Oswald T. Allis. All conservative theologians are asking themselves whether in the case of Princeton the history of Harvard and Andover is to be repeated.

The managing editor of the *Catholic Encyclopedia*, Condé Benoist Pallen, died not long ago. He was a layman who had become a national figure as professor of philosophy and a prolific writer on religious and literary subjects.
