

Doctrine and Defense.

Theological and ecclesiastical contemporary
history

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Luther: "A preacher must not only feed, so that he instructs the sheep how they should be true Christians, but also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and introduce error, as the devil does not rest. Now many people can be found who are willing that the gospel should be preached, if only one does not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet it is not enough to keep the sheep, and to keep them, lest the wolves come and lead them away again. For what is it built, if I cast up stones, and I see another cast them in again? The wolf may well suffer the sheep to have good pasture; he loveth them the better that they find feist; but this he cannot suffer, that the dogs bark in hostility."

Two-round sieve umpteenth volume.

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Doctrine and Defense.

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No. 1.

Preface.

Fundamentalism versus modernism and modernism versus fundamentalism is a topic that is currently at the forefront of discussion in church writings and journals. In order to prevent the struggle from taking the form of a battle of words, it is necessary to define the terms "fundamentalism" and "modernism". Some place themselves bona fide in the ranks of the fighters against modernism, without realizing that they are taking a position on Scripture or that they hold certain doctrines which undermine the foundation of the Christian faith and are in principle on the same ground as the modernism they wish to combat.

We first consider the very meaning of modernism. What is reprehensible modernism within the Christian Church? There is a sense in which being modern in the Christian Church is not forbidden and a pity, but useful and a duty. The apostle Paul says of himself and all his activity: 1) "To the Jews I was made a Jew, that I might win the Jews. To them that are under the law I became as under the law, that I might win them that are under the law. To them that are without law [the Gentiles] I am become as without law, ... that I might win those who are without law. To the weak I became as a weak man, that I might win the weak. I became all things to all men, that I might save some in all places." In these words the holy apostle presents himself as a "modern man" for the time, as a man who lived not in the past but in the present. And this adaptation to the present he actuated in all things, in his outward manner of life, in his various actions under different circumstances, even in the use of different languages on different occasions. He says of

1) 1 Cor. 9:20-22.

himself, "I can be low, and I can be high; I am skillful in all things and in all, both to be full and to hunger, both to have left and to lack. I am able to do all things through Him who makes me mighty, Christ." 2) Paul also did not consist of monolingualism. According to the various linguistic conditions of his hearers, he spoke Greek or Hebrew.³⁾ And when later, in the captivity at Rome, he was permitted to remain where he wished, accompanied only by a soldier-servant who tended him, he will certainly not have refused to use also the Latin language. In a certain sense it is true that we have to stand "with both feet" in the present time in order to be able to direct our ministry properly. Since Luther is the God-appointed reformer of the Christian Church, it is also God's will that the whole Christian Church learn from him until the Last Day. Whoever in the present day would want to imitate Luther, for example, even in the dress or even in the language that was fashionable in his day, would be regarded as an oddity and thus cause obstacles to the progress of the gospel. We rather adapt ourselves in dress and language to the custom - of course the respectable and proper custom - of our time. From the truth that we are to become all things to all men and to be modern in the right sense, the question is easily answered whether, under our circumstances, monolingualism or bilingualism is appropriate in the congregations and also in larger church assemblies. We answer the question not according to the past, nor according to the future, but according to the present and its needs. We would be highly unfashionable if, in the presence of ecclesiastical multilingualism, we wanted to commit ourselves to one language for personal reasons, e.g. because we personally like one language better or because it is more convenient and familiar for use than the other. To become all things to all in these and similar things is part of our being modern in the right and godly sense of the word.

What, then, is reprehensible modernism in the Christian Church, the modernism which we censure by the term "modernism"? We can see this clearly when we realize that the doctrine which, according to God's will and order, is to be taught in the Christian church, is completely finished with the writings of the apostles and prophets, with the Holy Scriptures, and is therefore not subject to any change or innovation in the course of time. Christ has kept His Church until the end of the

2) Phil. 4, 12. 13.

3) Apost. 21, 40; 22, 2.

4) Apost. 28, 16. 30. 31.

days bound to his doctrine, "One is your Master (xxxάακαλος), Christ," and, "If ye abide in my sayings, ye are my right disciples, and shall know the truth." 5) And if we ask where we, the later generations, shall find Christ's teaching to abide in until the end of days, Christ himself refers us to the teaching of his apostles. For He says that all believers will believe on Him until the Last Day through the word of the apostles. 6) And if we further ask where we find the apostles' word quite certain, whether in the word that goes from mouth to mouth among men (tradition), or in the word written by the apostles themselves, they themselves answer that the word written by them is to be regarded as the only certain source and norm of apostolic teaching. "We beseech you, brethren, that ye be not soon moved of mind, nor terrified, neither by spirit, nor by word, nor by epistles, as sent by us." 7) "The salutation with my hand Pauli. This is the sign in all letters, so I write." 8) The apostles were also clearly aware that in their teaching, whether it related to the Christian faith or the Christian life, they were not presenting human views, but Christ's teaching. They remind us, on the one hand, that the spirit which had its work in the Christian churches was not to be dampened; 9) on the other hand, they urge that the "spirit" must not coordinate itself with the apostolic word, but must remain subject to it. "If any man let himself think that he is a prophet, or spiritual (πνευματικός), let him acknowledge (επιγινώσκειτω, recognize) what I write, for they are the commandments of the Lord." 10) "If any man teach otherwise, and abide not in the wholesome words of our Lord JEsu Christ, and in the doctrine of godliness, he is darkened, and knoweth nothing, but is sickly lying down) in questions and wars of words." Thus it is certain from Scripture that Christ's teaching revelation is completely finished with the word of the apostles. Therefore it is also certain that every deviation from the apostolic teaching as it is fixed in the writings of the apostles is an innovation forbidden in the Christian Church, reprehensible "modernism." On the Christians at Jerusalem it is commended that they remained constant (προσκαρτεροῦντες) in the apostles' doctrine, 12) and the Christians at Rome are exhorted to look out for those who cause division and offence apart from the doctrine which they learned from the apostles, and to depart from such teachers, εκκλίνετε ἀπ' αὐτῶν. ¹³⁾ And the apostle John instructs all Christians to refuse Christian brotherly fellowship to all those who do not abide in the teachings of Christ

5) Matth. 23, 8; Joh. 8, 31. 32. 8) 2 Thess. 3, 17.

6) Joh. 17, 20. 9) 1 Thess. 5, 19.

7) 2 Thess. 2, 1. 2. 10) 1 Cor. 14, 37.

11) 1 Tim. 6:3, 4.

12) Apost. 2, 42.

13) Rom. 16, 17.

(*ἐν τῇ διδαχῇ τοῦ Χριστοῦ*). ¹⁴⁾ In short, to the question, what is more reprehensible?

modernism, the scriptural answer is: reprehensible modernism, which is not to be found in the Christian church, is any deviation from the teaching of Scripture. Modern theologians, it is true, say that Scripture is "conditioned by time," in the sense that changes in the teaching of Scripture may, indeed must, be made in the course of time in the light of advancing human knowledge. On the other hand, it is to be held as a fact that the Scriptures of every age, until the Last Day, remain contemporaneous as the sole source and norm of Christian doctrine, and that any deviation from the teaching of Scripture, whether it occurs in the first or the twentieth century, is to be rejected as modernism. Let us apply this scriptural general rule to concrete historical examples.

Arianism is to be classified as Modernism, because with its doctrine that the Son of God, according to His divine nature, is not of one essence with the Father, born from the essence of the Father from eternity, but only of the Father's first, though most excellent, "creature," it represents a deviation from the teaching of Holy Scripture. The *ὁμοούσιος τῷ πατρί*, which the Synod of Nicaea opposed to Arianism, is not meant as anything new, but only as a confession of the old Scripture doctrine of the true Deity of Christ. Its purpose is to expel Arianism as an innovation from the Christian church. Luther writes of the Nicene Council: 15) "The Council did not invent or establish this article [of the deity of Christ] anew, as if it had not existed before in the Church, but defended it against the new heresy of Arii. . . For the articles of faith must not grow on earth by councils, as from new inspiration, but must be publicly given and revealed from heaven by the Holy Spirit, otherwise they are not articles of faith. For this Council of Nicaea, as we have said, did not invent or establish anew this article, that Christ is God, but the Holy Spirit did it, who came openly from heaven upon the apostles on the day of Pentecost, and glorified Christ through the Scriptures as a true God, as he had promised the apostles. From the apostles it remained and came to this council, and so continues to us; it will also remain until the end of the world, as he says: "I am with you to the end of the age."

Likewise, the Roman Church, which takes it for granted that it is the ancient apostolic Church, has introduced monstrous innovations in the doctrine and practice which characterize it, and has fallen into modernism. In the place of Christ, who

14) 2 John 9-11.

15) Of the councils and churches. St. L- XVI, 2188 f.

The Scriptures teach that Christ is the only head of the church and, through his word, the only ruler in the church, and they set up the pope to govern the church by the decrees of his fictitious infallibility. Scripture further teaches that man obtains the forgiveness of his sins through faith in Christ's perfect merit, without man's own works or merits. The Roman Church not only expressly rejects this doctrine of Scripture, but also puts a curse upon it. That the papal church is not the old Christian church, but a new church, Luther proves again and again from Scripture. The Duke Henry of Brunswick had accused the Elector of Saxony, Luther, and all who held with them of apostasy from the old faith of the Church. In a rebuttal 16) Luther juxtaposed Roman doctrine and practice with Lutheran doctrine and practice, proving from Scripture: "No one can deny that we have the ministry of preaching and God's Word pure and abundant, diligently teaching and practicing it, without any addition of new, our own, human doctrine, just as Christ besought, the apostles and all Christendom did. We invent nothing new, but hold and abide by the old word of God, as the old church had it; therefore we are with the same the true, old church, as one church, which teaches and believes one word of God. Therefore the papists blaspheme Christ himself, the apostles, and all Christendom, when they call us new men and heretics. For they find nothing among us but the old things of the ancient church." With respect to their pope, Luther catechizes the papists thus: "Who commanded you to make this bold innovation in the church, which is a spiritual kingdom, that you set up a bodily head, and call it the Most Holy, when there can be no other head but a spiritual one, which is Christ?" In regard to obtaining the forgiveness of sins, Luther examines the papists thus: "Who has commanded you to establish this new idolatry, that you establish saints' services, canonize saints, set carnival days and feast days to honor them as if they were God Himself, that one [has] relied and been comforted on their merit more than on Christ Himself and on all His blood and merit, whom you have set before us as a judge, whom we ought to propitiate and acquire grace through His mother's and all the saints' merit and intercession, together with our saints' service? That your church hath been nothing else in this piece, but the churches of the heathen, which worship Jovem, Junonem, Venerem, Dianam, and other dead men; and as the Romans have built a pantheon in their city Rome, so have ye built a pantheon in the church, that is, churches of all devils. This ye shall not find in the apostles' Scriptures, nor in the young church hereafter." A goodly number of our ancient theologians give proof in special writings,

16) "Wider Hans Wurst."
St. L. XVII, 1311 et seq.

that the papal church is an innovation, while the Lutheran church is the old apostolic church.¹⁷⁾

But modernism also penetrated the Lutheran church early on. It did so through the synergism of the later Melanchthon. It is important to pay attention to how Melanchthon arrived at this innovation. There are two great truths clearly revealed in Scripture. They run throughout Scripture. Scripture teaches both universal grace (*universalis gratia*) and grace alone (*sola gratia*). These two truths do not seem to fit together, but to contradict each other. Human reason, when placed on the judgment seat, thus concludes: If the conversion and blessedness of those who are converted and blessed depend on God's grace alone, the universal grace of God thereby necessarily falls away. In order to be able to hold fast the *universalis gratia*, one must attach a "restriction" to the *sola gratia*. One must assume a "different conduct" in those who are converted and become blessed, by which they are distinguished from those who remain unconverted and perish. This is the way the later Melanchthon argued his way into his innovation. He writes, "Because the promise of grace is universal, and there are not in God wills contradictory to each other, it is necessary (*necesse est*) to suppose in us [men] a cause of difference why Saul is rejected, David accepted; that is, it is necessary (*necesse est*) to suppose a different conduct (*actionem dissimilem*) in these two." I With the later Melanchthon the rationalistic system formation sets in in the Lutheran Church, which has developed in modern theology to the effect that from Scripture only so much is to be accepted as true as enters into the "unified" conception of human reason. Thus Melanchthon also sacrificed the doctrine of Christ *sola gratia* for the sake of the system of reason. After a hard struggle of thirty years, Melanchthon's and his an-

17) Here belongs in the first place the extensive classical work of Chemnitz: *Examen Concilii Tridentini*. Among the excellent smaller

Writings that deal with the same subject (especially against the Jesuits) also include D. August Pfeiffer's († 1698) writing, "Lutheranism before Luther, or the old Protestant Christianity renewed by Luther, and the new Roman Papacy exposed by Luther." A reprint of this writing was published by F. Dette's publishers in 1872, at St. Louis and at Leipzig. A nest of the new edition has passed into the possession of the Concordia Publishing House, and is given, as far as supplies last, at the price of 30 cents a copy (201 pages cl. 8°, hardback). Perhaps one or the other of our readers will be served by this reference, since Pope and Jesuits are at present again fighting against "modernism" with reference to the "age" of the Roman Church.

18) Loci, ed. Detzer, I, 74.

The Formula of Concord has thoroughly swept out the hangers-on modernism from the Lutheran Church. First of all, the Formula of Concord teaches the *universalis gratia* without any restriction. It rejects the modernism of the Calvinists who had left as deniers of universal grace in the interest of rationalistic system building, especially after Calvin's process. The Formula of Concord, on the other hand, teaches *sola gratia* without any qualification. It rejects Melanchthon's and his followers' "different conduct" as contrary to Scripture, and states that on the part of those who are converted and become blessed, a comparison with those who remain unconverted and perish reveals not different conduct, but the same evil conduct and the same guilt. At the same time, the Formula of Concord emphatically inculcates that in holding to both Scriptural truths, *universalis gratia* and *sola gratia*, a mystery is to be acknowledged for human comprehension, which no man should undertake to elucidate in this life. Melanchthon's and his followers' rationalistic solution of the mystery by means of the assumption of different behavior is especially opposed to these words of the Formula of Concord: 19) "One is hardened, blinded, given to a wrong mind, another, as well in the same guilt, is converted again. In these and similar questions Paul sets us a certain goal, how far we should go, namely, that we should recognize God's judgment in one part; for they are well-deserved punishments of sins. . . whereby God showeth unto his own [Christians] in some countries and persons his earnestness, which we all [Christians] ought well to have deserved, and to be worthy of, and worthy of, because we do evil against God's word, and grieve the Holy Ghost oftentimes with difficulty; that we may live in the fear of God, and know and praise God's goodness without and against our merit in and with us [Christians], to whom he giveth and leaveth his word, whom he hardeneth not, and rejecteth not." The Formula of Concord, then, rejects as decidedly as possible Melanchthon's different conduct, and teaches on the part of the blessed, when they compare themselves with the lost, as decidedly as possible the same evil conduct and the same guilt. The Formula of Concord also rejects all rationalistic system-making by referring to Hof. 13, "Israel, that thou shouldest perish, the guilt is thine; but that thou shouldest be helped, it is altogether my grace," and again pointing to a mystery to be acknowledged here with the words, "But what in this disputation wants to run too high and out of these bounds, there we are to put our finger with Paul, and say, 'Who art thou, man, that wilt be right with God?'"

One would think that by this exposition of the Concord.

19) M. 716, 57 et seq.

formula that Melancthon's innovation would be forever dismissed within the Lutheran Church. It reappeared, however, in the seventeenth and eighteenth centuries. In the nineteenth century the Lutheran Church of Germany experienced a not insignificant spiritual revival. But even the positively and confessionally named theologians represented, for example, by Luthardt and Dieckhoff remained stuck in Melancthon's modernism. Luthardt, for example, declared that the concept of grace in the Formula of Concord had to accept a limitation, otherwise Calvinism, the denial of universal grace, was inevitable. But Melancthon's evil innovation was especially revived here in America within the Lutheran Church. With firmness, to explain why, of two people hearing the gospel, one remains unconverted while the other is converted, the attitude of "different conduct" was demanded. He who at this point, like the Missourians and their co-religionists, speaks of a "mystery," thereby reveals his Calvinism. It must be positively asserted, they say, that conversion and blessedness depend not on God's grace alone, but also on man's conduct. We must not be deceived about the spread of Melancthonian modernism in the Lutheran Church in America. When D. Leander S. Keyser, in his paper *Election and Conversion* (of 1914), advanced on Erasmian-Melancthonian grounds man's own free choice to accept grace, he met with not quite universal, but almost universal approval. At present, however, there is a prospect that the negotiations which have been going on for some years with several Lutheran synods will result in a departure from the innovation of the later Melancthon, which has resulted in so much division, vexation, and heartache within the Lutheran Church in America.

F. P.

(Conclusion follows.)

On securing ecclesiastical denominational interests.

Two modern events invite a discussion of this subject: the Massachusetts state supreme court's decision against the Harvard University theological school for seizing the Andover Seminary bequests, and a theoretical development of certain points of law apparently prompted by the Scopes trial in the state of Tennessee. The former case represents a phenomenon favorable to the continuation of denominationally restricted endowments, the latter an unfavorable one.

The Massachusetts State Supreme Judicial Court grants "to all and every trustee of property [trustees] Andovers and to those in the supra-

Harvard's" authorities involved in the attempted transfer were harshly reprimanded. The decision states: "An owner of property may place the same in trust for the purpose of preserving and inculcating some doctrine of Christianity, or of promoting and propagating some particular Christian fellowship by the employment of preachers to preach the beliefs of the fellowship. This imposes upon the trustees of such a charitable trust the duty of strictly adhering to the ordinance of the founder. The administrators of the charitable trust have no right to alter the plan of the same in any way. They must carry out the purposes of the donors in conformity with the actual intention of the same The connection of the seminary with another institution for the purpose of forming a non-denominational theological school is contrary to the expressed intent and purpose of the founders. "**) The Andover Seminary was founded in 1806 as a substitute for Harvard's theological school, where the Hollis professorship had been made a Unitarian one. All visitors and professors at Andover Seminary had to take a formal pledge every five years to fight the Unitarian religion. Harvard's theological school is Unitarian. The reporter of this event in the *Lutheran Church Herald*, quoting the judicial decision from the *Sunday-school Times*, makes the comment that Hinsort ethical appeals from Unitarians will make little impression on people who know about this impure trade. That should be the case, even apart from the present legal trade. For by heretical inclinations, as the history of the Christian Church shows in numerous instances, the conscience is blunted, not only against scriptural doctrinal purity, but in further effects also against moral duties, and to such an extent that even the natural sense of right is bent over. Orthopraxis can only be expected where. Orthodoxy prevails, and even there there is the danger that right practice will not always keep pace with pure doctrine.

In *Andover v. Harvard*, a conscientious and intrepid judge resisted the intended injustice. He has

*) In the original: "An owner of property may give it upon trust to maintain and inculcate any doctrine of Christianity or to promote and extend any particular Christian denomination by the training of ministers to teach its tenets. The obligation is imposed upon the managers of such a charity to adhere strictly to the scheme of the founders. Those who administer the charity have no right to vary, alter, or change its plan. They must execute the purposes of the founders conformably to its true intent. The joining of the seminary with another institution to form a non-denominational theological school is contrary to the avowed end and aim of the founders."

The will of the testator is confirmed by the death of the testator and does not allow any change. (Cf. Josephus: ἀξίων τῆς επιδιαθήκης τὴν διαθήκην εἶναι κυριωτέραν. *Antiq.* XVII, 9. 4. u. *Bell.* II, 2. 3. Luther on the passage, 9, 393 f.) But such suits are not always decided from earth so reasonably and honestly; for fallen man must be warned by the holy and just God in many passages of Scripture against dishonest claims to a sham right and against perverting the law. In such a country as America, where the administration of justice is generally judged to be in a great state of disorder, and where the crackdown on lawyers has become a national hallmark, and at a time when injustices in the courts are becoming rife, it is no wonder that the great δικαιοκρασία of God (Rom. 2:5) is not always respected, even in matters of religion, by the clear and definite ordinances of the will.

What seems to me to amount to a deliberate distortion of the law is a lengthy statement, the evidence for which is likely to be seductive and captivating at some points. I have to go a little further to show the context.

Since the Scopes trial in the state of Tennessee last summer, there has been much discussion in our country about ethical principles that should be respected by academics. In the daily press, modernism almost exclusively leads the way in these discussions. In the ecclesiastical press, outside the Lutheran Church, two currents are evident in these discussions: a modernistic one, which more or less cautiously fights against confessional restrictions on academics and in so doing administers all kinds of favors to the "old faith," the old confessional points, and a tenacious one, which clings to the old, the confessionally fixed, and is classified as conservative, fundamentalist, reactionary. A contribution to these discussions is read in the Baptist Theological Quarterly *Review and Expositor* by the pastor of the First Baptist Church in Meridian, Miss. D. Luther Rice Chriffie, under the title "Academic Ethics." The author states that the propaganda for the evolutionary madness which has broken out in some ecclesiastical teaching institutions has led to the demand that the founders and administrators of such institutions must have the right to determine what may and may not be taught in such institutions; further, that a storm of indignation has arisen among the academics against this intended proscription of certain subjects. The author wishes to mediate between the contending parties, and goes about it in such a way as to accuse the first party rather bluntly of zealotry. He thinks that the whole bargain could be freely

The argument would be easily settled if it were admitted that the institutions in question were established with the gifts of certain religious groups for the purpose of disseminating and propagating certain distinctive doctrines held dear and worthy; further, that the founders of the institutions might demand that the instruction given in the institutions should be in accordance with their wishes; Further, that such a demand, and an agreement to that effect, even if unspoken, is inherent in the very employment of a teacher in such institutions; and finally, that a teacher whose views are at variance with the views of the great ecclesiastical masses for whom the institution is held in operation should not attempt to assert himself in his teaching position.

But the author's "ethics determined by Christian norms" resists admitting all this. He thinks he recognizes in the thought-leadership of the confessional churchmen the one-sided emphasis on their sovereign rights by the capitalists in their struggle with the workers. What is sought to be enforced in the religious sphere is, he says, a long-vanquished standpoint in the sphere of industry. If the church still wanted to support its party program by a theory that had fallen into disrepair and had been given away, it would sink quite significantly in general esteem and force the academics to join together in teachers' associations in the interest of self-preservation. But then the academics fighting for their ideals would represent a similar revolutionary power in the church as the workers in the world of industry.

In order to arrive at a firm judgment, the author goes back to the preliminary question: Why are ecclesiastical institutions actually founded? The answer to this question is by no means easy. Although it is clear that many who participate in the founding of an ecclesiastical educational institution associate their specific intentions with it, it is highly questionable whether all those involved have this intention. Most of them imagined these institutions in a very generalized way as educational institutions under healthy Christian influences. If all those involved in the founding of an ecclesiastical educational institution were to be asked what each person thought the purpose of the institution was, it would become clear that a mathematically exact determination of the one or exclusive purpose of the institution was simply impossible. This would be especially important to remember for those who wanted to see their particular denominational ideas realized in the church educational institution: for they would all too easily forget that in founding the institution they had entered into a cooperative venture with many who did not at all share their particular intentions.

To the objection that the character and the denominational teaching program of a church institution are always made known in advance to all those whom one would like to win over to the foundation of the institution, the

The author says that this might be the case in small circles of select leaders of the enterprise, but the great masses would be enthused for it by the indication of quite general Christian goals, and the masses would not warm to a pronounced party program. For Christian education in general one could easily win church people, but not for denominational propaganda work.

The author poses the further question: To whom do the ecclesiastical teaching institutions belong? The state charters issued to these institutions, he thinks, can only answer this question in a technical and legal-literal sense. Trustees and the like are only an expedient. The moral owners are those who have given the money necessary for the establishment of the educational institution; furthermore, the students, who pay college fees, and the professors, who have to make many financial sacrifices in the interest of maintaining the institution. Among these sums of money, however, every dollar contributed, or rather its owner, must be accorded the same right to dispose of the purpose and goal of the institution. It was unseemly that the contributions of ecclesiastical leaders or the larger contributions of the wealthy should be granted a greater right of determination than the others.

Furthermore, a truly ethical answer to the question: To whom does a church educational institution belong? must also take into account the self-sacrificing service of the teachers, the forward-looking desires of the students, the valuable favor of the public, and the protection that the government affords the institution. These are, to be sure, vexatious reflections, but if an institution does not want to settle down to the level of mediocre performance and ignorance, if it wants to keep pace with the advancing times in the field of education, it cannot avoid taking a stand on these questions.

The author goes on to describe the tragic consequences that denominational restrictions have on progressive teachers: how they labor under a constant pressure that most cannot shake off because they depend on the income of their position for their livelihood. The denominational anchorage of an ecclesiastical teaching institution drives the ablest and most desirable teachers away from it, and raises up a race of academic opportunists who are willing to make their teaching "round or flat" in geography, medieval or modern in the sciences, liberal or conservative in theology, so long as their employment is made secure enough, the applause accorded them loud enough, and the salary paid them large enough.

So after the author has read the riot act to the confessional zealots on eleven pages and in five chapters, he gives in at the end and devotes a brief page to the "occasionally appearing"

Modernizers: who, in their dogmatizing impatience, snarl and bite about themselves, mock ideals they are incapable of understanding, and simply smash venerable institutions to pieces in mad scientific exuberance. After the preceding outpourings this final chapter seems especially delightful.

The arguments sketched here are nothing new, but that they should be drawn into the whole modern economic programme of the world, and the whole line of argument systematized, is surprising. If one looks around the world, one must register an alarming decline in the denominational character of the great educational institutions. Many of the most prestigious educational institutions in our country grew up on church-denominational soil, but in the course of time have shed their denominational character. What, then, does the "Pro Christo et Ecclesia" in Harvard's seal mean today? Are not the plaques and busts and monuments of these institutions constant silent accusers of the present generation for their apostasy from the denominational principles of the past?

How did that happen? After all, in the Andover vs. Harvard case, there were people besides the sensible judge who had the courage to bring charges. But such determined people are not always to be found in ecclesiastical communities. In the October 22nd number of last year, the leading church paper of the Baptists of our country, the *Watchman-Examiner*, declared: "We have Baptist institutions to which ultra-conservatives have given large sums of money, and these institutions are now teaching the very opposite of what the givers believed." One deplores these conditions, but one no longer has the strength of the old faith to vigorously oppose them.

It is a sad fact, which the study of church history in all centuries shows, that the further an ecclesiastical community moves away from its initial denominational principles in time, the more it falls into the attrition and disintegration of its denominational principles. This is where Lucher's concern of the continuance of the pure gospel beyond a human age belongs. The great church communions have all had to win their special position by hot battles. They know what every point of doctrine has cost them in the sweat and blood and tears of their professors. They have become sharp-eyed and discerning about the implications of even seemingly minor doctrinal deviations, and they are constantly on their guard against them. These are things in which later generations have only a small share. For this reason they do not generally show so keen and intense an interest in the maintenance of the confessional standpoint. Ecclesiastical indifferentism has a powerful ally in the time that silently and progressively creates changes that one could not have imagined in the early days.

period of communion had not suspected. Calculating church politicians know how to exploit this factor in their plans.

There is also another moment. There is an English proverb which says: "Confidentiality breeds contempt." In ecclesiastical life this saying proves true thus: because one has dealt with certain truths for so long and in so many ways, one loses the taste for them. After all, the manna from heaven could once become disgusting. The inclination to the new, merely because it is new, is in the old Adam. Nor is the "thrill of independence" and the urge for new glory lacking in Christians, so far as they are still flesh. There is no school to be made in the old. The Alexander spirit drives to new conquests. The old is sinking, the new is rising in personal esteem. Theologians and laymen fall victims to this passion.

Finally, there is also in the ecclesiastical sphere a *vis inertiae*, a letting oneself go and drifting along in the current of temporal development, which costs no spiritual effort, no struggles, and yet achieves external ecclesiastical successes. When an argument like the one described above falls into such a constellation of circumstances, it has an enticing effect. It persuades because the desire to be persuaded was there before. Thus an ecclesial community sinks into a state of spiritual senility, in which one no longer struggles for the jewels of a confessionally powerful past. Just read, for example, our government's census reports on church communities, on the dwindling and rising of new denominations, and the powers at work will become even clearer to one.

Is there, then, any absolute safeguarding of ecclesiastical denominational interests at all? In human beings, none. The whole ecclesiastical community behind such interests may die out like many a communistic and altruistic foundation in our country; it may disappear through great political upheavals and in the tides of war. But even if it continues to exist, to grow, and to flourish, its denominational existence is not secured by men: neither men outside the ecclesiastical association, nor under certain circumstances the power of the state, will always protect it; far more frequently they will try to contain and suppress it; nor is the confessional good of an ecclesiastical community guaranteed by the loyalty of its members. Only God, who gives the Word, faith in the Word, and witness to faith, preserves the Word and every Christian interest which attaches to it. That many an ecclesiastical foundation has perished is ultimately due to the apostasy from the Word of God which had taken place among the founders. "Outside the Word all life is condemned, and is lost with all sects and orders. . . . Where the word is corrupted and perverted.

The wrath of God is terrible, and is a severe retribution and punishment on those who have despised the word. For if thou wilt not hear God, when he hath told thee the certain truth, thou mayest hear a lie under the appearance of truth: as St. Paul, 2 Thess. 2:10, 11, speaketh of this punishment of despising the word; and the miserable and afflicted examples of it prove it. Greece must hear Mahomet this day; those who dwell toward the evening or the setting of the sun must hear the pope," Luther writes (2:212).

The Lutheran church speaks a proud word of God's word and Luther's teaching. Whoever wants to understand and use it correctly must pay attention to the causal nexus between the word and the teaching and the sequence from the former to the latter. Nor is all that glitters Lutheran gold. Dau.

Miscellany.

The celebration of All Saints' Day and All Souls' Day in St. Louis is thus indicated by the Roman side in a political newspaper: "Today, November 1, the Church celebrates the feast of All Saints, and on the following day she commemorates the souls of all who have died in the faith. The feast of All Saints is a great day of jubilation. The Church presents to us 'the great multitude, which no man can number, from all nations and tribes and peoples, before the throne and in the presence of the Lamb, clothed in white and holding palms in their hands'. They were weak men and women, as we are. Before the close of the day a change occurs. Deep sorrow envelops the altars, and the songs of jubilation give way to the solemn and plaintive tones of the 'Miserere'. Have pity on me! Have pity on me! At least you, my friends! The hand of the Lord has touched me!" This plaintive, pitying appeal resounds from the depths of the Purgatory. There are the souls of those who have passed away in faith and in the grace of God, but who, afflicted with defects, must dwell in Purgatory for penance and purification." On this point compare Luther's exposition of the Purgatory and the "Miserere" in the Schmalkaldic Articles (M., pp. 302 ff.): "This dragon's tail, the Mass, has begotten many an abomination of vermin and filth. First of all, purgatory. Masses for the souls, vigils ... and finally the common weeks and the day and bath of all souls have been traded into purgatory, so that the Mass is used almost exclusively for the dead, even though Christ instituted the sacrament exclusively for the living. Therefore Purgatory, with all its splendor, worship, and trade, is to be regarded as a mere devil's ghost. For it is also contrary to the main article that Christ alone, and not the work of men, helps souls.

should. . . . Secondly, this has followed from the fact that the evil spirits have done much evil, that they have appeared as human souls, and have celebrated masses, vigils, pilgrimages, and other alms with unspeakable lies and mischiefs. Which we all hold to be articles of faith and must live by them, and the pope confirms this, as well as the mass and all other abominations." F. P.

E. P. Block, who is presently in Switzerland, writes the following **about contemporary events**: "In a pastoral letter the Czech bishops recently protested against the Hus holiday of the new republic, and in their accompanying letter they even call upon the faithful to mass rallies against the government and against the president of the republic. Two famous funeral pyres of the fifteenth century have shone over into the twentieth. As is well known, on July 6, 1415, at the gates of Constance, the preacher-theologian Johann Hus, condemned by the council there, was consigned to the flames. On his head he carried a paper cup from which it was written: "This is an arch-heretic. Sixteen years later, on May 30, 1431, the nineteen-year-old Joan of Arc was burned at Rouen in France (ad majorem gloriam etc.). At her death by fire she too wore an Inquisition mace. On it were the words, "Heretical, backsliding, apostate, idolatrous/ Well, the present pope, Pius XI," has taken a very different attitude toward these two outlaws condemned by the Church. He canonized the French heretic, but he persecutes the memory of the Czech heretic with all the powers of the Church. Now even a new Czech-Slovak state has dared to declare the day of John Hus' death a national holiday. But when July 6 approached and President Masuryk and his ministers were preparing to celebrate, the papal nuncio Marmaggi lodged a sharp protest and left Prague with a bang. Now, this was more than a mere demonstration; it was a life-threatening attack against the present Czechifch-Slovak system of government. This is based, in fact, on a coalition of all nationally (anti-German) minded parties, including the clericals and the Social Democrats, against the strong minority of non-Czech and Communists. If one link in this chain of coalition broke, the Czecho-Slovak ship of state would drift out into the stormy sea of a most unconsolidated future. And this danger had now become great. Intransigence toward Rome threatened to drive the clericals, and intransigence the Social Democrats and National Socialists, out of the coalition and thus bring about its collapse. In such a delicate situation the leading men of Czecho-Slovakia helped themselves out of a truly classic 'egg dance'. Everything that occurred was made out to be a misunderstanding on the part of the poorly informed Vatican. At the

No representative of the state had thought of the heretical quality of the burned compatriot at the time of the Hus celebration. He was only celebrated as a national martyr, since he had rendered outstanding services to the implementation of the Czech language, to the Czechization of the Prague University, and so on. The fact that the Hussite flag with the par excellence anti-Catholic lay chalice in the red field had flown on the Hradcany on the feast day, in addition to the state flag, was also interpreted as a mere national demonstration. Moreover, the government held out the prospect of also officially celebrating the millennial chalice of suffering of St. Wenceslas*) in 1928. But - no matter how difficult the Czech-national idealization of St. Wenceslas and the abstraction of Hus' heresy fame might be, from all these arts the good will of the Prague government to avoid a culture war was apparent to any unprejudiced person. It might have one, if it wished to take advantage of the Roman attack, at any moment; for Bohemia is hot ground in this respect. Throughout its history there runs a strong parallelism between national and ecclesiastical sentiments of independence, and it is no accident that soon after the liberation from the Habsburg Empire in 1920 a state-recognized Rome-free Church was formed in Czecho-Slovakia, which already numbers a million adherents. But the new state has too many other worries to be drawn incessantly into a cultural struggle. That is why its leaders made every effort to extinguish the flaring Hussite fire with the waters of their diplomacy. The result was that the clerical party recognized this effort and the governing coalition was saved. The Czech Catholics allowed themselves to be reconciled, but not Rome, as that pastoral letter proves. So their efforts to preserve peace did not find a gracious ear in Rome. Why not? Probably because the Vatican wants to use the external occasion of the Hus conflict to clear the air with all sorts of more weighty anticlerical matters in Czechoslovakia. In many respects, from the Catholic point of view, the new state cannot stand comparison with the Habsburg ancien regime. It allows the Romanesque dissidents and the Protestants much more freedom than the latter, and its agrarian legislation also endangers the spiritual property. In the matter of holidays he has not only the sin of the hussars on his hands, but by his legislation he has prostituted high Catholic feast days into working days. Among his personnel, starting with President Masuryk, apostate Catholics are very numerous. According to statistics of the Catholic agency Kipce, in Slovakia 56 percent and in Carpatho-Ruthenia even

*) This Bohemian duke will be as easy to celebrate from the ecclesiastical point of view as from the national point of view. He Christianized his country, but also subjected it to the German king Henry J.; for this he was murdered by his nationalist-minded brother Boleslaw.

72 percent of the state employees declared to be non-denominational. These circumstances explain Rome's rejection of a mere armistice, to which Prague would have been so willing, and her desire to provoke either open war or then a full peace: a concordat. All attempts to initiate such a treaty have hitherto been rejected by Prague, but the conclusion of concordats is one of the chief aims of present-day Vatican policy. The fruits of wise work must be reaped while the post-war governments are weak and the grateful memory of Rome's 'services' in preserving the order of the state against the onrushing Bolshevism is fresh. The prototype of what Rome would like to achieve everywhere is the Bavarian Concordat, by which the Catholic Church is brilliantly endowed with power and with money. A general German or a Prussian Concordat is not likely to be very long in coming; for the Centre Party, as the Reichstag negotiations have shown, is making as much money for the now ruling Right as it did before for the Left. The parties which with fiery Protestantism overcame Marx's (apparently) Catholic candidacy and won the Hindenburg victory should soon be in a position to inquire about the road to Kanossa. Once Germany has reached that point, it will be a real blemish on the clerical map of Europe that between the spontaneously Catholic or, nevertheless, Rome-domesticated states of Austria, Poland and Germany stretches the unruly Czecho-Slovakia. That is why Rome is not prepared to enter into a *modus vivendi* with it, but is already going all out. Well, *qui vivra, verra!* (Communicated by W. H. T. Da u.)

The "Ev.-Luth. Volksblatt für Stadt und Land" **reported the** following about the **evaluation of the Stockholm Conference** on November 15 of last year: "The Leipziger 'Lehrerzeitung' characterized the Stockholm Conference as a strange assembly, which was modern and medieval, confessional and interdenominational at the same time. The leader, Archbishop Söderblom, had proved in Leipzig as a teacher of comparative religious history that he was not blurred by narrow-mindedness for the general religious. The 'Leipziger Lehrerzeitung' further notes with satisfaction that in Stockholm, without dogmas, the mind of Jesus alone has finally been allowed to come to the fore. In conclusion it speaks of the German Evangelical Lutheran (!) Church having shown itself in Stockholm in all its rigidity and having suffered a severe defeat before the wide-open Calvinism of the Anglo-Saxons. The verdict in such a place should at least give the German friends of the Stockholm Conference something to think about! The 'Protestantenblatt' (No. 43) states that this 'World Council', in contrast to Nicaea, wanted to overcome the dogmatic conception of Christianity, emphasized what was common to all Christians and described it as the essential! Then writes

it in the blocking print: "In any case, Stockholm, with its fundamental decline from the dogmatic form to the religious core of Christianity, signifies a triumph of ecclesiastical liberal thought. A formulation of what the core consists of, Stockholm could not and was not allowed to establish in principle. . . . If the confessionally faithful Lutherans of today do not even notice how far Söderblom's theology is from the old confession, it only shows how strongly they too have come under the influence of liberal theology'. We content ourselves with these sentences, which prove to us anew that we were only too right in our judgment of Stockholm. Also D. Michaelis, the approved leader of the communities, sums up his judgment to the effect that Stockholm has no significance for the kingdom of God. Father Fabianke, another well-known community man, sees it this way (in a small book just published by Günther in Klotzsche: What must the German community movement hold fast? Price: 2 Marks) as a special blessing that the Gnadau communities were not officially represented in Stockholm. In the Nordic countries, too, there is unanimity in the rejection of this conference in the consciously Lutheran and in the pietistic circles which meet there." - There seems to be a gradual disillusionment after the enthusiasm over the new Nicene during the Dog Days of 1925. Some of the initial admirers of Söderblom's enterprise are enveloping themselves in discreet silence, probably considering whether they would not have done the church a better service if they had been conspicuous by their absence in Stockholm.

Dau.

On Possession. As is well known, D. Walther says in his Pastorate that it is the duty of a Christian pastor to also visit those of his parishioners who are physically possessed by Satan. In W. Kuhaupt's book, "The Occult Appearances and the Miraculous Around the Person of JEsu," there are some interesting paragraphs on the terrible visitation of possession. On page 62 he quotes the Swiss scholar Maximilian Perty, who characterizes the states of possession as follows: "Possession is called that terrible condition in which man seems to be taken possession of by a strange, and indeed evil, being, which during the attacks switches with his body as with his property, torments and martyres this body in all ways, distorts the face into a grim, sneering, often truly diabolical grimace, and, what is characteristic, expresses contempt for religion and what is connected with it in an insolent, cynical manner. The phenomena of possession are so terrible, and at the same time so wondrous, that it requires no small degree of sagacity to recognize the true relation, and not to be led in each particular case to suppose an influence of strange evil

beings. Three circumstances in particular have led to their adoption: first, that hatred of religion; then, the magical knowledge of the possessed of hidden things; finally, the phenomena of hauntings. In their attacks they know the sins of the present, and often make use of them with scorn and derision in the most ruthless manner; they recognize the spiritual power of those who confront them, as, for instance, the demoniacs do the higher in Jesus; they know their thoughts, and for this very reason they understand utterances in foreign languages, and are even able to utter individual words or sentences by momentary spiritual communication, as it were contagion (transmission) from others in foreign languages, which they have never learned. At the same time bodies are moved by invisible force, flames and lights appear, sounds are heard, etc." Then on page 152 ff. the author writes: "These experiences among the possessed of modern times remind us at once of the possessed man in the land of the Gadarenes, of whom the Evangelist Luke (chap. 8, 26-39) gives an account. In the case of this man, who was under the influence of demonic powers, the New Testament account shows quite strikingly the characteristic features of possession, and this in three ways: 1. The possessed man is excited and enraged by the sight of JEsu. He immediately recognizes in JEsu his adversary and enemy by means of magical powers of cognition. But he also knows who this JEsu is and what his mission is, crying out and saying: 'What have I to do with thee, JEsu, thou Son of God, the Most High?' 2. The possessed man is in possession of superhuman magical powers. 3. The demoniac beings speaking out of the possessed one ask JEsu, in the knowledge that a goal will soon be set for their work, to be allowed to drive into the herd of sows grazing on the hillside, which JEsu also permits. Perhaps he did it to put an end once and for all to their activity in human souls. However, the laws that apply in this dark sphere of existence are too unknown to us to be able to say anything correct about them. Only this we can say with certainty: with explanations such as "splitting of the personality, "splitting of the ego," "subliminal working of the subconscious," etc., we cannot get along here either. The existing facts force us to assume the efficacy of supersensible, dark powers. To many, even Christians, this seems superstition. But then Jesus and his disciples would also have been superstitious, for he cast out unclean spirits. Incidentally, the experiences of modern times, especially in the mission fields, teach us very clearly the inadequacy of modern attempts to interpret possession. Was it the "split ego" that was able to conjure up an enormous amount of needles, nails, stones, pieces of glass and wires in the body of Gottlieb Dittus, the possessed woman of the priest Christoph Blumhardt? And is it also

Is it possible to explain in animistic terms that Blumhardt first set these things in motion through prayer, only to later bring them out completely? Was it the subconscious that allowed these things to emerge through the skin of the Gottliebin without ever suppurating or bleeding? And another question: Why does Zündel conceal this in his biography of Christoph Blumhardt? Why does he conceal the fact that the Gottliebin once also broke out locusts, a frog, an adder?" Whether we are dealing with a possessed person in a particular case may be difficult to decide at times. But that there is such a condition is taught by Scripture and confirmed by experience. Let us not, after all, give Satan the pleasure of representing his influence as less than it really is, or even deny his existence! A.

"A 50,000-year-old plank path from the Ice Age was supposed to have been found near Horde in Westphalia, according to a lecture given by the mining councilor Prof. Dr. Bärtling at the German Geological Society in Berlin. The director of the Essen Museum of Natural History and Ethnology, Dr. Kahrs, raised serious doubts against the interpretation of the find in the 'Rhein.-Westf. Zeitung' on the basis of a careful examination of the site. According to him, it was a structure from historical times that had been covered by rubble and artificial fillings. Recent excavations have now confirmed the correctness of this chronological position, as pottery from the Middle Ages has come to light at the level of the so-called "Bohlenweg" (plank path). Thus the far-reaching conclusions, which had been drawn from the findings about the high technical skill of the ice age man, collapse." Thus reports the "Zwickauer Zeitung" of September 14, 1925. This report again shows how cautious one must be in determining the age of any excavations and how very often the opinions of scholars diverge, throwing around thousands and millions of years and thus overstepping the bounds of true science drawn by God's Word.

(G. Herrmann in "Ev.-Luth. Freikirche".)

Literature.

Published by *Concordia Publishing House, St. Louis, Mo.*

Tidings of Great Joy. A Collection of Original and Selected Christmas Recitations. By *W. M. Czamanske*. Price: 60 Cts.

It is a beautiful little book that is placed here in our laps as a Christmas gift. On 88 pages the author offers delicious poems that refer to the birth of our Savior and the dear Christmas. Father Czamanske has examined what the poets of the English tongue have written about this subject and has made a fine selection from it. A number of the poems are from his own pen. One is glad to see that Santa Claus or St. Nicholas plays no part here. May the collection soon be widely distributed!

2. **Concordia Junior Bible.** The Holy Bible, containing the Old and New Testaments. Being the version set forth 1611 A. D. Translated out of the original tongues and with the former translations diligently compared and revised.

A truly admirable pocket edition (4X6 inches) of the English Bible is herewith presented by our publishing house. The types used are, however, small, but the printing is so clear that it can be read without difficulty. The pronunciation of proper names is always indicated by the diacritical marks in use. A number of pictures are included. Binding and other external decoration are exemplary. Furthermore, it should not be overlooked that an appendix of 63 pages is included, written by D. Kretzmann, in which a short Bible study is offered. The main points of biblical history are briefly presented, and then the contents of the individual books of Scripture are summarized. This is followed by a table with the approximate time of origin of the biblical books, then the main sedes doctrinae for the "main doctrine" of the Holy Scriptures, then a list of particularly glorious biblical passages and a description of Palestine. The author then offers an index of the most important Messianic prophecies and their chronological order, as well as indexes in which the parables of Jesus, his miracles and the Jewish feasts are indicated. At the end there are eight maps referring to the Holy History. The appendix should be very valuable and stimulating for our youth studying the Bible. May this truly excellent edition also help to ensure that the dear Word of God is read and taken to heart in ever wider circles. The work is available in three editions, costing respectively \$1.50, \$2. 10, and \$2.75.

3. **The Pastor as Student and Literary Worker.** By Theo. Gräbner. Second, revised edition. Price: \$1.50.

It has often been said that the best books grow out of classroom instruction. This book is one of that kind. Its contents consist of lectures given by the author at the Concordia Seminar. We are dealing here, therefore, with material the effect of which has been observed from the audience. The reader will not be surprised that the students who had heard the lectures expressed the wish that they should be put into permanent form by printing them. Our esteemed colleague, Prof. Gräbner, possesses the gift of captivating exposition in a high degree. Next, it must be said that, even apart from the presentation, the hints given here are excellent. The pastor is given instructions on how to avoid becoming spiritually bogged down. The right use of time is one of the main themes of the book. No one will regret purchasing this work.

4. **Synodical report of the Texas District of the Missouri Synod.** 1925. price: 40 Cts.

The paper was delivered by Prof. G. Eifrig on the sixth article of the Formula of Concord: "Of the third custom of the law. " A.

Published by the *Lutheran Book Concern, Columbus, O:*

1. **Beside Still Waters.** Comfort from the Shepherd Psalm. By G e o. W. Lose. Price: 75 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

In this beautifully appointed booklet, an edifying exposition of the 23rd Psalm is offered, especially calculated for those who are on sickbeds and hungry for comfort. The author has lovingly immersed himself in the words of this glorious psalm, and sets forth its contents simply, with the addition of brief prayers. Some distracting typographical errors should be weeded out in any second edition.

2. **Christ Conquers.** By W m. Schmidt. Price: \$1.25.

The well-known and popular popular writer, Prof. D. W. Schmidt, also presents us here with his narrative. We are brought into the second century of the Christian era, and the terrible persecutions which the

Christians of that time had to endure, are described to us. This narrative is not only interesting, but also instructive. Whoever reads it attentively will gain much from it for his knowledge of that century, which is distant in time but nevertheless important. The state of the Christian, Jewish and pagan religions at that time is shown in the louse of the story. The book is especially attractive because it introduces us, among others, to the figures of Justin Martyr, Polycarp and Marcus Aurelius. The author is concerned to glorify our highly praised Saviour and the power of His Word. May the book find many readers! A.

The International Boole Depot, F. Ott, 1^0 Liberty St., New York,
indicates that the following items are available there:

1. **The occult appearances and the miraculous around the person of JEsu.**

By W. Kuhaup. Price: Stapled 60 Cts.; Hardcover \$1.00.

Already during the great war and especially immediately after it, Spiritism gained tremendous ground and still plays an important role today. This book is intended to discuss Spiritism and its phenomena and to explain their apologetic value for the contemplation of the life and work of Jesus. The author flatly rejects the idea that Spiritism is merely a fraud on the part of mediums and their helpers, or that it is a matter of hallucinations, as is often claimed. To him it is certain that things of an extraordinary nature occur at the séances. He finds the explanation of the spiritualistic processes in the still largely unexplored human soul life with its powers, and on the other hand in demonic influences. Of importance here are the sections on possession. Furthermore, the work wants to show that Jesus' miracles cannot be explained as spiritualistic phenomena, but that the latter are proof that the old materialism, which denied everything supernatural, is untenable. There are many witty passages in the book, and a wealth of valuable material is offered. The author is evidently a Bible-believing Christian. Now and then I have found it necessary to put a question mark in the margin.

2. **Neukirchener Abreißkalender auf das Jahr 1926.** The "Christlicher Hausfreund", connected with the "Christenfreund", from the year 1926. With biblical reflections for each day, stories and poems. Published in connection with a number of contributors by H. Dannert and J. Haarbeck.

This tear-off calendar offers a lot of beautiful and Treffliches. The printing is good. Then and there one cannot agree with the remarks. A.

Dächsel's Bibelwerk. Interpretation of the Holy Scriptures Old and New Testament. 1st volume: The 5 books of Moses. 640 pages 7x10, bound in cloth with gold title. Price: H3.25. 3rd volume: Job to Song of Songs and Apocrypha (2). 733 pp. Price: \$3.35. A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig. To be obtained from Concordia Publishing House, St. Louis, Mo.

Now two further volumes of the recently (L. u. W. 71, 364) indicated and with certain restrictions recommended practical Bible work are already available. The first volume comprises the Pentateuch, the third and especially valuable volume deals with the poetic books of the Old Testament: Job, Psalter, Proverbs, Ecclesiastes, Song of Songs, and as an appendix the two didactic apocrypha Jesus Sirach and the so-called Wisdom of Solomon. We emphasize this time that this Bible work represents and defends the correct overall view of the Book of Job. At the head is Luther's preface, St. Louiser Aug. XIV, 18, which is quite excellent in its way; and just the two climaxes of the book in ch. 19: "I know that my Redeemer liveth," and in ch. 33 are correctly explained. At ch. 19, 25-27, however, without this correct understanding being sharply

The first chapter of the book of Job, which has been extracted from the basic text, says: "Among the three pearls that appear in the book of Job above the waves of temptation (chapters 14:13-15; 16:18-21; 19:25-27), there is none more exquisite than this third one. As in the second part of Isaiah the 53rd chapter is outwardly and inwardly the middle and climax of the three times nine prophetic speeches, so the poet of our book has adorned the middle of his work with this confession of his hero, in which he raises the flag of victory above his grave. Some commentators think that these sayings of Job's are actually what he means in v. 23 f. among the speeches that should be written in a book and carved into a rock for eternal remembrance; for he feels that he is thereby uttering one of the greatest and most glorious prophecies of the Old Testament, yes, that he is already transported by the Spirit into New Testament times. And now, indeed, his desire would be fulfilled, after the Church has immortalized his words of hope in learned and edifying books, in hymns, and on metal or stone sepulchral monuments. As for the hymns in particular, we recall Father Gerhard's hymn: *Ich weiß, dass mein Erlöser lebt* (I know that my Redeemer lives) and the even more widespread one by the Electress Luise Henriette of Brandenburg: *J'Esus, my confidence*, which is sung in some regions at every funeral procession. Luther adapted his translation to that conception of the basic text which had already been prepared by the Septuagint and other old versions, which had been established ecclesiastically by the Church Fathers and especially by Jerome and Augustine, and which had thus become a sanctuary that was not to be abandoned; the Reformed, too, together with the English, have subscribed to this view, and there is no hesitation at all in supposing that Job could really have been enlightened by the Spirit of God to such a high knowledge of the future Saviour and of the redemption to be accomplished through him, so as to prophesy here of the resurrection of the dead at the end of days and of eternal blessed life in heaven in a New Testament manner." And ch. 33:23-25 is thus glossed (giving at the same time to such as are not acquainted with the work a good idea of the manner in which it is treated; the Bible text being always emphasized by the print): "If then an angel, one out of a thousand (that angel who stands out among all heavenly beings and is unique in his kind), speak with him (being there as mediator for him, the one chastened by God), to proclaim (by inner revelation) to the man (who has come near death), how he should do right (on the way of repentance and faith to get rid of sin and death), then he (the God of merciful love) will (if he accepts this message from the mouth of the mediator and takes the path of salvation shown to him, again) be merciful to him and say (to the mediator angel): Let him be delivered (literally: Deliver him from his great distress, Gen. 48, 16), that he go not down to destruction: for I have found a propitiation (for him) (Hebr. 9, 12). His flesh (which is now eaten away with boils and worms) green again as in the (luxuriant freshness of) youth; and let him be young again (and as God hath spoken, so it shall come to pass: he that is now justified and cleansed shall be delivered from his affliction, and rejuvenated anew, Ps. 103:5)." - And likewise the Song of Songs (in which even our Luther lets us down when he understands it of Solomon's regiment, XIV, 29) is rightly conceived. At the head is the word of the deserved, almost forgotten Leipzig professor. Hölemann: "It is only through the spiritual conception that the Song of Songs becomes free of the sensual sting; the carnal understanding would not merely have played lechery over on the stage of the speaker into the soul of the hearers, but the word alone has an essentially equal effect, scarcely different in degree. The letter kills, but the spirit makes alive: so it is said here! Unspiritually understood, the Song of Songs is no longer even permeated with the spirit of free morals and morality, as it is said to be; sensually understood, it has a poisoning effect, and would stand as a luxuriant product of idle fancy in the midst of Holy Scripture. And so only a sound interpretation of the Song of Songs can be and be called which follows the apostolic motto (Eph. 5:32): 'The mystery is great; but I say of Christ and the church.'"

L. F.

Ecclesiastical contemporary history.

I. America.

From the Synod. In last November's issue we reported on the laying of the cornerstone of the Colegio Concordia in Crespo, Entre Rios, Argentina. In this issue we are able to report the laying of the foundation stone for the Seminario Concordia in Porto Alegre, Brazil. From the report of Prof. Schelp we report the following: "For a long time this building had been a need; for a long time we had planned it, for a long time we had asked our God for it, and therefore our joy was all the greater when on November 1, in the afternoon at four o'clock, the foundation stone for the building could be laid. It was a special joy for us that Fr. L. Schmidtke of Chicago, the representative of the Mission Commission for South America, who is touring our mission field this year, arrived the evening before and was therefore able to take part in the ceremony. Dr. Iahn answered the question on the basis of Ps. 102:14-17, 'Why may we ask for the happy completion of this building?' We may, 'because we need this building for the building of the spiritual Zion' and 'because by this building our God is honoured'. Like the refrain in a song, one heard again and again throughout the discourse the lovely words of the text, -Your servants would gladly have it [the city of Zion] built, and would gladly see its stones and lime dressed; that the Gentiles might fear the name of the Lord, and all the kings of the earth Your glory.' Prof. Rehfeldt delivered a Portuguese address to the festive assembly. He explained that the building, the foundation stone of which we are about to lay, can only fulfil its purpose if Jesus Christ, the cornerstone of the Church, is glorified in it; for Christ is, as the text words Is. 28, 29 read, a foundation stone, a proven stone, a precious cornerstone, well founded. The foundation stone was then laid by Fr. O. Beer, the Chairman of the Board of Supervisors of the Seminary, in the name of the Triune God. The cornerstone is a heavy, beautifully polished granite stone, bearing the bronze inscription: SEMINARIO CONCORDIA, I. XI. 25. The following writings and documents were placed in the cornerstone: the Bible, the hymnal of our Synod, the German and Portuguese catechisms, the 'Synodal Manual', the last numbers of the 'Ev.Luth. Kirchenblatt', the Argentinean -Kirchenboten', the *Mensagemio Lutherano*, this year's Synodal Report of our Brazilian District, the Luther Calendar for the year 1926, a brief history of the Seminary, a short biography of Father L. Lochner, after whom the new building is to be named, and a testimony of gratitude on the part of our present students."

F. P.

Fosdick and the "Ohio Synod". "Doctrine and Worship" printed in the previous volume, p. 276, a notice from the "Church Bulletin" of the Iowa Synod, wherein it was pointed out that, according to newspaper reports, the Modernist of the most extreme stripe, Dr. Harry Emerson Fosdick, had been allowed to speak within the Ohio Synod in a Lutheran pulpit and college. "L.u. W." has referred this from the outset to the Ohio-

synod, which is affiliated with the Merger Synods, as indicated by the heading: "Modernism in the -United Lutheran Church' of America? " F. P.

Resolutions of a Negro Congress. The Associated Press reports: "The American Negro Labor Congress, rejected as Communist by the American Federation of Labor, which met in Chicago at the end of October last, adopted resolutions condemning, among other things, the participation of American airmen in the French war against the Rif tribes in Morocco. Congress also condemns the plan of the automobile tire manufacturer Firestone to grow its own rubber in the African Negro Republic of Liberia; this plan, says one resolution, will only benefit the American money lords, but will bring endless misery to the Negroes of Liberia. Africa belongs to the Africans and not to foreign plunderers. Another resolution paid tribute to the policy of the Russian Soviet government, which, as a workers' government, was for the first time advocating social, economic and political equality for all. It was decided to send a delegation to the World Congress of Negroes which Communists intend to hold in Berlin next year." Lutheran Negroes connected with the Synodical Conference have decided to start a mission in Liberia, and have begun the collection of funds for this purpose. F. P.

II. Abroad.

Numerical failure of Roman propaganda in Germany. The "A. E. L. K." reports on this: "The losses of the Catholic Church are greater than those of the Protestant Church, as the church statistician D. Schneider demonstrated at the Hamburg pastors' conference. At the continued insistence of Protestant statisticians, the Catholics have, for the first time since 1910, also published the official figures for conversions. The following picture emerges: In every year the number of Catholics converting to the Protestant Church has been greater than vice versa. In the last five years the number of Catholics who converted to the Protestant Church was as follows (in parentheses the corresponding number of those who converted to the Catholic Church): 9, 154 (7,295), 11,037 (8,570), 11,462 (8,030), 10, 176 (7, 185), 9,547 (7,245). The Protestant surplus was thus (there has never been a Catholic surplus since publication began) 1,859, 2,467, 3,432, 3,092, 2,302. Where is Rome's progress in Germany? For one must also consider that Rome counts only half as many confessors in Germany as the Protestant Church. If this is taken into account, there were only 19.01 Protestants per 100,000 last year, as against 49.41 Catholics. And compared with these figures, e.g. the

Osservatore Romano, the organ of the Vatican, in 1920, that in the previous year 7.2 percent of the German Protestants had become Catholics; that would be 2,800,000, while in reality it was 7,200! - Rome's losses in mixed marriages are similar. Sixty per cent of the children of mixed marriages are secured for the Protestant Church; of the remaining 40 per cent the Catholic Church, at least in Northern Germany, will hardly retain 25 per cent. Even in Bavaria by far the greater part of the number of births from mixed marriages falls to the Protestant Church. -

That it is also proved in the statistics of crime that more Catholics are punished than Protestants, should make Protestants cautious before they believe in the alleged successes of the Catholic Church in Germany." A more general return to the Gospel of Christ would be an even better comfort to the Protestant Church of Germany. F. P.

Attempts to return to "confessional schools". In the "Free State of Brunswick" the "secular school" had been introduced. Recently, however, the Brunswick Ministry for National Education rescinded this decree and officially determined that the Protestant-Lutheran parochial schools and the state and municipal high schools were "confessional schools" according to the law of 1913. Under certain conditions, however, both pupils and teachers could be exempted from religious instruction. From the "Free State of Saxony" the "A. E. L. K." reports the following "statement" on the "Reich School Law Draft": "The Federation of Bible and Confession-Believing Associations of Saxony welcomes in the draft of the Reich School Law the first step towards fulfilling the promise to Christian parents contained in the Reich Constitution to schools of their confession. It hopes that the enactment of the law on this basis and its implementation will lead to a new strengthening of Christian faith, Christian discipline and Christian morals, the beginning of the resurgence of our people. The Federation cannot see in the draft a 'surrender of the state school to the Church', but rather cherishes the joyful confidence that in the state confessional school Christian teachers will be enabled to develop freely into uniform, united personalities, firmly grounded in the Gospel of Christ, our risen Saviour, and that through understanding and trusting cooperation between church authorities and religious teachers it will also be possible to achieve the agreement with the confession of the Church provided for in the Reich Constitution." The fear of the "surrender of the state school to the church" is found especially among the unbelieving teachers.

The inauguration of the Jewish University in Jerusalem more spectacle than reality. The "A. E. L. K." reports: "It [the Jewish University] has not even been built yet. The few lessons are given in the country house of an Englishman. But great speeches were made at the 'inauguration'. The representative of England and other states were there, there were congratulations from many governments and summoned professors from other universities, a general buzz in the papers of all the newspapers of the world. Even the seventy-five-year-old English Minister Balfour, under whose name the English Government, when it needed the money loans of the Jewish big banks during the war, issued the famous declaration according to which Palestine should henceforth be the national home of the Jews, travelled to Jerusalem for this celebration and allowed himself to be celebrated by the Zionists as half Messiah. And yet he would have done better not to come. For to the Arabs, who see in him the author of all mischief, the man who has sold out their country to the Jews, his appearance seemed like a challenge. The mere news of his coming aggravated the situation to such an extent that the government hurriedly sent for a regiment of British lancers from Egypt and prepared itself with armored cars and airplanes for possible uprisings.

...and the Arabs... But the Arabs gave expression to their opposition only by legal means. The day after Balfour's arrival, work everywhere ceased. The shops in Jerusalem, Jafa and Haifa remained closed. All the Arabic newspapers appeared with mourning margins. In many schools the Arab pupils did not appear for classes. Mohammedan and Christian Arabs gathered in the Islamic rock mosque on Temple Square for a joint funeral service. To be sure, in Damascus, where the arm of the English Government did not reach, and where the French police cheerfully turned a blind eye, the people's bitterness did not express itself in so tame a manner. As soon as it became known in the old caliphal city that Balfour had arrived and was staying at the Hotel Victoria, 6,000 Mohammedans, armed with knuckles and stones, marched before the hotel and demanded the surrender of the traitor to Arab liberty in order to punish him alive. The threatened man just succeeded in getting out of the dust by night and fog, escaping to Beirut and finding safety on a steamer. Thus the voyage, which had begun in Jerusalem with so much Jewish incense, ended in an abrupt and not very praiseworthy escape. Nor did his visit do much good to the reputation of England. The *Daily Express*, one of the leading English newspapers, says in regard to the ceremony held on April 1 last: "The opening of the University took place on April 1st, the day of all fools. Lord Balfour has made fools of us all. Jerusalem is the last place suitable for a political demonstration. It contains more dynamite than Dublin."

D. Schneller complains in his "Messenger from Zion" **about the refusal of the English to hand over foreign property**: "Unfortunately, we still do not get our beautiful institutional buildings down there in the old Philistine plain, which were erected two years before the outbreak of the war, as much as we had been looking forward to them. But the English general staff for the troops of Palestine likes it too well in Bir Salem, so that he does not yet think of leaving. To our painful surprise we were informed that the General and his staff intend to remain in our buildings for another five years, that is until 1930. There is, of course, no objection to that. We are just like the Deutsche Bank with its much-vaunted Baghdad Railway: we built it, but not for us, but for the British. Thus we still cannot reopen our 'Philistine Orphanage' in Bir Salem, but must confine ourselves to the management of our estate."

Consistent Unbelief. In the *Hibbert Journal* (July, 1925) the much-named editor, Prof. L. P. Jacks of Oxford, treats the subject of "Creeds and Modern Thought." That he has bidden farewell to the old Bible faith is well known. He reproaches his fellow-members for attempting, however, to harmonize their creeds with the principles of modern thought, but in so doing for not being clear as to what all belongs under the term "modern thought." His main criticism of them is that they deal with Harnack's positions, but simply ignore those of the Frenchman Loisy. Loisy is even more radical than Harnack. According to him, our Gospel of Luke and the Acts of the Apostles are to be explained by a fal-

scher, who attached to himself the name of Luke, would have been thoroughly changed about the year 130 and brought into their present shape, while Harnack is known to defend the authenticity and integrity of the third Gospel and the. Jacks complains that whether Harnack or Loish was right, that could only be decided by a small circle of specialists. Since it is now so difficult to answer correctly the historical questions involved in accepting the creeds, it would seem best to drop the creeds with their testimony of JEsu's life, suffering, and death. This is the natural result of thinking that will not hold to God's revelation-scepticism, a miserable uncertainty. Admittedly, Mr. Jacks, who is an admirer of Platonic philosophy, puts to his readers at the end the question whether it is not based on a wrong view of religion to think that it must be reconciled with modern thought. Quite right! But what kind of religion is it which simply ignores the great deeds of God done for our salvation? Certainly not a religion for poor sinners, but merely heathen speculation.

A.

"A Christian Movement Not Caused by any Church." According to a note in the "A. E. L. K.," the "Ev. Germany," No. 39 v. y., brings interesting notices of the discovery of a Christian movement in Africa, not originated by any church. The young Methodist missionary, W. J. Platt, on a canoe trip which took him about a hundred miles through lagoons past little-visited native settlements, came in contact with this movement, of which he had rumored to have heard something about two years before. He found that about 12,000 natives desired to be baptized, on the ground of a very primitive Bible teaching, chiefly Old Testament, given them by a native prophet named Harris. This Harris is a Liberian who received Christian instruction in Lagos. As an incessant polygamist, he had no accommodation with any church. As an old man he has for some time lived in seclusion with his family somewhere in the interior of Liberia; but when the Spirit drives him, he sets out on great journeys as an itinerant preacher. Chiefly he exhorts his hearers to destroy idols, and proclaims, "Where there is a Bible, there is a good church. Thither go!" The exhortation is eagerly obeyed. Through an agent, large family Bibles have been ordered in England, and in one case even a church bell-all without the intervention of a single white missionary. Yet Harris refrained from setting himself up as church leader. Rather, he told the blacks to wait for the white missionaries who were already coming! When Platt arrived, the blacks immediately wanted to hand over to him, or rather to the Methodist Church, all their primitive administration and church property, including a whole number of churches built at considerable expense. Further, the "church administrators" promised him that on his return they would present him with a sum of 500,000 francs, raised among the negroes themselves. During the past year 30,000 petitions for admission into the church were received, and 21,000 became catechumens. From a recent letter it appears that the rush is now greater than ever. Platt adds that this movement is

only the largest among numerous others. The same thing is happening in Dahomey and Kumassi. All these currents arise outside the churches and spring from a growing general disgust with paganism. If the Christian churches do not seize the opportunity, the conversion of large masses to Islam threatens. In the centre of the Sudan, north of the borders of the Gold Coast and in Dahomey, lies the ancient centre of Wagadugu, which has never been overrun by the Mohammedan wave of conquest. There lives-according to Platt-a million of discontented heathen without a single Christian missionary. L. and W.: This news will have to be taken with caution; but it does not contain anything impossible. Also, the connection with the "church" would be preserved. If the libertarian Harris has received Christian instruction, albeit Christian with Old Testament tinges, and if he even distributes Bibles en masse, a "Christian movement" may very well arise among the heathen. It is not true, thank God, what a Dorpatian theologian asserted some forty years ago, namely, that the Word of God read is not a means of mission. F. P.

The separation of church and state in Germany in the Social Democratic view. The "A. E. L. K." announces the Social Democratic party program recently adopted in Heidelberg. The program reads: "The Social Democratic Party strives for the abolition of the educational privilege of the propertied classes. Education, training and research are public affairs; their implementation is to be ensured by public means and institutions. Free education, free teaching and learning aids, economic provision for learners. Public institutions for education, training, education and research are secular. Any influence of the church, religious and ideological communities on these institutions under public law is to be fought. Separation of state and church, separation of school and church, secular elementary, vocational and higher education. No expenditure from public funds for ecclesiastical and religious purposes. Uniform structure of the school system, establishment of closest relations between work and intellectual work at all levels. Common education of both sexes by both sexes. Uniform education of teachers in colleges." - In drawing up this programme one difficulty escaped the Social Democrats. They have not considered that even in Germany there are millions of parents to whom it is a matter of conscience to send their children to Christian schools. They are of the same conviction as Luther, who famously wrote: "Where the Holy Scripture does not rule, I certainly advise no one to hide his child. Everything must perish which does not drive God's Word without ceasing." Over these citizens of Germany the Social Democrats, who after all advocate freedom of conscience, should not wish to rule. They should carefully delete from their programme all demands by which Christian parents could be forced to entrust their children to schools in which the Christian religion does not rule. We advise the German Social Democrats to broaden their school program in the interest of external peace. There are in Germany, as in other countries, two inwardly separate classes of people: Christians and non-Christians. In order that both classes may now live peacefully side by side in one and the same state, both Christians and non-Christians should be

the non-Christians have and maintain their own schools. With their obvious enthusiasm for schools without religion, the Social Democrats will be willing to maintain such schools from their own funds. Nor should they be prevented from introducing "free education, free teaching and learning aids, economic provision for learners," but from their own funds, not at the expense of the state. The latter would not be just, because the state also includes Christians, who are not served by schools without a Christian religion for the education of their children. In the same way, Christians in Germany must get used to the idea that they have their own Christian schools and also maintain them from their own funds. This brings with it in principle the separation of Church and State, and this makes possible a reasonably peaceful coexistence of Christians and non-Christians in one and the same civil polity. If the world continues to stand still for so long, many a year will, of course, pass before in Germany and other countries the clean separation of church and state is carried out also in regard to the school system. In the United States, too, the separation of church and state, which has been established in principle, has not been fully carried out in practice, either in the school system or in other relations. Lutheran Christians who are serious about the education of their children have had to resist over the years, and again recently, state laws that would force their children into the public schools. But we have the advantage in the United States at the present time that by supreme court decision the rights of parents as to the schooling of their children have been recognized as authoritative. But the sinister fire smolders on under the ashes in our country, too. Under the name of democracy, even in the present day, the world is developing strongly anti-democratic, as is given with the depraved nature of human nature. The "protection of minorities" is in a bad way, as is admitted quite universally. The Heidelberg Social-Democratic resolutions, too, are not "democratic" but "imperialist" in character. The resolutions are based on the idea that children belong *primo loco* not to the parents but to the state. While it is still the case in Germany that children are born not of the State but of German mothers - God bless them as well as mothers in other countries! - are born. F. P.

John Clayton (the former American Consul in various countries of the Balkan Peninsula) published a report in the *Chicago Tribune* **about the oppression of the Lutherans in Romania**. From this report a St. Louis German daily carries the following excerpt: "The German tribe from the Rhine region, numbering about 250,000 heads, which has maintained itself and its Germanism since the middle of the twelfth century in the Balkan Peninsula under Hungarian, Turkish, and again Hungarian rule, and which adopted the Lutheran creed as early as Luther's time, is, according to Mr. Clayton's communications, severely affected by the new land law introduced in Rumania, by which it considers itself endangered even in the possession of its church and school lands. Mr. Clayton had, according to his communications, gone to Transylvania or Transylvania, where Lutheran churches were said to have been burned by members of the Greek Catholic Confession of Faith. This

Rumors proved unfounded, but worship had ceased in some Hungarian Lutheran churches, and there had been a seizure of the churches and their transfer to Greek Catholic congregations, which, however, had been rejected by them. Incidentally, during his stay there, Mr. Clayton found that the Transylvanian Saxons and the Hungarians of the territory which had fallen to Romania by the peace treaty of 1919 had full cause to complain of injustices committed there by the new rulers in connection with the execution of the new land law. This law is by no means a uniform one; on the contrary, its provisions relating to the old or pre-war Romania are very different from those relating to the annexed territories, which are to the great disadvantage of the inhabitants of the latter. In reality, there are two different land laws, but the provisions relating to both the old and the new parts of the territory provide that the landed property of an individual, if his principal occupation is agriculture, shall not exceed seventy acres in all. For individuals engaged in another occupation in addition to farming, land ownership shall be limited to fourteen acres. Such persons who do not reside on their landed property shall forfeit all rights of possession thereon. And the same shall apply with respect to those who, during the period from December 1, 1918, to March 23, 1921, did not reside on their landed property and outside Romania. The provisions relating to the old Romanian territory are less severe against the original landowners and less severe against church and school property. Such property may be confiscated there, but it must be replaced by property of equal value located elsewhere. In the New Romanian area, on the other hand, confiscated church and school property is paid for in cash, but only at one percent of its real value. No wonder the Transylvanian Saxons do not agree with such a land law, but declare that their ancestors were accorded far fairer treatment by the Turks, who ruled Transylvania from 1526 to 1687, than is accorded them at present on the part of the Romanians."

The end of the Pope's imprisonment? The Associated Press reports on November 30 of last year: "The *Tribuna* today spread the news that it is possible that the Pope will go to Assisi, the birthplace of St. Francis of Assisi, the founder of the Franciscan Order, to attend the seven hundredth anniversary of the saint's death, which will take place there next year [1926]. The newspaper adds that the Pope may set in motion the restoration of the old Franciscan monastery in Assisi, to be undertaken jointly by the Italian government and the Holy See. If the news of the should prove true, it would put an end to the voluntary confinement of the Pope in the Vatican, which began after the abolition of the temporal power [of the Pope by the Italian government] in 1870."

Doctrine and Defense.

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No. 2.

Preface.

(Continued instead of ending.)

It is appropriate to return once again to the point at which the later Melanchthon fell, became a denier of sola gratia, and in the Lutheran Church of the sixteenth century caused the severe Thirty Years' War, which only ended with a victory for Christian truth through the Formula of Concord. This is the point which in the history of dogmatics and dogmas has received the name "theologian's cross," *crux theologorum*, the point at which, before and after Melanchthon, many theologians have fallen and become deniers of sola gratia, because at this point they forgot sola Scriptura and ceased to be theologians in the right sense of the word, and became rationalistic system builders. It is the point at which "the last theological exam" is held, as has been said, not inaccurately.

In response to the general question whether he believed that it is by God's grace alone that man is converted and saved, the later Melanchthon answered in the affirmative. He joined in the *Soli Deo Gloria* without hesitation. But the same Melanchthon makes a dash through sola gratia when he compares two persons who both live under the sound of the Word, but of whom only one attains blessedness while the other is lost. He places, as we saw by the quotation from his *Loci*, Saul and David side by side, and then asks why Saul is rejected, David accepted. To remain within the bounds of scriptural revelation in the face of this question, Melanchthon should have said: Saul was rejected through his own fault, David accepted by God's grace alone. What lies beyond these two truths is and remains a mystery to human knowledge in this life, which no man can nor should investigate. The solution of this mystery is to be expected only in eternal life (Luther: *in lumine gloriae*). Instead of keeping within the limits of the revelation of Scripture, as befits a theologian, Melan

chthon considered it his task to solve the mystery already in this life. Cause: In the theologian Melanchthon, the speculative philosopher was stirring and gaining the upper hand, a danger of which Luther had already warned his gifted assistant from Koburg in 1530. Melanchthon began to teach, under the name of a theologian, that the cause why Saul is rejected, David accepted, must necessarily (*necesse est*) be found in the "different conduct" of the two. That Melanchthon really had in mind the denial of *sola gratia* in the conversion of man in the "different conduct" is clear from the fact that he assumed "three causes of conversion" (*tres causas conversionis*), namely, besides the effect of the Holy Spirit and the word of God as the means of the effect of the Holy Spirit, the human will, which human will refrains from resisting grace (*voluntas non repugnans*) and possesses the ability to lean toward grace (*facultas applicandi se ad gratiam*).

In this abandonment of the Christian concept of grace in comparing the blessed and the lost, Melanchthon found many followers in his time, then in the following centuries, and especially in our time within the American Lutheran Church. Melanchthon's "diverse behavior"-outside the Synodical Conference-has become almost *doctrina publica* in the American Lutheran Church. One affirms, on the one hand, his complete loyalty to *sola gratia*. And the affirmations are not infrequently made with such firmness that one must assume for love's sake that they are sincere. But the same theologians reject the *sola gratia* quite decisively as soon as they are confronted with the fact that of two people who hear the Gospel, one comes to faith and the other remains unbelieving. In the face of this fact, they do not follow the scriptural instruction of the Formula of Concord not to go further than to ascribe the conversion of the one to God's grace alone, and the non-conversion of the other to his guilt alone, and to reckon what goes beyond these limits (*limites*) among the things which God has not revealed in His Word. On the contrary, in comparing Saul and David, the perishing and the blessed, they demand with the greatest firmness, notwithstanding the preceding emphatic emphasis on grace alone, the acceptance of the proposition that man's conversion depends not on God's grace alone, but also on man's conduct, that conversion and blessedness are not solely in God's grace, but are ultimately based on man's self-determination, that man, before his conversion, is to be credited with the ability to decide, as against conversion, so also for conversion, otherwise a "forced conversion" would result.

They also go on the offensive, asserting that whoever, on the question why Saul is rejected, David accepted, takes refuge in a mystery inexplicable to human reason, instead of answering the question by the different conduct of the two, thereby reveals that he is a Calvinist, a denier of common grace, a false prophet, etc.

But to the Christian doctrine of grace belongs the adherence to grace, even in the comparison of the blessed with the lost. If, in order to explain to human reason why not all men believe and become blessed, we assume a different conduct, a lesser reluctance, or a lesser guilt on the part of the blessed, instead of confessing with the Formula of Concord the same evil conduct and the same guilt, the Christian doctrine of grace is abandoned. The specific character of the Christian religion is denied. The Christian religion is reduced to the level of the pagan papist doctrine of works.

But are these not subtleties which have no practical significance for the Christian faith? Why insist, with Luther and the Formula of Concord, that the blessed, when compared with the lost, confess of themselves the same guilt and the same evil conduct? Such has been the talk of a sort of middle party in the American Lutheran Church, declaring unnecessary the controversy which! was carried on on this point in the latter part of the sixteenth century, and then again in the American Lutheran Church. Alone, this judgment is quite incorrect. The dispute was, and is, over the foundation of the Christian faith, dogmatically speaking, a "primary fundamental article." According to Scripture it stands thus: before a civil court there are two classes of men, civilly respectable and civilly criminal.²⁰) Before God's judgment seat there is only one class of men, equally damnable sinners. "There is no difference here (ὅν γὰρ ἐστὶν διαστολή)); they are sinners all at once, and lack the glory which they ought to have in God." The two-class theory is a human invention. It is not based on Scripture, but on rationalism (on Melancthon's "necesse est"). It is not based on self-knowledge, but on self-righteousness (on the Pharisee's "I thank thee, O God, that I am not as other men"). Nor is the two-class theory harmless, but, where it has really taken hold of the heart, wreaks terrible havoc. The Jews classified themselves out of the kingdom of God by their unwillingness to belong in one class with the Gentiles. And when Gentile Christians, according to their flesh, imitate the Jews

²⁰) Rom. 13, 3.

and wanted to rise above the Jews, the apostle Paul reminds them that they would suffer the same fate as the Jews. They would lose their place in the kingdom of God, which is indeed a kingdom of God's grace and goodness, the *sola gratia*. The apostle gives every Gentile Christian to consider, "They [the Jews] are broken because of their unbelief; but thou [Gentile] standest by faith. Be not proud, but fear! . . . Therefore behold the goodness and the earnestness of God: the earnestness in them that are fallen; but the goodness in thee, provided) thou abide in the goodness; otherwise thou also shalt be cut off." 21) Luther therefore calls 22) the attitude according to which one ascribes to himself a different conduct and a different guilt before God in comparison with others, and from this wants to explain his admission into the kingdom of God, the "sorrowful, secret deceit" of the corrupt human heart, by which even "great saints" have fallen and the first have become last. Luther states with the greatest seriousness that no Christian, be he Abraham or any other great saint, may exalt himself in his heart above the greatest sinner, otherwise his Christian faith would be finished. Luther literally says: Christ "forbids you to exalt yourself above any harlot, even if you were Abraham, David, Peter or Paul". Luther points out that sects and also the greatest abomination, the papacy, arose from the inner exaltation over others. And what the Reformer cries out to the Church as a warning to all Christendom and to the whole world, he also says especially to himself and to all Lutheran teachers in these words: "Therefore it is necessary that this Gospel [on the Sunday of Septuagint] be preached in our day to those who now know the Gospel, to me and my kind, who can teach and master all the world, and who think that we are our neighbors, and have eaten up God's Spirit pure with feathers and legs." Hence also the Formula of Concord 23)-in contrast to Melancthon's theory of "different conduct"-describes Christians so assiduously and at length as people who, when compared with those who remain unbelievers, confess of themselves the same guilt and the same evil conduct, because they know that only by this attitude of heart do they abide in the Christian doctrine of grace and in the Christian faith, and only thus recognize and praise God's goodness, without and against their merit, in and with them, to whom he gives and leaves his word, whom he does not harden and reject. Hence the Latin text of the Formula of Concord says with emphasis: Nos [the blessed] cum illis [the lost] collati et quam simillimi [completely equal] depreheni.

More! The two-class theory contradicts so strongly the fun-

21) Rom. 11,20. 22.

22) St. L. XI, 513 ff.

23) M. 716. 57-63.

It is the very essence of the Christian faith that even those who have taught it in writings and disputations renounce this theory when they are challenged and in the throes of death, and when they place themselves before the face of God in the first place. Copernicus in his epitaph (or the man who wrote Copernicus' epitaph) pleads for himself the grace which Christ granted on the cross to the thief. Hugo Grotius, the Dutch statesman, previously Arminian Roman-minded, confesses on his deathbed, when the summoned Lutheran theologian Johann Quistorp 86Q. mentioned the publican: "The publican am I." Chrysostom and Basil, who speak in writings of a cooperation of the human will to his conversion, 24) see themselves on a bench with the publicans and sinners in their communion prayers, in which they speak not before a human audience but before God. Chrysostom prays to his Savior, "As thou didst not abhor the unclean and detestable mouth of that [sinner], wherewith she kissed thee, so do not abhor my mouth, which is more unclean and more detestable than the mouth of that sinner." And Basil, "Receive me, most gracious Lord, as the harlot, as the thief, as the publican, and as the Prodigal Son." Thus it is also confirmed by Christian experience that it is not a question of meaningless "subtleties," but of the being and non-being of the Christian faith, when the Formula of Concord so decidedly rejects "different conduct," and so decidedly demands the recognition of the same guilt and the same evil conduct on the part of those who believe and are saved. It has been asserted several times recently in church periodicals that "we American Lutherans" are much more of one than we thought ourselves to be. This would be the case if we American Lutherans, rejecting the various behaviors in their various forms, could agree on the position of the Formula of Concord.

To a thorough understanding belongs also an understanding on the point in which sense the "question": Cur non omnes? or: Cur alii, alii non? or: Cur alii prae aliis? is reprehensible and in which sense this question is not reprehensible but commanded by Scripture. About this still in conclusion. (Conclusion follows.) F. P.

Who started the communion controversy?

"Ye exhort me with many reasons, that I may consent to the peace of the church. . . . But why have you not yourselves first proved what you exhort us to? You proclaim war, and yet you would have us...

24) Formula of Concord. M. 608, 86.

forbid the rights of war. See to it, my Bucer, that no one compares you to the pillars of the way, which indeed show the way, but never walk themselves. Carlstadt has at any rate given cause to think differently than usual of the bread in the Lord's Supper. Who has increased the controversy? The omitted writings show who has stirred it up. Ye have stirred up the filth; now ye exhort us neither to smell the stink, nor to put it out of the way. The fire ye have set burns on, and now ye forbid that we should not run and quench it, or perhaps not even think that there was a fire. Do you think that this will make peace in these matters? But if ye offer peace, lay down your arms, and be reconciled to us: for as long as we see your bare [drawn] swords, we abhor you as enemies.

"Ye will say, Where have we drawn sword, or announced war? My Bucer, we have indeed seen splendid words: We seek peace, the benefit of the church, we have the honor of Christ alone in view. But in the meantime you teach quite differently in your churches, and make it known in printed writings. We have hitherto taught from Christ's word that the bread of the Lord's Supper is no mere token, but the true, bodily body of Christ. You teach and write otherwise, and yet still dare to say that you seek the peace of the church." 1) Thus, on October 3, 1525, Johann Brenz wrote in honest Swabian indignation to Martin Bucer and the Strasbourg theologians who wanted to play the role of mediator between the Lutherans and Zwinglians in the public church controversy which had now become inevitable. Can it be proved from the historical sources for that sad controversy, which will probably never be healed, that Brenz's conception of the real causal avenger and the blinded fomenters of the sacramental controversy is the correct one? It seems timely to address this question in this very year, because four hundred years have now passed since Luther preached those three sermons during Lent 1526, which he then worked into his "Sermon on the Sacrament of the Body and Blood of Christ Against the Spirits of Enthusiasm". 2) With this writing Luther intervened for the first time personally and directly in the controversy that had broken out in Switzerland and the Oberland, and there is the opinion that Luther's "failure" with this writing was the actual beginning of the sacrament controversy.

1) From Pfaff's *Acta et Scripta Publica Ecclesiae Wirtembergicae*, p. 198; transferred to the St. L. Ausg. of Luther's Works, vol. XVII, 1571.

2) According to Pietsch's research (Weim. Ausgabe, vol. 19, p. 475), this writing was published by Hans Luft in Wittenberg before October 13, 1526. It is found in the St. L. Ausg., vol. XX, 734 ff.

1.

Brenz traces the Lord's Supper controversy back to Carlstadt. In order to grasp the full implications of this reference, it is not enough to refer to Carlstadt's writing "On the Receivers, Signs and Promises of the Holy Sacrament of the Flesh and Blood of Christ," dated June 24, 1521, 3) but one must go further back in Carlstadt's life and learn to understand the character of this ambitious and obstinate theological speculator, agitator and vagabond. For Carlstadt's error in the doctrine of the sacraments is not a mere isolated phenomenon in the teaching of an otherwise orthodox theologian, but only a typical utterance among many others which document the bottomless absurdity and spiritual bankruptcy of this pseudo-reformer. The Swiss once took over the patronage of this swarming spirit, when his error was fought down in Saxony and Franconia, and Carlstadt himself had made himself impossible in these countries.

Carlstadt was a few years older than Luther. He was appointed to the philosophical faculty of the University of Wittenberg in 1504. Even before that, he had earned a bachelor's degree in the Holy Scriptures. In 1508 he received the degree of Sententiarius and in 1510 the degree of Doctor of Theology. As the current dean of the theological faculty, he conferred the doctorate on Luther in 1512. After Trutvetter's departure, he moved into his theological professorship and thus also became archdeacon at the collegiate church and pastor at Orlamünde. This was a standing institution at that time to secure a fixed income for the university professors. Carlstadt had to administer the parish of Orlamünde through a vicar. He collected the income, but the service of the parish was so inadequate that complaints were constantly made about it. Because of an overdue house rent of twelve guilders Carlstadt sued the castle Anton Niemark in Wittenberg and lost the case. In his anger he "appealed to papal holiness", which was forbidden to him by his chapter. The Elector gave him a sharp reprimand for this appeal. Carlstadt resentfully submitted, but at the same time thought that a theologian could do more if he had also studied law. He now asked his religious chapter for leave to make a pilgrimage to Rome. He pretended that he had vowed to do so when he had been attacked by robbers five years ago. The chapter passed the request on to the university, and the rector decided that if the robbery and the vow were true, the request could not be refused. But since it had been learned that Carlstadt wished to study law in Rome, which was forbidden to the clergy, the promise was taken from him that he would return from his pilgrimage in four months, and in the meantime he would be relieved of his official duties by a ver-

3) St. L. ed. vol. XX, 2288.

representative. As his representative, Carlstadt proposed a completely unfit person, who had to be rejected and also refused himself to take over the representative's services. Now Carlstadt rode to the Elector in Torgau, who, however, referred him back to his chapter and to the university. Returning to Wittenberg, Carlstadt lied to his chapter that the Elector had granted him a longer leave, and the chapter kept silent out of respect for the Elector. Carlstadt now went about the country collecting pittance for his trip to Rome. After many weeks he appeared in Rome as a stopgap in a clerk's office. He had not been able to get a steward for his official business, "because no one wants to have anything to do with him, because of his money. From Rome he demanded that his income be sent to him "because he wanted to study law". (!) In reply to this impertinent request, the Elector, to whom he had addressed himself, ordered him to return immediately, and, when he did not obey, told him in a second letter that if he were not back at his post by a certain date, all his offices would be declared vacant and replaced. Now, after nearly a year had elapsed, he appeared at the court of Torgau, and, to whitewash himself, filed a lying accusation against his chapter, which the latter passed over with silence. In the middle of June, 1516, the pious pilgrim again acted as dean of the theological faculty at Wittenberg. No one wanted to give the impudent Carlstadt the rebuke he deserved, because everyone feared a quarrel with the opinionated man.

To his great discomfort, Carlstadt discovered that the young D. Luther had developed into an important personality in Wittenberg during his absence. He enviously observed Luther's struggle against scholastic theology and held it with Luther's opponents. When, at the disputation of M. Bernhardi, by which Amsdorf was converted, Luther declared the writing *Vera et Falsa Poenitentia*, attributed to Augustine, to be spurious, Carlstadt took grave offence at this attack on the chief authority of the medieval doctrine of penance. But as soon as he was convinced that a new theological wind was blowing at Wittenberg, he hurriedly turned his sails and suddenly emerged as the leader of the new movement with 152 theses on the difference between nature and grace and an adaptation of Augustine's *De Spiritu et Litera*.

Carlstadt's leadership, however, always began only when he had observed a forward movement in Luther that was successful and caused a sensation. Against Luther's theses on indulgences he kept rather cool, and only when the echo of the theses from all over Europe struck his ear was he convinced that opposition to indulgences belonged to the repertoire of a theologian who was on the cutting edge of the times, and now broke out the well-known quarrel with Eck, who

Carlstadt's biographer Jäger recognizes this as a brilliant success of Eck's in the shameful course of this disputation for Carlstadt, "that he caused the beginning of the discord between Carlstadt and Luther". From this time on, Carlstadt observed Luther with ill-concealed suspicion, made attacks on Luther, sometimes blurred, sometimes coarse, malicious, and sought to suspect Luther's orthodoxy, e.g., because of Luther's remarks on the Epistle of James, which Carlstadt claimed Luther had made only to disparage him, Carlstadt, who was then lecturing on the Epistle of James, in the eyes of his students. He also polemicized in writing against Luther, who, however, ignored these attacks and calmly repeated his judgment about the Epistle of James in the writing "Of the Babylonian Captivity of the Church" and in the "Preface to the New Testament" and gave the reason and cause for his judgment.

Carlstadt's proposal to Spalatin to reorganize the University of Wittenberg, which was now beginning to be opposed by all universities, for its own protection, also falls into this period. The reorganization was to be concentrated in Carlstadt. He was to be assured the position of a then terminally ill canon. Furthermore, Carlstadt encouraged the students to unite with some magisters and to submit a joint petition to the Elector for the purpose that the Elector give Carlstadt the income of an ecclesiastical benefice without obliging him to the church services connected with it, so that he, without being inhibited by worries, could undertake a brilliant defense of the university against its terrible opponents. This danger, Carlstadt explained, was indeed a simulated one, but one sometimes uses such fictions when one wants to bring about something hoped for. This petition should then be submitted by Spalatin to the Elector, as coming from Carlstadt's admiring listeners. To Carlstadt's great disappointment, however, the students, who did not want to serve as stooges in this impure bargain, failed to do so, and Carlstadt, who was untiring in his efforts to save the University of Wittenberg, undauntedly set about drawing up the petition in question himself, sent it to Pfeffinger, and asked Spalatin only to endorse it to the Elector. This self-sacrificing plan of Carlstadt's was also put aside by those concerned with silent pity, and Carlstadt was now even more thoroughly convinced than before that his efficiency was being deliberately concealed.

Then came Luther's declaration of banishment, in which Eck also included Carlstadt. Carlstadt's mother and numerous relatives urged him to submit to the Pope. It cost Carl-

- 4) I have described this incident more widely in *The Leipzig Debate of 1519*.

He was very discreet in his criticism of Roman abuses. He was very discreet in his criticism of Roman abuses; for there was revenue at stake for him in the abolition of the same. But he finally wrestled his way through the contemplation of the passion of Christ to a mighty martyrdom, and astonished the world by a whole series of writings against the Papacy in incredibly rapid succession. His attacks were directed against holy water in the churches, against the book-burnings which the Löwen theologians had instituted, against celibacy and monastic vows, against the Mass and images, against the sanctity and usurped sovereign rights of the Pope, etc. He also appealed for a general Christian council and published "conditions" for the same. Neither with Luther nor with Melancthon, who were then the acknowledged champions in the struggle with Rome, did Carlstadt confer. But he made no impression either by the quantity or the quality of his attacks on the Papacy, and became noticeably disgruntled. A new orbit of fame seemed to open to him when, in the spring of 1521, while Luther was preparing for his journey to Worms, an invitation came to Carlstadt from King Christian II. of Denmark that he might come to Copenhagen and introduce the Reformation there under the king's protection. Carlstadt eagerly accepted this invitation and completed his journey, while Luther passed his interrogation at Worms and went into exile at Wartburg Castle. The Reformation of Denmark, however, turned out to be a miserable fiasco, because the reforming king was revealed as a criminal and now sought to make his peace with Rome as soon as possible in the dynastic interest. Carlstadt had already drawn up a wonderful new code, in which the celibacy of priests was quite cleared up, the landed estates of prelates and clerics were made dependent on their immediate marriage, and a novitiate for nuns was not permitted before the age of twenty-five. Then he had suddenly to leave Copenhagen after only a month's stay, and by June 1521 he had already returned to Wittenberg. Here, in Luther's absence, the golden age of Carlstadt's career began, according to Carlstadt's concepts of church reformation, and Carlstadt's first attack on the biblical doctrine of the sacraments also took place during this time.

(To be continued.)

Dau.

Miscellany.

Luther's coarse way of expression. About this D. Aug. Pfeiffer writes in "Lutheranism before Luther" (p. 150 ff.) against the Jesuit? Arnold Engel: "It is not to be denied that Luther led a strange, free style (expression) and finally did not wear his shoes too much.

but the time hath brought it with itself. On a hard branch belonged a hard wedge, and on an evil head a sharp lye. Thus it must be confessed that at that time, according to the old German way, the words were coarse and hard (although at that time one was not angry about Luther's way of writing, nor did one confront him about it, as about something strange), but the heart and the opinion were good, since today, on the other hand, many a one is fine and polite enough in words, so that he may not call a whore *sine petitione veniae* (without asking for pardon), who, after all, asks neither God nor man for permission when he hurts and bangs. . . . For example, Luther is highly resented when he calls the pope's decrees Dreckete; but did not our Saviour do the same when he says Beelzebub, a fly god, for Beelzebul, that is, a filthy idol? Of which angel (if otherwise the Hebrew crabs are not too hard for him to pick) may glean my *Dubia Bibi*. P. 1, p. 386, and P. 2, p. 18. . . . Summa, Luther has never spoken too harshly against the pope and his *versechter*, they have deserved it even more harshly; he has never told them so roughly, they have made it even rougher, as such has been sufficiently demonstrated by ours. *Quid mirum, si candide scapham, scapham dixit?* (What wonder if he called every thing by its name?)" - Pfeiffer writes about the reproach that Luther was too hard on kings and princes: "Who holds the authorities in disrepute, Luther or the pope, much could be said about that. Once it is certain that Luther, considered in itself, did not trample on the authorities, but legitimized (honored) their position to such an extent that they may no longer be the Pope's footstool. But that Luther nevertheless at times treated kings and princes somewhat harshly, not as authorities, but as persecutors of the Gospel, or also as his opponents, by engaging with him in scholarly controversy, that they partly deserved, partly got from him; had it been best, they would have waited their turn and let others argue scholarly, then they would have been treated according to their standing. A king, who does not want to be put to shame or checkmate by a private person, does not have to play with her, for in the game he is not regarded as a king, but as an opponent. Thus Luther has had to treat kings and princes who, without just cause, got involved with him on account of doctrine, as his theological adversary according to the requirements of the case. They arrived at him unjustly and were unable to enter into his heroic spirit, much less to resist it. Let Luther's own explanation apply in this case (*Tom. 2, Jen., f. 207 b*): I also know well that my writings have almost all been of the kind that they were at first regarded as if they were from the devil, and one worried,

The heavens would soon fall; but afterward things are soon changed. It is now another time to touch the great heads, so unaccustomed before; and what God hath in mind shall be seen in his time. Not that I excuse myself with it, as if there were nothing human in me, but that I may boast of it with St. Paul: though I am too hard, yet that I have ever spoken the truth, and no man can blame me for hypocrisy. If I should ever be in error, I would rather speak too harshly, and put forth the truth too unreasonably, than be hypocritical at any time, and keep the truth. But if the great lords are displeased with my free, hard writing, they leave my teaching unchallenged and wait for theirs; I do them no wrong. If I sin aught in it, let not them, whom I do but right, but God alone forgive."

When was Paul in Corinth? There is an interesting discussion about this question in the "Neue Kirchliche Zeitschrift" (July 1925) from the pen of Th. Schlatter. Following the famous Claudius inscription found in Delphi, he expresses in the course of the article the opinion that Gallio was proconsul of Achaia from the end of April 51 to the end of April 52. The year and a half that Paul spent in Corinth according to Apost. 18, 11, Schlatter places it before Gallio's accession to office, relying on the sequence of events narrated in Apost. 18, basing himself on the events narrated. "Paul would therefore have come to Corinth in the autumn of 49 and left the city again towards the end of the summer of 51." The writer makes two other points worthy of note in support of the view that Gallio's arrival must be placed toward the end of the apostle's presence in Corinth. He writes: "If Gallio had already been the proconsul of Achaia when Paul came thither, the emphatic prefixing of the name in v. 12, which yet gives the impression that another had previously held the office, would not be justified. And it was with the new governor that the Jews might hope to get through more easily with their doubtful charge, much as later Festus wished to begin his administration with a concession against the Jews to Paul's disadvantage." The writer also shows how the subsequent events in Paul's life followed on from his stay at Corinth, writing, "Accordingly, when Gallio assumed his office in the early summer of 51, we shall be permitted to place Paul's departure from Corinth at the end of the summer of 51. Larfeld has rightly reminded us that Paul made the journey to Jerusalem in haste, and has pointed to the 'western' reading of Acts 18:21, which is taken to mean that Paul left Corinth at the end of the summer of 51. 18, 21, which gives as the reason for the haste Paul's desire to miss the upcoming feast in Jerusalem. If Paul traveled in the fall, the feast would not have been a Passover or Pentecost, but a Feast of Tabernacles, the third of the great pilgrimage feasts. Then he spent the winter of 51 and 52 in Antioch (18:23), from where he departed in the spring of 49.

was, and started on what is called the third missionary journey in the spring of 52." With such historical discussions and dates, however, no one will be made a Christian. But inasmuch as they further our understanding of the dear book of the Bible, and give us weapons in our hands to defend it, we gratefully receive such information.

A.

Can animals think? on this question Dr. Dennert writes, according to the "Messenger of Peace," as follows: "That they do so 'instinctively all the time, we know; but also on reflection? There are very pretty experiments about this by the American animal psychologist Thorndike, which are still not sufficiently known. The question is whether animals can logically link their perceptions in such a way that they accordingly perform a new action that is not merely based on instinct. In order to decide this, the aforementioned researcher placed dogs, then also cats and chickens, in a cage, let them starve, and placed food outside the cage, visible to the animals; then it was arranged in such a way that the cage could be opened very easily. So the starving animals found themselves having to open the cage to get to their food. However, they sometimes succeeded in doing this, alone not by deliberation, but purely by chance. This results from the fact that after a successful attempt they acted as stupidly as before, whereas after an attempt solved by deliberation they should have grasped the solution also for the following attempts. A series of experiments with a cat may prove this. After it remained unsuccessful after thirteen minutes in one trial, it was successful after 9.3 minutes in the next, then after 0.5 minutes, but in the next it was unsuccessful only after 15 minutes, then after 6 minutes. After twenty-four hours the attempts were continued. The first one was unsuccessful after 20 minutes, the next one was successful after 4.3 minutes, but the next curses were all unsuccessful again after 20.2 and 15 minutes and also twenty-four hours later after 60 minutes. So it was with all experiments and with chickens and dogs too. The highly interesting experiments of Wolfgang Köhler have shown that the situation is no better with apes. It follows from all this that animals do not act in a purposeful way out of logical deliberation; if it seems to happen - and this is certainly often the case - then it is a matter of chance, but not of deliberation. Animals do have a complex of sensations, in the best case of ideas, and if these coincide spatially, then superiority can be feigned; but if the situation cannot be surveyed, then there is no question of it. This was beautifully shown by Köhler's chimpanzees, which only fetched a much desired banana with a stick when they could embrace both (banana and stick) at the same time with their looks. Here was

It is quite clear: what animals lack is the formation of concepts and their logical connection. They have only complexes of sensations. Concepts, however, are the basis of thought and thus of intelligent action. We are therefore compelled by the facts to say: animals never act purposively from deliberation; animals cannot think. This is a monopoly of the human mind." A.

Literature.

History of the General Lutheran Synod of Wisconsin and other States. By Joh. Ph. Koehler. Northwestern Publishing House, Milwaukee, Wis. Price: P2.50. For pastors and teachers: \$2.00.

In one respect I regret that this history of the Wisconsin Synod is only now being discussed here. It would seem that the editors of Doctrine and Order are hesitant to recommend this work. This is not at all the case. From another point of view, however, it may be advantageous that this review appears so late. A friend said to me the other day that, in his opinion, it would be wrong for all the papers of our Synod to advertise a book worthy of recommendation at one and the same time. It would be more effective, he said, if first this paper, and then that paper, reviewed the book. In this way the attention of the brethren would be directed not only once but repeatedly to the new work. This may be correct, and I hope that the revered author and his publishing house will judge the delay in this light. As our sister Synod of Wisconsin and other States celebrated its seventy-fifth anniversary last year, it was certainly fitting that one of its principal writers, its church historian, Prof. J. P. Koehler, should publish a history of the Synod in the anniversary year.

This volume is 307 pages in length and deals with the "Prehistory and History of the Formation and Gathering of the Wisconsin Synod." The thread of the narrative is carried to the year 1861, when an important synodical convention was held at Watertown. The further history of the Synod will be treated in a second volume. First, it may now be said that we have here not a fanciful painting, a product of the author's imagination, but real history. Prof. Köhler has researched the relevant material with effort and diligence and presents here historical facts. It is known that he was in Europe in 1924 and gained access to many sources there that were not available to him in this country. What he found, he now presents. Thus the first requirement of a historical work confronts us here: truthful communication of what has happened. But more is demanded of a historian than that he should describe the bare events, dates, and the like, in the manner of a chronicler. If he claims the name of a historian, then he must also show the inner connection of the various facts of which he reports, describe their development and their results, and thus emphasize their significance. This is what Prof. Köhler does in this work of history. What he himself sets forth in the preface as the purpose of his book, namely, "to make possible an understanding of events and developments among men and Christians by pointing out the more intimate connections which are never fully presented in official publications," he has accomplished. Above all, it must be said that he views all events from the standpoint of the Word of God. Not merely an account of events with their causes and effects, but also the right judgment of them is found here. This makes the book valuable for everyone, even for those who have little historical sense and do not really enjoy historical explanations. In the introductory chapters the author goes far. To gain the right background, he lets the main phenomena of church history since the birth of Christ

pass before us. He especially directs the attention of his readers to the Reformation. He is not so much concerned in this part of the work to tell as to mark the great schools of thought and currents of the different periods. Renaissance and Baroque come off badly, and this most readers will find quite in order. Then and there, however, I could not agree with the verdict given. The next main section deals with the prehistory of the Wisconsin Synod. What is to be read there about the Baseler Christentumsgesellschaft, the North German Mission Societies, the Baseler Missionsgesellschaft und Pilgermission der Krischona, the Rheinische Missionsgesellschaft and the Langenberger Verein für die Deutschen in Amerika, will probably lead most members of the present generation born in our country into unknown territory, but it is instructive. The chapters on the Old Lutherans in North America, in which the Buffalo and Missouri Synods are especially dealt with, offer more of the familiar and are very interesting. The last main part of the work describes the founding and gathering of the Wisconsin Synod. Who the founders were, in what places they worked, under what difficulties externally and internally the new body arose, how many an ambiguity and error had to be overcome, and with God's help were overcome, what the relations were with the Lutherans of the East and of what was then the West, how the general history of the Lutheran Church of America played a part in the development of the Wisconsin Synod: these are points which are discussed. The reader will be grateful for the excerpts from letters and other documents that bring one closer to the men of that time than another's description can. I also especially liked the fact that when the author introduces a new *dramatis persona*, he includes sufficient biographical notes so that one can form a picture of the newcomer. May this excellent history, which, by the way, bears all the characteristics of its author in outlook and writing, be widely read and help to keep alive and strengthen the love for the old gospel, which has won great victories here in America!

A.

Sermon Outlines on the Gospels. Selected by *Dr. G. Thomasius*. Compiled by *Rev. George Hein*. Lutheran Book Concern, Columbus, O. \$rei\$: \$2.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

The German theologian Thomasius compiled a new series of pericopes at the time. The drafts offered in the present book treat the passages of Scripture selected by Thomasius. Since these drafts come from a number of authors, the quality and style of the individual dispositions naturally varies greatly. In addition to truly excellent works, there are also inferior ones. However, our pastors will find the material here stimulating and will therefore be grateful for it. So far as I know, the pastors who have assisted in the production of this collection are members of the Ohio Synod.

A.

Concordia Calendar. A Christian Annual for the Year of Our Lord 1926.

Published by the Concordia Mutual Benefit League, Lutheran Bldg., 105-109 N'. Dearborn St., Chicago, Ill. Edited and compiled by *J. A. and E. A. Fleischer*. Price, 50 cts.

I would warmly recommend this calendar. While some of the material it contains is primarily of use to the Lutherans of Chicago and the surrounding area, it also contains many articles, stories, and poems of general interest. Wholesome Lutheran, pithy reading material is provided. The language is partly German, partly English. A.

Published by the *Lutheran Synod Book Co.* at 2307 Irving Ave, N', Minneapolis, Minn:'

1. **Evangelist Luthersk Folks-Kalender for Aaret 1926.** price: 20 Cts.

This is the calendar of our Norwegian brethren. It contains a lot of interesting reading material, especially several articles dealing with John Hus and his time. To all our readers who know Norwegian, this calendar is warmly recommended.

2. **Beretning om det ottende aarlige aarsmode af den norske Synode** af den Ameritanske Evangelist Lutherske Kirke. Price: 50 Cts.

The Synodal Report of the Norwegian Synod associated with us. Among other valuable things, the report contains a Norwegian paper on Judgment Day, from the pen of the venerable Rev. B. Harstadt, and then a series of essays, delivered by a number of pastors, in English, on the general subject: "True Christian Progress." This is a fine idea, to discuss a larger subject at Synod in such a way that the several points are elaborated by different speakers. While perhaps uniformity of exposition suffers from such a manner, on the other hand the doctrinal discussions gain in liveliness by it. It seems to me desirable that our synodal officials should consider the question whether such a distribution of work would not also be conducive to the doctrinal discussions in our synods. A.

Published by our brothers in Brazil, *Casa Publicadora Concordia, Porto Alegre*:

1. **Synodical Report of the Brazilian District of the Missouri Synod 1925.** price: 35 Cts.

In the doctrinal sessions, the discussion continued on the topic: "Why do we Lutherans have parochial schools, and why should and do we, with all seriousness, by God's grace, care about their continued flourishing?" Fr. A. Krämer was the speaker and in this part of his paper he showed that we Lutherans cherish parochial schools for the sake of our children and for the sake of the church. In addition to the paper, the mission report is especially important, as it is detailed and gives a fine insight into the work of our brethren in South America.

2. **Luther Calendar for South America.** Second volume. 1926. Price: 20 Cts.

This calendar will be read with interest everywhere. Much wholesome, interesting reading is submitted to us in it. A.

The sermons of D. Martin Luther, edited by Georg Buchwald on the basis of transcripts by Georg Nörer and Anton Lauterbach. Volume 1. Published by C. Bertelsmann, Gütersloh. 671 pages 7X9", bound in cloth. Price: M. 12.

This is a book that one can take great pleasure in. It is well known that Luther published only a few of his sermons himself. Others took care of this, and not always in a proper, reliable manner, so that Luther often had to complain and sometimes even had to arrange for a proper reprint. Here, for the first time, Luther's sermons are presented as he delivered them, based on the careful transcripts of Georg Nörer found in the university library in Jena. The editor of these sermons, D. Buchwald, is a well-known Luther researcher of the present. On 23 pages he gives a most valuable and interesting introduction, which deals with the peculiarity of Luther's sermons presented here. They all date from the years 1528 to 1530. And if one then even goes through these sermons, as Buchwald points out, Luther stands before us in his popular, often poetry-infused, always descriptive, sometimes somewhat coarse manner. Only a few examples. Of the name Jesus he says, "Thou canst not make the letters large enough; every letter is greater than the whole world." In the certainty of resurrection hope he exults, "Welcome us to God, dear coffin, dear worms, dear grave! When you have devoured me, he will come who will raise me up like a beautiful sun." Of the tendency to self-righteousness inherent in all men, he says, "I cannot overcome this plague. Always I want to come before God as a righteous man. I would give a fist and a leg for it, that I might learn this art of the outlaw." One immediately reads one's way through these sermons; unfortunately, I have by no means been able to read them all. The volume would have had to remain unpublished because of the situation of the times, if the Iowa Synod, especially at the instigation of D. Reus, had not made the printing possible through financial support. Shall the second volume, which has already been finished, remain unprinted, because, for instance, the first is not sufficiently sold? The equipment is good, the price cheap enough for such a large volume. L. F.

Ecclesiastical - Contemporary.

I. America.

From the Synod. Our "Schulblatt," English *Lutheran School Journal*, has been in existence sixty years. The December number of last year is the last number of the sixtieth year, and has therefore been made into a jubilee number, for which several members of the faculty of River Forest have written special articles, partly in German, partly in English, about the character of the "Schulblatt" and *Lutheran School Journal*, writes President W. C. Kohn: "There are, of course, many educational journals in our country, in which one finds lengthy articles on pedagogy, methodology, psychology, and other subjects; but as extensive as these writings are, as much as they lay claim to the latest inventions and investigations in the educational field, no writing known to us offers to our teachers what our *Journal* has ever offered them, and still offers them, and what is of the greatest importance to our teachers and to our schools. The *Journal* is edited in a very different sense and spirit from the secular periodicals. The *School Journal* teaches a Christian way of education for high and low schools, a way of education founded on God's Word, a way of education whose ground and aim is Jesus Christ, true God and true man, our Saviour and Redeemer, and whose guide is solely God's revealed Word, pure and unadulterated. Upon this ground worldly wisdom is not built, and this guide is not accepted by worldly pedagogy, and therefore it is not touched upon at all in its journals." The articles in the Jubilee number are entitled: Our Jubilee, The *Lutheran School Journal* and Concordia Publishing House, The Training-school, Physical Examination of the Boys of Our Colleges, Our New Series of Readers, The Teaching of German at Our Institution, The Value of Memorizing, The "Soul" in Plants, Music in the "School Journal." The treatise on the value of memorizing will also be read with interest, since at the present time (as before) a method of teaching is again being striven for which eliminates memorizing as far as possible and seeks to develop everything "from within" the pupil. The article in the "Schulblatt" has primarily religious instruction in mind. He first opposes a teaching "which is absorbed in mechanical memorization" and has only "subordinate value". Then the author of the article shows the great value of comprehensible memorization for the strengthening of the memory, for the learning of a correct language, and for a lasting acquisition of the content, "which often only comes into its own in the later life of the child, perhaps only in old age. In a summary at the end of the article it says: "While, therefore, we by no means give the word to mechanical memorizing, but emphasize that the child's understanding should also be opened up as far as possible, beware of thinking little of memorizing." As to the "explanations" to be added for the prevention of mechanical memorizing, in this respect too much is often done to the matter than too little. Provided that the child has

language in which it is taught is understood at all, the failure to understand will in most cases relate only to individual words and expressions. This obscurity is to be removed by explanations. But these explanations must not "degenerate into an exegetical treatment of the text," whereby the text is pushed into the background and only too easily made dark. How memorization can also serve the teaching of language is literally stated in the article: "Through memorization one also learns language. That which the child is to learn by heart is put into language, and so it cannot fail that the child memorizes words, word combinations, expressions and sentences. In learning any language it is necessary to memorize words, to memorize sentences, to memorize whole paragraphs. In this way, the memorization of religious instruction also serves the learning of the language. And in this respect much more could perhaps be achieved if a little more attention were paid to it. It is true that in religious instruction we do not first and foremost teach language, but we have in the memorizing workload a means which helps quite essentially to learn the language. For this, however, it is necessary that one memorizes exactly. It is often the case that what is memorized is merely recited, and if it then sounds more or less as it is written in the book, one is satisfied. But how surprised one would be if the children had to write down what they had learned! How many mistakes in spelling, in the spelling of adjectives and verbs would come to light that were not noticed or could not be noticed when listening to the book! The exact literal memorization should be diligently practiced in our schools. The children should not only memorize the sentences in general, but also the words and the forms. If this is practiced constantly from the beginning, it is not too difficult; one can memorize content and form at the same time. In order to achieve this, it is advisable not only to recite what one has learned, although this should also be done, but to have it written down and then corrected. It is not enough to tell the children to look carefully at every word and to remember it, but see whether they do so; let them write it down, mark the mistakes, and thus show them where it is missing. If you then put a censor under it, you will soon find the children taking pains to look at their work more carefully and make fewer mistakes. Children learn easily, but also carelessly, that is, superficially; if it sounds only somewhat as it was said to them, or as they think the words should sound, then they are satisfied. It should, therefore, be insisted upon from the first that literal and tonal memorization should be accurate. In order to achieve this, it is advisable that the task should sometimes be written instead of recited. We have obtained very satisfactory results in our school in this way, and these would undoubtedly be even better if the children were taught to memorize accurately while still at school. With the sense of the word the word picture should be memorized. Only consider what a large body of words and language a child can acquire by learning the Small Catechism and the many Bible verses by heart, and of what great value, therefore, memorization is, especially for language." - In the

January issue of the *Atlantic Bulletin* says about memorization of Bible verses: "The best time to memorize is when you are young; the sooner the better. As one grows older, it becomes more and more difficult to memorize, and what one has learned will not stick. It would not be bad if the Young People's Societies put this on their programme and so encouraged one another in it. If one has good, holy thoughts to occupy oneself with, this drives out some others that are less good. What sayings are to be learned? In the Catechism one finds an excellent selection of the most commonly used sayings. One should know them first. This plan can also be followed in the family circle. By the way, how many sayings do you know? Don't you want to try this plan?" F. P.

About the failure of the Lutheran Conference of Oslo and about the light falling from Oslo on Eisenach, the "Kirchenblatt" of the Iowa Synod says: "The General Lutheran Conference had an opportunity in Oslo not only to stand on the confession anew, but also to reject with the confession all counter doctrine and in the spirit of Luther to refuse the hand of fellowship to those who with God's Word also deny and reject the Son of God-no matter how beautiful such a position may sound and be dressed up with fine words. This the conference did not do; its chairman [Dr. Ihmels, regional bishop of Saxony] gave an evasive answer. This is much to be regretted. Admittedly, it is not too surprising when one considers that this regional bishop has very many liberal pastors in his regional church and that the theological teachers [of the University of Leipzig] also mostly belong to the liberal camp. He has in his Landeskirche the equality of the directions, and has it perhaps worse than other Landeskirchen, and so far as we know there is none that fights or rejects this equality in practice. There, however, this otherwise excellent bishop had to fail; he could not confess at Oslo what he cannot and must not carry out in his office. And the Eisenach Conference? What about this equality of rights? It seems that no public statement was made about it. But that is not what matters at all; what matters is how the leading men of that Conference stand on the question; and that position has been revealed at Oslo. - The spirit of Söderblom, who brought together and led the Stockholm Conference, is penetrating everywhere-but equality of directions is the death of true Lutheranism." The matter also has significance for the Iowa Synod "because the Eisenach Conference also invited our [the Iowa] Synod to join." How it came to the denial of Lutheran truth in Oslo (Norway) is evident from the following circumstances, also reported in the "Kirchenblatt": "In Norway the liberal party has usurped the rule of the church; the theological teachers at the university, with the exception of one, belonged to this party, which has thrown overboard the old faith and honors a doctrine other than that of the prophets and apostles. No entreaties of the believing congregations were heard; things remained as they were, and the young students of theology had to sit at the feet of the liberal professors. Then the believers rose up and founded a theological school from their own resources, where the students could be taught in the old faith and in the spirit of the Lutheran Church. This

The community faculty has struggled hard to win the recognition of the state and has also attracted the largest number of students. Of course, the professors of this community faculty are always fighting back and forth with the modern teachers of the state university and the unbelieving freethinkers in the country. When the General Lutheran Conference came to Oslo for its meeting, the church faculty expected to be strengthened and encouraged. And this they could expect, since this conference wants to gather and unite the confessing Lutherans around its banner. But the leaders of the conference do not want to make trouble either with the teachers at the parish faculty or with those at the university, but take a neutral position here - always a dangerous experiment. The liberal press of Oslo published a review of the conference in a daily paper and said that it had been misunderstood as wanting to gather around it only the Old Believers and, in addition, to make a front against the liberals. Therefore, he said, every Lutheran was welcome, regardless of his theological position. And the liberals rejoiced that this conference recognized them and did not even think of fighting them or even ignoring them. That clarity had to be established in this important question was clear to all those who stood in the battle of faith against false faith and had to defend themselves against the respected opponents at all times. So it came about that the rector of the church faculty, Professor Hallesby, came before the conference and inquired how it really stood on these questions. His question was, 'Is it the case that the General Lutheran Conference welcomes all those theologians who rally around the wait of Lutheranism, regardless of their theological standpoint?' To make the answer easier, I now ask more plainly: does this mean to say that the Conference desires these theologians as voting members? Or does it only mean to say that the conference also wants such theologians as audience members in its meetings?' A participant in the meeting wrote about this in the 'Ev.-Luth. Zeitblatt': 'Under great tension of the participants, to whom Hallesby's remarks fell heavily on their chests, the regional bishop Ihmels took the floor. He first denied that Prof. Hallesby's questions were sufficiently clearly formulated. On the matter itself he declared that it was entirely out of the question for the Conference to pass its judgment on a newspaper article. The sermon and lectures had clearly shown that the Conference stood on the ground of the Confession; but it must be left to the consciences of the individual participants to decide with themselves whether they wished to join the Conference.' Prof. Hallesby rightly writes to a friend who asked him if he was satisfied with the answer of Bishop Ihmels: 'You ask me if I am satisfied with Bishop Ihmels' answer. No, not at all. After all, his answer was all diplomacy, and in my opinion bad diplomacy. His words clearly stated that the Conference must not take a front against the Scripture and Confession denying liberal theologians. And that has had a very painful effect on me. For a Lutheranism that no longer has the courage to make this front has hardly the right to be called Lutheranism. And such a Lutheranism can, as much as it wishes, make a front against Catholicism. The conference here in Oslo has dared to make this front. But that means very little. Stands

one does not stand on the Word of God, as Luther did, with a front against all who do not want to take this position, then one has no strength against Catholicism. So: the front against the Catholics has dared the conference. But the most important front against the liberals, who reject not only the Lutheran confession, but also the apostolic confession of faith, this front one does not dare. But we in Norway know more now than we knew before the conference. That, too, is something.' " F. P.

Dr. Glenn Frank, the new president of the State University of Wisconsin, said of the **confusion now prevailing in the field of education in our country**, according to a report in the Milwaukee Herald: "About fifty years ago began the period of mass production in science. The new, the untried, theories and facts were brought into the field and proliferated to such an extent that educators were inundated with them. To the courses of the college, the university, the high school and the elementary school, new ones were added, not as an imperative necessity from the center of unity, but they were tacked on to the schedule because they were there; they were not coordinated, not brought into the frame of a pleasing picture, and the result is that today we have a fraction of a teacher teaching a fraction of science to a fraction of a student. Until we have solved the problem of arranging the many pieces of knowledge into modern science, we should not talk about the superficiality of our graduate and undergraduate students. The time has come for the qualitative expansion of science, and how this unsolved task can be satisfactorily solved I do not know. But it is our task to work to set our goal in the solution of the task. Arguably we still have the problem of quantitative expansion to deal with here in Wisconsin, but we must remember that magnificent buildings are only the means to an end and not the end itself. Orientation courses for students at the beginning of their university years have been proposed, and repetition courses further: neither, in my opinion, accomplishes the task. If we want to bring order into the great confusion today, if we want to put the many pieces of knowledge into a pleasing picture and equip the young man and woman with a modern, useful knowledge of practical value, we must begin early, every day in the elementary school, every day in the high school, college and university. Unity in science, the arrangement of the many theories and facts from one center, is our unsolved task. Only in this way can we bring order to the chaos of science today." - If the present report really represents the main ideas of Dr. Frank's speech, we cannot see that the speaker rises above generalities. We miss, above all things, a definition of modern science. Without a clear recognition of what modern science is, a classification of the "many pieces of knowledge" into it is impossible. So what is "modern science" under which we can bring as a unit the species of piecemeal knowledge? In the Dayton trial evolution was thought of as the unit center of human knowledge, at least of knowledge of the universe. But soon Dr. Millikan, a physicist of "international repute," came along and declared: "It had seemed at first that we were beginning-

We could interpret and understand the universe in its inner context. But there are still many things of which we know nothing. Therefore our knowledge is piecemeal without coherence." If one wished to refer unity merely to the method of teaching, it must not be forgotten that the method depends on the diversity of the subject matter to be taught.
F. P.

Brief Mission News. The *Lutheran* reports that during the last

The Apologist brings the following news about German missionary work in Africa: "The German mission in South Africa, whose work was almost completely destroyed by the war, is resuming its work to an ever greater extent. The "Apologete" brings the following news about German missionary work in Africa: "The German mission in South Africa, whose work had been almost completely destroyed by the war, is resuming its work to an ever greater extent. Thus, within the last three quarters of a year, the Berlin Missionary Society has sent a missionary to South Africa for the fifth time, where, thanks to the benevolent opinion of the Boers, it has been able to continue its work during the war and beyond. Missionary Regel has just set sail for Natal. There the work is very difficult because of the racial struggle. However, the German mission in particular is making good progress through its understanding of the Africans' popular feeling and is making its valuable contribution to bridging the racial struggles. incidentally, the German mission there is working together with the spiritually kindred Swedes." - The "Lutheran Herald" takes the following interesting summary from the "Reichsbote": "Great progress in Protestant missionary work. In spite of the time of war and the manifold hindrances to missionary work resulting from it, world Protestantism has made quite significant progress, especially in recent years. In the service of the 380 Protestant mission societies, which are active in the most diverse countries and parts of the world, 29,188 mission workers are at work at present, who are assisted by 151,735 auxiliary workers from among the natives. The number of baptized Christians now under the care of the evangelical mission is 6,540,830, to which may be added the 1,680,116 natives who are at present being introduced to the evangelical world of thought, and the 2,535,726 children who are under Christian influence in 50,277 Sunday-schools, making a total of 10,756,672. The 46,580 missionary folk-schools are at present attended by 2,165,842 pupils. In middle and high schools the Mission maintains 1,512 with 188,952 pupils, besides 101 colleges and 19 medical academies. In 858 hospitals and 1,686 polyclinics nearly 5 million sick people are treated annually. The evangelical mission also maintains 361 orphanages, 104 leper asylums, and nearly 200 other institutions of various kinds - indeed, a work worthy of respect!" A.

Combating Liberalism. In the Presbyterian camp the battle between the so-called fundamentalists and liberals rages on. Though one has not read so much about it for the last few months, there has been no peace or truce. In the *Presbyterian*, which fights valiantly for the old confession, and which is now joined

is with the *Herald, and Presbyter*; recently appeared an article drawing a parallel between Gnosticism and Modernism. The writer, Gordon H. Clark, makes three points in which these two false directions touch. First of all, he states, within each of these two parties there is agreement on the negative, but not on the positive; that is, the various representatives are at one in what they oppose, but not in what they themselves set up as truth. As the ancient Gnostics agreed among themselves that the Christianity advocated by the Church in general must be discarded, so the Modernists are of one mind in doing away with the old Bible faith. Both deny, for example, that Jesus was born of a virgin. But as the latter split into who knows how many parties, when they trotted out their own doctrines, so also these. Secondly, they both claim that they are not giving us a religion about Jesus, but the religion of Jesus. As is well known, we are dealing here with a distinction which enjoys great popularity with the liberals of today. They claim that the Scripture-holding Church, while holding many doctrines about JEsu, does not hold JEsu's doctrine itself; they deserve the credit of having put JEsu's own statements back on the lampstand. But the same thing was claimed by the ancient Gnostics, who tried to trace their doctrine back to the apostles and thus to Christ Himself. Third, both set aside biblical revelation. The Gnostics fabled of special revelations that had come to them, or of an unwritten tradition of Peter and Paul that they possessed. Modernism further recognizes no source of knowledge but that of personal religious experience and feelings (experience and feelings). Mr. Clark then goes on to point out that a knowledge based on the feelings is constantly wavering back and forth, since the feelings are always changing. But he should have specially emphasized that both directions dismiss the Scriptural doctrine of redemption wrought by Christ, and employ for it desolate speculation on the one hand, and works-righteousness on the other.

A.

Family Restriction and its Curse. The systematic family limitation in the more educated circles of our country - church circles not excluded - is so alarming that even outside Christian counter-movements are increasingly concerned with this difficult problem. Dr. H. H. Laughlin of the Carnegie Institute has made exact calculations about this, which the paper *Christian Work* reports below.

summarizes: "If the descendants of the upper ten per cent of our population decrease by one half, generation by generation, while the next thirty per cent, of our population just maintain themselves, and the inferior three-fifths double in every generation, thirty-three years hence the descendants of our present ablest tenth would constitute less than one- thirtieth of the population. At the end of another generation they would be less than one in every hundred of the people; a hundred years hence only one in four hundred; and in 2057 only one in sixteen hundred; while the inferior three-fifths of the present population to-day would be the ancestors of approximately ninety-seven out of every hundred of our citizens then. But suppose the finest, most intelligent, ablest tenth of our present people conclude that they care enough about America to-morrow

to want it to be inhabited by the best sort of stock. So they begin to have large enough families to double their numbers every generation, that is, have something like six children for every two adults: and suppose at the same time that the next thirty per cent, of our population just maintain their numbers; and the inferior three-fifths limit their families as the superior tenth do now, so that they decrease by half every thirty-three years. Then 826 out of every thousand of our people in the year 2057 would draw their heritage from our best tenth to-day, and less than twenty per thousand would spring from our poorer three-fifths. What a difference between the America that would result and the one that threatens to come as things are now! There, in a nutshell, is the argument of eugenics." With such philosophical arguments, the good cause is not served unless the consciences of our spouses are sharpened by God's Word. According to Scripture, there is to be no family restriction either among the rich and educated or among the poor and uneducated; for that matter, "the finest, most intelligent, ablest tenth of our present people" are not those whom Dr. Laughlin has in mind, but the faithful, sincere Christians, who in this and in other things conform to the will of God. Their seed will remain. J. T. M.

On the Prohibition Question. Because of its report on the present status of the prohibition problem, the Federal Council of Churches has been severely rebuked in many sectarian circles. The report has been generally understood to mean that the Federal Council has admitted that Prohibition cannot be carried out in our country. In response, Dr. S. Parkes Cadman, President of the Federal Council, issued the following statement: "As a matter of fact, it [the report] shows very definite gains from prohibition, but it also discloses the fact that we have a long way to go in destroying the liquor traffic. . . . Two lessons are to be drawn from this report: First, that it will take all the force of self-respecting citizenship in America to complete the task of battling the liquor traffic; second, that no amount of legislation can take the place of religious and moral education. This is the primary lesson which the Church must learn. She has not learned it, for she has been neglecting it and has been depending altogether too much on the power of the State. Without education in self-control and temperate living, prohibition laws can never make a sober nation." An "education" that makes something forbidden out of something in the middle, and seeks to force people to submit to such human bondage for the sake of God and conscience, is neither "religious" nor "moral" but an absurdity. J. T. M.

The Roman Church and the Public School. How the Pope is endeavoring to exert his influence in our country, especially through the public school, is shown by *The American Standard* by the following report, compiled from reliable sources by the Protestant League of Women. The report appeared in the January number of the *Biblical Review* and reads, "Five States now have Catholic administrations. A majority of the States have Roman Catholic national committees. Twenty thousand public schools have one-half Catholic teachers. Three thousand public schools now contribute a part or all of the school tax to Catholic churches and schools. Six hundred public schools use Catholic readers and teach from the Roman Catholic catechism." Like

We cannot say whether these statistics are based on truth. But we may safely assume that they are, on the whole, correct. No wonder that under such circumstances we have to reckon with the Ku Klux Klan and other outgrowths of incomprehensible zeal. Unfortunately, they do not always take the trouble to distinguish between our schools and the Roman schools. God save our country from Rome! J. T. M.

To the Roman Church pomp her poverty. The German edition of the *Atlantic Bulletin* states: In the *Christian Advocate* an Italian writes:

"Among us Italians there is absolutely no religious motive. All these years I have been against the Pope; now I am a hundred times more so. The Roman Church is blowing a favourable wind just now. The state obeys her command. But never as now has she shown to the world her poverty of ideals. Feasts, feasts, feasts! Processions of Poor San Francis Saverio; solitary masses, beatitudes, canonizations, exhibition of various parts of the bodies of saints, the boiling of the blood of St. Gennaro; illumination of the cathedral of St. Peter, which had not been done for more than fifty years; feasts, feasts, feasts, and nothing else. No one hears the word from the lips of a great preacher; no one reads the book of a great theologian; there is not even a great journalist, such as there were in France at the time of the Restoration. I repeat, it is a time of terrible misery, which cannot be veiled by hangings, candles, and fringes. While the priests, who desire nothing more than to preserve their position, are calm and content, others, who have ideals, long to be free, and desire help. That is why I believe that all these celebrations will end badly for the papal Church. I am stubbornly optimistic. The spiritually religious in Italy will wake up one day and stage a movement that will bless the whole world." We will not deal with this last sentence, for we do not know what is meant by it. But the article contains many other things of interest. It portrays the pomp and poverty of that church. In this very Jubilee year the Roman Church has nothing better to offer. Let us be warned that we do not fall into it.

F. P.

Already one person gained by the latest Papist feast. From New York it is reported, "Dr. William P. Ladd, professor of the Episcopal Church School of Theology at Middletown, Conn. in a sermon preached yesterday at Trinity Church here, made the suggestion that all Christians should unite with the Roman Catholic Church in communally celebrating the new feast of the Kingdom of Christ. He thought that this feast day could become a feast of reconciliation of all Christian confessions." That there are some Rome-phobes among Episcopalians has long been known. Nevertheless, there will be no union even between the High Church Episcopalians and Rome. In *The Living Church*, the organ of the High Church party, it is explained that one wants to be "Catholic" but not "papal Catholic" (not of the papal kind). What the great majority of the High Church party does not want to accept is papal infallibility and the ecclesiastical practice connected with it. One wants to be content with the authority of the bishops, to whom the "apostolic succession" adheres. But that is enough

Rome not, aut papa aut nihil, A Roman writer some decades ago put it to the English Episcopalians that with their "apostolic succession" they were not making it into a "Church," but at most into a "decent heresy." F. P.

A battle between "Reform" and "Orthodox" rabbis. From New York, the Associated Press reported on December 21: "Accepting Jesus of Nazareth not as a mythical person but as a man who really lived, Rabbi Stephen S. Wise of the Free Synagogue here champions the teachings of the Nazarene as fundamentally the same as those taught by the Jewish elders. The teachings preached by Christ, he continued, constitute an ethical law that stands without equal in moral history. Jesus lived," he added. I accept this in spite of the view I was taught in my former life: the view that it was a mythical person. I declare to you, and will repeat it before every Jew in the world, that JESus was, and we must at once realize this fact.' In his demonstration that JESus, as a Jew, taught a doctrine which was fundamentally Jewish in spirit, Rabbi Wise continued, 'Shall we further deny JESum because Christianity has denied him, now that we, his fellow Jews, may anew acknowledge him and his teachings? Shall we not say that this JESus is a piece of our own souls, and that his teachings are distinctively Jewish-the teaching that JESus the Jew is the Spirit who leads the Jews to God?' " Two days later it was reported from Springfield, Mass. that "Rabbi Louis Silver, the chief rabbi of the city here, who has just returned from a conference of the Union of Orthodox Rabbis of the United States in New York, said today that the recent statement of Rabbi S. S. Wise of New York had been discussed and declared heretical, and that a statement would be sent to the Organization of Zionists requesting that Rabbi Wise be removed as chairman of the \$5,000,000 campaign fund. Rabbi Wise has stated that JESus was a person who really lived, not just a mystique, and that Jews must follow his teachings." The Zionist organization has not deposed Rabbi Wise. The Zionists need the money of the Reform Jews to carry out their plans regarding the "Jewish state" in Palestine. The Reform Jews, like Rabbi Wise, are in a class with the Unitarian church communities, lodges, etc. They want to accept JESum of Nazareth as a historical person and the most excellent teacher of ethics, but not as the eternal Son of God and as the Lamb of God who bears the sin of the world. As for the "orthodox" Jews, they desire to be justified before God by the law of Moses. Of them the apostle Paul says, "I bear them witness, that they are zealous for God, but with ignorance. For they know not the righteousness that is before God, and seek to establish their own righteousness, and so are not subject to the righteousness that is before God. For Christ is the end of the law: he that believeth on him is righteous," Rom. 10:2-4. F. P.

Boy Scouts and Boy Rangers. A new association, the Boy Rangers of America, has been formed. The Boy Scouts admit only such boys as are twelve years of age and over; but the Rangers admit those,

who range in age from eight to twelve. The headquarters of the Rangers is in New York. This club already has 10,000 members and has spread to 42 states. The local chapters are called lodges. Fifteen church denominations have already approved and instituted this association. The individual clubs are divided into groups which have Indian names and play "Indian" at their meetings. Since these associations are filled with no other spirit than that of works righteousness, they are a ruin. Many say, of course, that our children learn only good things there. No, they are filled with the spirit of self-righteousness, which leads to ruin. Let no one be deceived about this. (parish bulletin.)

Descendants of Luther in America. Inquiries made in recent years by P. O. Sartorius, Germany, in recent years, have shown that direct descendants of Luther also live here in America, namely 14 in all. Some of these live in Michigan and Iowa, others in Pennsylvania. Through years of effort, Father Sartorius has succeeded in locating 570 of Luther's descendants. But here also applies what is true of the Israelite: this is a right Lutheran, who is it not according to the flesh, but according to the spirit. (Parish magazine.)

II. foreign countries.

The spread of our brethren in Australia. In the *Australian Lutheran* there is a notice of a church meeting in New Residence, which gives us an idea of the progress of the work in that country. It is said that twenty-five years ago our Synod had only one or two congregations in the Upper Murray District, but now there are no less than 24. Within the last few years beautiful, well-built churches have been dedicated at Nangari, Swan Reach, Renmark, Galga, Myrla, and New Residence, and at Waikerie the corner-stone has recently been laid. This is certainly progress. The new church at New Residence (48X24X14 feet) together with porch and vestry cost 41, 140, of which the congregation owed only 425 at the close of the dedication service. This indicates zeal. More than 140 cars and a large number of other vehicles brought over 1,000 people to listen. The German morning service, with two sermons, was of course held in the church, and quite a few hundred could not even find standing room. The English service in the afternoon, with two sermons, was held outside the church, and all, even those who had come along, could hear the sermons. (*Atlantic Bulletin.*)

From the Lutheran Church in Russia, the following is written to the "A. E. L. K.": "The 'A. E. L. K.' brought a notice, taken from the community journal 'Auf der Warte,' about the opening of 'biblical courses,' or rather of a Lutheran seminary for preachers, in Petersburg under the direction of Bishop Malmgren; attached to this notice was the question: In which church is Malmgren bishop? Malmgren is a long-time pastor at the German Evangelical Lutheran Annenkirche, the second largest Evangelical Lutheran church in Petersburg-Leningrad. He and the Moscow pastor D. Th. Meyer have been elected bishops of the Evangelical Lutheran Church in the territory of the Soviet Union, both with the same

Right, but in such a way that Malmgren is *primus inter pares*. - In spite of all external obstacles and some internal grievances, the Russian Evangelical Lutheran Church seems to be consolidating. However, the number of pastors had fallen from 200 in 1918 to 81 in 1924. In times of need, congregation members have often filled the gaps with poignant faithfulness. Of course, in some places less suitable people were elected pastors. But now, after long, tough negotiations, an important step has been taken to supplement the number of preachers by opening the Seminary for the Evangelical Lutheran Church of Russia in Petersburg-Leningrad. The Soviet government has given its permission for this, having previously given the same permission to the Baptists and 'Obnowlzeny' (Renewers), a Reformed Russian Orthodox church fellowship. Considering that after the separation of the former Baltic provinces with their University of Dorpat, the young Evangelical Lutheran theologians of Russia can no longer attend a university, a theological faculty, one will appreciate this new foundation in all its significance. With truly great, grateful joy, then, the faithful circles of the Evangelical Lutheran congregations in Petersburg have also celebrated this event."

The ecclesiastical situation in Alsace-Lorraine. That the situation of the Protestant Church in Alsace-Lorraine is sad at the present time is evident from the following report printed in the "Friedensbote": the August issue of the Alsace-Lorraine "Heimatsstimmen" gives a frightening picture of the misery and decline of the Protestant Church in Alsace-Lorraine since the transition of the country to France, based on the latest statistical material. One could speak of a "dying church" without exaggeration, if one examines the conditions numerically, as they have shaped themselves after the entry of the French. Whole flourishing congregations have shrunk to insignificance; tens of thousands of the most zealous church members have left the country voluntarily or forcibly. The Lutheran Church, which at the beginning of the war numbered 224 pastors, lost 41 in 1918 through emigration to Germany, 14 through retirement, 9 through death, and 7 through transfer to other professions; altogether 71 - a full third of its pastors! Only 36 pastors entered their ministry since 1918. Of the 237 pastorates, 51 are vacant - as of the end of 1924; 18 are served by pastorates (candidates of theology, former missionaries, and missionary scholars). Within the Reformed Church, out of a total of 48 pastors in office at the end of 1918, 29 have since left the service of the church and only 15 have entered. With these figures, which are in themselves alarming, it must be added that the new theological generation, the rejuvenation in the pastorate of the Protestant national churches, is so weak that today well over 50 per cent of all pastors are over fifty years of age, whereas ten years earlier the figure had been only 30 per cent. From within France there is practically no question of a supply; the number of French Protestants is too small to permit any substantial emigration at all. To all these difficulties must be added the uncertainty as to whether the strictly enforced separation in France of church and

State in the interest of "assimilation" will soon also be granted to the Alsatian and Lorraine people, even if against their repeatedly expressed wishes, and when that will come!

In Germany, too, women want to take the pulpit. The Associated Press reports from Berlin: "Germany's women's rights activists are fighting the edict that excludes women from the preaching ministry and from participating in synodal hearings. Defeated in the last General Synod of the Protestant Church, women are threatening to bring the question of their admission to the proceedings of the supreme body of the church before the General Synod again. In last year's Synod, several women, without being asked to do so by the presiding officer, mounted the platform and led their cause, Dr. Helene Lange and Dr. Gertrud Bäumer foremost among them. They claimed that all church taxes were collected by the state. Since women were now allowed by the state to vote, they must also be allowed entry into the preaching ministry. The Consistorial Council, on the other hand, argued that the fact that women were being ordained as preachers in the United States was not at all proof of the need for the Protestant Church to break with its long-established traditions and follow suit." - When in this report reference is made to the "fact" that "in the United States women are being ordained as preachers," it must be remembered that this fact is by no means general with us. With us (and certainly in Germany) there are still many women, some of whom still possess so much natural reason, some of whom still possess so much Christian decency, that they do not aspire to the pulpit. Nor do they wish to derive from the folly that church taxes are collected by the state, and from the further folly that the right to vote is conferred upon them by the state, the right and duty to commit further folly.

F. P.

The Associated Press reports on the **improvement of social conditions in Berlin** on October 31 of last year: "Figures collected by the Prussian Statistical Bureau show that Berlin is the healthiest city in Prussia. In comparison with other large cities, the city has a larger number of marriages, a lower mortality rate and a higher birth rate. In the first half of the current year there were 7.6 marriages per 1,000 inhabitants, compared to 7.4 in the same period of the previous year. This is closer to the highest marriage rate of 8.15, which occurred in 1913. The birth rate has also increased in the first six months of the present year, and amounted to 20.65 per thousand, as against 19.58 in the first half of 1924. The death rate in the first six months of the current year was 11.79 per baptismal inhabitant; in the same period of the previous year it was 12.31, while in the pre-war year of 1913 the figure had been as high as 14.14. The mortality among the children is at present considerably less than in the years before mentioned. In the second quarter of this year 9,644 marriages were performed in Berlin. During the same period 12,356 children were born, while 11,257 deaths occurred, giving a surplus of 1,099 for births."

Religious conditions in England. If the religious life of the average Englishman in earlier years had many an unhealthy element

one had to have respect for the seriousness that was manifested in many ways, especially in the quiet Sunday celebrations. It seems that the terrible war has also brought about changes here. In a newspaper we find the following description: "German observers, who for the first time after the war set foot on English soil again, report the impression of profound changes in the cultural face of the country compared to the pre-war years. The old English Sunday - as D. Dr. Dibelius, for example, points out in an English travel letter in the "Deutsche Allgemeine Zeitung" - the palladium of Christian popular culture, is no more. In crowded cinemas and vaudeville, on the tennis court, in Sunday car and railway traffic - once complete unthinkables - its characteristic features appear blurred beyond recognition and adapted to the face of the continental Sunday. Of a -crisis of the Church' writes Bishop Gore in the *Spectator*; A London contributor to the -Frankfurter

Zeitung' gives a most revealing explanation of this. He points out that the process of a certain decomposition of church values is effective today among the industrial population as well as among the middle and upper classes. It is true that there can be no question of hostility to the church among a large section of the workers, and even the political leaders of the Labor Party are honestly religious and church-minded. (This is especially true of the leader of the party, MacDonald.) But let the time belong to the past when the trade union leaders in the mining districts served at the same time as lay religious preachers of the churches. The ecclesiastical lukewarmness of the middle and upper classes is especially apparent in an appalling decline in the number of young theologians; a hundred years ago hopeless overcrowding in the clerical profession, today the formation of a special committee of church leaders to examine the causes of the prevailing shortage of ministers of the church. The average age of pastors has risen to fifty-two in the High Church of England. In many of the newer secondary schools, notes the Bishop of

Gloucester notes, religious instruction is no longer given at all. And even in the family religious custom has lost something of its warm vitality." Evidence, too, that the day of final judgment is drawing nearer and nearer. A.

On the "Feast of the Kingdom of Christ" instituted by the Pope. The Associated Press reported from Rome on December 23rd b.i.: "The Pope sees fit to close the Holy Year by creating a special feast for the Kingdom of Christ. He opposes the present system 'which entrusts governments to laymen, and in which the Christian religion is placed on an equal footing with all other religions, and is required to submit to the secular authorities'. He expresses the hope that by solemnly reminding the world each year of the Kingdom of Christ, the evils which have been denounced might be removed and all international bodies and parliaments finally persuaded to recognize the Kingdom of Christ. The encyclical emphasizes that the Church founded by Christ claims as her inalienable right to be free from all temporal powers, since in the exercise of her divine office she cannot be dependent on the arbitrary rule of any other power. The feast

of the Kingdom of Christ has been appointed by the Pope for the last Sunday in October of each year. This year the formula prescribed for this purpose will be read for the first time by the Pope on December 31, on occasion of the service in St. Peter's Basilica." - So much for the report from Rome. By the "kingdom" or "kingdom of Christ" the Pope understands his own kingdom, the kingdom of the Pope. But this identification is based on an unseemly confusion. Christ's kingdom and the Pope's kingdom are mutually exclusive. Christ's kingdom consists of men who despair of all their own righteousness before God and believe the gospel, that is, believe that their sins are forgiven them for the sake of Christ's perfect merit alone, without works of the law. Thus Christ himself preached of the kingdom of God here on earth. Mark. 1, 14. 15: "After John was delivered, JESUS came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is come. Repent, and believe the gospel." And Paul, the apostle of Christ, teaches, "We know that a man is not justified by the works of the law, but by faith in Christ," Gal. 2:16. The apostle Paul is so earnest in testifying to this divine truth that he puts a curse by the Holy Spirit on all who preach any other gospel, Gal. 1:6-9. In the kingdom of the pope the opposite is the law of the kingdom. The Tridentine teaches that the forgiveness of sins also comes and must come from the works of the law, and, in contrast to the apostle Paul, curses those who teach another gospel than the papal gospel of man's own works. (Trid., Sessio VI, can. 20, 12.) It stands, therefore, that all who enter into the pope's kingdom exclude themselves from Christ's kingdom. Gal. 5, 4: "Ye have lost Christ, who would be justified by the law, and are fallen from grace." Accordingly also Luther in the Large Catechism: "Therefore all have cast themselves out and separated, who seek and earn holiness not by the Gospel and forgiveness of sins, but by their works." (M., 458, 56.) The Pope has appointed the celebration of his Papal Kingdom on the last Sunday in October, that is, for this year, on the 31st of October, the day on which we celebrate the feast of the Reformation. This gives us renewed occasion to point out in our Reformation sermons the diametrical contrast between Christ's kingdom and the Pope's. F. P.

The Pope has his troubles with the Yugoslavs. The Associated Press reports from Rome on December 6: "The *Osservatore Romano* reports that a conflict has broken out between the Belgrade government and the Vatican. It concerns the Institute of St. Jerome in Rome, which already some weeks ago played a role in the affair of the Archbishop of Sarajevo. At that time Belgrade demanded 'the dismissal of the prince of the church, otherwise he would be expelled', because, according to Belgrade's claim, he had had the image of King Alexander removed from the Institute of St. Jerome. The Archbishop succeeded in proving that he had nothing to do with the whole affair. The new dispute with the Vatican is about bigger things, namely a question of power and prestige. The Holy See wants to retain its old prerogatives in the part of Austria-

Hungary by the legal successor of the Danube Monarchy, while Yugoslavia, which long ago established a legation at the Vatican and is in concordat negotiations, only wants to offer the Catholic Church equal rights. The Vatican has now appointed, without agreement with Belgrade, a new directorate of the said Roman institute, out of which the Belgrade government has made a dispute by demanding to have a say in administrative matters of the institute. The Vatican declares that it has acted quite lawfully in this matter, "since the appointment of the directorate is a matter of the internal discipline of the institute, and the Yugoslav government in this religious-oriental institute has only "rights of honour" such as Austria has held". The Archbishop of Agram, the Prince-Bishop of Marburg and the Bishop of Djakowo have gone to Belgrade in order, in the spirit of the resolutions of the last Bishops' Conference, to bring enlightenment to the Government and the King in the matter of dispute. If the intervention were unsuccessful, thought is being given to the convocation of a new Bishops' Conference to decide on an appeal to the Catholics of Yugoslavia, which, of course, would only aggravate the conflict."

A compromise proposal in the Papal States matter, which includes a Papist demand.

The following is reported from Rome on January 16: "A Cardinal, whose name shall not be mentioned, has suggested in Rome that a reconciliation between the Papal See and the Italian government could best be brought about through the mediation of the League of Nations. He proposes as a compromise that in place of the old Papal States, the confiscation of which in 1870 created the conflict between the Curia and the Kingdom of Italy, an independent, small Papal State should be created within the soft area of the city of Rome, which should be regarded as a mandated State of the League of Nations. To this end, according to the suggestion of that Cardinal, the League was to offer its mediating services." If the League of Nations acceded to the proposal of the unnamed Cardinal, it would in effect be acknowledging that it was in the interest of the "nations" to advocate a secular empire and rule for the Pope. This was ever and ever not merely a wish, but a demand of the Papacy. Although the League of Nations can look back on nothing but the opposite of glorious activity, yet, under present circumstances, it would hardly be likely to take up the Cardinal's proposal.

F. P.

Cardinal Schulte and Abbot D. Ildefons Herwegen showed the people the "Nappies of the Saviour" **during the Aachen Festival**. The exhibition of the shrines of the cathedral, which used to take place every seven years, had not taken place since 1909. In addition to the nappies, the four "great shrines" are the shirt of the Blessed Mother which she wore at the birth of the child Saviour, the cloth on which the body of the Baptist was laid after his beheading, and the loincloth which the Saviour wore at the Crucifixion. Other Aachen shrines: a thorn from Christ's crown of thorns, a splinter from the cross, a part from the manger, the skull of St. Adalbert of Prague, JEsu's apron cloth at the washing of his feet, the cloth that wrapped his body, the sweat cloth that covered his face. (Ev. Kirchenblatt für ev. Leben in Polen.)

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Preface.

(Conclusion.)

In ancient and modern times, the opinion has been expressed that the question should not be asked at all, why, in the face of God's general earnest grace and the general total ruin of men, not all, or some and some not, or some before others, believe and are saved. The very posing of the question was out of order, and included false doctrine. Even the Formula of Concord should not have touched the "question" at all, as to the fact: "One is hardened, blinded, given to a wrong mind; another, as well in like guilt, is again converted." If we look into the history of the Lutheran Church, we see that the Lutheran theologians of the sixteenth century, since the Strasbourg Formula of Concord (1563), raise the question as a matter of course, that is, as belonging to the treatment of the matter. They juxtapose not only (as Melancthon does in the Loci) Saul and David, but also Paul and Caiaphas, Peter and Judas, and then ask, for example, "why God converts Paul, does not convert Caiaphas, accepts the fallen Peter again, leaves Judas to despair." In the later Lutheran theologians this question is not entirely absent, but it recedes into the background. Individuals of the later theologians already find the courage to rebuke Luther and theologians of the sixteenth century for asking this question and then finally not answering it, but retreating to a mystery hidden in God. "Faster than necessary" (justo citius), adds Gottfried Hoffmann reprovingly.²⁵⁾

An understanding is needed as to the sense in which this question is objectionable and forbidden, and the sense in which it is not objectionable, but rather commanded in Scripture. The axiom applies here also: Bene docet, qui bene distinguit, In brief summary we can say: 1. The question is condemn-

²⁵⁾ Synopsis Theologiae 1730, p. 598 sqq.

The question is not reprehensible if it is raised in the spirit of self-righteousness and for the denial of the *sola Dei gratia*. The question is not reprehensible if it is done in the sense of humbling oneself before God and praising the *sola gratia*. 2. 2. the question is reprehensible if it is raised in the sense of selfishness that wants to go beyond the revelation of Scripture; on the other hand, the question is not reprehensible if it remains within the limits (*limites*) of the revelation of Scripture and does not want to solve rationally a mystery that is present here. A further elaboration on these points may be serviceable. It is in the nature of things that here the facts, which have already been abundantly treated, come up only from another point of view, namely, from the point of view of the non-justification and the justification of the question.

1.

The "question" is reprehensible and forbidden if we want to ask it in the sense and in the spirit to raise ourselves above others with whom we compare ourselves. As a warning example Christ shows us Luk 18, 9-14 the Pharisee. The Pharisee compares himself with "other people", especially with the tax collector, in order to exalt himself and to deny the grace of God. Pro forma he speaks of the grace of God. But that he does not want to praise the grace of God, but himself, he reveals by calling God's attention to his different behavior and a number of works, by which he distinguishes himself from other people and especially from the tax collector. "I thank thee, O God, that I am not like other men, robbers, unrighteous, adulterers, or even like this publican; I fast twice a week, and give tithes of all that I have." How reprehensible was the disposition in which the Pharisee settled the question of his and "other men's" relation to God, is evident from Christ's sentence, "This f the publican went down justified to his house before that one. For he that exalteth himself shall be abased; and he that abaseth himself shall be exalted." Another warning example is given by the apostle Paul in Rom. 11, 17-24 to the Gentile Christian who compares himself with the Jews and has in mind the answer to the question why he is accepted but the Jews are rejected. The Gentile says, "The branches [the Jews] are broken out, that I [the Gentile] might be grafted in." Paul answers, "Is well said," but so sortly adds warningly, "They are broken out because of their unbelief; but thou standest by faith. Be not proud, but fear!" "Behold the goodness and the earnestness of God: the earnestness in them that are fallen; but the goodness in thee, provided thou abide in the goodness; otherwise thou also shalt be cut off." Thus the apostle declares it unchristian and exceedingly dangerous for any one to ask why

The question is not sinful, but Christian, if it is based on the knowledge of sola Dei gratia, and expresses wonder at the fact that we stand in faith while others do not, in the sense of self-righteousness and superiority over others, and thus denies that we are "by grace alone." - On the other hand, the question is not sinful, but Christian, when it is based on the knowledge of sola Dei gratia, and is, as it were, the expression of wonder at the fact that we stand in the faith, who yet must confess the same guilt and the same evil conduct when compared with those who remain unconverted and perish from God's righteous judgment. When Nathan the prophet had announced to the house of David the divine promise of the everlasting kingdom, "David the king came and stood before the Lord, and said, Who am I, O Lord, and what is my house, that thou hast brought me hitherto?" etc.

At this point the diametrical opposition between Melanchthon on the one hand and the Formula of Concord on the other comes to light. Melanchthon sins with the question. Not only does he compare Saul and David, and not only does he ask what is to be thought of the fact that Saul is rejected and David accepted, but he also allows this question to become an inducement to promote Pharisaism, self-righteousness, and exaltation over others. In this question he denies the sola Dei gratia, in that he places in man's conversion to God the "different conduct," and makes the will of man, who refrains from resisting (*voluntatem non repugnantem*), the third cause of conversion. All are guilty of the same sin who, in the time after Melanchthon, and also here in the American Lutheran Church, have thrown out the question why, of two men hearing the Gospel, one comes to faith and the other does not, and then demand almost more decidedly than Melanchthon the assumption of a different conduct and a lesser guilt on the part of those who are converted and blessed, and thus also, like Melanchthon, deny the sola [^]ratia in the work of conversion. The authors of our Formula of Concord are quite different. It is true that they too very definitely place two men comparatively side by side, one of whom is hardened, blinded, given to a wrong sense, and another again converted. But they do not allow this comparison to become a reason for deleting the sola gratia. Rather, they show how this comparison yields a clearer understanding of the Christian doctrine of grace. They do not, like Melanchthon, state a different conduct and a lesser guilt on the part of the blessed, but rather inculcate with shocking earnestness that we Christians must acknowledge from our side the same evil conduct and the same guilt in a comparison with the lost, and therefore have cause to recognize and praise "God's goodness without and against our merit, in and with us, to whom he gives and leaves his word, whom he does not repudiate and reject." Thus do the

The authors of the Formula of Concord, and all Christians who follow them, do not "question" the fact that of two people who hear the gospel, one is converted while the other remains unconverted.

In connection with this, it may be recalled that the Scriptures instruct us not to credit to ourselves all that we have in advance of others, but to regard it as a gift of the free grace of God. Israel was ahead of other nations in that God made them His people and brought them into the land of Canaan. But in order to prevent Israel from exalting itself because of this fact, Moses gives the people the following to consider before the introduction into Canaan:26) "If therefore the LORD thy God hath driven them [the Gentiles] out from before thee, say not in thine heart, The LORD hath brought me in for my righteousness' sake; when the LORD hath driven out these Gentiles from before thee for their ungodly nature. For thou camest not in to possess their land, because of thy righteousness and uprightness of heart: but the LORD thy God doth drive out these nations because of their ungodliness, to keep the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Know therefore that the Lord thy God giveth thee not to possess this good land for thy righteousness' sake, because thou art a stiff-necked people." The Scriptures speak even so concerning those things which are wholly in the spiritual realm, pertaining to coming into the Christian church and obtaining salvation. Scripture warns those who are in the faith, while others have remained in unbelief or have fallen away from the faith, most forcefully against the false notion that they somehow owe their state of faith to their conduct and not to the grace of God alone. Scripture calls out to everyone who stands in faith, as we saw Rom. 11: "Behold the goodness and the earnestness of God: the earnestness in them that are fallen; but the goodness in thee, provided thou abide in the goodness; otherwise thou also shalt be cut off." This treatment of the "question" also has the approval of all Christians, inasmuch as in them the new man is active. They speak:27) "He hath made us, and not we ourselves, his people, and sheep of his pasture." Scripture, in order to resist self-exaltation above others, sets up the axiom:28) "Who hath preferred thee? But what hast thou that thou didst not receive? But if thou hast received it, what boastest thou, as he that received it not?" Christians also relate this axiom of Scripture to the fact that they have faith and other spiritual gifts from God. Luther remarks on the 147th Psalm, "Jerusalem and Israel have the advantage of having God and His word above all others.

26) Deut. 9, 4-6 27 Ps. 100, 3. 28) 1 Cor. 4, 7.

Gentiles." And Luther refers this also to believers of all ages. - So much for setting forth the fact that the question is sinful and not sinful, according as it is raised in the sense of self-righteousness and the denial of sola gratia, or done in the sense of humiliation before God and the prize of sola arctica.

2.

Now the closer exposition of the second point. The question is sinful and ungodly, why, in the face of God's universal grace and the same total ruin of all men, some believe and others do not, if it is asked in the spirit and mind of selfishness, that is, selfishness which wants to know more in spiritual matters than God has revealed in his Word. Here Melancthon and all who follow him fall. We have already mentioned the crux theologorum, the "theologian's cross". It is a quite marvelous cross, namely, a self-chosen one. It is based on the self-chosen postulate that the theologians must not confine themselves to neatly compiling and clearly presenting the teaching of Holy Scripture, but that the theologians form a class of men whose proper task it is to work the teaching of Scripture into a "uniform" conception, or, what is the same thing, to bring it down to a system which man can encompass with his knowledge. In our day they like to call this "epistemological grasping" of the doctrine of Scripture. One does not wish to be content with the apostle's point of view: *ἐκ μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν*,²⁹) but to play eternal life already here on earth. Now the Scriptures teach both universalis gratia and sola gratia, The self-made theological cross-bearers look at the two doctrines, find that they do not fit together, and therefore decide with themselves that one of them must disappear. It could only be a question of which one. Calvin and all who follow him in ancient and modern times decide in favor of the disappearance of common grace, and speak harsh and coarse words against those who do not want to do away with common grace and common salvation through Christ. 30) Melancthon and all who follow him decide for the disappearance of sola gratia by means of the assumption that conversion also depends on the "different conduct" of man, on voluntas non repugnans, on the human ability to send himself to grace. This way of eliminating the "theologian's cross" is also found in the American Lutheran Church with

29) 1 Cor. 13:9.

30) Calvin, Inst. III, 22, 10; III, 23, I; III, 21, 5; III, 24, 12. Charles Hodge, *Systematic Theology*, II, 323. Böhl, Dogmatics, p. 286. historical.
On the Denial of Universal Grace in "Christian Dogmatics" II, 24 ff.

with unusual energy. Melancthon's "necesse est" is crude enough. But within the American Lutheran Church Melancthon's coarseness has been surpassed by the fact that those who did not want to engage in the "different conduct" for the elimination of the crux theologorum, but held that conversion and salvation depend on God's grace alone, thought they had to call them Calvinists and false teachers dangerous to the soul.- The Formula of Concord comes to terms with the "theologian's cross" in a completely different way. The authors of the Formula of Concord are well aware that, in the judgment of human reason, the two doctrines do not seem to fit together. They do not, however, delete either *universalis gratia* or *sola gratia*, but leave both doctrines as they are clearly revealed in Scripture. They do, however, mark out the very limits within which our thoughts are to keep themselves, lest we injure either "universal grace" or "grace alone." General grace is held fast when we say, "Israel, that thou corruptest, the iniquity is thine." The "by grace alone" is held fast when we say, "But that thou art helped, it is my grace alone." The Formula of Concord adds further, "If we go so far [that is, so far, eo usque] in this article, we keep in the right course." "But what wants to run too high and out of these barriers (*extra hos limites*), there we are to put our finger on our mouth with Paulo and say: 'Who art thou, man, that thou wilt be right with God?'" What goes beyond the *sola culpa hominum* on the one hand and beyond the *sola Dei gratia* on the other, the Formula of Concord calls a "mystery" which God has "reserved for his hidden wisdom," with reference to Rom. 11:33 ff: "O what a depth of riches, both of the wisdom and knowledge of God! How utterly incomprehensible are his judgments and inscrutable his ways! For who hath known the mind of the LORD?" So also, as in a great unanimous chorus, the Lutheran theologians of the sixteenth century. The testimonies are communicated in the paper "On the Unification of the American Lutheran Church in the Doctrine of Conversion and Election by Grace." 32) So also we and the whole Synodal Conference in the controversy over the doctrines of conversion and election by grace within the American Lutheran Church and with German Lutheran theologians. Both parties: Calvin and those who follow him, and the later Melancthon and those who follow him, are modernists in the sense that they depart from ancient truth revealed in Scripture, the former by denying *universalis gratia*, the latter by denying *sola gratia*. Both forms of modernism also have this in common with each other, that

31) The evidence for this has been printed in "Zur Einigung", p. 24. 32) 2nd ed., p. 41 sf.

they fail in practical application and become a rope of despair. With regard to Calvinistic modernism, it must be said that if the condemnatory judgment of the divine law strikes our hearts, then among these *terrores conscientiae* only one thing can save us from despair, namely, the scriptural truth that God's grace in Christ embraces the whole lost world of sinners alike, not even excluding one individual. We see, therefore, that Calvin himself allows common grace, which he as a theological system builder so vigorously condemned to disappear, to reappear from obscurity and to call for help when he wants to save from despair those who have been struck by God's law (*poenitentia tacti*).³³⁾ Other Reformed theologians do the same in their distress and embarrassment when they want to save those who are challenged from despair. This is also pointed out by the Reformed dogma historian Schneckenburger in his "Comparative Exposition of the Lutheran and Reformed Doctrinal Concepts." ³⁴⁾ Schneckenburger says that practice drives Calvinists to the Lutheran position, namely, to the doctrine of common grace. Melancthonian modernism fails just as miserably in the seriousness of practice. If the condemnatory judgment of the divine law rightly strikes our hearts, then, among these terrors of conscience, not the "*dissimilis actio*," the "different conduct," or a "lesser guilt," but only *sola gratia* can save us from despair. We agree with those who have expressed themselves to the effect that Melancthon, as a Christian, never believed the doctrine which, as a system-building theologian, he advanced in later editions of his *Loci*. The Lutheran Church, holding fast to *universalis* and *sola gratia*, offers what every man whose heart is rightly stricken by God's law necessarily needs. Charles Hodge Princeton and William Shedd-Union Seminary, New York, have wiped the Lutheran Church off the theological map altogether because the Lutheran Church teaches both *universalis gratia* and *sola gratia* in the Formula of Concord. That, he says, is "untenable ground." But in the seriousness of practice, every person needs this "ground" in order not to perish in despair.

It has been rightly pointed out that within the American Lutheran Church there is a kind of fatigue in the struggle over the doctrine of the Formula of Concord, which, without rational mediation, holds the *universalis gratia* and the *sola gratia*, and especially urges Melancthon and his followers to separate out the "different conduct" in order to hold both the "by grace alone" and the "*sola Scriptura*". But how do

33) Inst. III, 24, 16; 24, 17.

34) I, 260 ff. A longer quotation from this writing in "Christliche Dogmatik", III, 201 ff.

we do to him? There is an inner and an outer necessity for this struggle. The inner necessity consists in the fact that all of us, without exception, according to our flesh, must beware of the "secret fool" who, when comparing himself with others, does not want to ascribe to himself the same guilt and the same evil conduct, with the result that the first become last. Then there is in all of us, according to our flesh, also the danger of rationalizing for the elimination of the "theologian's cross" and thus of dropping the "Sola Scriptura". In both cases the foundation of the Christian faith is consequently abandoned. The external necessity for the struggle lies in the fact that within the American Lutheran Church, outside the Synodical Conference, the theological innovation of the later Melancthon is still fairly universally held until recent times. D. H. E. Jacobs 35) teaches very definitely Melancthon's "diverse conduct." He says in reference to the fact that of two men hearing the gospel, one believes and the other does not: "The difference in results is determined by a difference in man's attitude toward the call." Not so D. Schmauk, the president of the General Council. The latter warned against Melancthon's different behavior with the words: "This subtle synergistic spirit attacks the very foundation of Lutheranism, flows out into almost every doctrine, and weakens the Church at every point." 36) Furthermore, Schmauk judged very correctly: 37) "Man's will is able to decide for salvation through new

powers bestowed by God. This is the *subtle synergism* which has infected nearly the whole of Evangelical Protestantism, and which is or has been taught in institutions bearing the name of our [the Lutheran] Church." But D. Schmauk had to put up with a public rebuke on account of this judgment, and the reprover (D. Gerberding), in his latest paper, *Lutheran Fundamentals* (p. 212), carries again as Lutheran and useful the doctrine that man before his conversion can convert himself by given powers: "The hearer still has the melancholy power to resist, to shake off the holy influences, to harden himself, to remain unconverted. Under and through the divine influences at work on him he can cease resisting, he can yield. Not by his own power, but with the power given by the Word he can repent, he can believe, he can become converted." The author, then, p. 210, speaks not merely of man's responsibility for his own non-conversion, but also of man's "responsibility for his own conversion." Likewise, the *Lutheran Companion* to the Augustana Synod stated: 38) "God puts you in

35) *A Summary of Christian Faith*, p. 217.

36) Bente, *American Lutheranism*, II, 217.

37) *The Confessional Principle*, p. 725.

38) Quoted in "L. u. W." 63, 177.

such a position and condition that you can understand what is necessary for your rescue and can choose between life and death, so that it shall *depend entirely upon yourself* whether you pay heed to and obey His advice and be saved, or else neglect, despise, and forever be without this grace." Just the opposite of Hos. 13:9: "Israel, that thou shouldest corrupt, the iniquity is thine: but that thou shouldest be saved, it is altogether my grace." Too bad! The American Lutheran Church should recognize it as its God-assigned task to sweep Melanchthonian modernism out of the church, as was once done in the sixteenth century by the Formula of Concord after a thirty-year struggle. The theological teachers of Germany and other countries are unfortunately unable to do this, because, with few exceptions, they no longer consider Scripture to be God's infallible Word, and they also have no understanding of the Christian concept of grace as long as they deny the *satisfactio Christi vicaria*.

Finally, it is worth pointing out a widespread form of modernism that is often found even among those who, in contrast to modernists today, call themselves fundamentalists. These "fundamentalists" use the word "fundamentalism" in a dismissive, restrictive sense, namely in the sense that they put on the free list certain Scriptural doctrines on which no consensus has yet been reached in Christendom. Their watchword is, "Unity in essential doctrines, liberty in non-essential doctrines." It would not be right for us to readily ascribe a frivolous disposition, or probably even to deny Christianity, to all who speak and judge in this unionistic spirit. They do not intend to harm the Christian Church, but want to do it a service by opposing Rome and the Protestants, who have completely fallen away from the Christian faith, with an outwardly imposing front of more serious Christians. Bona fide they want to advocate and care for the good of the Christian Church with their conception of fundamentalism. Yet there is a great self-deception here. Christ is certainly more concerned for the welfare of His Church than the most pious Unionist. Every Christian admits that. And yet Christ did not put any piece of his doctrine on the free list. His instruction to His Church is rather, "Teach them to observe all things whatsoever (οσα) I have commanded you," Matt. 28:20. Admittedly, with joy and thanksgiving against God, we admit that there are more Christians than there are orthodox Christians in all things. The Christian church extends even into unbelieving communities, if so much of God's word is still spoken in them, that a righteous knowledge of man's damnability and faith in Christ as the only redeemer of sins may arise. But to refrain from or dispense with Christ's word is contrary to Christ's house-order in His church, and can only have a harmful effect, because in this way

In this way Christ's word as the only source and norm of Christian doctrine is abandoned and human opinion wants to determine the scope and content of Christian doctrine. The foundation of the Christian church: "Built on the foundation of the apostles and prophets" is touched in principle. A direction has been taken, though in human good opinion, which consequently ends in complete doctrinal indifferentism. If certain Scripture doctrines are left to human discretion, why cannot the same thing be done in regard to others, and finally in regard to all Scripture doctrines? "Doctrine and Discipline" recently (1925, p. 367) recalled the Young Men's Christian Association. This association began in a relatively orthodox way. It sought to be an association of young men "who believe in JEsu[m] Christum as their God and Saviour on the basis of the Scriptures, and desire to be disciples of Christ in doctrine and life." Certainly this association, spread almost throughout the world, has been a blessing to many young men spiritually and also bodily. But the indifferentism in regard to Christian doctrine, which has been inherent in the association from the very beginning, has had such an effect that recently in an official organ even Fosdick's writings were recommended with care. Let us, by God's grace, beware of any narrowing, or widening, of the platform on which Christ has placed His Church! F. P.

Who started the communion controversy?

2.

As long as Luther was on the plan in Wittenberg, Carlstadt had lagged behind Luther in his doctrinal development, however mostly reluctantly. Luther's exile at Wartburg Castle gave him a free hand in Wittenberg, and now church history once again showed what damage an ambitious striver who gets into an important theological position can do to the church. Carlstadt now sought to get ahead of Luther in attempts at reform and to eclipse Luther's previous work. The first sample of the newly formed, pope-free church according to Carlstadt's model was his writing, dated June 24, 1521, "On the Receivers, Signs, and Promises of the Holy Sacrament of the Flesh and Blood of Christ".⁵⁾

This scripture is kept in a moderate tone. It answers in a quite evangelical way the question concerning the worthiness of a communion guest. No one should allow himself to be kept from partaking of the sacrament by the feeling of guilt and the sin that is stirring in him. The Papists "have deprived many people of their souls by their reverence of the holy sacrament, because they have

5) St. L. ed. vol. XX, 2288 et seq.

The afflicted consciences have been terrified of their physician and medicine. Do as thou wilt, and thou shalt never more receive Christ worthily, for thou shalt cool thy infirmity". In the second part, Carlstadt addresses the question of what is supreme in the sacrament, the flesh and blood of Christ or the divine promise "attached to the sign." There is good to be found in this part as well. Carlstadt advocates the full, whole sacrament, that is, the sub utraque. He also stresses the never-to-be-doubted credibility of the promises of the omniscient and omnipotent God. His exposition sometimes echoes Luther's, "what words are as the principal thing in the sacrament?" but still the question in this part is unfortunate; for the argument amounts to this, that, as in every promise accompanied by a sign the word of the divine promise is more than the visible phenomenon to which God has attached the same, so also the sign of the body and blood of Christ is proportionately of less value than the word sealed by the signs. "Body of Christ" and "flesh of Christ" are equated, and John 6 is understood as the doctrine of the sacraments. Not a word is said about the Real Presence, and in the whole presentation of the relationship of the Word to the visible elements of the Lord's Supper, the later Zwinglian "signification" already shimmers through, although still held back.

At the same time Carlstadt began to rumble violently in a series of theses against the jurisdiction of the Roman Curia, which was hindering the work of the Reformation. Prelates must give up celibacy or lose all their property. In general, religious must marry to avoid greater evil. It must be made more difficult for monks and nuns to enter the monastery. The whole monastic life, together with the monastic vows, must be discarded as a monastic one.

Luther's judgment of Carlstadt's Reformation zeal is characteristic. From the Wartburg he wrote to Spalatin on August 15, 1521: "How I would like Carlstadt to make an effort to refute celibacy with more suitable scriptural passages! I am afraid that he would incur ill-repute for himself and for us. For what kind of an interpretation is it that 'giving seed to Moloch' means so much as being defiled by natural flow? As if everyone did not know that seed in this place means children or offspring, as it is written in Ps. 37:25,28 and Joh. 8:33. Why does he not use the Scripture which calls this evil softness and uncleanness, as the apostle [1 Cor. 6:9; Gal. 5:19] is wont to do? Now that he even twists the passage to Timothy from a widow to be rejected to the celibate state, an adversary will refute in many ways and with success. - It is an excellent thing that he has undertaken, and a very good enterprise, but I wish that it may also be carried out in an excellent, skilful, and successful manner.

For thou seest how great clearness and the exertion of all powers is necessary on our part for the adversaries, since they blaspheme even the most clear and suitable. How much more must we, who are a spectacle of the world [1 Cor. 4:9], take care that our word be blameless, as Paul teaches [Titus 2:8]! - Perhaps I am minding strange things here; but they are not strange things if he succeeds in his purpose. For what is more dangerous than to provoke so great a company of marriageable people to marriage by such unreliable and uncertain passages of Scripture, so that afterwards they are martyred with continual anguish of conscience, and worse than now? I, too, desire that the unmarried life may become free, as the gospel demands, but how I am to do this I do not yet know sufficiently. But this I remember in vain; he may not wish his course to be hindered, therefore it must be granted." 6)

But Luther's concern for Carlstadt grew daily. As early as September 9, he sent his "Theses on the Vows and Spiritual Life of Monasteries" to Amsdorf in Wittenberg. The first thesis was, "What does not proceed from faith is sin." In the accompanying letter Luther says, "On account of Carlstadt I suffer. Though he may be easily resisted, yet an occasion will be given to our adversaries to boast because of our internal disunity, to the great annoyance of the weak." Luther's misgivings were directed against the miserable proof of Scripture and against Carlstadt's impetuous haste.

In Wittenberg, unholy conditions now developed very quickly. The main points of attack in Carlstadt's Reformation, which were continually mixed together in the most unpleasant way, were the Roman doctrine of the sacraments, monasticism and papal rule. That a distinction must be made between questions of doctrine and questions of life, between the nature and manner of a thing, and that the consciences of the weak must be spared, are thoughts which seem to have been entirely foreign to Carlstadt. On St. Michael's Day 1521, the Lord's Supper was celebrated for the first time in the parish church under both forms. The communicants were Carlstadt and his pupils. Carlstadt's most zealous supporter, the Augustinian monk Gabriel Zwilling (Didymus), succeeded in having the Mass service in the Augustinian monastery discontinued. Extreme as fanatics always are, the latter also demanded that every celebration of the Lord's Supper conform to the first, that is, that twelve persons, including the altar boy, should always receive the sacrament under both forms.

Two weeks after the celebration of the Lord's Supper on Michaelmas, Carlstadt gave a disputation at the university on the celebration of masses, and in the course of November he published two writings:

6) St. L. Aug" Vol. XV, 2522 pp.

7) l. c., 2585.

"Of Adoration and Reverence of the Signs of the New Testament," and, "Of Both Forms of the Holy Mass." In both writings the main abuses of the papal church in the doctrine of the sacraments are combated, but how immature these writings are is evident, for example, from the fact that Carlstadt still permits the adoration of the sacramental elements and also the individual Mass, if only the celebrant in faith enjoys both forms.

As a result of inciting sermons against the monks and monasteries, and of agitations among the people by foreign agitators, wild scenes occurred in Wittenberg. Thirteen monks ran out of the Augustinian monastery and prowled about the city, further inciting the confused people. The few monks who remained in the monastery were not sure of their lives, and Heldt, the prior, appealed to the Elector for protection. On December 3 students went into the churches with bare knives and prevented the priests from saying Mass, took away their missals, drove them into the streets, and threw stones at them. This activity was continued the next day. Threatening letters were posted at the Barfüßerkloster, and a guard had to be posted there at night. Some canons and priests had their windows broken.

No control of these excesses was to be expected from the teachers at the university. The Carlstadt party had the upper hand and fanned the fires of sedition. Melanchthon and others deplored the tumultuous performances, but were so unsubstantial in their opinions and so disjointed that they exercised no influence. Those who wished to adhere to the old orders were in the minority, and contented themselves with taking a negative position. All the appeals of the Elector to the University and the Council of the city to stop all innovations were of no avail. On the contrary, on December 12, a memorandum was sent to the Elector by the Carlstadt party, which was now joined by Melanchthon, Amsdorf, and Jonas, in which the putting down of the Roman abuses on the ground of Apost. 5, 29 as a divine right. In order to make this memorandum ineffective, the adherents of the old rite issued a counter-memorial to the Elector, in which they demanded official protection for the old ecclesiastical sages and for the monasteries.

During this time Luther had made a secret visit to Wittenberg, and immediately after his return to Wartburg Castle he composed his "Faithful Warning to All Christians to Beware of Sedition and Outrage," the printing of which was so accelerated that the writing appeared as early as January 19, 1522.

Carlstadt had already abstained from saying mass for a long time and, when it came to his turn, had himself represented by another canon. Finally the canons refused to do this for him because in his inflammatory sermons he condemned what he asked them to do.

Now Carlstadt announced a "Protestant Mass" for New Year's Day 1522, which he would hold. He not only turned a deaf ear to the Elector's prohibition, but accelerated his plan and held the said mass already on Christmas Day. After a sermon from the pulpit, "On the reception of the Holy Sacrament," he went immediately to the altar, "read the Canon of the Mass up to the Gospel, but omitted all the ceremonies of the 'shielding and fencing with crosses,' the whole service of the Opser, and the Elevation. Thereupon, without previous confession, he distributed bread and wine to the people with the words of distribution as Christ used them at the institution." (Walch.) The next day he betrothed himself to Anne of Mochau, an impoverished nobleman's daughter, and married a priest to his cook. For the 6th of January he announced his wedding ceremony in a special missive, which was to be performed in a particularly grand manner, in order to make the act as sensational as possible.

To make the misery complete, the next day the Zwickau prophets appeared in Wittenberg, boasting of new revelations concerning the reformation to be undertaken, presenting themselves as consistent disciples of Luther, and putting the poor, troubled Melanchthon so completely in the sack that he lamented that Luther must return again; for he did not know what he could oppose to these new teachers who had hypnotized him with their pretended reasons of Christ. Of infant baptism the new heavenly prophets spoke very contemptuously. Luther did not think the time had yet come to break off his exile at the Wartburg, but sent Melanchthon a detailed instruction as to how he was to deal with people who appealed to *nuda revelatio* from God, according to the Holy Scriptures (Deut. 13:1 ff.; 18:20 ff.).

In Wittenberg a generous reform of worship began, which at several points showed strong social influences. Quite innocent customs in the celebration of the Lord's Supper were changed; for example, the communicant had to take the host and chalice in his hand during the celebration of the Lord's Supper and bring them to his mouth himself. The priestly vestments were put aside, and the preacher often officiated in a simple study robe, etc. New morning and evening services were instituted, which could have been of great blessing if God's pure Word had really been presented with a gentle spirit. Instead, they served mainly for propaganda purposes and prepared for the horrible iconoclasm of February 1522. Images, altars, sacred, that is, consecrated, objects of all kinds were dragged into the alleys, smashed and burned. The mischief degenerated into public mischief and public damage, so that the electoral commissioners in Eilenburg and the imperial regiment in Nuremberg were occupied with the question of how to control the evil. The Roman bishops eagerly fanned the flames of indignation that rose up all over Germany over the wild goings-on in Wittenberg.

Carlstadt's superiors still dealt with this poltergeist very mildly. Count Einsiedel exhorted him in the name of the Elector on February 3 to proceed more cautiously, not to do anything that would only annoy the common man but not improve him, and also to refrain from preaching if he was not specifically called upon to do so, lest he give the appearance of having "more desire to promote his own fame than to seek the salvation and fruit of men through the word of God. But it was of no avail; in an impudent manner Carlstadt declared, "I remain straight in reasons of divine word, and will not be led astray by what others teach; I know also that I can vex none but unchristians." He claimed the right to preach in the castle even without a special profession, because he was a doctor of theology. Melancthon succeeded in persuading Gabriel Zwilling to leave Wittenberg, and Luther proposed him to the city of Altenburg as preacher. With regard to Carlstadt, however, Melancthon declared that all his ideas were of no avail with this man; he would not moderate himself. "I cannot hold the water," lamented Melancthon, who was near drowning.

Now Luther decided to put down all considerations against his noble protector, the Elector, and his political obligations, also all fears about his personal safety, and to return to Wittenberg in order to summon the spirits there with God's help. On March 6 he arrived in the university town. On the 7th and 8th of March he was occupied in informing himself by all-round inquiries of events and the state of affairs at Wittenberg, and then on Sunday Invocavit, the 9th of March, he ascended the pulpit in the parish church, and preached until the 16th of March that world-famous series of eight sermons which produced the same effect on Wittenberg as the Lord's affliction of the storm on the Sea of Galilee. It became quite quiet under the calm, friendly instruction. Luther's quietness in Wittenberg. In the writing which Luther sent out in the middle of April under the title "Von beider Gestalt des Sakraments zu nehmen, und anderer Neuerung" 8) he summarized the thoughts expressed in those eight sermons on the innovations in the administration of the sacraments. Of the innovations introduced at Wittenberg, he leaves only those which obviously reject false doctrine, above all the Roman sacrifice of the Mass. With respect to everything else, he insists that the people must be thoroughly instructed in the institution of the sacrament and in doctrine in general before they can accept innovations with divine conviction of faith. Luther's eight sermons have been published in various versions from transcripts made while they were being preached, and on some of the title pages these

8) St. L. ed. vol. XX, 62 ff.

The sermons are characterized as "Against D. Carlstadt's innovations". This is, of course, factually correct; but it must be pointed out that the sermons themselves make no mention of Carlstadt and his relations to the uprising in Wittenberg. Luther avoided any violent polemic with Nominalismus in these sermons and treated Carlstadt with extreme gentleness in order to preserve him for the Reformation.

One more circumstance should be pointed out. In the case of disputes and riots in the church, it is usually the children and the dear youth who have to pay the costs of the war. The beautiful school system of the city of Wittenberg went completely to pieces during the Carlstadt riots. Carlstadt and his comrades, especially the boys' schoolmaster M. Georg Mohr, had spoken contemptuously of learning, and the schools had rapidly depopulated. At the service on Sunday Invocavit there were no children to sing the Introit and KyrieEleison, and the second deacon with the sexton had to perform this part of the liturgy. The university also began to decline, because many sincere students, who could not bear the mischief, left of their own resolution, while others were called home by their anxious overlords.

Dau.

Literature.

Published by *Concordia Publishing House, St. Louis, Mo.*

1. **Synodical report of the Atlantic District of** the Missouri Synod. 1925. price: 45 Cts.

The somewhat abbreviated paper was written by L. J. H. Volks, is in English, and has as its theme "The High Priestly Prayer of Our Saviour".

2. **Synodical report of the Iowa District of** the Missouri Synod. 1925. price: 75 Cts.

In this report there is the conclusion of the paper by L. P. T. Stephan on the subject: "Violations of the Doctrine of Christ by Profession", then a paper in English by P. J. Hartmeister on "The First Synod at Jerusalem".

3. **The Book of Life.** Paper delivered at the Synodical Convention of the Southern Illinois District. 1925. by Father Ernst Eckhardt. Price: 25 Cts.

Since the Holy Scriptures speak of the Book of Life in a number of places, it was certainly appropriate for a district of our Synod to deal with this subject. Fr. Eckhardt, the speaker, presents to us here in his well-known gripping language, rich in imagery, the content of the Scriptural words about the Book of Life and makes the necessary applications. No pastor will regret purchasing and studying this booklet. Nor will his congregation regret that their preacher has engaged in this study.

4. **The Teaching of Religion.** By *Paul E. Kretzmann*. Price: H1.00.

This book forms the fifth volume in the series entitled "Concordia Teachers' Library," the publication of which is directed by D. P. E. Kretzmann. The revered editor of the series has here again taken up his own pen, and has

delivered the present volume on the important subject of religious education. He discusses his subject in nine chapters, the headings of which, in free translation, are: 1. The History of Religious Education; 2. The Educational Principles of the Bible; 3. The Present Institutions for Religious Education; 4. The Aim and Purpose of Religious Education; 5. The Psychology of this Education; 6. The Approach to the Pupil; 7. The Subject of Religious Education; 8. The Various Methods of this Education; 9. The Art of Asking the Right Questions. From this summary of the contents it is evident that we have here an interesting and stimulating book. Pastors and teachers will be grateful for the information here afforded them from so competent a source. May the work contribute to the fact that the religious education in our circles in this time of the Indifferentism and the flattening does not sink lower, but lifts itself from a higher stage!

5. **Church-Membership and Lodge-Membership.** Sixteen Theses on Uniformity of Practise in Our Congregations with Regard to Lodgemembers. By Prof. Theo. Gräbner. Price: 20 Cts.

Several months ago we printed in this department of "Doctrine and Defense" the theses on which Pros. Theo. Gräbner lectured last summer on the occasion of the Synodical Convention of the North Dakota and Montana District of our Synod, and which dealt with lodge membership. In the present issue is offered the stenographic report of the lectures delivered by the speaker on the theses referred to. Father Viktor Bartling has put the theses and the lectures into English form, in which they can now be purchased. Because of the importance of the subject and the excellent character of the remarks, this pamphlet should be widely distributed.

6. **Bible Readings for Shut-Ins for Three Months.** Price. Dozen 10 Cts.; Hundred 50 Cts.

It is a beautiful idea to provide such Christians who are unable to attend church services with a series of Bible passages, one of which they can read each day for their instruction and edification. This list will not only draw their attention to particularly important and comforting passages of Scripture, but will also encourage and remind them not to neglect their daily Bible reading.

7. **First Things First. Talks on the Catechism.** By *Louis Birk*. Price, 40 cts.

It is an interesting booklet that Fr. L. Buchheimer, who writes under the nom as plunis Louis Birk, hereby puts out of the family table. In a rather popular, captivating manner, the truths of Holy Scripture are discussed and explained from 102 pages in the order in which Luther's Small Catechism presents them. Our children will enjoy this book, and fathers and mothers can learn from it how to present and memorize the main doctrines of Scripture in an interesting way for their little ones.

8. **Russellism.** By *Karl Linsenmann*. Price: Single copies, 10 cts.; dozen, 96 cts.

A small but excellent tract against the Russellites, who in a number of places also trouble our churches, and make it necessary that the heresies which they lead should be pointed out and warned against.

9. **The Relation of a Congregation to Synod.** By *E. H. Paar*. Price, 15 cts.

This pamphlet is a separate print of the paper delivered at last year's meeting of our English District. Fr. Paar treats his subject in three sections, which have the following headings: 1. the congregation; 2. the synod; 3. the relationship of the latter to the latter. From this division it is already evident that important questions are discussed in this work. The remarks are interesting and instructive.

A.

Word Pictures of Bible Events. No. 1 (Genesis). By Wm. Mönkemöller, Concordia College, St. Paul, Minn. Price, 35 Cts. To be ordered from the author, 305 Griggs St., St. Paul, Minn. or from Concordia Publishing House, St. Louis, Mo.

The content of the first book of Moses is presented to us here in thirty-six reflections. In order to give the reader an idea of the contents of the book, I will give the titles of the first six chapters: 1. Heaven and earth, the work of Almighty God. 2. 2. How the world should be according to the will of God. (3) The sad event that made things different on earth. (4) The nature of the world in consequence of that change. (5) The light that shines in the darkness. (6) The first family in the sinful world. The author's mode of exposition is simple, and his thoughts instructive and edifying. If this number finds favor, Pros. Mönkemöller will also treat the following books of Scripture in this way. I wish the enterprise good success. If ordered in larger quantity, price reduction will take place. A.

Lutheran World Almanac for 1926 and Encyclopedia 1924-1926.

Compiled by *O. M. Nortie* and *G. L. Kieffer*. Price: \$2.00. Available from Concordia Publishing House, St. Louis, Mo.

This valuable work seeks to provide information on the present state of the Lutheran Church in the world and on its activities in recent years. As is natural, reference is made mainly to the American Lutheran Church. It is a great wealth of material what is offered here. One could hardly name an area of church work that is not covered here. The editors were concerned to present the facts accurately; therefore, they had the articles on the various bodies written by representatives of those bodies. Thus the article on the Missouri Synod is from the pen of Pros. W. G. Polack, that on the Synodical Conference is supplied by P. C. F. Drewes, that on the Ohio Synod by its President, D. C. C. Hein, etc. Of special value is the list of all the Lutheran pastors of our country, giving the respective address and synodical connection. A.

The Significance of Self-Biography for the History of Christian Piety. Speech, delivered on October 15, 1924, on assuming the Rectorate at the University of Münster by Geh. Konsistorialrat Pros. D. Dr. G. Grützmacher. Halle. Bookshop of the Orphanage. 18 pages 6X9. Price: M. 1.

A captivating subject, especially for one who, like the reviewer, has been for years a special lover of biographies and is convinced of the historical, educational and educational value of biographical accounts. And the speaker, a well-known and distinguished ecclesiastical historian of the present day, has also carried out his subject in a captivating manner, without my therefore agreeing with every particular exposition. He treats in brief the Confessions of Augustine, one of the most moving works I have ever read; then the first self-biography in epistolary form, the *Historia Calamitatum* of the medieval scholar Abälard, one of the most harrowing examples of a highly gifted man going his own way and perishing in sin and in the consequences of sin; further, the medieval mystic Heinrich Suso, the humanist Petrarch, the French freethinker Rousseau. These are all well-known men. But less well known are the beginnings of a self-biography in the writings of Bishop Ratherius of Verona. We share Grützmacher's remarks as a record of the terrible distress of conscience found in the medieval papacy. Grützmacher says: "Born near Liège about 890, he [Ratherius] was consecrated to the monastery by his parents when he was five years old. Bishop of Verona in 931, soon deposed, interned for a long time as a prisoner, he later returned frequently to Verona, until the unsteady man spent the last years of his life in the monastery of Laubach in Hainault, where he had once made profession, and died in 974. His self-biographical writings afford us a deep glimpse into the inner life of a torn and peaceless man. A strong and honest consciousness of sin makes him often

He asks with trepidation: 'Will God have mercy on me, on me who in wild passion spoke a blasphemous word even in a holy place?' But he finds no answer to this agonizing question: 'Man knows not whether he is worthy of God's love or of God's affliction'. A man of the sharpest contrasts, of 'unbridled' ambition and yet earnest moral striving and unfeigned piety. [!] Outwardly serene, inwardly sad, with a deep desire for love, but which remains unsatisfied: -I love no one of the world, and am loved by no one.' Throwing away his personality and yet asserting his ego, he expends his strength: 'I despair and yet hope; I hope and yet despair. I believe and want to distrust; I distrust and want to believe.' Again and again he sees himself falling back into his sins, and thanks God when he inflicts upon him severe temporal punishments, long illnesses, that he may escape eternal punishment. 'What is the use of long life when guilt is heaped out of guilt?' he writes in old age. The uncertainty of the fate beyond comes terrifyingly before his soul: 'Was ever a more appalling, more terrible word spoken than this, "for every word man must give an account on the day of judgment"?' He, who calls himself the most wretched of the wretched, sets before himself the harrowing epitaph: -Tread down, feet, the useless salt of the earth!' A tragic picture of character, typical, for all its individual traits, of the tenth century, which has been called the dark century." (P. 7.) L. F.

Friedrich v. Bodelschwingh. A story of his life, told by G. v. Bodelschwingh. Published by Furche-Verlag in Berlin. 1924. 482 pages 6X8", bound in cloth. Price: M.6.

Some time ago, in conversation with a friend in the pastorate, I came across Bodelschwingh, the founder of the various institutions of the Inner Mission in Bielefeld, who is known throughout the world. The friend remarked with what interest he had read Bodelschwingh's biography and how he could only wish that all pastors would read this book. I cannot but thoroughly agree with him. It is a very readable biography, from which no one will depart without manifold instruction and inner encouragement. I say this without endorsing everything in this book. Bodelschwingh did not have a proper understanding of the Christian doctrine of church fellowship and against the Union; also some of his judgments and actions are contestable (national church, fellowship system, conventicles, etc.). But what has the man accomplished in his unfeigned piety, by his zeal for God's Word and in prayer, by a quite outstanding talent for organization! His name remains inseparably connected with the loving activity of the Christian Church in modern times. We would like to give details, many details, of his family and his years of study, how he was a preacher to poor people in the cosmopolitan city of Paris, then a pastor among Westphalian farmers and miners, how he founded and built up "Bethel", the largest German nursing home for epileptics and addicts, how he founded workers' colonies, took up missionary work in Africa, opened a "Freistatt" for those who had failed in life and were outcasts, of his domestic life, etc. But the space is missing. One must have read the book for oneself. And it is also commendable that the writer, though his own son and full of filial reverence for his father, yet does not overlook the human weaknesses and does not write a mere eulogy. A German reviewer wrote briefly but forcefully: "All the famous German" (we add: and American) "organizing with mouth and paper is mere muck, compared with what this man has wrought." The book, like all Furche Publishing publications, is well furnished. L. F.

Picture atlas on the history of religion. Edited by D. Hans Haas.

Seventh delivery: Religion of the Aegean Circle. A. Deichertsche Verlagsbuchhandlung. Dr. Werner Scholl, Leipzig. Price: M. 5.50.

A further delivery of the already repeatedly indicated work, which brings the religion of the Aegean circle, i.e. Greece with its island world and the Asia Minor west coast, to the representation from eight pages of text and with 91 illustrations. L. F.

Ecclesiastical contemporary history.

I. America.

From the Synod. As we were able to report in the November number of last year on the laying of the cornerstone of the Colegio Concordia in Crespo, Argentina, and in the January number of this year on the laying of the cornerstone of the Seminario Concordia in Porto Alegre, Brazil, so in this number we are able to report the dedication of the Concordia College in Edmonton, Alberta, Canada. We take the following from the report sent in by A. M. Rehwinkel for the "Lutheran": "On Sunday, January 10, our first Concordia in Canada was solemnly consecrated to the service of the Lord and His Church. God gave us the most beautiful weather imaginable. Old settlers say that for eighteen years Alberta has not had such a beautiful January as this year, and of these beautiful January days our feast day was one of the most beautiful. To our readers it will seem almost incredible to hear that on this day the thermometer showed 43 degrees above zero, and that guests were able to stand and socialize out of doors with their heads bare and in ordinary clothes. Guests had come to Edmonton from near and far. About 70 pastors and teachers from all parts of Western Canada, from Winnipeg to Vancouver, had already gathered the Thursday before for a general pastoral conference to discuss collectively questions of our church work in our country. The focus of all discussions was the importance, task and significance of our Concordia for the last great West of North America, into which multitudes of immigrants will pour in the coming decades. Christians from our neighbouring congregations had also gathered in large numbers: from British Columbia, from all parts of Alberta, from Saskatchewan; fellow believers had also come from the United States. The participation on the part of our non-Lutheran fellow-citizens was exceedingly large. Never before has a Lutheran celebration in Canada aroused such general interest as the dedication of our institution. The principal speakers were two pioneers in Western Canada, namely, Father H. Buegel, who in 1891 was the first resident missionary to undertake the work of mission in Manitoba and Saskatchewan, and Father E. Eberhardt of Stony Plain, Alta. who in 1894 was the first missionary to come to Alberta. Fr. Buegel spoke in English and Fr. Eberhardt in German. Both speakers praised the goodness of God who has so visibly blessed the work of our Church even here in the far Northwest. Fr. Lucht from Leader, Sask. conveyed the blessings of our fellow believers in Saskatchewan and Manitoba. This was followed by shorter addresses by Mr. Horst, who spoke on behalf of our Synod and also conveyed the personal greetings and congratulations of Praeses D. Pfotenhauer and the Board of Directors, by Mr. MacDonald, the architect, and by Deputy Mayor Werner on behalf of the City of Edmonton. Director A. H. Schwermann brought the celebration to a close by reading a host of congratulatory letters which had arrived from all parts of the United States and Canada. On Monday evening the academic celebration took place in the auditorium of the new

Anstalt, in which all the pastors present, the teaching staff and the whole student body took part. Prof. W. A. Bäpler, the teacher of classical languages, gave a Latin speech on the usefulness and necessity of the old languages for a prospective student of theology. The old songs of our church, such as "Ein feste Burg ist unser Gott," "Veni, Sancte Spiritus," and others, were sung in Latin by the whole assembly, and the celebration was brought to a close by a communally said Creed and Paternoster. The exterior location of our Canadian Concordia is beautiful. Our ten-acre property is located in the eastern part of the city, on the banks of the Saskatchewan River, which runs through a wide, wooded valley towards its distant destination, Lake Winnipeg. On the other side it borders on the beautiful Borden Park, where a zoological garden is to be established next spring. The tram, by which one can reach the centre of the city in fifteen minutes, runs past the northern end of our property. As far as location, surroundings and natural beauty are concerned, there is probably no institution in our entire Synod that is ahead of us in this respect. Our Concordia in Edmonton is the first and only institution of higher learning of our Synod in all of Canada. It opened on October 31, 1921, with 35 students. Hitherto it has had to make do somewhat miserably in rented premises, but now we have moved into our own new institutional home; our boldest wishes and hopes have been abundantly fulfilled. This has been done by the Lord and is a miracle before our eyes. This latest Concordia should therefore also be consecrated to our God and Saviour. To Him also let us gratefully ascribe all honor and glory." - The chairman of our New York Relief Committee, Mr. Theodor Lamprecht, has sent a report on the need in Germany to the editor of the "Lutheraner", from which we take the following: "Whoever in our circles or elsewhere lightly asserts that Germany and our relief efforts through our brethren in the Free Church are no longer in need of support, does not know what he is talking about. Such assertions can only be made by one who has made quite superficial observations: in hotels, on the railroad, in places of amusement, from the high streets, in wealthy family circles, which of course still exist. I've seen all that, too. But who can see even 5 percent of a nation of 60 million? And if he could, who would then judge the condition of the much larger number of the people who live in the back streets and in the more remote parts of the city: the workers, the clerks, the small officials and businessmen, the widows and single women who have to earn their own living? And then there are the old people and the bashful poor, the former small pensioners, who lost their small fortunes, often saved with great difficulty and slowly, due to the devaluation of money in 1922 and 1923, and who now, mostly unable to work, eke out a miserable existence in their old age, and in many cases, debilitated in body and soul, slowly perish! It is with this part of the population that Americans traveling for pleasure, including some of our Lutherans, should acquaint themselves. I believe that the slightest spark of charity...

would inflame their energetic compassion, and they would have to break off some of their pleasure and let the money for it flow through reliable channels to their German tribesmen and co-religionists. Experto crede Ruperto. I myself will shorten my travels in the South (the report is written from Alexandria, Egypt) and return to Germany sooner than intended, to see where I can still help further in one way or another. If I spend money, I intend to do it there. The dreadful scarcity of money even in the most real and oldest shops and factories is precisely what makes the situation so worse. In part this is brought about by the exorbitant reparation payments, as well as by the tariff barriers which have been erected by most other nations against German exports, and which obstruct the best way by which some foreign money can come into the country. So no money, no orders except on too dangerously long credit - there the owners close their factories, and the employees are laid off. The enclosed newspaper clipping from the 'Münchener Neuesten Nachrichten' of December 29, 1925, shows how rip-roaring the number of unemployed and unemployable has grown in the last few weeks. The number of unemployed has risen within two weeks (from December 1 to December 15) from 673,315 to 1,057,031, that is, by about 57 percent. There is an opinion among many of our Lutherans and among other Americans that Germany herself has done and is still doing little for her poor, but has relied especially on American support. This is also quite a false opinion. It can be convincingly shown that two-thirds of all support came from Germany itself. The other third came from Sweden, Holland and the United States, as well as from Switzerland and also from Australia. What the United States has done and is still doing is acknowledged with great thanks. But we have not done even one-third alone. In 1925 (the figures go up to December 1) German sources supplied between 75 and 80 per cent of the relief to those in need. So let us not run our mouths too full on this point either. "

F. P.

Christian Universities in Memory of Bryan. The *Presbyterian*, in a recent number, writes: "The pagan culture and rationalistic religion which are propagated in so many of our present universities have caused many earnest Christian men to reflect on the need of Christian schools, and especially of Christian universities, in our day. There must be educational institutions which do the very best in the spiritual field, but which also serve the preservation of the Christian faith through teaching and practice. For this enterprise Wm. Jennings Bryan has taken a special interest in this enterprise; he has led the way in the endeavor to preserve the education of our youth from pagan trends and influences. Because of his ardent zeal for the good cause, as well as because of his success in combating unbelief, there is now a general effort to establish Christian universities in honor of this noble Christian statesman. At first it was thought that the new Bryan Christian University should be in Chicago, for not only is that city centrally located, and not far from Bryan's birthplace, but there are in and around Chicago

a number of Christian educational institutions which might serve, as it were, as the foundation of the new university. This idea, however, has been abandoned; a Christian university is now to be established in Dayton, Tenn. the little town where Bryan fought his last battle for the preservation of the Christian religion and Christian education. The enterprise is progressing nicely, and will probably soon be realized. Another Bryan Christian University

is being undertaken in Dallas, Tex. under the direction of the preacher there, W. H. Clagett." It is to be hoped that the unbelief which is spreading like a pestilence through the high and low schools of our country will cause quite a number of Christian parents to remember their obligations to their children, and the need of a Christian education for their children.

J. T. M.

A Sunday Law in Tennessee. From Nashville, Tenn. the Associated Press reports, "A Sunday law over a hundred years old may be invoked in Tennessee to prevent the doing of business on Sundays. This is inferred from the decision of the superior court, rendered last week, that a person who operates a gasoline filling establishment 'is a merchant,' and may be held liable under the old statute. The statute appealed from was passed by the State Legislature in 1803. Violation in each case entails a fine of \$3, one half of which goes to the State and the other half to the person making the complaint." F. P.

The appearance of a new Jesuit quarterly is thus indicated in a St. Louis political paper: "Of the seven well-known Jesuit writers who will assume the superintendence of the quarterly journal of the Society of Jesus to be published in June of this year, three are graduates of [Catholic] St. Louis University. Their names follow below: Father Samuel K. Wilson, S. J., Research Professor of History at Loyola University, Chicago, Rev. Austin G. Schmidt, S. J., Editor of the *Loyola Educational Digest*, Loyola University, Chicago, and Rev. J. J. Daly, S. J., formerly literary editor of 'America,' St. Louis University, St. Louis. The journal will deal with modern thought and problems of schooling and education, and is likely to act as a sort of balancing agency for the literary activities of Catholic scholars." We may have to deal occasionally with the contents of this new Jesuit journal.

F. P.

Roman Miracles in Milwaukee. From Milwaukee a political paper reports, "Rev. Peter Schroeder, who heals the sick through the agency of St. Anthony of Padua, has been transferred from the Holy Cross Church on the Blue Mound Road to the little mission of St. Anthony, established some time ago in Johnson's Woods. Many persons affirm that Father Schroeder has helped them by the application of a sacred relic, consisting of the part of a small button of St. Anthony. This relic is kept in a silver container no larger than a 'quarter'. Father Schroeder came to Milwaukee in 1921 as pastor of Holy Cross Church after the Capuchin monastery across from Calvary Cemetery was abandoned. His

He is succeeded by the Rev. James Maurer. St. Anthony, who was famous for the help he gave to the sick, died in 1231. He was buried on a Tuesday, and the Rev. Schroeder healed his sick by visiting them thirteen Tuesdays in succession, or by their coming to him on thirteen consecutive Tuesdays." We have an authentic explanation of these and other Roman miracles in the description of Antichrist: "which future things are done according to the working of Satan with all manner of lying powers, and signs, and wonders, and with all manner of deceivableness unto unrighteousness among them that perish, for that they received not the love of the truth, that they might be saved," 2 Thess. 2, 9. 10. Divine miracles are done only to confirm the preaching of the gospel, Mark. 16, 15-20. F. P.

Aimlessness of liberal preachers. Sometimes even liberal modern preachers think about what else they want as preachers on earth. The *Sunday-school Times* writes about this as follows: "Modernism, rejecting God's Light, leaves itself blind. The heart of Modernism is denial of God's Word. By this denial one is stripped of vision, wisdom, knowledge, and power. Dr. G. A. Johnston Ross, a professor in Union Theological Seminary of New York, is reported as having recently told a meeting of ministers at Philadelphia that he was asked the question by his students, 'What can the minister really hope to accomplish in the world as it actually is to-day?' These students have been filling pulpits about New York, and in an informal meeting with Dr. Ross they asked him to ask the Philadelphia ministers, alumni of their seminary, 'to tell us what it is all about - what we really can make of our lives as ministers.' The replies were as pathetic as the question. For example, 'The minister's foremost task is to teach what are real values.' Apparently neither the students nor their professors, nor the minister-alumni knew that Christian ministers have the Gospel of eternal life, salvation from eternal death, to offer a lost world, through the Good News of the death and resurrection of the Son of God. The blind, pathetic question of those misled theological students could not be heard in any of the Bible institutes of our land nor in the theological seminaries that are still believing and teaching the Word of God. . . The New Testament gives a full and clear answer to their question, but their New Testament is no longer to them the Word of God, but only a groping attempt to discover truth by men as uncertain as themselves." J. T. M

Where did the American Indians come from? This question is answered by the "Christian Home Friend," a paper edited by the Adventists of our country, as follows: "The assertion has been made by the celebrated American archaeologist and paleontologist, Dr. Saphir, that certain Indian dialects unquestionably identify the natives of America as once Chinese. They have the same tone of voice which gives so much trouble to foreigners, and their prefixes and suffixes are of the same kind as those once used by the ancient Chinese. Recently the question was asked whether it could be proved that the migration of peoples originally proceeded from a certain point in Western Asia. Dr. Saphir now offers us the last link in the chain in answering this question. The American Indians, according to his

Opinion from China. The Chinese came from the west and can easily be traced to Afghanistan; indeed, even from there the lines connecting their language with that of the Euphrates valley are not entirely blurred. Similarly, all the features of the original migration of the peoples can be traced in the West to the valley of the Euphrates in Mesopotamia. As far as we are informed on this subject, the word of the apostle Paul is: 'God hath made of one blood of all men kindreds to dwell upon the face of the whole earth,' Act. 17:26, is necessarily grounded in science. "

J. T. M.

Mexico's struggle against the Roman Church is a subject that is also receiving ample coverage in the secular press these days. The Associated Press reports from Mexico City, February 16: "Instructions have been received from the Mexican federal government by all state authorities throughout Mexico to close all religious and educational institutions and churches in which foreign priests are active. From all appearances the Government is determined to continue relentlessly the campaign for the strict, literal enforcement of the Constitution prohibiting the officiating of foreign clergymen and the operation of foreign religious schools in Mexico, the more so because the right of the Government to close religious and educational institutes has now been judicially upheld. The superintendents of the Franciscan Asylum in the Federal District had sought to obtain a restraining order from the District Court in the capital against the ordered closing of their institute. The District Court denied this petition, noting that the government's action was justified by the relevant provisions of the Constitution. The Catholic school Colegio de Nuestra Senora del Pilar was closed yesterday without incident, and without arrests being made. Among the nuns affected by the Mexican Government's measure is so far only one American, Margaret M. Semple, Superior of the Catholic Academy at Coyoacan, who has been permitted by the authorities to remain at the Academy until further notice, although fifteen nuns employed there as teachers have been forced to leave. It is not yet clear whether the Government will also expel the nuns, as it does the foreign clergy. The aforesaid Superior declared at the American Embassy that she intended to leave Mexico whether the Government should decide to expel her or not. Article III of the Mexican Constitution states that instruction in elementary and secondary schools and in institutions of higher learning, whether maintained by local or state authorities or by private individuals, must be given by laymen, and that no religious body or clergyman of any religious sect shall be permitted to direct the elementary schools. American Ambassador James R. Sheffield today issued the following statement: 'Referring to the many letters received by the Embassy requesting mediation for the benefit of American citizens engaged in religious work in Mexico and affected by the recent action of the Mexican authorities, the Ambassador desires to state that he is carefully investigating the matter and will

receives his Government fully informed on the subject. Until instructions arrive, the ambassador prefers not to discuss the matter." That the Roman Church uses its schools to dominate the State also politically, that is, even in temporal matters (in temporalibus), is an undeniable fact. Rome is the enemy who in principle undermines every state system. But every state is defenseless against this sinister activity. The Pope is in the conscience of the Roman part of the population, and from the conscience the Pope can only be driven out by God's Word, which is not at the command of the State. F. P.

Witnesses to the Flood. "In southern Bolivia, west of Tarija," writes the "Christliche Hausfreund," "is a valley which scientists call the 'Valley of the Giant Bones.' Here one finds a veritable plethora of remains of pre-worldly (?) giant animals, all of which must have perished at the same time through a tremendous catastrophe. The enormous finds have forced the researchers to say that one of the strangest mysteries of the history of the development of the world is to be found here. According to the report, the condition of the fossils indicates that all the giant animals died out at about the same time, as a result of a natural catastrophe. This natural catastrophe was probably the Flood, which destroyed everything on earth that was not in the Ark. More and more one finds traces of this flood. Prof. Dr. E. S. Riggs, of the Field Museum, Chicago, has now returned from a two years' journey of exploration from that hidden corner of the earth," where he has made many excavations and discovered important finds." Should not these finds also, which are becoming more frequent in the present age, remind us that the last prophecy of the Scriptures concerning the end of the world is also approaching its fulfillment? Why the mighty testimony of all nature, as well as of the ancient world long since buried, to the truth of the Scripture statements? God is speaking earnest language in it to the present unbelieving world.
J. T. M.

II. foreign countries.

The Low German Language in Ecclesiastical Use. From Germany it was reported that a petition was presented to the Hanoverian Landeskirchentag advocating the use of Low German in public preaching and in private pastoral care. In a historical account it was pointed out that in northern Germany the Low German language was often the medium of introduction and implementation of the Reformation. Even the church ordinances were partly written in Low German. It was also pointed out that in the nineteenth century Klaus Harms and Ludwig Harms had used their native Low German dialect to good effect both in their dealings with the congregation and in church meetings. For the use of Low German in preaching, it was especially argued that it forces the preacher "not to talk over the heads". If this is the case, then all of us, preachers and prose writers, should learn Low German and use it as an antidote to the ever-present danger of talking and writing over people's heads. Low German would also recommend itself - beyond the area of the church - as a world language for diplomatic intercourse.
F. P.

"Religious Education as a Favorite Subject." Under this heading the journal "Der Geisteskampf der Gegenwart" reports: "In a survey which Director of Studies Petri-Bochum organized in the five upper classes of three school systems, it was found that religion and arithmetic were the pronounced favorite subjects of the children in the classes surveyed. In the boys' classes there was a small plus for arithmetic, in the girls' classes a stronger one for religion. Religion was chosen as the first subject by 30 per cent of the boys and 33 and 37 per cent of the girls. Religion was rejected by very few children, namely, by 3 per cent of the boys and 2 per cent of the girls, The verdict of the under classes would have made the result even more favourable. Altogether as many children chose religion as their favourite subject as chose German, history, geography, natural history, writing, drawing, singing, and gymnastics together. This is a gratifying verdict on the spirit and method of religious instruction in the institutions studied. At the same time these results stand in remarkable contrast to the investigations of Stern, Lobsien, and others, who found gymnastics to be the favorite subject among the boys, and needlework among the girls. These findings have been erroneously generalized in experimental pedagogy, as also by Meumann. The investigations of the Munich Catechists' Association already yielded quite different results, along the lines of Petri's investigations in Bochum. One may draw the conclusion from these investigations: Where religion is rejected by the pupils or put behind other subjects, it is not because of religion, but because of the religion teacher who is not up to his task. Religious instruction is the most grateful, but also the most difficult instruction in the school."

F. P.

An opponent of the Mission converted into a friend of the same. The "Free Church" reports: "The Berlin professor Neuhaus was in New Guinea in 1909 to get to know the country and its people. As an opponent of the mission he came, as its friend he left, as missionary Keyßer reports in his book "Anutu", two years later. In his great work "Deutsch-Neuguinea", Vol. I, p. 30, he writes: "In cultural terms, the mission represents a tremendous progress compared to the past, and the work of the missionaries, which brought about such a miracle, cannot be valued highly enough. I am not concerned here with the religious side of the matter, but only with the moral uplift of the natives. At home they smile at the 'quirk' of trying to inculcate a new religion in the blacks, and think it far better to leave the supposed 'poor heathen' scot-free. ' I used to think so too, before I became acquainted with what was being done by the missionaries from my own experience." F. P.

A Jewish Anti-Suicide Association. An Associated Press report from Berlin, February 5, reads: "Today a large meeting of German Jews was called for the purpose of warding off the increase in suicides in Germany. Those present and the Lodges represented formed an anti-suicide alliance. The meeting was called by seven lodges of the independent order B'Nai B'rith, an American Jewish organization which has branches in various parts of the world. The entire assembly took an oath, by which they pledged themselves

committed to 'making sacrifices, enduring hardship and persecution, continuing to live and hope for better times.' "

F. P.

No Compromise with Heretics. The Roman weekly *America*, in a recent number, quotes the London paper *Month*, in which Lord Halifax is severely rebuked for his attempts to make it easy for the Anglican Church to return to Rome. Of Lord Halifax it is said: "His speech at the Albert Hall meeting, to mention no other public statement, shows that he has been led to believe that a doctrine which the Church anathematizes may in the course of time be accepted by the Vicar of Christ. He has misconceived the meaning and scope of the Church's unity; he appears to think that what is taught as of faith today may be altered to-morrow." But the blame does not fall on Lord Halifax alone. It also falls in part on those who misadvised him. Roman, Illowth writes: "It belongs to those foreign Catholic advisers who with singular persistence have fostered his lifelong prepossessions and encouraged him and his following to believe that Anglicanism is part of the Church. Nothing so confirms the sincere 'Anglo-Catholic' in his mistaken convictions as the thought that he belongs to the Church, and that if he holds out long enough, 'Rome' will agree with him. . . . It may be that the supreme authority will again have to intervene... in order that the main doctrinal issue shall be made forever clear - viz., that the Catholic Church, whose center is Rome and whose circumference is the world, is alone the body of Christ, which no other ecclesiastical body can join save by the full acceptance of its claims." *America* notes

on this: "This is the position assumed by *America* from the outset of the Malines Conferences. . . . The conferences have their lesson for us also. ... We, too, have Catholics who think they can pave the way for others into the Church by explaining away the Church's unbending refusal to share her Christ-given office to guide, rule, and teach; by compromising her uncompromising condemnation of divorce; by interpreting her laws on education in a sense that makes them sheer folly. That policy always fails, and for a very simple reason. Whatever may be said of those who foster it, the policy itself is essentially dishonest." It should be noted that Rome itself has ever and ever put this "dishonest policy" into effect when it seemed to benefit the Vatican. The Roman Church is "dishonest" through and through. In doctrine and practice it is built on the foundation of falsehood. But the nose dive is well deserved by the Anglicans, who are neither cold nor warm, Roman nor Protestant.

J. T. M.

Is France no longer "the soldier" of the Roman Church in Turkey? France has been called by historians the soldier of the Roman Church because it has the habit of fighting the Roman Church in its own country, but defending the interests of the Roman Church abroad with an armed hand. Now the Associated Press from Pera in Turkey reports under February 4: "The Vatican, as is reported in Pera, has notified the French Government that France will no longer be recognized as patron of the Catholics in Turkey. The apostolic delegate at Constantinople is reported to have received orders to establish diplomatic relations between the Vatican and the Turkish government at Angora. Since the abolition of the capitulations,

of extraterritorial rights for foreigners in Turkey, France has encountered difficulties in the exercise of its traditional role, asserted for two centuries, of patron of Catholics in Turkey." F. P.

The "Deutsche Lehrerzeitung" reports **about the German school in Rome**: "The German school in Rome, which has started its work again after the war at great sacrifice, has been advised by the relevant authorities to stop giving lessons to children of Italian parents. In case of non-compliance, police measures are threatened, since the children of Italian parents are obliged by law to receive instruction in Italian. The German school, which immediately complied with this instruction, had to refuse numerous new Italian enrolments, particularly at the beginning of this school year. As a result, admittedly also for financial reasons, the existence of the German school is threatened because of the small number of German children." F. P.

The ecclesiastical situation in Russia. On this subject Dr. J. A. Morehead writes in the "Lutheran Herald" among other things as follows: "The Orthodox [Greek Catholic] Church of Soviet Russia has been especially hard hit by the crisis of recent years. It has lost its property, many of its priests and adherents have even lost their lives, and to this must be added strife and division within its own ranks. It is not yet possible to say how the conflict between the so-called "Living Church," favored by the present government, and the old organization will end. The evangelical currents within the Orthodox Church of Russia have been given new impetus by the changes and sufferings of recent years; but at the same time the sects have increased in number. During the great famine of 1921-23 we ourselves observed the spread of the evangelical movement within the Orthodox Church, especially in the Ukraine and in other parts of southern Russia. The evangelicals within the Orthodox Church are in many ways related to the Protestants of the West. There are also small groups of Mennonites and Adventists. The Baptists numbered between one and two hundred thousand members in 1922, and claim to have made great progress in recent years; but exact figures of their present strength are not available. The Reformed and the Lutherans, these two historic churches of Protestantism, have been represented in Russia by immigrant Scandinavians, Germans, Finns, Latvians, Estonians, and other Protestants since the days of the Empress Katharine. However, the membership of the Reformed Church is insignificant; the main strength of Protestantism is found in the Lutheran Church. Before the war statisticians estimated the Lutheran population in the territory of what is now Soviet Russia at 2,500,000; but it is believed that the number has since dwindled to 1,500,000. Lutheran congregations are found mainly in Siberia, Leningrad [St. Petersburg], Moscow, the Volga Valley, the Ukraine, the Crimea, and the Caucasus. Individual communities are found scattered here and there throughout the country. Under the imperial government, the Lutheran Church was recognized by the state; since the revolution, however, it must be

be glad if it is tolerated. The successive political upheavals and famines have reduced it to a state of helplessness, poverty and destitution. Not only has the former constitution and organization of the church completely broken down, but all connection, all union among the pastors who remain in office has become difficult. Since 1921 the Lutherans of America and Europe have not ceased, year after year, to support their fellow believers in Russia, both in the service of Christian charity and in the rebuilding of their church. " J. T. M.

A Lutheran Theological Seminary in Leningrad. Dr. Morehead goes on to report on the founding of a Lutheran theological seminary in Russia: "The old famous theological faculty of the Lutheran Church in Russia was connected with the University of Dorpat; but Dorpat now belongs to the Republic of Estonia. Thus the newly organized Lutheran Church found itself in an almost desperate situation; the number of its pastors was rapidly dwindling, and there was no theological school to provide a new generation. The first General Lutheran Synod, therefore, seriously considered the solution to this problem and decided to take steps to establish a theological seminary in Leningrad. The Executive Committee of the Lutheran World Conference was approached for help. Since assurances were given that the Lutheran Church in Russia would faithfully adhere to the Scriptures and the Confessions, with the understanding that the establishment of the proposed theological seminary and its support by fellow believers in other parts of the world would find the necessary legal approval in place, the request was favorably considered. It was further agreed that the Lutheran parishes in Russia, notwithstanding their present impoverishment, should be called upon to contribute to the establishment and maintenance of their own educational work. Thus the Executive Committee of the Lutheran World Conference, at its annual meetings in Gothenburg (1924) and in The Hague (1925), made the final recommendation that the Lutheran churches throughout the world should come to the aid of their brethren in Russia, so that they might without unnecessary delay make arrangements for the training of pious pastors whom their church so urgently needs. A school for this purpose was actually established by the General Lutheran Synod and opened on September 15, 1925, in a building prepared for the purpose near the Lutheran Church of St. Anne in Leningrad, with eight professors and thirty students. Through the Executive Committee of the Lutheran World Conference, \$20,000 was contributed to the maintenance of this work during 1925. For the current year the committee recommends a further contribution of \$50,000 for Russia, to be used to support students and professors at this seminary, to provide Bibles and catechisms, and for further emergency relief for impoverished and needy families. Messages from pastors and members of Lutheran congregations from all parts of Ruhland breathe a new spirit full of courage and hope for their church. The longed-for theological seminary in Leningrad has become a fact. This has strengthened the hearts of these sorely tried witnesses of the Lutheran faith in Russia and given them new courage to live. " J. T. M.

Planned Russian Marriage Legislation. From a bill of exchange we take the following information concerning measures contemplated by the present Russian Government in regard to marriage. "The Central Executive Committee of the Soviet Union recently began deliberations on the new marriage law, the 'Code of Laws on Marriage, Family and Guardianship.' After a very lively discussion, in view of the increasing opposition, it was decided to submit the present draft to all Communist organizations in the factories and villages for their comments. A decision on the law is not to be taken until the results of this consultation are available, at the next annual meeting of the Central Execution Committee. As the 'Frankfurter Zeitung' reports, the proposed law abolishes marriage as a legal institution in the civil sense. It does so by equating the 'de facto marriage relationship' with the 'registered' one, i.e., that the actual existence of sexual relations suffices to establish the claim to civil recognition and registration of the relationship as a fully valid marriage. And even without registration, any sexual relationship is to be construed as a marriage according to the law. By this recognition of 'de facto marriage' and by making the man liable for the material sacrifices, that is, for the maintenance of wife and child, the legislator hopes to protect the woman and force the man to be cautious. The State is not concerned with the solidity and duration of marriages thus contracted and sanctioned. No wonder that a fierce opposition arose against the bill in the Central Executive Protection itself, especially from the women deputies as well as from the peasants' representatives. They prophesied the destruction of the family, which had already been shattered by the existing facilitation of marriage and divorce, and (despite the legislature's intention to the contrary) the promotion of polygamy; indeed, there was talk of an end to marriage altogether. One deputy pointed out that there were men in Russia who had twenty wives and a child by each; it was quite impossible in such cases really to carry out the husband's duty of maintenance. The children, therefore, wander into the streets, and there arise those crowds of wandering, homeless children of whom travelers in Russia have recently again reported ghastly things. It is characteristic of the conditions created by previous legislation in Russia that it happens en masse that prosperous peasants marry each other in the spring in order to obtain cheap labour, only to dissolve the 'marriage' they have entered into again in the autumn, when the purpose of this marriage has been fulfilled. As 'Pravda' reports, there are already thousands of such 'seasonal wives' today, who eke out a miserable existence with their children." - That's the way! Where men enter into battle against God and His Word with knowledge and will, they sink lower and lower until at last they arrive at the dear cattle.

A.

A strange mass conversion in India. The "Neue allgemeine Missionszeitschrift", November 1925, reports the following: "The palm farmer caste of the Tijers in the area between Calicut and Cannanur has been in close contact with the Basel Mission for decades and has often considered in their meetings the plan of a common mass conversion to Christianity. In the Nackens of the

April 10 we read: 'A mass meeting of the Tijers was held at Cannanur-Pattola under the chairmanship of K. E. Chamis, a wealthy landowner and member of the Malabar Administrative Board. Many people from the surrounding villages had turned up for the occasion. The topic for discussion was whether, in view of the social rights abridgements of the Tijer caste, it would not be in the interest of the community to adopt Christianity or Buddhism. Various speakers spoke on the subject of conversion to Buddhism; but the chairman said that he had been a Buddhist for two and a half years, and could not find that he had thereby obtained a respected social position, or that the higher castes regarded him otherwise than as one of the -untouchables'. K. Paul, a Christian Sanyasi, then expounded on Christianity. He informed that he had been converted from the Tijer faith thirty years ago; since that time he had not only risen higher in social rank, but he was no longer regarded as a casteless whose mere touch is defilement. K. Devadaß and Dharmapala, two recent converts to Christianity from well known Tijer families, spoke of the political and social advantages that would result from accepting Christianity. After a lively debate, unanimous declarations were adopted calling upon the congregation to discard Hinduism as leading to social oppression and servitude, and to embrace the Christian faith, while at the same time giving freedom to possibly embrace Buddhism if anyone had any misgivings about joining the Christian church. A committee was formed to promote the change of religion in Malabar, especially in the Tijer villages. At the close of the meeting several Tijers of influential families came forward and announced that they would shortly be baptized.'" - So far the Missionary Magazine reports, without adding a word of criticism. What is strange and sad here is not so much that, as is the case with every mass movement, dishonest motives also play the main role with many, but this, that Christians, and even a Christian Sanyasi, want to win their fellow-citizens for Christianity by holding out the prospect of a higher social position to them. If, as is now happening more and more in the countries of the sending Churches, the essence of Christianity is thus transferred to social activity and efforts at progress, it is no wonder that among these also the mission to the heathen becomes a "missionary enterprise," and that social and moral advancement seems to be the most important thing in missionary work, and that the proclamation of the reconciliation of the sinner with God through JESUS CHRIST takes more and more a back seat. (Free Church.) F. P.

Total number of Jews in the world. A Geneva paper, based on the calculation of a Berlin scholar named Jakob Lestchinski, gives the number of Jews as 14,830,832, according to which about one per cent of the whole population of the earth would be Jewish. There are said to be 2,829,456 Jews in Poland, 5,253,324 in Russia, 834,344 in Rumania, 575,000 in Germany, 473,310 in Hungary, 354,342 in Czechoslovakia, 286,000 in Great Britain, 300,000 in Austria, 150,000 in France, 3,600,000 in the United States. "This generation shall not pass away, till all be done," Luk 21:32. A.

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Who started the communion controversy?

3.

The time immediately following Luther's great "Eight Sermons" 9) was a time of serious reflection and self-examination for most Wittenbergers. Luther made the content of these sermons accessible to wider circles through the writing "Von beider Gestalt des Sakraments zu nehmen und anderer Neuerung" 10) which appeared in mid-April 1522. This had an extremely calming effect on the Nuremberg imperial regiment, which studied this writing already in the first days of May. Throughout this writing Luther insists on the principle that nothing is gained for the actual reformation of the church by a purely external and violent abolition of forms of worship and established church customs, but only great harm is done, because the driving force in such attempts at overthrow is not faith in the gospel of Christ and the inner evangelical freedom that springs from it, but blind, mad zeal for the flesh, followed by an evil conscience. Thus Luther documented before all the world the Reformation he sought as a deed of faith and spirit, as a "conservative Reformation," as D. Krauth has aptly named it. 11)

Now, in Wittenberg, the inner construction of a local Protestant congregation began through continuous thorough instruction of the people, and the orders adopted in the process later became exemplary for many cities and countries. But Carlstadt, whose full-steam Reformation had miserably fiascoed, resented and brooded vengeance against Luther. Secretly he wrote against the Catholic Emser, but wove into it malicious attacks on Luther. When questioned about this by Luther, who had heard about it, he affirmed on April 21 that such things had never crossed his mind - and on the same day the Rector of the University had

9) St. L. ed. XX, 4 ff.

10) St. L. ed. XX, 62 ff.

11) *The Conservative Reformation and Its Theology*. By Charles P. Krauth, D. D. Philadelphia. 1872.

and, with the consent of his colleagues who knew of the matter, had the entire edition confiscated. Luther, who only later learned of this deal, held the poor printer, who had gotten into financial difficulties through this thwarting of Carlstadt's treachery, harmless by giving him a little book to print.

Carlstadt now changed his tactics. His zeal and erudition were discredited, so now he wanted to devalue all erudition. He ceased his Schriststellerei for a whole year, forbade himself the title "Herr Doktor" and wanted to be known only as "a new Lay". During a doctoral examination he publicly confessed that he was knowingly acting ungodly because he was doing his doctorate for the sake of two guilders. He bought a farm near Segren, moved there and kept himself peasant-like with the peasants, waited as the youngest peasant for the others as a gift of beer at the communal beer festival, let himself be called "neighbour Endres" and the like. Now and then he came to Wittenberg and carelessly administered his professorship, whose income he collected punctually, sometimes even praenumerando, but since September 1523 he moved completely away from Wittenberg to Orlamünde, where he had himself elected pastor, disregarding the existing rights of patronage, with the claim that he and his Orlamünder acted according to higher law. All objections and rebukes of the indignant Elector against this conduct of the Wittenberg professor in absentia and pastor according to his own law, which made a mockery of all order and all law, were to no avail. It seems incomprehensible that this arbitrary person should have been treated so lightly at that time. The best explanation for this is probably that the Reformation itself was not to be pilloried by the reprimand due to him. Luther, by the way, may have held on to the belief that the Word of God would still set Carlstadt straight.

Underhand, Carlstadt maintained his relations with the Zwickau prophets during this time, entered into correspondence with the rebel Thomas Münzer, and arranged a secret meeting with him in order to give him messages that he did not like to put down on paper. He also soon began to write again and published - what irony! - many writings on genuine, simple Christianity, spiritual self-discipline, with mystical approaches. In Orlamünde a rumbling started similar to the Wittenberg excesses. It now became the custom to speak of Luther as the "sanst lebenden Fleisch zu Wittenberg," the "Schlemmer" and "Leisetreter." The patient treatment of the unintelligent and weak was condemned as indecisiveness contrary to God, the eradication of the adulterous and idolatrous Canaanites by Joshua was held up as a model for a church reformation pleasing to God, and Luther's slow evangelical way was characterized as a "slow" way.

"Waiting . . . until all the boys become pious." The power of the divine Word was spoken of with contempt: the scribes and regents in Wittenberg imagined that they could cast down the spiritual adultery of the Babylonian whore with their wind and breath. Quite according to Münzer's pattern! Münzer no doubt obtained his information about Luther through Carlstadt, but was then abandoned by Carlstadt at the last moment. For when he publicly called for a general "fight against the ungodly," Carlstadt suddenly got a God-fearing impulse and declared that Christians do not arm themselves with knives, but only with the armor of faith. By renouncing Muenzer he secured his retreat together with his Orlamünders, in case Muenzer's coup should go badly wrong. For things were beginning to look threatening in the political skies of Germany. Muenzer raced and incited the peasants to revolt. He foamed over with invective against Luther, and Carlstadt served him as prompter. Luther complained in a letter to Hausmann during this time that he was being persecuted more severely by Carlstadt than ever by the papists.¹²⁾

The university and the Elector now proceeded to settle accounts with Carlstadt. He was summoned to Wittenberg and presented himself for trial on April 4, but it was fruitless, since Carlstadt consistently maintained that he had not acted wrongly. He retired from his parish and disregarded a request from the university to go to his post in Wittenberg. The Orlamünders, who had been incited by him, stood behind him, and in order to avoid bloodshed, they refrained from removing him by force and putting in his place a vicar appointed in accordance with the order by the chapter at Wittenberg. The unrest among the people had taken on such an alarming form-

12) "It would be little if Carlstadt were only ungrateful, but he persecutes us even more horribly than the Papists do. He gives birth to many monstrosities (*monstra parturit*), as Spalatin complains to me, as you will learn in his time. Your Klaus Storck reigns in these people." (March 14, 1524. St. L. XXI, 600.) Cf. also the letter to Spalatin of the same date: "By the way, I have read with affliction the monstrosities of Carlstadt, but God long resisted the Jews that they should not slay his Son; at last, as they would not desist, he gave him up, that they might not only slay him, but also condemn him to the most ignominious death, and so, after the iniquity of the Amorites was fulfilled, wrath was executed upon them. And through us Christ has long resisted Carlstadt, but he does not desist, and continues to bring upon himself a swift destruction, and I fear that by compelling us also to pray against him, he will at last merit to be PERMITTED to do harm to his destruction. May Christ prevent him from doing so by his grace! Amen. Thus man is inflamed by the unrestrained desire for honor and great name. Pray thou also, I beseech thee, for them!" (St. L. XV, 2623 f.)

n July 1524 Luther published his "Letter to the Princes of Saxony from the Seditious Spirit" and then traveled to Thuringia in mid-August on behalf of the princes to summon the storm. On this journey he met with the latter at Jena, where he preached a long sermon against rapture and sedition, which Carlstadt had overheard. At an interview which he had requested after the sermon, Carlstadt affirmed that he had nothing in common with Muenzer, and accused Luther of preaching falsely of the sacrament; had he not been kept constantly under pressure, and even had his books been taken from the press, he would long since have proved Luther's error. He complained that they had bound him hand and foot by forbidding him to preach and write. Hereby it had become evident from Carlstadt's own mouth what had hitherto been overlooked by most among many other exciting events: in his subversive activities against the existing communion customs, Carlstadt had also targeted the doctrine of the Lord's Supper. Köstlin finds the error in Carlstadt's doctrine of the Lord's Supper already in 1522.¹⁴⁾

At the end of his conversation with Carlstadt in Jena, Luther gave the latter free rein to write against him, and already a month later, in September 1524, Carlstadt had written his first pamphlet of controversy

13) St. L. ed. XVI, 4 f.

14) In the January issue of the *Princeton Theological Review*.

A. Hyma of Ann Arbor, Mich. has made a historical investigation of the origin of the Lord's Supper controversy. The author is very angry with Luther for presuming to have alone grasped the correct meaning of Scripture in the doctrine of the Lord's Supper, but nevertheless states the following: "We know that in 1522 Carlstadt for the first time disagreed with Luther on the question of Christ's physical [!] presence in the Sacrament of Communion. (Enders pointed this out as early as the year 1889 in Vol. III of his edition of Luther's letters, pp. 424-5.) The relations between the two reformers were not very cordial after Luther's return from the Wartburg. This is perhaps the reason why Carlstadt now rejected both transubstantiation and consubstantiation. His explanation of Christ's institution of the Sacrament, however, is far from ingenious. He asserted that, when Christ said to His disciples, 'This is My body,' He was not looking at the bread which He broke for them, but pointed to His own body. Hence Prof. W. Walker's (*The Reformation*, New York, 1922, p. 170) remark, which the present writer supports: 'The explanation is valueless enough.'" There are, however, two inaccuracies in this report: Luther never taught a "physical" presence of Christ in the Lord's Supper, nor did he ever teach consubstantiation; so these views could not become points of controversy between him and Carlstadt. The author is speaking here under Reformed influence and in terms of Carlstadt, who consistently translated Luther's doctrine of the Real Presence into a "physical" presence of Christ. The Reformed evidence in the struggle with the Lutheran doctrine constantly fights against a fabricated

against Luther. He had set to work immediately after Luther's departure from Orlamünde, to which place Luther had also paid a visit on his appeasement tour, on August 24. The title of his writing was: "Dialogus oder Gesprächbüchlein von dem greulichen, abgöttischen Mißbrauch des hochwürdigen Sakraments JEsu Christi, "15)

The "Dialogus" - which, by the way, creates a delightful little cultural picture of the time - is structured as follows: In a short preface, Carlstadt expresses the fear that Wohl will find his account new and strange. This would be because one would be too impressed by the authority of new "scholars and scribes" and the princes who were also made scribes by them. But all these "worldly men" were "human larvae," far from the truth of Scripture, which the Holy Spirit teaches; they allowed the old superstitious sacramental customs to continue, kept the simple ignorant of the fact that Christ had not bound his grace to outward signs, and were new papists. This was an allusion to Luther, the Elector, and the Wittenberg theologians.

Now two persons first appear in an alternating conversation. One is called Gemser, an allusion to the Leipzig theologian "Bock" Emser. The latter develops the supposed teachings of Luther. His opponent is called Victus and represents Carlstadt. The two first argue about the word "sacrament," which Victus rejects as non-biblical. Christ, he says, did not call bread and wine a sacrament or sign of holy things. Then they come to the question of whether Christ, who according to the Godhead, however, was everywhere, was "according to humanity in the sacrament."

Victus: I truly doubt whether the body of Christ is in the bread and his blood in the cup.

Gemser: Why?

Victus: Wherefore they say that his natural body, which was conceived in his mother's womb, and afterward was crucified, should be as great, and wide, and thick, and long, in the sacrament, as when he hung upon the cross.

Gemser: Oportet credere; one must believe.

Victus: Maledictus, qui credit verbis mendacii; cursed is he who believes lies.

Victus now proceeds to malign the idea that "Christ is as great in the sacrament as he was when he hung on the cross, and that he is brought into the host by the words of consecration." He thinks this ridiculous; "for the figure of the bread ever remains as small and as large, as thick and all over as before the priests breathe over it, or blow and cackle as the geese. Therefore I ask, whether Christ's body, arm, breast, thigh, and bone, crown of thorns, nails, and spear, are as small and as thick as before?"

15) St. L. XX, 2312.

are in the loaf, which is smaller than Christ's little finger was".

Gemser: Yeah.

Victus: Must he then shrink and cringe, when the parsons blow out such words?

Gemser rejects this as "scolding" and admonishes Victus not to "inquire." Victus, however, insists that if it is to be the teaching of Scripture that Christ is bodily present in the Lord's Supper, then "Scripture should also tell how Christ is in the sacrament". So he wants the mode of the Real Presence defined. "Show me Christ's word, or a letter of faith from the Biblia, that Christ's body was in a little host." Now they come to the words of institution, which are treated according to the Vulgate and the original Greek. Gemser lets it be known that he was never quite comfortable with the common ecclesiastical interpretation of the words: "This is my body".

Victus now gives him the following exegetical flower: The pronoun Hoc has a capital H. But a capital letter signifies a beginning of a new sentence and verse. Accordingly this verse is set in the speech of the Lord's bread, as one is wont to see something that serves to the speech or sermon and yet is a full speech for itself.

Gemser: But what is the purpose of this verse?

Victus: To whom the disciples learned what their memorial should be, and whom the LORD commanded to eat his bread.

Gemser: But where did Christ say of his body, which he would give for us, and has now given?

Victus: In all the prophets and gospels in which is written of his suffering.

Gemser: It doesn't sound like it.

Victus: The old fiddle, and the pope's laws, and custom, and thine honour, have filled thine ears with creaturely doings; therefore it soundeth not unto thee. But unplug thine ears, and stop thine ears, which are empty and naked, unto the words of God, and see if they sound not unto thee, which I have now told thee.

Gemser: It's hard to leave old habit and own honor.

Victus also instructs Gemser that the punctuation in the original Greek of the words of institution completely separates the words, "This is my body," etc., from the rest of the Lord's speech by dots in front and behind, and that these are therefore only an obiter dictum of the Lord and say nothing essential about the sacrament of the Lord's Supper.

A peasant has overheard the colloquy, and Gemser has therefore suggested that the conversation be conducted in Latin, but Victus does not agree, on the grounds that all testimony must be public. Finally, however, the peasant approaches them with the request that they should give him a further explanation of the things concerning the sacrament; he has not understood everything. The farmer's name is Peter, and between him and Gemser the conversation now goes on until

continued to the end; Victus steps back altogether. In the course of the conversation the peasant turns out to be quite a learned house; he speaks Latin and Greek, quotes classics, and possesses an astonishing knowledge of Scripture. He so corners Gemser that the latter finally confesses, "You should sheer me to your track."

Peter the farmer is a powerful hammer on all papist abuses, even outside the doctrine of the sacraments. I am only highlighting a few things here that directly concern the Lord's Supper controversy.

Peter: For a long time I was not able to know how it could be possible that the bread should become the body of Christ. I have always thought that Christ pointed to his body and said, "This is my body, which is given for you. For Christ did not point to the bread, neither did he say, "This bread is my body, which is given for you. But they that say that the bread is the body speak from their own selves, and lie, or work their will in the least. Hear, Jesus took bread, and gave thanks unto God, and brake it, and gave to his disciples, saying that they should eat it in remembrance of him; and in the midst of his word he put the cause and manner of his remembrance, namely, that his disciples should remember that he had given his body for them. This opinion Paul held strongly, and they that speak otherwise pervert the word of God, and are perverse men.

Gemser: Who taught this one?

Peter: Des voice I heard and yet saw him not, neither knew how he went to me and from me.

Gemser: Who's he?

Peter: Our Father in Heaven.

Gemser: Oh, I wish I'd learned it from him!

Peter: Hast thou not promised his spirit [= obstructed his spirit's way by thy contradicting]? Are you not the poor man who gives a creaturely form to God's living voice?

Gemser: Weiland, but not now.

Soon after that

Peter: If Christ should have redeemed us with his body, when he was united with bread, as you say, Christ would have suffered in the host, or in the bread, or with the bread; without bread he would not have come to the cross, nor could he have suffered but in the bread; which is all manifestly false.

Gemser: Who ever said that?

Peter: Those say it (though from ignorance) who say that Christ's body was united with the bread, or in the bread, or under the form of the bread.

Gemser: How does that follow?

Peter: So they say, Christ said, The bread is the body which is given for you. Is not this as much as to say, The bread is given for you, and ye suffer? or, My body under the bread, or my body which is the bread, is given for you? Is it not as much as this, My body is not given for you before it became bread, or when it is under the form of bread? From this it follows that Christ suffered secretly and secretly, as he is secretly and secretly in the sacrament. The

is contrary to the truth of God and all the prophets. It follows also that Christ did not give his body for us on the cross; for you priests are not able to represent a man who at the same time brought the body of Christ into bread. Do you want to show Christ? Say ye how he took bread, when his hands were nailed unto it. Do you want to point out an apostle? Prove this, that the apostles consecrated the sacrament at the time ye speak, when they were all scattered, and fled from their shepherd, and suffered offence in Christ. The third is that the bread baked by the baker must have been the body, of which the Scripture says many things, that it should be given for us; but this would be a strong contradiction of all the Scriptures.

With regard to the worthiness of the communicants, the *Dialogus* proceeds in the following manner:

Gemser: Let me catch Paulum Wider you.

Peter: Hit it!

Every man shall eat the bread of the Lord worthily: he that eateth it unworthily is guilty of the body of Christ. He also that drinketh the cup of the Lord unworthily drinketh judgment, 1 Cor. 11.

Peter: What is this new? Solomon said it more comfortably, saying, Whosoever eateth the king's bread, let him eat it with great fear and honour, lest he fall into the king's wrath. If I were to eat with a prince and eat the same bread as I have, or the same bread as I have, I should eat with more honesty and courtesy, and with greater caution and timidity than in my own house. How much more shall I eat with honour the bread of the most high King, my Lord Jesus Christ, who innocently let himself be choked for my sake!

Gemser: I shall eat the bread of the LORD worthily, that is: I shall know what kind of bread it is, how it is the Lord's bread, how the Lord is in it and under it; and I shall beat my breast, and give him glory, and kneel down, and wait for forgiveness of sins by the sacrament, and receive it as surely as I receive the sacrament; and I shall cast away all doubt, and leave me out of it, and be comforted.

Against this view Peter is highly agitated, calling it pernicious and pontifical, evil and diabolical, an abuse of the Word of God, a desolation of the doctrine of Paul, and a theft of the honor and glory of God. In general, he is angry at the doctrine that "Christ forgave us sins in the form of bread."

The barred in the quotations from the dialogue is mine. The peasant Peter is identical with Victus; for he carries on his arguments. It is the "new Lay" Carlstadt, and the change in the dramatis personae in this conversation is intended to mean that a simple homo rusticus can lead some homo doctus to school, if he adopts Carlstadt's mode of attack. The writing, according to the Jena agreement, was directed against Luther, and the maliciousness of its whole design and duct is this: Luther is nowhere mentioned by name, but the point of attack throughout is the Roman

doctrine, but not transubstantiation, not concomitance, not the sacrifice of the Mass, but the doctrine that Christ's body is "in and under" the bread, and that the ultimate purpose of the sacrament is the forgiveness of sins.

In Carlstadt's opinion, the last Passover night that the Lord spent on earth was not a sacrament at all. No sacrament was instituted at all, but the Passover meal turned into a sentimental farewell feast. The Lord said to the disciples something like this: "I wish that you would often gather together like this for a communal meal of bread and wine and - look, this body I will now sacrifice for you! - remember me." There is no connection at all between the bread and the body of Christ; the words of the Lord's offering of Himself are only a touching interposition in His injunction to remember Him. The commemoration, the memorial character of their future collations with bread and wine, is the main thing. The dialogue speaks admiringly of the human memory and its beatific functions.

One remarkable circumstance must be pointed out. Peter had given as the source for his knowledge of the Lord's Supper the voice of a spirit of which he did not know how it had come to him and gone from him. He had made this assertion after Gemser had given him a horrendous interpretation of the Greek text of the words of institution, which agreed with Peter's inspired view. Gemser then asked Peter:

Gemser: If you had been so experienced in your things, why did you become very cheerful when I told you how the Greek language held up?

Peter: Because I have heard an outward testimony, by which I may now raise up and edify them that are fallen, and now quiet and overcome them that resist. For my own sake I could not have the outward testimony; but I will have my testimony of the Spirit in my inwardness, which Christ hath promised.

Gemser: Where?

Peter: Knowest thou not again that Christ thus said, The Spirit the Comforter shall bear you witness, and ye also shall bear witness of me? So it was with the apostles, who were inwardly assured by the witness of the Spirit, and afterward preached Christ outwardly, and confirmed by scriptures, that Christ suffered for us, and that the same Christ, Jesus of Nazareth, was he crucified.

Gemser: This is said of the apostles.

Peter: Are we not to be apostles, why did Peter say of Cornelio that he had received the Spirit like them? Why does Paul say that we are to be his followers? Did not Christ promise us his Spirit as to the apostles? The Spirit alone leads us into the knowledge of the sayings of God; therefore it follows that those do not understand God's sayings who do not hear God's Spirit speak. . .

Gemser: Why didn't you bring your mind to the light sooner?

Peter: The Spirit drove me not swiftly enough; if he had driven me enough-

I would have concealed or hid much less, than if I had had a fresh fire in my bones. The spirit must be concealed at times for the sake of its honor, and with outward witnesses it must be fenced at times. I knew well that thou and all the world, especially the scribes, wouldst have laughed at me, and said, He would have raved, if I had broken out sooner.

The Dialogus already contains the entire Reformed doctrinal foundation for the doctrine of the Lord's Supper, and to a large extent also the Reformed *modus operandi* in the presentation of evidence. We have here before us the finite human folly speculating in the infinite things of God, which proves itself to be unreasonable precisely because of this, as even the Reformed must admit according to their own logic in Christology. We have here, on the other hand, the rapturous addiction to strive away from the "It is written!" and to establish direct connections with the world of spirits, for the purpose of clearing away a mystery of doctrine by a mystery of one's own experience.

Dau.

Where does faith get this, that it justifies?

However often this question has been asked and answered, it is still necessary that every teacher and every member of the church should have some ground of the doctrine by which every Christian is saved. By the subjectivism which now prevails, objective justification and the assurance of blessedness through the vicarious satisfaction of Christ have been pushed aside; for, according to the doctrine of the Modernists, every man is finally his own Saviour, namely, in such a way that he struggles through to the greatest possible perfection by striving after the moral perfection shown in JESUS of Nazareth.

But even within the Lutheran Church there is not everywhere the clarity that one is entitled to expect on the basis of the Word of God and the Lutheran Confessions. On one point, however, there is a fairly general agreement, namely, the statement that faith in Christ justifies man. In the understanding of these words, however, opinions sometimes differ considerably. Thus one speaks of justifying faith as a religious renewal of man, of the "right conduct toward God, the first and highest thing that God requires of us, the trust that gives Him due honor by obeying His promises, accepting His benefits." (Cf. Walther-Rostock, *Textbook of Symbolism*, 375.) Beatific faith is said to be "right conduct toward God, inasmuch as it gives to God the glory due to Him." Our righteousness before God is to consist, it is enunciated, in God's "giving this faith, which during

I count the things which remain imperfect in our earthly life to be perfect righteousness for Christ's sake." (I., c., 474.)

According to God's Word, how are we to relate to this? What does Scripture say about saving faith? Where does faith get that it justifies?

Our starting point is a definition which has found fairly general acceptance, according to which the verbum πιστεύειν denotes persuasio ac fiducia, specialiter in Jesu Messia qua Salvatore orbis. If we extend this definition to say that faith is confidence in the vicarious satisfaction of Christ, and the acceptance on the part of the individual Christian of the righteousness thereby obtained, the beatific or justifying faith is thereby sharply and sufficiently signified. We think especially of the following passages of Scripture: Rom. 3, 25: "Whom God hath set forth to be a mercy seat through faith in his blood"; Rom. 4, 24: "If we believe on him that raised up our Lord Jesus from the dead, who for our sins was passed away, and for our righteousness was raised again"; Rom. 10, 9: "For if thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"; 1 Thess. 4, 14: "For if we believe that Jesus died and rose again, God shall also bring them which are fallen asleep by Jesus with him"; Joh. 8, 31: "Then said Jesus unto the Jews which believed on him."

How then does Scripture describe in detail this faith which holds to the vicarious satisfaction of Christ, which places its trust in the bloody death of the cross and in the victorious resurrection of the Saviour? Beatific faith, however, is a doing, that is, an act, of man, a grasping of the merit of Christ. It is not an otiosa qualitas. When the jailer of Philippi fell down trembling before Paul and Silas, and asked them, "Sirs, what shall I do that I may be saved?" they said unto him, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house," Acts 16:30, 31. 16:30, 31. That this act belongs to the essence of faith is evident from all the passages in which saving faith is represented as a recognition, Joh. 17:3; Phil. 3:8; Gal. 4:9; Luk. 1:77; as a confidence, Ps. 17:7; as a desire, Isa. 26:9; and as a confidence, Joh. 3:36, 18, 16. (Cf. Pieper, Christian Dogmatics II, 514.)

But faith is not an independent work of man, something he can accomplish on his own. The declaration of our confession: "Antequam autem homo per Spiritum Sanctum illuminatur, convertitur, regeneratur et

trahitur, ex sese et propriis naturalibus suis viribus in rebus spiritualibus et ad conversionem et regenerationem suam nihil inchoare, operari aut cooperari potest, nec plus quam lapis, truncus aut limus" (*Conc. Trigl.*, 890) is quite scriptural. In the state of spiritual death, Eph. 2, 1, *ὄντας νεκρούς*, there is no plus and no minus, There is no being more or less dead, but every person who is spiritually dead is completely cut off from the life that is in God. The natural man hears nothing of the spirit of God, 1 Cor. 2, 14,

But as it is true of the unconverted man that he cannot produce the act of faith in himself, so it is also true of the converted man that his faith as an act is not his own work, either in the sense of self-determination or in the sense of independent preservation in faith. As we know and say of a machine that it is dead in itself, but comes to life by the steam communicated to it, or by the electric current, so it is also true of the converted Christian that the life of his faith is not something self-generated in him, but a life which has entered into him from without. The only difference is that the Christian's faith is his own, and that he possesses the spiritual life that has been imparted to him.

We say, then, according to Scripture, that faith is the work and gift of God in man. St. Paul writes to the Colossians, "Ye are raised up through faith which God worketh," chap. 2:12, *διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ & εὐν*. This Words are not to be translated "by faith in the effect," as many Reformed theologians would have it, but "by faith produced by the power of God." Theodoret already took the genitive as gen. subj., and this version is quite compatible with other expressions of the apostle: faith, wrought by God. Cf. Eph. 1, 19; Phil. 1, 29. Here also belongs the mighty passage Eph. 2, 8: "For by grace are ye saved through faith; and that same is not of yourselves, it is the gift of God." Here the whole process or procedure of becoming blessed, including the appropriation of blessedness, is clearly ascribed to the free gift of God, *& εὐν το δῶρον*. Another passage which speaks clearly and powerfully is 1 Pet. 1:5: "you who by God's power are preserved through faith unto blessedness," *ἐν δυνάμει -& εὐν διὰ πίστεως*. It is God's power, God's might, which works faith in the heart of man by the word, Rom. 10:17, or in other words, faith is God's gift in man. Here only the instrumentality of faith comes into consideration, that is, the attribute by which it is related to Christ and his merit. Luther rightly says: "Not even in this respect does faith, inasmuch as it is a gift, justify man.

of the Holy Spirit (*donum Spiritus Sancti*), but simply insofar as it has relation to Christ (*quatenus habet se correlative ad Christum*).\" (Quoted in Pieper's *Christl. Dogmatik II*, 527.)

How does this faith relate to the grace obtained through Christ, to the reconciliation that was made through Jesus Christ for the whole world and which is therefore available for all men in Christ? 1 John 2:2 The Scripture clearly teaches that it is not the act of faith, but the object of faith that justifies a man. If a man has a debt to pay off, it is not the taking of the sum offered by a friend, as an act in and of itself, that discharges his debt, but this discharge lies precisely in the sum of payment itself, and the discharge of the debt is made by laying up the sum of the debt. It is almost exactly the same with faith and its object.

Justifying and saving faith is faith in the gospel. The apostle Paul wrote to the Romans: \"I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it\", Rom. 1, 16. Since this is about salvation, the faith mentioned here cannot be a mere belief in the historical facts revealed in the gospel, but it is the trust of the heart that relies on the gospel as the revelation of God's grace in Christ Jesus. When JEsus preached the gospel of the kingdom of God, He spoke plainly and unmistakably, \"Repent, and believe the gospel!\" Mark. 1, 15. Cf. 1 Petr. 4, 17; Joh. 2, 22, where the dative obviously has the same weight as the preposition with its object in the other places. The gospel is considered here as the receipt of the paid debt, and therefore faith in the gospel makes righteous and blessed.

Even more numerous are the passages of scripture that describe the justifying faith as faith in Jesus the Savior. Jesus Himself says: \"Who shall offend the least of these that believe on me?\" Matth. 18, 6. Paul speaks powerfully of this faith when he writes: \"Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ, we also believe in Jesus Christ, that we may be justified by faith in Jesus Christ, and not by the works of the law. 2, 16. Cf. among the many relevant passages especially Phil. 1, 29; 1 Jn. 5, 10; 1 Pet. 1, 8; Mark 9, 42; Jn. 2, 12; Apost. 26, 18; Gal. 3, 26; Cph. 3, 12; Phil. 3, 9. It makes no difference at all here factually whether in the Greek text *εις τόν Ἰησοῦν* or *εν Χριστῷ Ἰησοῦ* or the simple genitivus objecti stands; for the matter is clearly given, and for faith it makes no difference whether we regard it as referring to JEsu

executed, or as resting in JEsu, or as being wholly absorbed in JEsu.

This is also evident in the many passages that are parallel to the content of the passages mentioned above, but which express the meaning more clearly. Thus we are told of faith in the light, Joh. 12, 36, in His (JEsu's) name, Joh. 1, 12; 3, 18; 1 Joh. 5, 13; Apost. 3, 16. The propitiation of Christ comes directly to the fore, when the apostle speaks of faith in his blood, Rom. 3, 25, *ἐν τῷ αὐτοῦ αἵματι*, whereby it is clearly signified that confidence, direct, personal confidence, adheres to the blood of JEsu Christ, the Son of God, which makes us clean from all sin, 1 John 1, 7.

But when we speak of the object of justifying faith, it is also correct to say that this faith is directed towards God, because the triune God is the author and agent of reconciliation, which is why the name "Savior" is rightly used of God. Jesus speaks of a man believing in Him who sent Him, Joh. 5, 24. In the book of Acts the faith in Jesus Christ is directly identified with the faith in God, chap. 16,34. The apostle Paul writes: "But to him who does not work, but believes in Him who justifies the ungodly, his faith is counted for righteousness", Rom. 4, 5. 4, 5. Here it is clearly spoken of justifying faith, and the justification is counted to man just for the sake of the object of his faith, for the sake of God who justifies the ungodly. See Tit.3,8; 1 Joh.5, 10.

If we now sum up all that Scripture tells us about the object of saving faith, we can well say that it is the grace of God in Christ Jesus. This is the point Peter emphasized in his speech at the assembly in Jerusalem: "We believe to be saved by the grace of our Lord Jesus Christ, even as they also," Acts 15:11. 15:11; and this truth is clearly stated in Rom. 3:24, 25: "And are justified freely by his grace through the redemption that came by Christ Jesus, whom God set forth to be a mercy seat through faith in his blood." Therefore Peter also writes of the hope of faith: "Set your hope wholly on grace, which is offered unto you by the revelation of JESUS CHRIST," 1 Pet. 1:13.

What, then, does justification consist in? It consists in God's imputing righteousness to faith, which He Himself creates and maintains in man. This fact cannot be more strongly stated than by the apostle Paul when he writes: "and be found in him, that I have not my faith in him.

It is not the righteousness that comes from the law, but the righteousness that comes through faith in Christ, namely the righteousness that is imputed by God to faith", Phil. 3, 9. cf. It is not, then, the fact of accepting Christ's righteousness in itself that stamps faith as justifying, but the object which is accepted: the gospel as the receipt of the guilt of sin, JEsus Christ as the reconciler of the world, God Himself as He was in Christ reconciling the world to Himself, the grace of God in Christ JEsu. "Now faith justifieth not because of what we have done, but because it seeketh and receiveth mercy, and will not depend on any thing of its own: that is, we teach that the law doth not justify, but the gospel, which is believing, that we have a gracious God for Christ's sake, and not because of what we have done." (*Apologia Confessionis. Cone. Trigl.*, 182.)

The matter is very finely stated in an earlier volume of "Lehre und Wehre" (LII, 1906, pp. 345 f.): "The vis justificans of faith lies not in what faith is as *actus intellectus et voluntatis*, but in what it has through God's bestowal. As Rockefeller is rich not by what he himself is, not by virtue of his hands and pockets and boxes, but by virtue of the deeds and mortgages, the stocks and bonds, which he has in his hands and pockets and boxes, so also faith makes infinitely rich and perfectly righteous, because it has Christ and the treasure of forgiveness which Christ has purchased for us. If the content of faith were vain, the act of faith, however strong, would profit a man nothing, but only harm him, just as having and possessing would not make Rockefeller rich if his deeds unb stocks were worthless. The firm holding of a strong hand is not able to change glass pearls into real pearls, and a real diamond loses nothing of its value because the weak hand of a child wears it. Or as the nourishing power is not in the act of eating and drinking, but in the food eaten, so the power of cleansing from sins is not in the trust and taking of faith, but in the gospel of Christ, which is the substance of faith. The thing which moves God to absolve the sinner is neither wholly nor partly in man, and is neither repentance, nor conversion, nor charity, nor good works, nor even the confidence of faith. When God justifies the sinner, he is not moved to do so, even in part, by anything he sees in man's heart by virtue of his omniscience. Nor does God justify and absolve man *intuitu actus fidei*. The causes which move God to forgive the sinner lie outside man, and are God's grace and mercy, Christ's merit, and the promise, which God neither can nor will break.

And where God looks when he absolves, there the eye of faith also rests and must rest. We must not turn our eyes inward, not into our own heart, and our faith must not be based on any condition of our heart or will. Faith does not rely on anything that is in man, but on what is apart from him: on God's grace and Christ's merit. The justifying power of faith is not inherent in the act, but in the object of faith. " K.

Miscellany.

About the "paradise of the proletarians," Soviet Russia, so many contradictory reports are circulated that it is difficult to distinguish truth from fiction in the manifold descriptions. Some time ago Doumergue, in the Protestant journal *Foi et Vie*, described a horrendously blasphemous picture which was supposed to represent the Holy Supper. Christ was depicted seated from a throne of clouds. Below him on the ground stood a Russian priest with the communicants. The priest had cut out Christ's belly with a spear, so that the entrails were spilling out and hanging down to the communicants, who were eating them. Under the image were the words, "Receive and eat; this is my body." The picture is said to have been exhibited in Russia. - In one of the recent numbers of *Current History* a symposium of articles was published, in which several experts were heard to comment on the question whether the United States should recognize the Soviet Government and resume diplomatic intercourse with Russia. One of the articles was by Trotsky, who showed the conditions prevailing in Russia in the rosiest light. For this purpose he made use of that amazing aid, statistics, by means of which nowadays everything is proved in a purely scientific manner, both that an enterprise is a splendid success and that it is a gross failure. - During the past year a Parisian writer of socialist origin, Henri Baerand, the author of a famous novel which won a prize at the Academy, published in the *Journal de Paris* travelogues on Russia which attracted attention because of their cool and incorruptible manner of observation. These accounts have now appeared in book form under the title *Ce que j'ai Vue a Moscou*. From this

Block, who is currently in Basel, has translated two excerpts from this book, which are presented here.

"Moscow. I arrive, and in my impatience to be immersed in popular life I board the Strassenbahn. I look at the passengers. They are sestet all poor, clean, silent. Peasants, sol-

dates, young, lovely women in the last Parisian chic get on. The majority of the men carry large folders fitted with safety locks. The carriage rolls slowly along under a leaden sun. At one stop, a strange passenger enters the carriage. He wears only a bathing suit, otherwise he is completely naked. No one seems to be surprised by this. Only the old lady opposite me turns her head. She must be a woman of nobility and was once very beautiful. Now her gaunt face is furrowed with tear marks. The source of those tears dried up. Two large, dry eyes stare into the past. The old woman alights; her delicate feet are in shapeless men's shoes, and against her gaunt body she presses an umbrella with a long silver handle. . . . On the old Voskressenskaia, now Revolution Square, with its great traffic of carriages and pedestrians, still stands the Iberian Chapel, where once the Czars performed their prayers. The numerous faithful incessantly enter and leave and cross themselves. Then a procession of children appears behind red flags. On the pavement an officer of about twenty-five, a division general, is reading his newspaper. The children pass through the haze of incense emanating from the chapel and sing: 'To heaven we will rise and chase the gods away.' The crowd in New Moscow's banal streets is silent; it has forgotten how to talk, and especially how to laugh. The great silence reigns. Each fears the secret spy in the other. The microphones installed inconspicuously in all hotel rooms show how the stranger is spied on. The crowd in the streets is dressed in all sorts of European and Asiatic costumes. The men almost all wear the old Russian smock. The smock was once scarlet and has become white, gray, or black over time. - A crowd of beautiful, elegant women, of course with 'bob' heads, sashay by on high heels; their fingers are ringed all over. At five o'clock in the evening the 'Petrovka', the street full of splendid fashionable shops, with its elegant cars is in no way inferior to the 'Rue Lafayette' in Paris. - How to lives: with a lot of money pretty well; with little money very badly; and if you have no money, you croak. All the old people have perished, and all the bourgeois ('Burschuis') will perish, because they are denied the right to work and to leave Russia. The others, the so-called proletarians, are living poorly and well, as long as the ruble lasts. - What the Communists of the West tell us about Russian conditions belongs to the realm of fable. The communist experiment is at most a reminiscence. This Russian people's state, this Canaan that is praised to the Western workers, is in reality pure capitalist regime, built entirely out of the inequality of men, out of the humility of the weak and out of the arrogance of the strong, and all this with the connivance

of the state. This, and no other, is the truth. Capitalist renaissance at any price! The Renaissance, that is, luxury and inequality, the sable coat, the beggar at the threshold of the luxury restaurant: Moscow 1925! While the Moscow International dictates to the West European Communists the old slogans: "Death to the bourgeois! Class struggle! Dictatorship of the proletariat, it restores banks and stock exchanges at home. And - for this they fusilized: 28 bishops, 1,219 priests, 6,000 teachers, 9,000 doctors, 54,000 officers, 260,000 soldiers, 12,000 landowners, 350,000 intellectuals, 190,000 workers, 80,000 peasants. . . . After a speech by Trotsky in a southern Russian town, the worker Efimov mounted the tribune with a stick in his hand and said: "Comrades, look at this stick! He can tell you the story of the Russian Revolution. Before the revolution the country was ruled by the aristocrats: This is the handle of my stick. Its lowest iron end was the convicts. The middle was us: Workers and peasants.' From this he turned the stick over and said: 'The revolution has been. The aristocrats are down, the convicts are up, and you have remained in the middle. You have not changed your places.' Efimov did not remain long among the living on this. . . . I said to a Soviet leader: 'You have eliminated neither money nor misery, neither the exploiters nor the poor, neither the greed of some nor the resignation of others. What have you eliminated?' The People's Commissar measured me with a dark, uncertain look and then said: 'Nothing.' - Which the propaganda does not show: The Western comrades are led before Potemkin villages, before dummies, and when they return they know how to tell miracle after miracle about the paradise of the proletarians.

"Are the miracle believers aware of how a million people really live in Moscow? The real misery is not the street, but the great residential barracks. Nameless filth and stench that takes one's breath away. The people in this hell seek to stupefy themselves with eternal tea-drinking and cigarette-smoking; rooms and apartments are constantly open; of inmates it's in and out in one to. Everything is silent. The nightmare pressure of the microphone hidden somewhere weighs on everyone. So they live together in a nameless mixture and mingling - people whom living together for five years has not brought closer, on the contrary, who hate each other as only galley convicts hate each other. - The Soviet housing system is simple: eleven cubic meters per person. Thus, two, three, four families have to share one kitchen and one anteroom. - Generally, no one wants to do the cleaning. Box boards replace the windows, lice-ridden sacks replace the doors. The Soviet of the tenement is presided over by an informer. In one such apartment I saw a Russian who had long lived with us in France and in Italy: a

Man of high learning, gentle soul and kind heart. He vegetates in a dreadful attic, where I also discovered him. He saw my horrified astonishment. 'Inferno!' he told me, smiling. His eyes wandered into the distance, and two great tears rolled down his cheeks.

"Petersburg - the city has become nameless; for what is Leningrad? what Petrograd? The Russian still says 'Peters'; so also we say 'Petersburg.' Here all is silence and rubble. The last call that filled the farthest streets and squares of the world was the thunder of the Melinite bombs. For eight years the cairns have lain there, and weeds grow everywhere. The winds from the sea roar through the crumbling gates and courtyards. Stone after stone falls from the massive facades of the Admiralty Palace. The lonely wanderer flees from this immense agony, which is full of the echo of his footsteps. Crushed capitals, blind windows, torn-open roofs-imaginable melancholy! The mob has destroyed everything. I say rabble expressly; for the people are elsewhere. It is over in the new, idiosyncratic Moscow, in the factories and in the clubs, and before its gaze the authorities are stretching out a net of words that grows denser with every day, through which no light penetrates."

This poignant account, which bears the stamp of truthfulness, once again opens a glimpse into the gulf that has always gaped between the theory and practice of the communist mania as long as there has been a history of communist undertakings. No human order will ever suspend with impunity the seventh commandment, which is still to some extent in the conscience even of the natural man. If the ghastly reports that keep coming out of Soviet Russia are even half true, the present Russian government is composed of thieves and murderers, and it is gratifying that among the diplomats of the United States there is still a sufficient sense of the *justitia civilis* to deny the gang of robbers in the Soviet country the recognition of an orderly government, which we have not otherwise denied to governments that came into being through revolution. But we must not forget one thing in this connection: our country is directly and indirectly complicit in all European misery, mainly through the peace after the war which our representatives helped to dictate. To us, too, just fate will one day present - in part it is already being presented - a bill that will horrify us.

Dau.

Edmund P. Block, who is presently in Basel, Switzerland, dedicates the following reflection to **the memory of Erasmus**: "390 years have passed since the greatest scholar of the sixteenth century, Erasmus of Rotterdam, was born in Basel.

in the arms of his friends. Seldom has a grand master of science been so celebrated, both during his lifetime and after his death, as this intellectual humanist. There were years when the princes of Europe fought over him. King Francis I of France offered him a professorship in Paris with an income of 1,000 florins. Henry VIII of England sought to persuade him by brilliant promises to remove his residence to London. King Sigismund of Poland wanted him in his residence at Cracow. And other sovereigns' offers were no less honourable. Erasmus, however, preferred the quiet of his Basier study to the life of the brilliant court. But when on his funerary monument the words were written that as long as the globe lasted Erasmus would live on in his writings and converse with the scholars of all nations, this seems to be an exaggeration of highly enthusiastic admirers. For who today still reads his 'In Praise of Folly,' which in its day set the whole educated world in an uproar? Who even knows his writing 'On Free Will' or even his scientific works? - Now D. Emil Major, a native of Alsace, who has worked for years at the Historical Museum in Basel, has tried to bring the figure of this unique scholar closer to us in a work entitled 'Erasmus of Rotterdam', which was recently published by Frobenius in Basel. A short biography of Erasmus, written with 'temperament and spirit', forms the introduction. Then the book deals in detail with the scholar's emblems and mottoes, his epitaph and his will, the inventory of gold and rings, the household effects he possessed, in short, his entire estate. There we can also take a look into the rich household of the 'Prince of Science'. There were distributed in the rooms of the house, enlivened by colourful carpets, beautifully patterned blankets and all kinds of seat boxes: 8 beds, 7 tables, 2 desks, 10 armchairs, 3 bookcases, 4 chests and 1 larder. And although unmarried, Erasmus owned no less than 37 linens and treasures of gold and silverware. In 1530 he wrote: 'I have a chamber filled with letters from scholars, from great lords, from princes, from kings, from cardinals, from bishops. I have a shrine full of donated cups, bottles, spoons, clocks, some of which are of pure gold, plus a large number of finger rings, but would have far more of everything if I did not give most of the gifts on to such as were continuing their studies.' - But the much-travelled man of the world called, what few people could say of themselves in those days, half a hundred handkerchiefs his own, some of which were interwoven with gold or black or coloured threads. He had 13 silk mouthcloths (napkins) and 38 of linen, which bore embroidered borders. While forks in his time

were still scarcely in use, the pampered aesthete possessed a gold and two silver dinner forks, plus one made of porcupine bristles with gilded silver fittings. - As idle as these details may seem, they often give us a better understanding of the nature of the man who was once praised and celebrated as the 'phoenix of scholars', and make us appreciate all the more the contrast between such an estate and the unfading estate of the miner's son, who was so much hated and despised at the time. How often the admiration and enthusiasm of a whole fellow world is nothing but illusion and illusionary work! Erasmus' leaves have long since withered - his high spiritual gifts may have delighted some - but in truth they have helped no one, while Luther's writings are still read by innumerable people today and are valued and used as a golden treasure trove for what is useful and salutary for man in time and eternity." - This remembrance of Luther's most dangerous opponent, according to the Reformer's own testimony, introduces us to a man in whom the world has once more learned that great learning can be inherent in a man without much moral power. Erasmus was a comet that drew a long tail in the sky of the Reformation and after a short time sank into endless nothingness. Erasmus did not really keep it with anyone but his pampered self; but he was a master at making all sorts of people believe that he shared their interests. During his lifetime he fooled thousands and cheated them of their salvation by his fundamental error about the free will of the natural man, by which the whole plan of God's redemption is destroyed. Luther, who had at first been friendly to Erasmus as long as it was to be hoped that he would be a select tool in the work of the Reformation, soon saw through this man and opened the eyes of many to the false glimmer that emanated from him. To him Erasmus was regarded as an Epicurean (2, 727), who, when engaged in theology, wrote "so coldly, stumpily, and leadenly, that it came to light that he did nothing seriously" (5, 375). He has still not been canonized by Rome, although no special holiness is necessary for canonization. Dau.

Literature.

Published by *Concordia Publishing House, St. Louis, Mo.*

1. **Synodical Report of the South Dakota - District of the Missouri Synod.** 1925.
Price: 60 Cts.

This is a double report, namely for the years 1924 and 1925, the topics of the papers being: "Etlche Züge aus dem korinthischen Gemeindeleben" (D. Paul E. Kretzmann) and: "The Church's Care for the Young People" (P. G. Trömeý).

2. Proceedings of the Fifty-Third Convention of the Central District of the Missouri Synod. 1925. price: 55 Cts.

The German paper (Fr. Theo. Frank) dealt with the subject: "The High Priestly and Royal Office of Jesu Christ," the English (Fr. G. J. Meyer) with the subject: "The Doctrine of the Means of Grace and Its Practical Application."

3. Synodical Report of the Southern - Illinois District of the Missouri Synod. 1925. price: 25 Cts.

The papers presented at this synod have been printed separately.

4. Concordia Bilingual Bible. English-German Parallel Edition.

It is a great undertaking to which "Lehre und Wehre" can hereby call attention. For the first time a complete Bible is appearing, bringing the English and German texts on "facing" ropes. English-German New Testaments of this kind have been produced before, but never a complete Bible. The publishers note that the work has been made by photographic means, using the plates of the well-known Bible editions of our publishing house. The paper used for this Bible is very thin, so that the book is not much thicker than our ordinary German Bible. It goes without saying that the production of this work was very expensive. Considering this fact, the price is not too high at all. The English text contains the almost indispensable indications for the pronunciation of proper names. The book is without, or with, the apparatus for the Scripture, which is found in the *Concordia Teachers' Bible*.

(Bible Dictionary and Concordance). The following advertisement gives the price: Style BC, cloth, without concordance, red edges, \$7.75. Style BCG, cloth, with concordance, red edges, \$8.25. Style BS, seal-grain leather, without concordance, red under gold edges, \$13.75. Style BSC, seal-grain leather, with concordance, red under gold edges, \$14.25. - Is it necessary to say much about the importance of this Bible edition? To every American Lutheran pastor still working in the German language (and in our Synod this is true of most) it will at once occur to him what a great value this work is to him. To the family circle, where parents and children read the Bible together, and the younger sex prefers the English language, the older German, here is offered an excellent means for the common contemplation of Scripture, etc. I hope that this edition of the Bible will soon enjoy great popularity.

5. Men and Missions. Edited by *L. Fuerbringer*. Vol. III: *Friedrich Konrad Dietrich Wyneken*, Pioneer Lutheran Missionary of the Nineteenth Century. By *G. E. Hageman*. Price: 25 Cts.

This booklet of 55 pages should find a ready market, since the subject treated therein is such that the heart of every proper Lutheran must beat faster. The life story of our unforgettable pioneer Wyneken is told here in a fresh, attractive manner with the addition of many illustrations. Our generation, which so easily sinks into materialism and indifferentism, needs to be presented again and again with the images of the founders of our church system, who were eager to make sacrifices and were filled with zeal for God's Word and Luther's teachings, among whom, as is well known, Wyneken occupies a high place. The booklet offers eight sections: The Emigrant; The Call to Indiana; The Missionary; The Backwoodsman; The Pastor; The Lutheran Pastor; The Defender of the Faith; The Patriarch.

6. While It Is Day! A Manual for Soul-winners. By *Paul E. Kretzmann, Ph. D., D. D.* Price: 65 Cts.; the dozen \$6.00.

In a warm and convincing way, the author of this little handbook presents to us Christians our missionary duty and gives us excellent hints on how we can fulfill it. Here we are provided with a veritable arsenal of scriptural passages and reasons concerning missionary activity. Whoever is looking for material for mission sermons will find it here in abundance. Especially is

The author's purpose is to give our pastors a booklet that they can review and discuss with their congregational leaders in order to give practical instructions on missionary work from this basis. May God bless that the purpose of the booklet will be achieved in many cases!

7. The Greatest Need of Our Country. Situation, Causes, and Remedy. By *John H. C. Fritz*. Price: 5 Cts; 100 pieces \$1.25; 1,000: \$11.00.

In his well-known pithy manner, Dean Fritz describes the ever-increasing immorality and contempt for the laws, which cause great concern among all good citizens, and then, after dealing with the causes, points above all to the only means of salvation: the old Gospel. The tract lends itself to mass distribution.

8. . New Elementary Bible History - *Loose-Leaf Edition*. Price: 85 Cts.

The new, splendid Biblical History of our publishing house, which was advertised here a few months ago, is also available unbound and unstitched, namely on separate sheets, one side of which contains the picture, the other the text. This edition is especially recommended for use in Sunday schools, where the children do not like to bring larger books.

A.

Dächsel's Bibelwerk. The Holy Scriptures, with interpretation intercalated in the text, detailed tables of contents, and explanatory remarks. Edited by August Dächsel. A. Deichertsche Verlagsbuchhandlung Nachf., Leipzig. Sixth volume. 666 and 176 pages 7^X10, bound in cloth with gilt title. Price: \$3.75. Seventh vol. 976 and 152 and 14 pages. Price: \$4.50. To be obtained from Concordia Publishing House, St. Louis, Mo..

These are two further volumes of the reprint of the well-known Dächsel'sche Bibelwerk, which has already been repeatedly indicated here, and only one volume, the fifth, is now missing. The sixth volume here contains the Gospel of John and the Acts of the Apostles. To these is added a valuable double appendix, first consisting of 144 pages of "the life of our Lord and Saviour JEsu Christ according to the holy four Evangelists in chronological compilation," that is, a kind of Gospel harmony with complete printing of all passages in one, two, three, or four columns; in the latter cases with an appended "Summary of the Reports"; then as a second appendix on 32 ropes a "Continuation of the History of the Apostolic Age since the Captivity of Paul at Rome" with many good remarks, though not always really acceptable in chronology. The seventh volume then contains the exposition of all the epistles of the New Testament, and of the Revelation of St. John. In both volumes we have found much good interpretation, especially useful for the practical work of the pastor in the preparation for the sermon, interpretation which often goes back to Luther and other excellent Lutheran interpreters. But we cannot agree with all the interpretations, especially not with the eschatological passages of Scripture. Regarding Rom. 11:26, "and so all Israel will be saved," it is noted: "The continued existence of the Israelite people among all the other nations, this very unique phenomenon in history, has the purpose that God wants to glorify His faithfulness to the covenant through a still imminent total conversion of the people. (v. Gerlach.) The time when this shall occur is not determined; but it cannot be placed immediately before the end of the world, because, according to vv. 12 and 15, there is to be expected from the entire conversion of Israel a retroactive effect on the nations already converted, which, after all, is to establish a permanent condition. (Maier.)" (P. 113.) But the interpretation of our older theologians, that here by "all Israel" is meant totus coetus electorum ex Israele, the full number of the elect from Israel, may be proved to be correct from the wording, connection, and parallelism evident. Cf. Stöckhardt, "Römerbrief", 532 ff. But especially the interpretation of the revelation is through and through chiliastic and can only be read profitably with a sharp distinction between the right and the wrong.

Be. We agree when Revelation 9 is interpreted as Mahommed and the Mohammedan lie (p. 60), and when the name "Babylon, the great city", Revelation 14:8, is referred to "the vision in Zech. 5:5-11, from which it is clear how Papist Rome comes to be called Babylon" (p. 91). But then, in Revelation 20, gross chiliasm, rejected by the Lutheran confession, is expressed most clearly. It says: "We have for the time being some sayings concerning Isa. 65, 25 and Jer. 3:25, we have already had to cite a few sayings of those exegetes of Scripture who can be regarded as authorities, and we were already convinced that the prophetic word of the Old Testament inevitably points to the assumption of an earthly kingdom of glory at the end of the present world time; here now the prophetic word of the New Testament is added, and with such definite, unambiguous testimony, that the antichiliasts, or opponents of the assumption of a millennial kingdom, find themselves compelled either to question the canonical standing of the Revelation of St. John, and this to be the case. John's Revelation and to declare this book non-apostolic and non-prophetic, or else to object to the whole interpretation of this part of Holy Scripture as one that is still too controversial and uncertain, if one does not want to decide to rape the wording of the text in such a way that every sober reader will not be convinced, that every sober reader must fairly ask himself whether this is still interpretation at all, or not rather abuse and slaying, or at last to look for the millennial kingdom in the past and present of the church, and from which decides upon all mankind for all eternity, v. 11-15." (P. 125.) But to this exposition we remark, that we most decidedly hold the revelation of St. John to be apostolic and prophetic, and yet as decidedly reject the temporal-historical interpretation (of the Roman emperor and of the Jewish war), likewise the final-historical (of the future Antichrist and of the millennial kingdom). The ecclesiastical interpretation (of the Christian Church of the New Testament, its destinies, struggles and enemies) alone does justice to this strange book.

L. F.

Single dictionaries on the Old Testament. Edited by Pros. v. Friedrich Baumgärtel in Rostock.

Published by Alfred Töpelmann in Gießen. Second booklet: Hebrew dictionary on Isaiah by Iüc.

Dr. Johannes Hempel. 56 pages 6X9. Price: M. 1.50. Fourth booklet: Hebrew dictionary on the

Psalms by D. Johannes Herrmann. 58 pages 6X9. Price: M. 1.40.

These individual dictionaries, of which there are also those on Genesis and the Book of the Twelve Prophets (Dodecapheton), only want to be a makeshift. The editor says in the preface that "it is absolutely his conviction that a great lexicon, such as Gesenius-Buhl" (we add: or Eduard König), "belongs in the hands of our students. Only our students, who have to eke out a living, are for the most part not in possession of one today." And from this point of view, that someone is not able to acquire a proper dictionary, which he can then use throughout his life, these special dictionaries are justified, in order to oppose at the same time the small, meager dictionaries such as Langenscheidt - Feyerabend, which are of little use and in many respects a ruin. The present two books, produced by well-known teachers of the Old Testament, are up to date and can also be of good service to those who have a proper dictionary, especially when travelling or at conferences. Only we do not like the fact that conjectures are often presented to improve the text. One should not torment students, who often have difficulty reading the simplest Hebrew, with textual conjectures and supposed improvements. The surviving Massoretic text is almost invariably much simpler and more comprehensible than the self-fabricated Hebrew of modern critics with their almost invariably unnecessary and often downright terrific conjectural criticism.

L. F.



Prof. em. E. Pardieck.

Ecclesiastical - Contemporary.

I. America.

From the Synod. Prof. em. Eduard Pardieck departed this life on March 20, at the age of fifty-nine, after a long and severe illness. Because the deceased, during his ministry as theological professor in St. Louis, was also a diligent and very skilful contributor to "Lehre und Wehre," this journal, too, first communicates to its readers the main data from the life of the departed, as compiled by D. Fürbringer in the "Lutheraner" of March 30: Prof. Pardieck was born at Indianapolis, Ind. on April 29, 1867, received his preparatory education from 1881 to 1887 at our college in Fort Wayne, and his theological training at our St. Louis Preacher's College.

In the latter year he entered the sacred preaching ministry, first as assistant preacher of the large St. Johannismgemeinde Praeses H. H. Succops in Chicago. After a year's time he then took charge of the Bethiana congregation, which had branched off from St. John's, and served it until the fall of 1902. Then he followed a calling as professor of ancient languages at our St. Paul's College in Concordia, Mo. He taught Latin, Greek and Hebrew until he took his last position at our theological seminary in St. Louis. Here he was at first a year and a half chiefly employed in our journals, and then became

But after D. Stöckhardt's death he was appointed to his chair for the interpretation of the Old and New Testaments and worked there with great success and rich blessing for seven years. In addition, he made many contributions to our "Lehre und Wehre," and for our "Lutheraner" he conducted the editorial business from March 1912 to September 1913 and then took care of the section "Zur kirchlichen Chronik" until his illness. He also served at conferences and synods with many lectures and papers, and especially his beautiful sermons, delivered back and forth, are unforgettable to his hearers. He was not only a fine, richly gifted

He was not only a brilliant mind and an original orator and writer, but above all a right, thorough theologian, who taught and defended the pure, truthful biblical truth, as it is known by the Lutheran Church, with word and writing on the chair and in the pulpit with special skill and conscientious faithfulness. All his gifts and knowledge, all his time and strength, he gave to the service of the church. He was never a particularly vigorous man. Even during his pastorate in Chicago he once had to spend a winter in the mild climate of Florida. And during his teaching here in St. Louis, those who were closer to him often noticed that he did not have too much strength. But he did not complain, but quietly and diligently did his work, often summoning up all his strength and suffering physical pain. In the summer of 1920 he underwent a gallstone operation from which he did not quite recover. He did begin his lectures again in September, but in November a collapse occurred, so that he could not enter the lecture hall again. All the doctors' art was in vain. A growth on the brain caused strokes and also gradually brought him into such a mental state that he became listless and the longer, the less he spoke. At first it was hoped that he would get better, and he remained here in St. Louis in his old home, and for a time in a hospital. But when there was no change in his condition, his wife removed with him and the younger children to Brownstown, Ind. near his old home and relatives still living. There she faithfully nursed him until, as his care became more and more difficult, it seemed advisable to remove him to a sanitarium at Madison, Ind. last fall. The last report of the superintendent of the asylum, dated February 22 of this year, stated that there had been no noticeable change in his condition since then, but that he had made no complaint whatever. We do not yet have any further news about his death. His mortal remains are to be laid to rest on March 25. Apart from his wife he leaves eleven children. His eldest son is in the preaching ministry. Three of his daughters are married to pastors. - We lament, but we do not lament the deceased, who now, after long, severe suffering, has overcome his last enemy, death. We know that he was a true theologian, a believing child of God reconciled by Christ, as he often confessed even in the earlier days of his illness; and certainly in such faith he departed from this miserable life. We humbly venerate the wonderful ways of God with him, and in the midst of sorrow we give thanks to our God and Saviour, who gave us the departed one, and through him has directed so much good in the Church. F. P.

Bible sales during the past year. The Associated Press reports from Chicago: "The Bible is still the most widely purchased book, according to the annual report of the American Bible Society. The number of copies published in 150 languages during the past year was 9,069, 120 volumes, or nearly 2,500,000 more than in the preceding year. This was also the largest number ever brought to market in one year in the 110 years of the Society's existence." Not all, but most of the copies purchased are read at least occasionally. And what is sold and read is the bare text of the Bible, the *nuda Scriptura* (as Luther says), without commentary or exegesis. That is a great advantage. If brief modern-theological commentaries, such as those of Peake or Dummelow, were added, God's Word would thereby be perverted, or yet pushed into the background, and thus in great part deprived of its fruit. We are mistaken if we think that the Bible cannot be understood without commentary. After all, after decades of "exegetical studies" we have found that the words of the Bible have the meaning that suggested itself to us when we first read them. F. P.

"Unity" a cause of decline in church attendance. The Associated Press reports: "President A. Lawrence Lowell of Harvard University, Cambridge, Mass. lectured to the Harvard Graduate School's Society on Sunday, March 7, on 'Interest in Church Attendance'. He said, among other things, that the increasing unity and more and more respect of individual church communities for each other was to blame for church people losing their interest in religion." President Lowell's remark was, of course, meant to be derisive. But it expresses a truth. The "unity" that is chiefly meant and deceptively called "Christian" nowadays is Unitarian works religion, rationalismus communis, and that does not fill the churches. F. P.

Royal visitors to the Eucharistic Congress. The Eucharistic Congress to be held in Chicago in June will also be attended by the Spanish royal couple. Thus reports a Catholic newspaper, which at the same time expresses its joy that the Roman faith is reviving in Spain under King Alfonso. The Roman Church now intends to hold a harvest in Europe - and we may add, in America. It is doing all it can to re-establish its former dominion there as here. That the Roman Church wants to gain a firm foothold in the United States is also proved by the coming Eucharistic Congress. For it is planning a pomp such as has never before been unfolded in this country. On the opening day more than a million Romanians are to attend Mass at the same time; a choir of fifty thousand children is to sing on one of the days, and the procession to Mundelein, Ill, is to be as grand as possible. All this in honor of the Mass, of which the Apology says: "And we will have all pious, respectable people warned, that they partake not with the adversaries of the great abomination and abuse of the Mass, lest they complain of other men's sins. ... For this abuse is no less than the matter was in Elijah's day with the false worship of Baal." (*Trigl.*, 418.) J. T. M.

Pagan criticism of modernist missionaries. The *Sunday-school Times* writes: "It is a sobering fact that the native heathen in non-Christian lands see the difference between the old-fashioned, soul-winning missionary and the Modernist missionary, who has no Gospel. The *Missionary Review of the World* has just published a striking article, 'The New Crisis in China Missions,' giving the point of view of an educated non-Christian Chinese. This Chinese university professor points out various obstacles in missionary work to-day; one of them, he says, is 'the new rationalism,' which 'desires doubt before belief.' Another obstacle he names is 'weakness within the missionary body.' The missionaries of fifty or sixty years ago, he says, 'possessed an extraordinary religious faith and a very strong spirit of self-sacrifice. Without the former they would not have cared to come to China; without the latter they would not have dared to come.' Then ... he utters these startling words: 'Many members of the missionary body, indeed, are most admirable persons; but I fear that *missionaries to-day are not selected with the same care as are the managers of the oil and the tobacco companies.* Many missionaries are not qualified for their task and are not needed in China.'" The paper comments: "This is a sad commentary on the paralyzing, destroying effects of Modernism at the home base and then in the foreign missionary fields. It is a call to all true Christians to do all in their power to send only true representatives of Christ and His Cross to the lost world." There is no greater disgrace to Christianity than modernist missionaries.

J. T. M.

Sin doesn't pay. Ten billion dollars, or one-sixth of the entire income of the government, is the annual cost to the taxpayers of the countless crimes committed in our country. A bill of exchange rightly speaks of "the high cost of sinning" in view of this colossal sum. Whether the sum is too high or too low we do not know; it is vouched for by Municipal Judge John H. Lyle of Chicago. According to his statement, this sum is necessary to carry out the laws to some extent, to detect the numerous crimes, to try the criminals, and to maintain the penal institutions. The sum also includes the amount that the various swindlers get hold of. Truly, there is still a long way to go to the much-vaunted millennium that was to dawn with the Treaty of Versailles, the League of Nations, and the introduction of Prohibition! The Holy Spirit knew better what was to come at the end of the world, and He told us this through Paul: "But know this, that in the last days terrible times shall come," 2 Tim. 3:1.

J. T. M.

Why are Roman priests expelled from Mexico? *America*, the organ of the Jesuits in our country, is very elaborate about the expulsion of the Roman priests from Mexico and attributes the real blame for this "crime" partly to the government of the United States and partly to the Protestant missionaries. We read: "Laws permitting only native-born Mexicans to act as priests; laws limiting the number of priests; laws requiring that priests marry; laws restricting alien ownership of property, thus depriving Catholic educational institutions of the protection afforded by such ownership: these are some of the

fruits of the policy that sent American soldiers to drive Huerta out of power in Mexico and put Carranza in." What the last sentence is supposed to mean is clear to anyone who has followed the history of our negotiations with Mexico under Wilson. With regard to the Protestant missionaries, the paper writes: "Protestant missionaries have been eager to lend their aid to revolution in the hope of being able to reap a harvest from the seeds of dissension thus sown, and the liberal revolutionaries have always been eager to seek such an alliance for the valuable assistance it has given in propaganda among Americans and influence at Washington. For the Mexican liberals, believing that the American people are Protestants and by that token anxious to aid any attempt to destroy the Catholic Church, have used the Protestant churches, the American people, and the American Government to pull their political chestnuts out of the revolutionary fires." President Calles of Mexico recently laid all the blame on the Roman hierarchy, stating that the policies of the Roman Church made it impossible for a republic like Mexico to function. Already the "laws permitting only native-born Mexicans to act as priests, laws limiting the number of priests, laws restricting alien ownership," etc., show where the rub is. Rome is no friend of republics that watch the Pope's back. J. T. M.

II. Abroad.

The collapse of Germany in 1918. According to a report in a recent issue of the *Apologist*, Colonel House, who, as is well known, was for a long time Wilson's trusted adviser, has recently expressed his views on the collapse of Germany in 1918. Among other things, he said that all Europe was weary of war at the time the armistice negotiations were initiated. If Germany's offer had not been accepted, he said, the Allied cabinets in London, Paris, and Rome would have faced certain collapse. Successor cabinets would have had to grant better terms to a Germany holding out in the war. The German army had not yet been defeated and could have held Antwerp, Metz, Strasbourg, and other strong points until the following summer. The German collapse, he argues, was not of a military nature, but was due to the civilian population behind the front, which had been confused by Allied propaganda with Wilson's fourteen points. Colonel House thus confirms point by point what has already been written from other quarters on this subject. But the breach of faith by the Allies towards Germany appears all the more disgraceful, and bitter revenge has already been taken on the guilty for this flagrant injustice. J. T. M.

A misleading judgment of the Roman Church. The "A. E. L. K." reports, "On the two last pages of the pamphlet [of the Bishop of Würzburg, Matthias] is given an order for fasting, the last words of which are: 'to make atonement for divine justice'." The "A. E. L. K." adds, "By what? By works of piety, prayer, and frequent reception of the sacraments. Has the Catholic Church really renounced the alone atoning power of the blood of Christ? Or does only the Bishop of Würzburg do so?" This question can only be confusing.

It is well known that not only the Bishop of Würzburg, but the Catholic Church as such, "renounces" in doctrine and practice the atoning power of the Blood of Christ. As to doctrine, in the decisions of the Tridentine Council, Sessio VI, De justificatione, several canons impose the curse on the belief that God forgives sin for the merit of Christ alone. Canon 12, for example, reads, "If anyone says that justifying faith is nothing but trust in the divine mercy which forgives sins for Christ's sake, or that it is this trust alone by which we are justified, let him be accursed!" Likewise, Canon 20 puts the curse on anyone who speaks "as if the gospel were a mere and perfect promise of eternal life without the condition of keeping the commandments [of God and the Church]." And as to the Roman practice, it is founded, according to beginning, middle, and end, on the fact that not only the blood of Christ, but also works of men have atoning power. The Roman works of penance (*satisfactio operis*), pilgrimages, monastic life, the service of saints, would disappear; in short, the whole intricate and finely wrought Catholic machinery would break down or run empty, if the realization of the Christian truth were to prevail that the blood of Christ alone has atoning power.

F. P.

The Zionist Dream. The Associated Press reports from London: "The Central Committee of the New Zionists has published the following statement: 'Our relationship with Britain must be built on the basis of mutual loyalty [naïve coordination between England and the Zionists]. From our ranks arose the so-called 'activists' who declared at the end of 1915 that the interests of England and Zionist Jewry were identical, and who gave concrete form to this conviction by forming a Hebrew Legion. We readily acknowledge that we owe the vigorous aid of England largely to the idealism of British statesmen. But we also know that, apart from this idealism, motives of British imperialism also played a part in the founding of the Land of Palestine. On the part of the British, it is by no means a question of acts of love and charity, but a case of mutual obligations and mutual beneficial applications. We are firmly convinced that our political movement to transform Palestine into the land of Israel is at the same time doing an important service to English interests in the Orient. Under no circumstances, however, do we wish to lose sight of the international character of the Mandate.'" So much for the Zionists. In concreto nothing matters whether the Zionists want to lose sight of the international character of the English Mandate or not. England will, as long as her power lasts, see to it that Palestine does not become international but remains English. Then, in spite of the "activists" among the Zionists, it is really out of the question to "transform Palestine into the land of Israel," because it says in Luk 21:24: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the time of the Gentiles lasts until the end of the world. This is already evident in the following passage, where the signs of the end of the world are described, and in other scriptures (Matth. 24, 14; 28, 18-20). Should the English have to leave Jerusalem again, other "Gentiles" will take their place.

tread. Therefore, the Zionists will not succeed in "remaking" Palestine into the land of Israel. The carnal Israel missed the connection when the promised Messiah came into their possession and His own did not receive Him. Therefore the Jews will remain scattered among the nations until the end of the world. It pleases them among the nations also quite well. Just in the present time the mass of the Jews show little desire to give up their residence and business among the nations and emigrate to Palestine. The Jewish emigration to Palestine, which is being carried on by the Zionists under England's supervision, is artificial matter, not intended for practical use, but intended as a "national home" where rich Jews can make a trip in winter or even in summer. And it is well for the Jews that they remain scattered among the Gentiles. Their dispersion is at the same time a divine act of grace. Until the Last Day the whole human race, without distinction of race, is still under the sign of divine sparing and grace. God also scattered Israel among the nations, not to exclude it from grace, but to have mercy on it also. Israel is to hear among the Gentiles and from the Gentiles the gospel of grace and come to faith. The time of grace of the Gentiles is paralleled by a time of grace of the Jews. This mystery is revealed to us by the apostle Paul Rom. 11. The hardening of Israel is not a total one, but only a partial one. While the fullness of the Gentiles, the whole number of those chosen from among the Gentiles, enter into the Christian Church, there will be no lack of converts from among the Jews. And so, in this way (ὁπτωσ), all Israel also, the whole number of those chosen out of the Jews, will be blessed. F. P.

Religious Conditions in Italy. From an account of the religious conditions at present prevailing in Italy, we gather the following: "The Italian government and the papacy are now working hand in hand to exterminate the Protestant communities in Italy. Two religious Protestant papers, one published by the Methodists and the other by the Baptists, have been temporarily suppressed. A Baptist preacher has been arraigned for not paying due honor to the Pope. Attendance at Protestant services has been made more difficult, as government guards admit only those who have obtained a special permit from the government Mussolini and his wife, who have been married for more than twenty years without a church wedding, have now been married in church at the request of the Pope. It is reported that in Rome they are now publicly discussing the plan of digging a tunnel from the Vatican to the sea, so that the Pope may at any time leave the Vatican without any obstacle, and board a ship in the harbor which will take him to any country in the world. This tunnel, which will be fifteen miles long, is to be built at the expense of the Italian government." - As it was once in pagan Rome, so it is again becoming dangerous to preach the gospel in Rome. J. T. M.

Russia also wants to disarm "under conditions". The Associated Press reports: "A. L. Rykov, Prime Minister of the Russian Soviet Government, declared at a Communist meeting in Moscow on October 8 of last year that Russia was ready to disband its 'red army' and abolish all munitions factories and other war industries if the

'bourgeois' countries would do the same." Since the "victors" in the world war are at odds with one another with regard to the distribution of booty, the course of the world will take place according to the "biology of the world" drawn by Christo Match. 24 "One nation will rise up against another, and one kingdom against another, and there will be pestilence and costly times and earthquakes now and then. "

F. P.

American Missionaries Protest United States Military Action in China. The following was reported from China early in March: "American residents of Peking, representing especially the interests of the missions, protested yesterday that, if necessary, the Americans should join with the other powers in taking military measures to compel the lifting of the blockade of Tientsin. A group of ten Americans went to see John V. A. MacMurray, the American envoy, to urge that the government in Washington be advised not to take part in any armed enterprise against Tientsin. They were representatives of the Rockefeller Foundation, which maintains the Union Medical College at Peking, of Yenching University (a missionary institute), and of the missionary bodies of the Presbyterian and Methodist churches." The missionaries fear that military intervention on the part of the United States may be intended to arouse an evil prejudice among the Chinese against American missionary work.

F. P.

The World Propaganda of Buddhism. The "A. E. L. K." reports: "The Buddhists also have world-wide plans, as Mission Director D. Witte reports in the 'Zeitschrift für Missionskunde und Religionswissenschaft' (1926, 2). According to this, a Buddhist Congress attended by more than a thousand priests took place in Tokyo from November 1 to 3, 1925, the first of its kind. Representatives of all the Buddhist sects of Japan, Korea and China were assembled at the Zojoji Temple of the Jodo sect for serious deliberations. The purpose of the conference was to initiate a closer union between Buddhism in Japan, Korea and China, to discuss the spread of Buddhism and to deliberate on special issues. The Congress resolved that the Buddhists of East Asia should cooperate in a worldwide propaganda so that, if possible, all peoples on earth may bask in the infinite grace of Buddha. In order to achieve this goal, it is planned to publish Buddhist books and magazines in some of the languages of the West, to send missionaries abroad, and to establish a missionary school in Tokyo or in Peking in cooperation between Japanese and Chinese Buddhists. Kindergartens, elementary schools, secondary schools, colleges and universities are to be established and extended on a large scale. Women's education should be raised to the level of men's education. Steps are to be taken to suppress the use of alcohol and opium. A congress of all Buddhists of all countries of the world is contemplated." We add: Something good may come out of the world propaganda of Buddhism. It could become an inducement for the Christian Church to reflect seriously on what Christianity really is. This would lead to the elimination of Modernism.

F. P.

Doctrine and Defense.

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Address on the Nicene Creed, delivered at Pittsburgh, Pa. at the communal celebration of the Reformation Feast, Nov. 1, 1925, by H. C. F. Otte.
(Submitted.)

In the Triune God, the Father, Son and Holy Spirit, dearly beloved feasting companions!

Our dear Evangelical Lutheran Church is a confessional church in the full sense of the word, that is, the Evangelical Lutheran Church does not only claim in general that it teaches what is written in the Bible or that it considers the Bible to be God's Word, but it also clearly and definitely states what it believes and teaches on the basis of the Holy Scriptures. The confession of the Lutheran Church is the Book of Concord of the year 1580. This Book of Concord contains 1. the Apostolic Symbol, 2. the Nicene Symbol, 3. the Athanasian Symbol, 4. the Unaltered Augsburg Confession, 5. the Apology of the same, 6. the Schmalkaldic Articles, 7. and 8. Luther's Small and Large Catechism, 9. the Formula of Concord. To this confession not only our Missouri Synod, and the synods associated with it in the Synodical Conference, in general, but also each congregation of the same, by a special confessional paragraph in their constitution or congregational order. All professors employed by the Synod are bound by this confession; all our pastors, at their ordination, must solemnly confess that they recognize the Book of Concord to be the pure, unadulterated declaration and exposition of the divine word and will, that they profess it as their own confession, and that they will faithfully conduct their ministry according to the same; and all parochial school teachers are made to take the same pledge at their induction.

The second place in the Book of Concord is occupied by the Nicene Symbol. And since 1600 years had passed since it was first written and solemnly accepted last summer, we turn our special attention to this confession in the present celebration. The Nicene Symbol reads: "I believe in one almighty God, the Father,

Creator of heaven and earth, all things visible and invisible. And in one Lord Jesus Christ, the only Son of God, who was born of the Father before the whole world, God from God, light from light, the true God from the true God, born, not made, in one being with the Father, through whom all things were made; Who for us men and for our blessedness came down from heaven, and was made flesh by the Holy Ghost of the Virgin Mary, and became man, and was crucified for us under Pontio Pilato, and suffered, and was buried, and rose again the third day according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And shall return in glory to judge the quick and the dead, whose kingdom shall have no end. And to the Lord, the Holy Ghost, who quickeneth, who proceedeth from the Father and the Son, who is worshipped with the Father and the Son, and is honoured at the same time, who spake by the prophets. And a certain, holy, Christian, apostolic church. I confess a few baptism for the remission of sins, and wait for the resurrection of the dead, and a life of the world to come. Amen."

The first and second articles of this Symbolum were drafted by the Alexandrian Athanasius and adopted at the first general synod of the Christian Church at Nicea in Asia Minor in 325. The third article was drafted fifty-six years later, in 381, by the Cappadocian Gregory of Nyssa and adopted by the second general synod of Constantinople, and 208 years later, at the synod of Toledo in Spain, "and of the Son," which in Latin is but one word, *filioque*, was inserted in the third article.

That in ancient times, and especially in the so-called Middle Ages, the acceptance of the Nicene Symbolism and the adherence to it were of the greatest importance, that through it the Christian people were mightily promoted and strengthened in the knowledge of the true God, no one will question. Who why do we still profess it so firmly today? Let me put the question a little differently: Why are efforts being made to draw forth again this ancient creed from the obscurity of oblivion into which it had sunk in many places, and to make it again known and dear to the Christian people?

This is done once for the same reason for which our spiritual fathers in the first article of the Augsburg Confession in 1530 professed it so decisively, namely, to testify that we are not idolaters, not Manichaeans, Valentinians, Arians, Eunomians, Mahometists, and Samosatians, as the Augsburg Confession calls them, not idolaters confusing Christendom with new fancies devised by men, but true-believing Christians holding fast to the faith once given to the saints.

For about four hundred years our church has been called the Lutheran church. This gives some people the idea that this church only came into being four hundred years ago, or that it had the Augustinian monk D. Martin Luther as the founder or originator. That the people who, since the times of the decay of the old Roman Empire, have sought to blacken the Christian Church with all kinds of heathen abominations or novelties, as the Augsburg Confession repeatedly complains, had an interest in presenting the matter in this way, and thus giving themselves the appearance that their "novelties" or innovations came from ancient, apostolic tradition, is easy to think; but an intelligent Christian, that is, one who really understands what Christ and the apostles taught, should know better.

Admittedly, in the change of times, in the complete upheaval of all circumstances, some changes in the constitution, in the language, in external customs and practices have been unavoidable. But the essence of the Church does not consist in outward customs, organization, language, etc., any more than the essence of a man consists in the house in which he lives or in the clothes in which he appears. What makes a man a Christian is faith in Christ, and what makes the church a church is that it has the true Christian faith and proclaims the true, all-salvific doctrine of Christ. And Christian faith or doctrine does not change, does not alter; for Christian doctrine is not human imagination, not a product of man's mind, but God-given revelation. New doctrines are false doctrines. For no one can establish articles of faith but the Holy Scriptures, written by the prophets, evangelists, and apostles by inspiration of the Holy Spirit.

If we want to claim the name and the rights of the Christian Church, we must prove that we have the one, unchanging faith of the Christian Church and that we hold the one, true doctrine of the Christian Church. This is the first reason why we still profess this Symbolum, written in the fourth century. We want to prove that we are not a new sect that has come together out of spite or wantonness, but the right continuation, the legitimate daughter, as D. Walther used to say, of the old Greek and Latin speaking church.

As for outward splendor, well never was a Christian church assembly held that could compare with the Nicene. It is also doubtful whether, after the council which the apostles held at Jerusalem, Apost. 15, so many truly pious and enlightened men of God were ever again assembled in one place. They gave a version to the article of the Trinity and of the Incarnation of Christ, they found new expressions for it; but new doctrines, new articles of faith, they did not make, simply because they could not; for, as was said before-.

says articles of faith and doctrine sets God's Word and no one else, not even an angel from heaven. Anything beyond the Scriptures is false doctrine. From the first beginning the Christian church has had all the doctrines and all the articles of faith that it now has, and as long as this world stands it will never have any more or any other. Thus one had all the Christian doctrine from the first Christian day of Pentecost, all the revelation of the nature and will of God, as soon as the last apostle had spoken or written his last amen. One had not yet, however, put it into lucid order. One had not yet briefly compiled all that the Scriptures say in various places about the various points of doctrine. When Christians in the earliest times were asked what they knew and believed about the nature of God, they would say something like: The LORD JESUS commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost. In the name, saith Christ, not in the name or names, but in the name or names; so God is but one, and yet there are three, Father, Son, and Holy Ghost. But how to distinguish this one from the three in the words of Christ, or in what relation the Father, the Son, and the Holy Spirit stand to one another, to express or say this more exactly, was taught to Christendom from the Holy Scriptures by the Fathers of the Nicene Council, and especially by the Alexandrian Athanasius, who is justly called the Luther of old. According to them, all Christianity on earth has been singing and saying for sixteen hundred years: "I believe in one Almighty God, the Father," etc.

Christendom has accepted this Nicene Symbolum, not only because such men as Alexander and Athanasius of Alexandria, Paphnutius of Upper Egypt, Eustathius of Antioch, Macarius of Jerusalem, Hosius of Corduba in Spain, and other great men of God, have designed and accepted it, but because it names in clear words and in brief sentences what God has revealed concerning his nature in the Holy Scriptures; and to reject this is idolatry; for when the first commandment says: "Thou shalt not have other gods beside me," it does not mean merely, Thou shalt not make for thyself any gods or poetry, but: Thou shalt believe, confess, worship, and adore the God who has revealed or made Himself known in the Scriptures as thy God. There is no other God than the one whom the Nicene Creed confesses. Therefore we still profess the symbolum which those holy men who had just emerged from the gruesome Diocletianic persecution set up in those summer days of the year 325 at Nicaea in Asia Minor.

And we have not merely a so-called theoretical interest, but the highest practical interest. It is the eternal salvation of our souls. The real focus of this sym-

bolum lies in its second article. The Fathers of the Nicene Council were concerned above all to make it clear, unequivocal, and irrefutable: Sacred Scripture teaches that the one true, eternal God became man, though in an extraordinary manner, by the special action of the Holy Spirit, born of the Virgin Mary, yet really and truly. It is said in the Symbolum, "And to one only Lord JEsu Christum, God's only begotten Son, God from God, light from light, true God from true God, born, not made, with the Father in one being, by whom all things were made, who for our sakes and for our blessedness came down from heaven, and was made bodily by the Holy Spirit from the Virgin Mary, and was made man, being also crucified for us," etc. Luther wished to emphasize this especially in the divine service by the ordinance that the congregation, in singing the second verse, should kneel down at the words, "Of Mary, the virgin, is a true man born," and remain on their knees until the words, "and risen again from death by God."

At the Council of Nicaea, however, the Emperor Constantine had kissed the mutilated hands and disfigured face of the Egyptian Paphnutius, whose fingers had been cut off, whose feet had been damaged, and whose eyes had been almost burned out with a red-hot iron, for the sake of his faith, and had sworn highly and dearly that never again should a Christian be maltreated or persecuted for his faith; but things soon turned out differently. The same Emperor Constantine, because he held fast to the Nicene Symbol, banished Athanasius a few years later to Germany, then still so wild and inhospitable; and his son and successor Constantius seemed to have nothing more important to do than to harass the confessors of the Nicene, especially the most important of them, Athanasius, with imprisonment, banishment, and the like. When Athanasius, after a long imprisonment and an exceedingly ignominious trial, was once more to be led away into banishment, one came to him who imagined that he meant well with him, and said to him: "Athanasius, why are you so obstinate and obstinate? Why wilt thou not yield to Caesar, and teach that Christ is a holy man, or even the first and greatest creature of God? Why do you insist that Christ is the one true God himself? Wilt thou then die for the sake of a single word or even letter?" Then the faithful confessor turned to that one, and said, "Man, thinkest thou that I will go to hell for ever, body and soul? Behold, I am a sinner, and there is none that can save me from sin, death, and damnation, but the one and only God: for it is written in the Psalm, 'Cannot a brother save any man, nor God make reconciliation for any: for it cost too much to save their souls, that he should suffer it for ever.'"

That, beloved, is the real point. We are all sinners, and no one can save us from sins, from death, and from damnation but the only true, eternal God. That is what the Nicene Creed confesses, and that is why we confess it to this day. We need a Saviour, and we want to have a Saviour who can really redeem us from sin, from death and from damnation. The tyrant Valens once brought eighty to ninety faithful confessors of Nicene out of a ship, had the ship towed out to sea, and there set on fire. Out of the flames the people standing on the shore heard the confessors sing: "I believe in the only Lord Jesus Christ, God's only begotten Son, God from God, light from light, true God from true God, born, not made, in one being with the Father. Now, O Lord, let thy servant depart in peace, as thou hast said: for mine eyes have seen thy Saviour, whom thou hast prepared before all nations, a light to lighten the Gentiles, and for the praise of thy people Israel. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and is now, and ever shall be, for ever and ever. Amen." Beloved, we hope one day to behold the Lord face to face with these people in heaven. It will be an unspeakable honor for us if these great heroes of God acknowledge us as their little brothers and sisters. Therefore let us believe after their example with our hearts, and confess with our mouths, "I believe in the one and only Lord Jesus Christ, the only begotten Son of God, God from God, light from light, true God from true God, born, not made, in one being with the Father," etc., so that we too, when our hour comes, may sing and say, "O Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour," etc. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, and now, and ever, and unto ages of ages! Amen."

Who started the communion controversy?

4.

The "Dialogus" or "little book of conversation" was followed by a second treatise by Carlstadt after only a few days. The title of this tract in the original edition was: "On the Anti-Christian Abuse of the Lord's Bread and Cup, Whether Faith in the Sacrament Forgives Sin, and Whether the Sacrament is an Arrabo or Pledge of the Forgiveness of Sins: Interpretation of Chapter XI in Paul's Epistle to the Corinthians, on the Lord's Supper. 16) In the entrance Carlstadt recants his

16) St. L. ed. XX, 92 ff.

former papist doctrine of the Lord's Supper: "I must break out and punish myself in my previous writing of the sacrament and recount the truth. Although others should have done it justly before me, who are regarded as the princes of the scribes [read: Luther], and have attached us to them in such a way that we should neither write nor do anything feloniously before them; but because they stop behind the bush and lay or stick themselves to pits and stakes for the simple, I must do it, confessing God's truth and the high righteousness of Christ cost life or death." Further, he gives the reader of his tract the following general instruction, "Where I shall call the Lord's bread and cup in the sacrament, let no man esteem it that I have read it thus called in the Scriptures, but that I will babble with children, that they may hear me." This is to say that when Carlstadt speaks of the presence of the Lord in the Lord's Supper, he is only conforming to popular usage and not teaching Scripture.

At first glance, the execution seems to be directed against the Roman *opus operatum*, that one runs to the sacrament without a proper change of heart and thinks to obtain peace of conscience from the physical action and the matter of the sacrament. But there is a deeper intention underlying this attack. Carlstadt urges that the faith of communicants, if it is to bring them true consolation, must not concentrate on Christ insofar as it ostensibly draws near to the communicant in the elements of the Lord's Supper. This would mean that faith "imagines a fictitious image" and "believes a false and invented thing." Such faith in the sacrament would be "a false light and unreasonable knowledge," "a magic faith." The proper antithesis of faith at the sacrament, he said, was the atoning death of Christ preached by the prophets and apostles. It is to this object that the mind of the communicants must be directed with profound intimacy, by means of memory, which is a "fervent and loving art of knowing the body and blood of Christ". From this devotion of the heart must then be born, like the fruit of a tree from its root, the "fruit of the lips," namely, the proclamation of the death of the Lord. Carlstadt's whole line of thought is not merely unfavorable to the presence of the body and blood of Christ in the bread and wine, but the belief in such a presence is perhorresced even in the strongest expressions. Here is only one example out of many: "We are truly anti-Christians, promisors and despisers of the passion of Christ, as much as we attribute to the sacrament that which belongs to Christ on the cross.

17) Type, approximately what the old dogmatists call *objectum fidei*, but understood differently by Carlstadt, namely in the sense of model. Jäger sees in this the well-known mystical trait: "To the mystics, the historical Christ is predominantly a mere model and type of our spiritual life." (S. 336.)

Christ saith, Do this in remembrance of me: so say they: Ye shall remember the sacrament. Christ saith, Ye ought to remember my body which is given, not which is now in the sacrament (as they suppose), but which is given in the cross. But they say: Ye shall remember the body in the sacrament, and yet are not able to shew one little thing of scripture, whereby we may understand how the body and blood of Christ are in the sacrament, or why they should be therein. Paul saith, When ye eat the bread of the Lord, and drink his cup, ye shall proclaim the death of the Lord. But against this they teach thus: Ye shall believe that Christ is in the sacrament; ye shall believe that the sacrament forgiveth sins; ye shall believe that the sacrament is a sure pledge, remission of sins, and your holiness. And go with all fours into the dreadful contradiction of the righteousness, love, innocency, and wisdom of Christ, which he hath proved by his death. Paul saith, Ye shall speak of the death of the Lord. But they say: Ye shall speak of the sacrament."

Here is already the well-known Reformed separation of the body and blood of Christ from the elements in the Lord's Supper, which later underwent various other developments, but remained the same in the basic view. According to this view, the presence of Christ is exclusively a presence in the personal faith of the communicant, but never in the bread and wine. Moreover, the believing communicant must attain to the: Consciousness of Christ's presence by his fervent remembrance in fiery devotion of heart to the Crucified, that is, by "his knowledge or art." Christ does not come to him by means of the sacrament, but he comes to Christ on the occasion of his commemorative eating and drinking of mere bread and wine.

The unworthiness of the communicant, of which Paul warns, is accordingly understood by Carlstadt thus: "There thou hast the cause of unworthiness, namely, that he eateth and drinketh unworthily, that distinguisheth not the body of the Lord. Show me a word from Paul, that he may say, He eateth the bread of the Lord unworthily, that distinguisheth not the sacrament. I know that we must discern the body of the Lord. It is also true that I should sit at the Lord's table with proper manners, and take his bread and drink according to the manner in which he sets them before me. But that I should keep his bread and wine as myself is not commanded me. The Lord is able to give me life, salvation, redemption, righteousness, and such like goods and treasures, of which bread and drink can give me none. Therefore I must look not to his bread and drink, but to him. If I set my heart, my courage, my mind, and my thoughts on the Lord, I will be filled with joy.

nen ravished in him, it will not harm me at all if I lose or spill any of the sacrament. By his knowledge, and not by his supper, lies the worthiness, unworthiness, and guilt of death, etc., standing on the ignorance of the body and blood of Christ, or on the carelessness that distinguishes not that it ought to distinguish." Paul's warning against unworthy partaking of the Lord's Supper is, therefore, (1) an instruction to observe proper etiquette in communion, (2) to make an intense mystical effort of strength by a contemplative immersion in the sacrificial death of the Saviour. Those who are not capable of these feats should "abstain from the Lord's Supper, lest they be guilty and cast into utter darkness."

Therefore, according to Carlstadt, there must also be "a subversion of another saying," namely, "that it is commonly said that the bread and the cup of Christ are an assurance and a certain document by which a man can be sure and certain that Christ's death has brought him his redemption. This assurance the communicant must have through the Spirit of Christ before he may eat of the Lord's bread and drink of the cup. "It is not certain nor good that we should give and appropriate to the bread and wine of Christ that which is properly due to Christ and the Spirit of Christ." "It is ever a theft, thereby to steal from the Spirit his proper work and attribute, and to appropriate it to a poor creature, and thereby to make a new idolatry." 18)

Also still in September 1524 appeared a third writing of Carlstadt: "Wider die alten und neuen [!] papistischen Messen." Here the nominal enchus is applied: "In this D. Martinus errs exceedingly, and the poor bishop of Zwickau, 19) who in this case has a papal holiness, that he calls the Lord's Supper a Mass." Of course, this Carlstadt instance is a purely external one. Luther had long since rejected the Roman sacrifice of the Mass, and this was well known to Carlstadt Wohl. The word "Mass" continued to be used unabashedly of the pure Lord's Supper in the Lutheran Church for a long time, and this usage is visible, for example, in the Apology. Carlstadt's denigration of Luther is a dishonest argumentum ad hominem. 20))

Now the feather war broke out. In December 1524 Urban Rhegius 21) appeared on the scene with his "Warning Against the New Insanity".

18) What is printed blocked in the various quotations has been highlighted by me.

19) Nikolaus Hausmann, often called Episcopus Cygnensis by Luther, because he had to lead the fight against the Zwickau prophets.

20) This writing is found in St. L. ed. XX, 2306 ff.

21) Urban Rieger (Regius, Rhegius), 1489-1541, studied under Eck in Ingolstadt in 1512, was ordained in 1519, became cathedral preacher in Augsburg in 1520, converted to the Lutherans in 1524, married in 1525 and became superintendent of the Lutheran churches in Lüneburg in 1534. He had first leaned toward the Zwinglian doctrine of the Lord's Supper. He took an outstanding part in the campaign against the Anabaptists.

Doctor Andreas von Carlstadt for the sake of the sacrament". 22) Luther first warned the people of Strasbourg by letter against Carlstadt's doctrine of the Lord's Supper. From this letter I will only highlight one passage: "I confess that where D. Carlstadt or someone else would have reported to me five years ago that in the sacrament there was nothing but bread and wine, the lodge had done me a great service. I have suffered such a hard challenge there and struggled and squirmed that I would have liked to have been out, because I saw that I could have given the papacy the biggest puff with it. I have also had two who have written to me more skillfully than Carlstadt and have not thus martyred the words according to their own conceit. 23) But I am trapped, cannot get out: the text is too powerful there and does not want to be torn from my mind with words. Yes, if it were to happen this very day that someone would prove with consistent reason that there was bad bread and wine, I should not be touched so with anger. I am sadly too prone to it, as much as I feel my Adam. But how D. Carlstadt doth rave of it, doth so little concern me, that my opinion is but the stronger thereby. And if I had not believed it before, I would, by such loose, lame antics, without any writing, set only by reason and conceit, first of all believe that his opinion must be nothing, as I hope everyone shall see, if I now answer. Neither do I believe that he is in earnest, or that God has hardened and blinded him. For if he were in earnest, he would not mix in such ridiculous bits and pieces, and jive along out of Greek and Hebrew, 24) of which he has not forgotten much, as is well known. " 25) Then, however, in two parts, at the end of 1524 and at the end of January 1525, Luther's tremendous writing "Wider die himmlischen Propheten von den Bildern und Sakrament" (Against the Heavenly Prophets of the Images and Sacraments) appeared with the motto: "Their folly will be revealed to everyone, 2 Tim. 3, 9." 26) Excerpts from this epoch-making writing are of little service; it must be read in its entirety - a rare theological delight, by the way - for it is fundamental for judging the doctrinal foundation of the Reformed and of all the enthusiasts who juggle with the "Spirit" without the Scriptures, over the Scriptures, and against the Scriptures. I would, however, like to refer to the passage § 66-71; it shows that Luther could speak of Carlstadt's special spirit from experience. The following was spoken to Zwingli in Marburg three years later

22) St. L. ed. XX, 110 ff.

23) These two were the Dutchmen Kornelius Hendricks Hoen in the Hague and Franz Kolb, preacher in Wertheim. They are the original metaphorites in the exegesis of the words of institution ("is" = "means"), on whose delusion Zwingli later fell.

24) Luther had apparently read the "Dialogus".

25) December 15, 1524. St. L. ed. XV, 2050 f.

26) St. L. ed. XX, 132 ff.

Luther's words: "You have a different spirit" already cast their shadow here. Jäger judges of this writing: "Luther fights the whole direction of the new revolutionary mystics with biting mockery and strikingly proves the inner connection of the same with the Münzerian spirit of revolt. "27) Reformed theology, however, is a theological revolution.

In the meantime, Carlstadt had been banished from Saxony by order of the Elector on September 17, 1524, and now wandered about the country erratically and fleetingly as a zealous propagandist for his new doctrine. He was heard of in Rothenburg ob der Tauber, Heidelberg, Strasbourg, Basle, Zurich, Nördlingen. Ecolampad and Pellican in Basel, Zwingli and Leo Judd in Zurich fell in with him, but changed Carlstadt's exegesis of the words of institution. A downpour of Carlstadtian controversial writings on the doctrine of the Lord's Supper now descended on young Protestant Germany. Erasmus notes six pamphlets that Carlstadt published in Basel alone, for which the city council punished the printer and Zwingli reprimanded the city council. From Luther's great writing Carlstadt extracted twenty-five errors; against each one of them he promised to write a separate writing.

Luther had endeavored as late as the end of December, 1524, to bring about a verbal conference with Carlstadt; but the Elector refused both the request for a free escort for Carlstadt and permission for Luther to travel to a place of meeting outside of Saxony. And now came the collapse of the revolutionary movement while Carlstadt was in Rothenburg, which had gone over to the peasants. The town was captured, the ringleaders imprisoned and beheaded, and the Roman Counter-Reformation set in here. Carlstadt escaped by flight; he would also have had to suffer death, for he was wanted because he had taken part in the Peasants' Diet at Schweinfurt on June 6, 1525. In his great distress, the outlaw sent his wife secretly from Frankfurt am Main to Luther in Wittenberg with a letter of supplication that Luther might intercede for him; the accusation that he had taken part in the uprising had been falsely laid upon him. This he affirmed in writing, and asked Luther to publish the writing with a preface of his own. Luther acceded to this request and asked everyone to accept Carlstadt's apology. He even went so far as to secretly take the bitterly suffering exile and his wife and child into his house and protect them from persecutors. In Luther's house Carlstadt is said to have written his "Declaration, how Carlstadt wants his doctrine of the reverend sacrament and others to be respected and obeyed 28), and Luther has signed the same with

27) In Biography of Carlstadt, p. 455.

28) St. L. ed. XX, 312.

In this writing, Carlstadt does not recant his doctrine, but shows himself open to instruction, and Luther, with his insurmountable faith in the power of the Word of God, no doubt judged that it must now be left to the Word to bring Carlstadt completely back into line. After long efforts Luther succeeded in obtaining pardon for Carlstadt from the Elector, and at the same time permission for him to settle in any village within half a mile to three miles of Wittenberg. The only exception was Kemberg, which was situated on a busy country road. He was also ordered "never to preach nor to write for the rest of his life, but to be eternally silent and to nourish himself with his work". 30) Carlstadt now settled in the village of Segren and issued a retraction of his teaching from there on October 9, 1525. Here also a son was born to him in February, 1526, at whose baptism Jonas, Melanchthon, and Luther's wife were godfathers, and Luther was present. This baptism has been noted as something strange because Carlstadt had called it "a dog's bath" just the year before. 31)

Although Carlstadt kept quiet in public, his stay in Segren was made unpleasant by the constant reproaches of the peasants who had once been seduced by him. Once again Luther interceded for him and obtained permission for him to move to Kemberg. But this change did not turn out for the best. Carlstadt began again to maintain precarious connections, also removed himself several weeks from his place of residence, and it was said that he had gone out to seek a new nest. He soon gave out that he had only been overcome by his pusillanimity when he made a promise to keep silent, and manifested an eagerness to compete with Luther in arguments about doctrine. Luther justly regarded this act of Carlstadt as a breach of confidence. When, however, Chancellor Brück sent him a pamphlet by Carlstadt against him, he responded in a friendly manner and refuted it. 32) Later, however, the restless Carlstadt broke out anew, took the side of the sacramentarians, and died in the Zwinglian faith in 1541 at Basel, where he had obtained an appointment as preacher at St. Peter's Church and as professor of theology.

29) The historical evidence for this somewhat dark episode in Carlstadt's life is very ably given by Hoppe in St. L. ed. XX, Introduction, 24 f., in footnote 4.

30) Cf. St. L. ed. XV, 2089, in Luther's report to Chancellor Brück.

31) Luther in Letter to Amsdorf, February 25, 1526. St. L. ed. XXI, 843.

32) St. L. ed. XX, 324.

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In Germany his error had been successfully fought down. One sang in the Protestant churches at communion:

That we may never forget, He gave us his body to eat, Hidden in bread so small, And his blood in wine to drink; And:

God be praised and blessed,
Who has fed us Himself
With his flesh and with his blood;
Give us the benefit of that, O Lord God!

This would provide historical proof that Brenz's first complaint against Bucer was correct: Carlstadt started the Lord's Supper controversy. It is now superfluous to prove that Brenz's second complaint is also justified, namely, that the Zwinglians have caused the settled controversy to flare up anew and have made it an apparently incurable one. Dau.

An insufficient and therefore misleading assessment of the Roman Church.

The Archbishop of Munich, in a sermon he preached on the occasion of the fourth anniversary of the present Pope's "accession to the throne," also passed judgment on the Stockholm Church Congress. In this sermon, as reported by the "A. E. L. K.", the Archbishop said the following about the Stockholm Assembly: "A message also went out from the Christian World Conference in Stockholm in 1925; but all disciples of Christ must regret that from that World Conference a confession of Christ, the consubstantial Son of the Father, was not made. It is true that that message spoke of Christ, and also found beautiful words about the importance of the idea of Christ for social and personal life; but whoever speaks of Christ without confessing His divinity and unity of essence with the Father, has talked around Christ. He who calls Christ a great man, even the greatest, without calling him the native of the Father, has avoided the image of Christ in the Gospels and the Apostolic Epistles. No Christian economic doctrine or state doctrine can be built if the builders reject the cornerstone that is called the Son of God. No diaconate can be established in the kingdom of Christ without faith in his divinity; for 'he that hath not the Son of God hath not life', says John. On the occasion of the sixteenth centenary of the Council of Nicaea, the German Protestant Church Committee recalled the importance and blessing of the Creed, and in Bavaria in particular, this call has found a lively echo, to the joy of

of every disciple of Christ. In Stockholm, at the closing service, an Eastern patriarch prayed the Creed of Nicaea, but the conference did not rise in its message to a confession of this early church dogma of Christ. In the messages of Rome 1) Peter said: 'Thou art the Christ, the Son of the living God.' There Paul spoke: 'In Him dwelleth the fullness of the Godhead in essence.' There John said: 'He is truly God and eternal life.' There 2) the Fathers of Nicaea spoke: 'He is the only begotten Son of God. In the message of Stockholm the confession of the consubstantial Son of the Father is unfortunately absent. One can speak of Christ and yet deny Him, not by what one says, but by what one does not say. No one will have a greater joy than we have when the next World Christian Conference adopts the Nicene Creed on the Deity of Christ. Only the throne of the King of God is as high as heaven." - This pronouncement of the Archbishop of Munich on the Stockholm Church Congress is called by the "A. E. L. K." a "remarkable" judgment, "oriented to Scripture." It is true that the "A. E. L. K." points out that the subject of the Archbishop's sermon was "arch-Catholic". It had been, "The Pope's Feast as Christ's Feast." Nevertheless, "the Archbishop's vote" on Stockholm is held up as a kind of model in the confession of truth, and thus commended to general notice and appreciation.

What's wrong with this recommendation? There is something missing in it. And because this "something" is missing, the recommendation is misleading. It is designed to cover up the deception with which the papacy deceives the Church and the world. To be sure, what the Archbishop says of the consubstantial deity of the Son of God is Scriptural doctrine, "oriented to Scripture." Without faith in Christ's true deity no one can be a Christian. Christ also states this very clearly in the catechesis which he made with his disciples in the region of Caesarea-Philippi concerning his person.³⁾ When Christ asks his disciples what "men," the Jewish public, thought of him, the Son of Man, the disciples report, "Some say that thou art John the Baptist; others, that thou art Elias; some, that thou art Jeremias, or the prophets one." These conceptions of His person the HEART rejects as insufficient. But of his disciples he expects them to know him better. He therefore asks them, "Who do ye say that I fei?" And when Peter, on behalf of the disciples, ant-

1) "From Rome"? Peter did not speak the quoted words in Rome, but in the area of Caesarea-Philippi, Matth. 16, 13. Also in the following the archbishop made geographical mistakes.

2) Even from Rome? Nicaea is in Asia Minor.

3) Matth. 16, 13 ff.

When the Lord says: "You are the Christ, the Son of the living God," Christ declares this faith to be the true Christian faith, the faith of all those who truly know the Son of Man. But the knowledge that the Son of Man is the Son of the living God includes, as the Saviour expressly declares, this knowledge that the Son of Man did not come "to be served, but to serve, and to give His life for a redemption [as a *xvxqov*, ransom] for many."4) He who denies this purpose of the incarnation of the "living Son of God," that is, he who does not let it be known that Christ's atoning death is the ransom for the sins of men, but - as the Roman Church does - demands the works of the law in order to obtain the forgiveness of sins and blessedness: 5) he does not confess, but denies the incarnate Son of God, even though he calls Christ with his mouth the consubstantial Son of God. This is the judgment of the Apostle Paul in his Epistle to the Galatians, written from Rome: "Ye have lost Christ, who would be justified by the law, and have fallen from grace. "6) Luther's judgment is therefore perfectly in accordance with Scripture when he says of the Roman Church, "The pope indeed confesses this word: 'Christ is come in the flesh,' but he denies its fruit. But this is just as much as saying, 'Christ is not come in the flesh.' . . . The pope denies the power of his future [coming into the flesh], that is, that our hearts should put their trust in the righteousness of Christ alone, and thereby be justified. The pope condemns this article, that we are justified by the righteousness of Christ alone, which is the effect of his incarnation. . . . The pope takes away the core of Christ and leaves only empty words. He leaves him the shell and takes out the kernel. For he confesseth Christ's righteousness, but that our righteousness may not be abolished. And this is as much as confessing nothing. We know that we have no access to God, for we are of such a nature as Paul says in Rom. 5:1, 2: 'Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand.'" 7) Hereby Luther describes the real state of affairs. Since the Roman Church confesses the deity of Christ, but teaches the forgiveness of sins not only from faith in Christ, but also from the works of the law, it is precisely to them - the Roman Church - that what the Archbishop of Munich reprovingly says of the Stockholm assembly applies: "One can speak of Christ and yet deny Him." And when the archbishop goes on to say, "He who

4) Matth.20,28.

5) Tridentinum, sessio VI, can. 12. 20. 32.

6) Gal. 5, 4.

7) St. L. IX, 1472 ff.

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If anyone speaks of Christ without confessing his divinity and unity of essence with the Father, he has been talking around Christ," this sentence, applied to the Roman Church, reads thus: "He who speaks of Christ without at the same time teaching that the forgiveness of sins is obtained through faith in Christ without any works of his own, he has been talking around Christ. Yes, with Rome there is found something more evil than a mere "talking around Christ." Rome, in the canons of the Tridentine Council cited above, curses all those who base the forgiveness of sins on Christ's merit alone, and not also on the law's works and their own virtue. Thus Rome's confession of the consubstantial deity of Christ becomes a mere figurehead with which it deceives mankind. Rome draped herself behind and in front and on all sides with the sign of the cross, in order to give the impression that among all religious communities, she alone preached Christ, the crucified one, and made him prevail. But with its doctrine that man is not justified before God by trusting in Christ's merit alone, but also by his own works, it actually denies the atoning death of Christ. As the Apostle Paul explicitly teaches, "If by the law comes righteousness, Christ died in vain." 8)

Rome is busily engaged in propaganda at the present time. It hopes to regain lost territory in the confusion that now reigns in the world. The sermon of the Archbishop of Munich is also intended to serve propaganda purposes, the content of which, in concrete application, can be summarized as follows: "See how orthodox and what a firm support of Christianity the Roman Church is! In Stockholm they have not risen to a confession of the consubstantial deity of Christ. With us, the children of Rome, this confession is in full force." Propaganda purposes are also to be served by the compliment which the Archbishop pays to the "German Protestant Church Committee" and especially to the Protestant Christians in Bavaria in the words: "The German Protestant Church Committee, on the occasion of the sixteenth century commemoration of the Council of Nicaea, has reminded us of the importance and blessing of the Creed, and especially in Bavaria this call has found a lively echo to the joy of every disciple of Christ." That this compliment was intended as a propaganda device is evident from the fact that the theme of the Archbishop's sermon "arch-Catholic" was thus: "The Papal Feast as a Feast of Christ." This theme clearly identifies Christum and the Pope. It has the meaning: whoever wants to confess Christ and participate in Christ must enter the kingdom of the pope, or return to it. On the other hand, all teachers who know by God's grace what Christianity is and how souls are led to Christ, can be

8) Gal. 2:21.

not escape the duty of stating clearly and decisively from Scripture: Although Rome confesses the consubstantial deity of Christ, yet this has no practical value for the salvation of souls, because Rome rejects the Christian doctrine of justification, and therefore falls under the sentence of the apostle Paul: "Ye have lost Christ, who would be justified by the law, and have fallen from grace." That there are still Christians under the Papacy at all times, and even in our own day, is due to the fact that these trust in Christ's merit alone when in temptation and distress of death, that is, by the action of the Holy Spirit, they believe the doctrine which the Roman Church officially so decidedly forbids. Luther also reports from his own experience: "I have seen a monk who caught a cross in his hand and said, when the other monks were praising their works: 'I consecrate of none of my merits but of the merit of Him alone who died for me on the cross,' and died on it." 9) In the following, Luther also points to the example of St. Bernard. He says: "St. Bernard also did this, who was an excellent monk and kept his order hard and fasted himself so that his breath stank so much that no one could stay with him. When he was about to die, he said: O I have spent my life in evil! But, heavenly Father, you have given me your Son, who has the kingdom of heaven by two rights: first, from eternity that he is your Son; secondly, he has also acquired it [heaven] as the Son of man with his suffering, death, and resurrection, and in this way he has also given and communicated it to me.' Then St. Bernard falls out of the monks, orders, caps, and rules on Christ, that he did not tear death for himself, but for our sake, the sake of men, so that all who believe in the Son may not perish, but have eternal life; and thus St. Bernard became blessed. Now these are golden words, which it is well to keep in our Christianity, for they alone make Christians. . . . For it is the devil and death with the pope, and the Turk's Alcoran, that men cling to their wicked works, lest they be lost. But there is something more to it than our good works, because even angelic holiness is of no avail; but the Son of God must be given to rend death; and he shall not have heaven and victory over death alone, but that whosoever believeth in him should not perish, but have everlasting life."

While we were writing down the foregoing, we came across an article in the "Freikirche," the organ of the "Synod of the Ev.-Luth. Freikirche in Sachsen u. a. St.," under the headline: "A forgotten centenary." The article, written by Rector M. Willkomm, er

9) St. L. VII, 1949.

innert to the strange life story of the Roman Catholic priest Martin Boos. Martin Boos is well known from church history. Who a memory of the life story of this man remains always interesting and instructive. We place the article here: "During the past year 1925 a number of church commemorations have been celebrated. It has been remembered that 1,600 years have passed since the first general council at Nicaea, at which the representatives of Christendom confessed the eternal divinity of our Lord JESU Christ. We have celebrated Luther's four hundredth marriage anniversary, and rightly so. Today, however, we would like to point out to our readers another man, whose memory we would have had the opportunity to commemorate in 1925. On August 29, 1825, one hundred years ago, the pastor Martin Boos died at Sahn in Rhenish Prussia. He was not one of the great ones of this world, and yet through his testimony of Christ and through his suffering for the sake of the name of Jesus he became a blessing to many in a time, when, on the one hand, the faith of reason, with its soul-destroying denial of the fundamental truths of Christianity, still dominated wide areas of Christianity calling itself Protestant, and, on the other hand, the power of Rome began to strengthen again in German lands, where it had begun to waver to some extent as a result of the "Enlightenment". The strange thing about this man is that, although he placed his comfort entirely and solely in grace and also preached the Gospel of grace to his listeners, and for this reason was harassed and persecuted by the rulers of the Papal Church, he did not convert to Protestantism, but remained in the service of the Roman Catholic Church to the end. He was first a pastor in his native Bavaria, then, when he was no longer tolerated there, in Austria, especially in and around Gallneukirchen, and finally, when he was expelled from there for the sake of his testimony to the truth, he spent the last years of his life in the Prussian Rhine Province. Just the celebration of the papal jubilee last year could have been an occasion for us Lutherans to remember this man and to praise God for having awakened this witness of the Gospel, this preacher of righteousness, in the midst of the darkness that surrounded him. As this unfortunately did not happen, we now belatedly point him out to our readers, and, in order to make them want to look more closely into the history of the man, which is in more than one respect a strange one, we share with them a letter which he wrote to a friend in the later years of his life. The letter reads: 'You call me a slow martyr. You are right, I am. In my youth I was tormented by my sins, for which for a long time I knew and knew no Saviour but myself. Later, when I had found and believed in a Savior for my sins and for my inner being, the consistories and the Jewish-minded rabble tortured me and wanted to destroy my faith.'

and scare off my Savior, abdisputing, abexing, etc., and this tragedy continues to this day. Add to this hell and my own evil, defiant, stupid, frightened and despondent heart. It is a miracle that I am still alive; I feel frightfully old, even though I am only fifty years old. I have taken an awful lot of trouble to live piously; for example, for years I lay on the cold floor even in winter and left the bed beside me; I scourged myself to the bone; I suffered hunger and gave my bread to the poor; I spent every idle hour in church and in the cathedral crypt; I confessed and communed almost every eight days. I wanted to live by force from my good works and good morals. But yes, live well! With all my holiness, I fell deeper and deeper into selfishness, was always sad, anxious, head hungry, etc. The saint was always crying out in his heart: I unhappy man! Who will deliver me? (Rom. 7); and no man answered him, The grace of God through JEsu(m) Christum. No man gave the patient the herb: "The righteous lives by faith"; and when it was once given to me and I was better, the whole world came along with all its learning and high spiritual reputation and wanted to make me believe that I had eaten poison, spat poison, and poisoned everything, that I ought to be hanged, drowned, walled up, chased away, burned, etc. I do not know a more stupid and fearful person than myself, and yet I am dreadful and disgusting to the world as a rabbit's foot; I would amazingly like to be quiet, unknown, and unfamous; but it is no use, I am more famous in Bavaria and Austria than Schinderhannes. See, that is my life in a nutshell; when I am dead, tell the world I send her my regards, and I have not wanted to give her any other herb than this: that the just live by faith; that has helped me and others; but that she had no confidence in me and in my medicine, I cannot account for that. I had tried the belief that one becomes righteous and saved by oneself as long as she had, but later I had found in an old scripture that we become righteous and saved by grace for Christ's sake, without deserving it, and in this belief I had also died. But if this bridge did not stand up to her, she could wade through the sea of the world with her own feet and see whether she did not drown. So, this you tell the world after my death.' Whoever wants to know more about Martin Boos, his life, work and suffering, can read about it in the 'Lebensbilder aus der Geschichte der christlichen Kirche' (Life Pictures from the History of the Christian Church) by the Blessed D. E. A.W. Krauß on page 658 ff. The history of this man shows, first, that our Lord Christ reigns and preserves and builds his church even in the midst of his enemies; second, that Rome, even after the time of the Enlightenment, has remained hostile to the gospel of the grace of God in Christ and persecutes its witnesses wherever it has the power to do so; and finally, that the so-called "evangelical" church of the Church of Christ is still in the midst of its enemies.

Christianity loses its attraction and becomes stupid salt when it abandons the gospel of Christ and allows human after-wisdom to reign. God keep us and our children in His beatific truth and in faith in the full merit of the Savior, in whom a Martin Boos as well as a Martin Luther found comfort and peace!" F. P.

From Finland.

Our brethren in Finland have been publishing a theological journal since the beginning of this year, called "Sana ja Tunnustus" ("Word [or Scripture] and Confession"). From the first number R. Herrmann in Blairstown, Iowa, has translated the preface, which is herewith presented to the readers of "Lehre und Wehre".

Preface.

As we are now able, by God's grace, to publish the first number of our new magazine, "Scripture and Confession", we want to briefly point out in this number the name, the task and the purpose of this magazine.

The first part of the name of our paper, "Scripture," indicates the foundation of our faith, our doctrine, and our confession, namely, the holy prophetic and apostolic books of the First and New Testaments. These we, with the Lord Christ and the apostles, and with the true Christian Church, truly hold to be God's Word, as our Lord Christ says of the Old Testament, "The Scriptures cannot be broken," John 10:35. As to the so-called higher criticism, which seeks to determine what in Scripture is God's Word, and what is inferior, that is, man's word, we say with our dear brother in faith, D. H. Z. Stallmann: "This whole field of so-called higher criticism is enemy territory for us, belonging to the kingdom of darkness, so that we, as children of the light, stand in irreconcilable opposition to it, not to miswork in this field, not to accept from it any research results advertised as certain . . . are willing." 1) (S. u. B. I, 1, p. 1.) Right theology does not stand higher than God's word, but is its filial hearer and obeys it.

The second part of the name of our paper is "Confession". This refers to all the confessional writings of the Lutheran Church, the doctrine of which is taken from the Holy Scriptures, which are contained in the so-called "Confession".

1) Thus writes D. H. Z. Stallmann in the first article (1920) of "Schrift und Bekenntnis," a periodical published by our German brethren in the faith, to which we also otherwise adhere as we write this.

Concordiae, and from which Luther's Small Catechism is best known to us. We profess the Lutheran doctrine expressly as our own, because it is the doctrine of the Holy Scriptures and because it helps us to be on our guard against the influence of modern false teachings and to oppose them confidently in faith and with right doctrine.

Thus in the name of our paper "Scripture and Confession" Holy Scripture and its right teaching are united. And - to use D. H. Z. Stallmann's words ("Scripture and Confession") - let this be the flag under which we set out on our journey in God's name, the banner under which we fight, the watchword or slogan by which we recognize friend and foe, the ground on which we stand, and the guarantee that our work is not in vain in the Lord. (Op. cit., p. 5.) The task and purpose of this paper of ours are, in short, the same as those of right theology. The task and purpose of right theology is the salvation of man from the eternal damnation to which all individuals of the human race are doomed, or, which is the same thing, the leading of man to eternal blessedness. This purpose of Christian theology is enunciated 1 Tim. 4:16: "Take heed . . . and they that hear thee." 2)

Accordingly, our task and purpose is to help people to acquire the blessed faith and the right doctrine and to maintain them in it, to protect them against all opponents of the divine word, to be a unifying bond between the brothers and sisters in faith who love and confess the right doctrine, and to serve our congregations and all readers together with the "Lutheran" by announcing the right doctrine and refuting the false doctrine. As in the days of Nehemiah, "they built the wall, and bare the burden of them that laid it upon them: with one hand they did the work, and with the other they held the weapons," Neh. 4:17, so now also, while we believe in our Lord Christ, we must always be armed with the weapons of the pure doctrine of the divine Word against the enemies. In this work of building the church of Christ and in this war against the enemies, both the "Lutheran" and "Scripture and Confession" want to serve the Christians.

This task is both a gathering and a scattering. For while we profess the right doctrine, we in fact and in truth at the same time renounce false doctrine, and that as decisively as the apostle Paul says of those who preach another gospel: "But so also we ... who be

2) Pieper, Christl. Dogm. I, 116.

Cursed," Gal. 1:8; and just as decidedly, as also in our Confessional Writings, is spoken of the confession of the principal article, namely, the doctrine of justification: "From this article nothing can be yielded or yielded, let heaven and earth fall, or what will not remain." (P. 292. *Concordia Triglotta*, p. 460.) We further agree with the words which the above-mentioned D. H. Z. Stallmann writes about this task: "As little as the Jews in Ezra's time once allowed the Samaritans to help build the temple at Jerusalem, because they served all kinds of heathen idols in addition to the God of Israel, so little is the Christian church now in the New Testament to be built by all kinds of people, friends and enemies of Christ, or even neutral and undecided doubters, but only by such as are with Him, gather with Him, abide by His speech, know the truth, and let themselves be made free from error by the truth alone. For the true unity of the Christian church is precisely that of doctrine and confession. Every new ecclesiastical building which is not erected from this foundation is a house built on sand, and its builders are fools." (Op. cit., p. 8.) How great is not our joy, since in the work of building and defending Christ's church we have been able to free ourselves from the fellow laborers who are our public enemies, and at the same time, with a clear conscience before God and man, have been able to join our brothers and sisters in the common work! We want to gather into fellowship with true Lutherans those who love the truth and are of one mind with us in faith, doctrine, and confession according to the word of God, and we want to cultivate, protect, and strengthen this fellowship through prayer and writing, through word and work. We also want to help all who struggle, hindered by their own flesh, by the world, and by the devil, to overcome the obstacles through God's Word and to attain to the unity of the children of God, which is already here according to the will of God. "Not, therefore, a narrow heart and a broad conscience, but a narrow conscience, namely, as narrow as God wills it to be, and a broad heart, embracing every neighbor in love, ardent for the truth, and desiring him also to partake of it." 3)

Being well aware of our own weakness, let us nevertheless, in the name of the Triune God, trusting in the grace purchased by our Lord Christ, and with the help of the Holy Spirit, according to the ability of God, begin and continue this duty of ours for the salvation of the Church of Christ. Glory to God alone! A. A. W.

Furthermore, the kind translator informs us that the first number of this journal contains Walther's preface to "Lehre und Wehre" 1879:

- 3) D. Stallmann's "Scripture and Confession" 1920, p. 12.

"We can do nothing Against the Truth, but for the Truth" is reproduced with notes. The notes apply what Walther said to Finnish conditions. An article on the relationship of the Finnish National Church in America to the People's Church of Finland, which was left unfinished in the magazine "Paimen" in 1925, when our brothers lost control of this magazine, is continued in this issue. About this some things in the "Ecclesiastical-Time-Historical." The following article sheds light on the present state of affairs in the Finnish national and people's church:

"A Pagan Funeral Oration". The recently deceased poet Eino Leino was popular and well known, but an unbelieving worldling. Nevertheless, Father Arvi Järventaus gave him the funeral oration which can be read in 'New Finland', No. 13 d. J., can be read. The text was Ps. 126, 1. Neither Christ nor God's word is mentioned even once, only once the word 'Herr' when the text is mentioned in the sermon. In short, the sermon contains the particular poet's longing: 'Suffering is the mother of longing, and longing the sister of consolation.' Longing is like a wave whose surge crashes on the shore of consolation. Hence it comes that the poet feeds his soul with longing and humanity with consolation.' The sermon concludes as follows: 'Poet Eino Leino, you are now free! The familiar steeds carry you to the familiar place, to where you looked here in spirit, to where, freed by your law, you now enjoy happiness and bliss, exuberant happiness. For there they understand thy heart, which was good.' The same pastor then gave him a Christian burial. A church community in which such is preached and acted upon denies right faith and Christian doctrine. - A. A. W."

"Sana ja Tunnustus" recommends our journal "Lutheraner" and the theological journal of our brothers in Germany "Schrift und Bekenntnis". The editors of this Finnish theological journal are Väniö Salonen, Kauko Valve, A. Aijal Wegelius (responsible editor) and R. G. Wegelius. The journal is published quarterly and costs in Finland Fmk. 10, abroad 50 cents per year. The editorial address is: Tavastehus, Suomi (Finland). Events of far-reaching importance for the development of the orthodox Lutheran Church of Finland will be discussed in this journal. It is therefore regrettable that only a few members of our Synod will be able to keep this journal. At the same time, this truly heroic enterprise of our impecunious brethren in Finland would receive a much-needed financial boost. Help the enterprise in some way, whoever can help!

Dau.

Literature.

The following publications are published by *Concordia Publishing House, St. Louis, Mo.*

Proceedings of the Fifty-Second Convention of the Western District of the Missouri Synod. 1925. price: 55 Cts.

This Synodal Report contains two papers, a German one on the topic: "Unsere Bekenntnisse; ihre Entstehung und Bedeutung" (Pros. W. Arndt) and an English one on the topic: "The Mission of Lutheranism" (P. K. Kretzschmar).

2. **KFUO Tracts Nos. 1, 2, 3, 4.** Addresses broadcast from Station KFuo, "The Gospel Voice," St. Louis, Mo. By *Walter A. Maier*, Professor of Old Testament Interpretation, Concordia Seminary. Price: single 5 cts. each; the hundred \$1.25; the thousand \$11.00 and postage.

The four tracts, the printing of which is herewith indicated, have already been carried through our country by the mysterious powers of the ether, reminiscent of the wings of the dawn (Ps. 139), and have found great favour far and wide. The subjects treated of, find: *The Young People and Their Time; The Young People and Their Home; The Young People and Their Companions; The Young People and Their Church*. In fiery, eloquent language, the sins of the age are scourged and warned against, and the only remedy that exists, the redemption through the blood of Christ, proclaimed in the Word of God, is proclaimed to the sinners. May the Lord also bestow His divine blessing on the printed word!

3. **The Building of a Great Church.** A Brief History of Our Lutheran Church in America. By *W. C. Polack*, Professor of Church History, Concordia Theological Seminary, St. Louis, Mo. Price: 60 Cts.

This handsomely illustrated booklet presents in a simple but attractive manner the history of the Lutheran Church in America with special reference to our dear Synod. The fact that what is offered here was originally written for *Young Lutherans' Magazine* explains the simplicity of style and the selection of subject matter. Not for a learned audience, but chiefly for children, is this work calculated. In the preface, School Superintendent Kühnert mentions that in the production of the booklet, special thought was given to its use in school instruction; and as a basis for instruction in school, it seems excellently suited. But it will also be read and leafed through with pleasure in the family circle; for it contains many interesting illustrations. May this work of our dear colleague help to awaken understanding for the history of our church and thus promote its work!

A.

The Inner Mission of our Church. Verhandlungen der Synode der Ev.-Luth.

Freikirche in Sachsen und andern Staaten bei ihrer 47. Jahresversammlung in Hamburg A. D. 1925. Verlag des Schriftenvereins (E. Klärner), Zwickau, Sachsen. Price: 50 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

While in these columns the presentations in the synodal reports from our circles are usually not discussed, but only displayed, because of their large number, an exception may be allowed for our brothers in Germany. From the last Synod of the Free Church associated with us, Father Heinrich Stallmann spoke on the above-mentioned topic. In truly shattering words he describes the spiritual distress that has befallen Germany, and encourages himself and his synod colleagues to bring the Word of the Cross to the neglected hearts. The author frequently quotes relevant writings and weaves in interesting historical discussions about the development of popular missionary work in Germany. The work is truly instructive and stimulating. - The report on the business negotiations is also well worth reading.

A.

John G. Paton, Missionary to the New Hebrides. A self-biography. 6th edition. Leipzig. H. G. Wallmann Publishing House. Price, hardback: M. 7.

It is an exceedingly delicious self-biography, which the well-known Scottish missionary, who worked so successfully in the New Hebrides, wrote in his time, and which is here available in German translation. With the greatest simplicity he tells of the wonderful ways God led him in his native land, and of his labors, his experiences, and the dangers he passed among the savages. To be sure, Paton was reformed, and we cannot approve of his doctrinal position; but there is no doubt that God really wrought great things through him. Dr. Warneck has given a warm preface to the book in the German form. In it he writes, for example - and the judgment is accurate: "We are introduced to the beginnings of missionary work among a people who not only still lived in the most unbroken paganism, but were also constantly challenged to acts of vengeance by the most outrageous acts of violence committed by white traders. But it is this fundamental missionary work, with its peculiar difficulties, dangers, struggles, sufferings, deluded hopes, and final victories, that keeps the reader in constant suspense. Here is still abundant missionary romance, indeed missionary tragedy. The reader is not fobbed off with general descriptions of geography, ethnology, religious history and the like; everything is concrete, vivid down to the smallest detail, everything lives and breathes so that it becomes tangible, as if one were in the midst of it." Would that we, too, could find among ourselves that almost all-conquering love for the poor heathen which distinguished Paton, and which makes him write at the close of his book, "Ah, that I could begin my life over again! I would use it again to bring the remaining cannibals to the Lord

Ecclesiastical contemporary history.

I. America.

From the Synod. We read about a Reformation celebration in China within our mission there in the "Church Messenger" of Buenos Aires (Argentina): "In grateful remembrance of the glorious work of the Reformation, our Chinese Christians in Hankow, the capital of China, where they number several hundred, held a memorial celebration on the evening of October 31 last year. An order of service for it had been made and printed in Chinese. It bore the picture of the Reformer on the front and ten of the most important points about the Reformation on the back, while on the inside pages was the programme of the celebration. Attentive listeners filled the festively decorated room of our largest chapel in Hankow to capacity. People had climbed up to the windows in order to be able to look through their bars into the hall. The celebration began with the hymn "Allein Gott in der Höh' sei Ehr"; it was followed by the festive liturgy sung by a missionary, then a passage of Scripture, then the "great" faith (hymn no. 183) and finally the sermon. This was preached by a student of the local seminary. As a text he used the words Is. 60, 2, and with the help of these he showed the audience the spiritual darkness of the papacy, but then also the bright light of the Gospel, as it had been brought back to the lampstand by D. Martin Luther. Martin Luther put it again on the lampstand. After the sermon the pupils

of the middle school recited a song. In order to give the audience quite a lot and to be able to bring the word properly to the man, which is extremely difficult in a chapel in the Chinese part of town, where penetrating, disturbing noise is audible from all sides, forty light pictures from the life of Luther were now presented. In front of each picture a written explanation could be read on the screen. At the picture of the Diet of Worms, the Lutheran triumphant song "Ein' feste Burg ist unser Gott" ("A Mighty Fortress is Our God"), in Chinese of course, resounded loudly from an assembly of about four hundred people. With the singing of a final verse the celebration came to an end. Now a question, dear reader: are we always as grateful for the rich blessings of the Reformation as these former pagans of China?" - Within our Brazilian District a "Portuguese Conference" has been organized. Concerning the purpose and necessity of this conference, the "Church Messenger" of Buenos Aires, Argentina, states, among other things: "Almost all ministers of the Word are compelled to carry out their work also in the national language, in order thus to preach the Word of the Cross also to those who do not know the German language. It is therefore a real need that this work be thought of in special conferences in the national language, where the weal and woe of our Brazilian mission, the publication and distribution of books in Portuguese, which Christians cannot do without, such as the Bible, hymnal, catechism, etc., are discussed. All the greater will be the blessing of our work among our fellow citizens in need of salvation." In the same issue of the "Kirchenbote" it is rightly pointed out that the Christian Church does not have the task of spreading and preserving a certain language, but that its mission is entirely to proclaim the Gospel. We know from Scripture that the world stands only for the sake of the preaching of the gospel. Therefore none of the many languages has value in itself for the Christian church, but only in so far as it serves the preaching of the gospel. According to this only correct principle the so-called language question can easily be solved. It would be contrary to the purpose of the church if we were to say, for example: In Russia only Russian is preached, in Brazil only Portuguese, in the United States only English. Rather, in the countries mentioned, we use the language or languages through which we reach, or at least best reach, our audience. Likewise, it would be contrary to the purpose of the Christian Church if we did not wish to adapt ourselves to Russian, Portuguese, and English in the countries mentioned, for the reason, perhaps, that we have hitherto had to carry on our ecclesiastical work chiefly through the medium of other languages.

F. P.

From the Finnish National Church here, which some years ago made attempts at rapprochement with our Synod, but which faltered because of the women's suffrage in use in the National Church and because of the not quite clear connection of the National Church with the Unionist Gospel Association in Finland and its heathen mission in Japan, Fr. R. Herrmann of Blairstown, Iowa, based on an article in "Sana ja Tunnustus," reports the following: "In the spring of 1925, Father K. W. Tamminen, the president of the Gospel Association in Finland, reported to Father Wiskari, the president of the Finnish national church here, his

The plan was announced by a visit to the United States and a request to the Board of Directors of the National Church for their approval to hold meetings in the congregations of the National Church. A majority of the directors approved the plan, but a minority brought the matter before the synodical convention at Calumet, Mich. last June. The synod rejected the approval of the Directory by 44 votes to 20. In the 'Auttaja,' the paper published at Ironwood, Mich. which may be regarded as the organ of the National Church, thereupon wrote Bro. M. N. Westerback, the editor of Auttaja, wrote that this synodical decision bound the board of directors, but not the congregations. This was technically true; but the synodal decision was significant. It meant that the opponents of Tammin's visitation to the national church did not wish to join hands with the Gospel Association in Finland by giving their moral support to the president of the latter; for the Gospel Association is in working connection with the State Church of Finland, which leads and tolerates false doctrines, and is hostile to the Lutheran Free Church of Finland, whose separation from the State Church the National Church considered as necessary a step as its own separation some years ago from the Suomi Synod here. Later Fr. Tamminen turned directly to Fr. Westerback, who was glad to help him carry out his plan, which was not favored by the Synod, and advertised for Tamminen in 'Auttaja' for a fee. On the other hand, Fr. E. Penttinen published an article in "Auttaja" in which he proved that the teaching of Fr. Tamminen and the Gospel Society was in contradiction with the Word of God, and that Rom. 16, 17 and 2 Cor. 6, 14-18 clearly made separation obligatory in such a case -- a position which Tamminen denied. In the same number, Westerback defended the Gospel Society. In No. 31 of the 1925 issue of "Auttaja" the following statement now appeared: "To the members of our Synod! According to an announcement in Auttaja, Father K. W. Tamminen, president of the Gospel Society, intends to make a trip to Japan in the near future. He has planned his trip via America, where he wishes to hold meetings in the congregations of the Suomi Synod and the National Church. Our Synod has not taken a unanimous position on this visit; it has found support, but has also met with opposition. It is well known that the Free Church movement in Finland has caused controversy: some are for it and some are against it. The Gospel Society has publicly and firmly declared itself against the movement. Its leaders have defended in their writings the continuation of the union with the State Church of Finland, although they admit that in the latter the Lutheran doctrine according to the Scriptures is not universally held. With God's Word they have not been able to maintain their position. This is also impossible; for God's Word is evidently on the side of the Free Church movement. In all Scripture there is not one passage that encourages us to remain in brotherhood with such as lead or favor false doctrine. On the contrary, this very thing is forbidden. Read the following passages: Matth. 7, 15; 2 Cor. 6, 14-18; 2 Joh. 10. The confessional writings also teach and demand that all false teachings and false teachers be rejected.

must, e. g. on page 676 in the Finnish Book of Concord; see p. 1061 in our *Concordia Triglotta*. It has come to this with the Gospel Society that it affirms the doctrinal errors of the Church of Finland in the doctrine of the Church and contradicts the truth of the Word of God. As long as the Gospel Society opposes the clear, scriptural doctrine of the church, we cannot welcome its representatives in our midst, nor can we reach out to them for joint work. For yet another reason we regard the visit of L. Tamminen as unacceptable. For a number of years signs of discontent have been observed in our Synod, which can be traced back at least in part to the various positions taken toward the Free Church movement mentioned earlier. Should Father Tamminen come here in accordance with the news of his planned journey, we can be assured that this will cause serious disturbances in our Synod. We do not think we are mistaken on this point. Certain symptoms are beginning to show themselves. Many interests of our Synod demand peaceful activity; Father Tamminen's coming would be a hindrance to it. We have written on this subject because conflicting opinions have been published on it. Should it become necessary, we will take the matter out again. G. A. Aho, J. Haakana, S. A. Krankkala, A. E. Kokkonen, R. V. Niemi, E. V. Niemi, E. Penttinen, D. Rutsolainen, L. N. Bilenius, M. Wiskari.' On the basis of this statement Fr. Wegelius draws these conclusions: 1. that the undersigned pastors (the majority) of the National Church do not wish to make themselves partakers of foreign sins - those of the Gospel Society and the State Church of Finland; 2. that they thereby also approve of the Free Church movement in Finland. He calls the above-mentioned synodal decision, with its aftermath, the turning point in the history of the National Church, and expresses the hope that the National Church will at last, and soon, do what is in harmony with the word of God." The account of this matter, which I have reproduced after an English summary, was to be continued in the later numbers of "Sana ja Tunnustus." Much as we wish the National Church peaceful times for its internal upbuilding, we cannot but point out that that very Synodal decision of the preceding year at Calumet is conducive to true peace, and that any quarrels will only fortify the dear confessors in the truth they know, and steel their courage in the faith.

Dau.

II. Abroad.

Our fellow believers in Finland, as the "Ev.-Luth. Freikirche" reports, now publish a monthly "Luterilainen" ("Lutheran") and a quarterly, "Sana ja Tunnustus" ("Word and Confession"), as their church periodicals instead of the previous "Paimen". As before with the "Paimen", the pastors form the editorial board, of which Father A. Wegelius is the responsible editor. Both papers are published in Hämeenlinna. At present there are congregations in Hämeenlinna, Helsinki and Turku (Fr. Wegelius), Kuolemarjärvi and Koskenpää (Fr. Salonen; assistant pastor at the first place, T. Manen), Lahti and Selänpää (Fr. Bälde) and Kyyjärvi (Fr. Wegelius). To the desire and prayer

of the Free Church, we also join in: "May God strengthen the brethren in the confession of the truth which they have hitherto still clearly expressed in their publications, and bless their work inwardly and outwardly!"

J. T. M.

The Consistory of the Evangelical Lutheran Church in France publishes at regular intervals an overview of the activities of the pastors in the various congregations and mission places. The table indicates for each Sunday the church in which a particular pastor will preach, and also the text of the sermon. During the first semester of the church year 1925-6 (November 29 to May 30) services are announced in the following churches in the city of Paris: Redemption (pastors: J. Meyer, Soulier and G. Bronner); Billettes (pastors: Ritz and M. G. Bronner; in this church Blessed D. Stöckhardt preached); Ascension (pastor: Brunnarius); Saint-Paul (pastor: Pfender); Villette (pastor: M. E. Meyer); Bon-Secours (pastors: Dumas and Vienney); Saint-Marcel (pastor: Appia); Trinity (pastor: Lambert); Saint-Jean (pastor: Boury); Resurrection (pastors: Boury and Jundt). Preaching in Bourg-la-Reine (Pastor: Jaulmes); in Puteaux, with Suresnes branch (Pastor: Lockert); in Courbevoie (Pastor: Perlet); in Vanves (Pastor: Jundt); in Lyon (Pastor: Savoye). Internal mission is carried on: at Saint-Denis by Father Ramette; at Saint-Ouen by Leportier; at Pautin-Aubervilliers, with branch at Noish-le-Sec, by Christo!; at Le Perreux, with branch at Villiers-sur-Marne, by Father Valette; at Persan-Beaumont by Father Ramette; at Elbeuf by Father Roehrich; at Nice by Father Wheatcroft. In the church of Saint-Jean L. Arnberg also preaches in Danish, and there is also a Swedish church in Paris, at which Fr. Bjurström stands.

Dau.

The "A. E. L. K." reports **on a new church theft in Poland**: "In Krojanten, in the district of Konitz, the Polish-Catholic inhabitants, under the leadership of their zealous provost, have succeeded in having the responsible government authority take away the church from the Protestants and award it to the Catholic inhabitants. The Protestant church in Krojanten was built in 1893 by the Protestant manor owner Baron von Eckhardtstein for his fellow Protestants and has been in the unchallenged possession of the Protestant community for thirty-three years. Baron v. Eckardtstein sold his estate to the settlement commission in 1910, which left the church in Krojanten together with 300 acres of forest as property to the responsible Protestant parish Konitz. The 300 acres of forest were taken away from the parish by the Polish state already in 1921, when the parish was treated in the same way as the annulled settlers. The church, however, remained in the legal possession of the Lutheran community and was eagerly attended by the Lutheran inhabitants of Krojanten and the surrounding area, especially from the villages of Kro, Grunsberg, Kladau, Klausenau, Neukirch, Faglau, Jesiorken, Kruschke, Zandersdors, Powalken and Sawüst. Protestant services were regularly held in the church, also communion services, baptisms and funerals. The Protestants of these places are compelled by the taking away of their church to go to the farther

The route to Konitz is different for each place and varies from six to twelve kilometres. This is a planned decision of the authorities: On March 3 of this year the Voivode, on behalf of the Ministry of Agriculture and in agreement with the Ministry of Culture, ordered the Protestant church congregation to hand over its place of worship to the Polish Catholic congregation on March 16. The parish and the Protestant consistory have appealed against this order." What do the Americans, who helped a Poland ruled by the Papal Church to its feet, have to say about this?

F. P.

Esperanto Bible. It is reported from over there that the Esperanto printing of the Old Testament, *Rainova Testamento*, by the Bible Society is now

is completed. Dr. Zamenhof had completed the manuscript during the war, near its end, but financial and other obstacles had delayed its printing. A corresponding new edition of the *Nova Testamento* (on the market since Christmas 1912), is also now going through the press. It is hoped to put the whole *Biblio* into use in Esperanto during the Esperanto service at the 18th World Congress of Esperantists in Edinburgh on August 1 this year. After that date it will be available from the American Bible Society and other Bible Societies.

H-n.

Roman overestimation of the number of pilgrims. The "A. E. L. K." reports on this: The *Osservatore Romano*, No. 296, of the 21st and 22nd De-

The Central Committee published the following data on the number of pilgrims for the Anno Santo in its report of November 1925: The Central Committee calculated about 400,000 pilgrims who took part in organized pilgrimages, and about 500,000 who traveled alone or in private company, that is, nearly a million, with the cost per person estimated at up to 12,000 lire. No. 1 of the *Osservatore*, January 1, 1926,

on the other hand, according to communications from the same Central Committee, announces the following figures for the various nations: From various countries: Germany: 39,875, Spain: 12,892, France: 11,593, England and Ireland: 6,287, Yugoslavia: 5,464, Switzerland: 5,325, Belgium: 5,285, Hungary: 4,782, Czechoslovakia: 3,854, Poland: 3,207, Austria: 2,783, Portugal: 2,370, Luxembourg: 2,000, Malta: 1,210, Holland: 1,127, Denmark, Sweden and Norway: 706, Romania: 520, Latvia and Lithuania: 74; from non-European countries: America: 5,286, Asia: 831, Africa: 527, Australia: 300, Philippines: 35. According to this, the total should be reduced to 357,963. The figure of one million pilgrims, which was given out to the world by the Catholic press and even by radio stations, thus proves to be a false statement. Instead of the figure of about 400,000 German pilgrims, which was published in the Italian *Tribuna* in

The amount of the money received has not yet been determined, only details are known. According to the *Tribuna* of December 31, 1925, the richest gift, donated by an American, was 15,000,000 Lire. On the other hand, the *information* of 28 December 1925 gives the highest donation as

sum of only 10,000,000 lire, and estimates the total revenue of the Anno santo at 5 million dollars.

F. P.

The first Russian Bible concordance has now been completed after five years of work by the missionary society "Light in the East", which has its headquarters in Wernigerode, Germany. The work runs to 1,278 pages and lists 125,000 quotations. J. T. M.

The oldest culture. On this subject the "Christliche Hausfreund" writes: "Our knowledge of the oldest history of mankind has been greatly increased by the latest excavations in Babylonia and Assyria. Through the written testimonies that have come to light on the cuneiform inscriptions, the historical tradition of these ancient cultural kingdoms has been completely conveyed to us, and thus one arrives at a much more certain dating than before. The famous historian of the ancient world, the Berlin professor Eduard Meyer, examines the now completely known king lists of Babylonia, Assyria, and the older kingdoms of Sumer and Akkad And comes to the conclusion: 'It is completely certain that among the monuments preserved from Babylonia not a single one projects beyond the beginning of the third millennium or beyond the last century of the fourth.' According to his calculation, the first dynasty of the empire of Babel must continue to be placed between the years 2049 and 1750 B.C.. According to this, Hammurabi, the creator of the famous Code of Laws, would have reigned from 1947-1905 BC. The oldest dynasty of Assyria cannot be assumed to be much earlier. The first known ruler, Puzurassur I, may have reigned about 2070 B.C., and then the reign of Sargon I, who created the first great Semitic empire, will have to be taken as about 1900 B.C., while Samsiadam II, who proudly called himself 'King of the World', reigned from 1700 to 1680. The empire of Sumer and Akkad was founded by Ur-engur, the first ruler of the dynasty of Ur, the father city of Abraham, about the year 2298 B.C. We may then successively note the further royal dynasties of Isin and Larsa until 1918. These ruling dynasties, however, were preceded by dynasties which, according to tradition, are said to extend over a period of 31,000 years. For us and the facts known today, however, these mythical rulers, with whom historical events can somehow be linked, are completely intangible. The connected history of Sinear, the kingdoms of Sumer and Akkad, begins for us with Lugalzaggisi of Uruk about 2675, who, after defeating Urukagina of Lagas, united the whole country under Sumerian rule and extended his power from the Persian Gulf to the Mediterranean. Then after a quarter of a century this empire succumbed to the Semites invading from the north. But the oldest ruler of Lagas, Urnina, with whom the connected series of monuments of Tello begins, cannot be placed earlier than at most two hundred years before Lugalzaggisi, i.e. about 2875. This is the oldest date that can be recognized from Babylonian history, and the few monuments of Tello from still earlier times are hardly likely to be more than a century older. Babylonian history, therefore, does not extend beyond the year 3000 B.C. Egyptian history is not secure in its chronology until the beginning of the twelfth dynasty in the year 2000 B.C. The date of the founding of the unified Pharaoh is not known. One has the foundation of the unified pharaonic empire by

King Menes up to the fifth pre-Christian millennium. Meyer, however, proves this 'fantasy painting' to be erroneous with serious reasons and places the beginning of Egyptian history around the year 3315 BC." - The "Christlicher Hausfreund" remarks on this: "The dates here given by the newer historical science completely clear up the many millennia of human culture in pre-Christian times and come quite close to the statements of the Bible. If we do more research, they will eventually agree with it completely." J. T. M.

The Armed World. The "Christlicher Hausfreund" writes: "In view of the planned disarmament conference of the powers, it is interesting to give an overview of the war strength of the various nations. China has the largest army in the world, 1,600,000 men, as against 212,000 in 1914. No definite figures are available for the Russian army, but experts estimate it at from 600,000 to 1,300,000. The French army is estimated at from 700,000 to 1,000,000 men. Great Britain has 700,000 men against 250,000 in 1914. Poland, Estonia, Finland, Latvia, Czechoslovakia, and Southern Slavia, the countries created after the war, together maintain an army of 700,000 men. Belgium still has 100,000 men under arms, twice as many as in 1914; Rumania has 150,000, 50,000 more than before; Italy has 300,000, an increase of 50,000; Spain has 260,000, an increase of 150,000. Denmark leads the other countries in disarmament; its army numbers only 10,000. Sweden has an army of 55,000. Germany, by treaty, may keep only 100,000, Austria only 30,000, Hungary only 35,000, Bulgaria only 20,000 men under arms. Japan's army is 235,000; Greece's army is 80,000, and that of the United States 138,000. These figures prove that the fear and distrust of nations against each other are still great. "There shall be indignation of one nation against another," Matt. 24:7, J. T. M.

The "A. E. L. K." reports on **the closing of the disorderly houses in Leipzig**: "In Leipzig, the girls who had been released from the brothels were not simply put out on the street [which, according to the report in the same newspaper, happened in Hamburg]. The care office for morally endangered women, demanded by women for years and now established by the city administration, takes care of each one of these girls. A brothel was closed each time only after the girls had found a place to stay. Some have left our city, but most have been placed in jobs by the Care Office. It has been possible here, what one would hardly have thought possible before, to accustom these girls, who had hitherto been outcasts from bourgeois society, to honest work again. Many of them are engaged in orderly employment, are glad to be allowed to be human again and to be freed from the bonds of the life of vice. Of course, not all of them will keep themselves permanently in order, one must be prepared for relapses; nevertheless, we have succeeded in returning quite a number of these women to orderly circumstances." F. P.

Doctrine and Defense.

Volume 72.

June 1926.

No. 6.

To the Roman Eucharistic Congress in Chicago.

At the same time a reminder of a memorable event at the Diet of Augsburg in June 1530.

Our periodicals have already repeatedly referred to the Eucharistic Congress which is to meet in Chicago from June 20 to 24 of this year. From abundant communications, also to the secular press, it appears that on the part of Rome an exhibition is planned for Chicago which is to far surpass anything previously presented at "Eucharistic Congresses". A children's choir of 50,000 voices is to sing, and it is expected that some 500,000 Catholics will take part in the great procession. The center of the celebration is the circumgestatio of the Body of Christ, the Corpus Christi procession. The circumgestatio corporis Christi is based on gross superstition and is at the same time a horrible mockery of the Holy Communion instituted by Christ. In the resolutions of the Tridentine Council (Sess. XIII, cap. 5) it is indeed prescribed that the body of Christ should also be carried about and venerated in processions in streets and public places (ut in processionibus reverenter et honorifice per vias et loca publica circumferretur). But because the world and the Church do not proceed according to the decisions of the Tridentine Council, but according to Christ's order, and Christ has promised the presence of His Body (and Blood) only for the celebration of Holy Communion, so also in Chicago at the circumgestatio corporis Christi not the Body of Christ, but only a piece of bread will be carried through the streets and over the public places of the city of Chicago. Not even the children's choir of 50,000 voices and the participation of 500,000 devout Catholics can change that. And if it were possible for the 100 million Americans to take part in the procession, the 100 million would still only march behind a piece of bread.

The purpose of the performance of this Roman spectacle in question is expressly stated to be propaganda for the Roman Church. We read about it in the *Catholic Encyclopedia* V under "Eucharist": "After the Berengarian contro-".

versy the Blessed Sacrament was elevated in the eleventh and twelfth centuries for the express purpose of repairing by its adoration the blasphemies of heretics and strengthening the imperiled faith of Catholics. In the thirteenth century were introduced, for the greater glorification of the Most Holy, the 'theophoric processions' (*circumgestatio*) and also the feast of Corpus Christi, instituted under Urban IV at the solicitation of St. Juliana of Liege. In honor of the feast sublime hymns, such as the *Pange Lingua* of St. Thomas Aquinas, were composed. In the fourteenth century the practise of the Exposition of the Blessed Sacrament arose. The custom of the annual Corpus Christi procession was warmly defended and recommended by the Council of Trent. (Sess. XIII, cap. V.) A new impetus was given to the adoration of the Eucharist through the visits to the Blessed Sacrament (*Visitatio SS. Sacramenti*), introduced by the St. Alphonsus Liguori; in later times the numerous orders and congregations devoted to Perpetual Adoration, the institution in many dioceses of the devotion of 'Perpetual Prayer,' the holding of International Eucharistic Congresses, *e. g.*, that of London in September, 1908, have all contributed to keep alive faith in Him who has said: 'Behold, I am with you all days, even to the consummation of the world.'" At the Eucharistic Congress in London in 1908, the *circumgestatio corporis Christi* was omitted at the request of the English Prime Minister, Asquith. The *Catholic Encyclopedia* reports on this, loc. cit.: "It had been intended to carry the Blessed Sacrament through the streets, but, owing to a protest and public clamor against this, made by the societies composing the Protestant Alliance, the Prime Minister, Mr. Asquith, sent a formal request to Archbishop Bourne, on the part of 'His Majesty's Government,' for the abandonment of this program, and this was complied with." But the papal legate did succeed - from the balcony of the cathedral church - in applying the "blessing" to the people below.

When we read in the newspapers about the preparations for the Eucharistic Congress in Chicago, we were reminded of the behavior of the Lutheran princes when, at the Diet of Augsburg in June 1530, they were required by Charles V to participate in the Corpus Christi procession. We place here the account which is found in the little paper, "The Fundamental Confession of the Evangelical Lutheran Church," Part I, p.21 ff.*). It says there:

"On the 15th of June, about the turn of the year, Emperor Charles V arrived before Augsburg. All the imperial estates went to meet him, and when they saw the Emperor they dismounted from their horses and went to meet him on foot. The Emperor and the high ranking persons in his entourage

*) This document was written in 1880 to commemorate the 350th anniversary of the Augsburg Confession. Published by Concordia Publishing House, St. Louis, Mo.

The other two escorts also left their horses. Only the papal envoy and the cardinals of Salzburg and Trent remained seated on their mules. The emperor extended his hand in greeting to each prince of the empire. When the welcoming ceremonies and speeches were over, the papal envoy Campegius stretched out his hands to give the papal 'blessing'. The Emperor and the whole brilliant assembly sank on their knees in the dust to receive with due reverence the 'blessing' of the 'Holy Father'. Only seven princes remained standing tall: the Elector of Saxony, his son, the Elector Prince, the Margrave of Brandenburg, Ernst and Francis of Lüneburg, Philip of Hesse, and Wolfgang of Anhalt. These were the Lutheran princes. They gave the first test of their confessional courage here at the very arrival of the Emperor. They could not obtain a papal 'blessing' without denying the truth they had recognized. Campegius' anger against the Lutheran princes, however, had increased by several degrees.

"But still another struggle was in store for the confessors for that day. When all the reception festivities were over and the princes departed, the emperor ordered the Protestant princes to remain behind and told them that they should finally stop preaching and attend the Corpus Christi procession that was to take place on the following day. On the following day the princes quite rightly said that the Emperor had been induced to make this demand by their papist adversaries. For, on the one hand, no Corpus Christi procession had been held in Augsburg for years, and on the other hand, at the meetings of the princes, it was always left to the discretion of the individual whether and in what religious festivities they wished to participate. One was at first dismayed at these demands of the Emperor. The Landgrave of Hesse took the floor and begged the Emperor to desist from his demand that they refrain from preaching. With them nothing but the pure Word of God would be preached. The Emperor, with his face flushed with anger, declared that he must insist on his demand. Then it was the old Margrave George of Brandenburg who came before the Emperor and exclaimed: 'Before I should deny God and his holy gospel, and subscribe to a false, erroneous opinion, I would rather kneel at once in this place before your Majesty and have my head cut off.' The Emperor was astonished, and probably also somewhat bewildered by this holy earnestness. He dropped out of the role he had to play for the papists, and replied kindly in his Dutch dialect: 'Löwer Fürst, nit Kopp ab! nit Kopp ab!' The Lutheran princes were to have until the next day to think it over, and to communicate their resolution the next morning.

"The next morning, on which the procession was to be held, the princes talked as in the evening before. At length the Margrave of Brandenburg, in the name of the others, explained why they had not

could take part in the Corpus Christi procession. Because the imperial command had the appearance that they were to approve and confirm the procession as an act of worship by their presence, whereas Christ had commanded nothing of the kind and nothing at all could be found in the entire Holy Scriptures of the Old and New Testaments, it was also impossible for them to comply with such demands with a clear conscience. Not only would they be acting most recklessly, audaciously, and sacrilegiously, if they wanted to prefer such things, which were merely instituted by men, to divine rights and commands, but their adversaries would also, in so far as they approved and, as it were, justified the theatrical procession and transfer of the body of Christ which had been instituted, with their presence, notwithstanding that the same was quite evidently and directly contrary to the clear word of God, as well as to the public doctrine of their church and the usual ceremonies of the same, such their indulgence would certainly be interpreted as if they themselves, by their example and deed, had overturned and revoked what had hitherto been taught of the Holy Scriptures in their own countries.' Finally, the Margrave added for his person that he promised and vowed to continue to prove in all worldly matters the loyalty hitherto proven and to stake life and limb for the Emperor; but 'in these high things concerning God Himself, he was compelled by God's immutable command to set aside and disregard all human decree, because it was written that one must obey God more than man. For this reason, he firmly resolved that he would spare no danger, nor even death itself, over the confession of the doctrine which he was assured was the voice of the Son of God and the immovable and eternal truth, having heard that the same should befall all who meant to persevere in the true religion'.

"The Emperor saw that nothing could be done here with orders. He only expressed the hope that the Lutheran princes would not evade the procession. This hope, which was hardly expressed with great confidence, was not fulfilled. Rather, what Spalatin reports happened: 'Our princes went home and let the emperor hold the procession with other electors and princes. The Emperor's Majesty carried a burning light like the others, went bareheaded, and kept the whole procession going until one o'clock.

"With regard to preaching, negotiations were still going on on the 17th and 18th of June. The Lutheran princes presented to the Emperor how unseemly it was that they, who preached the -holy Gospel pure and clear, and as it had been taught by the most approved fathers,' should be silent with preaching, while the opposing party was allowed to speak freely, who had introduced many doctrines and customs contrary to the Holy Scriptures and the most approved fathers, so -that also the whole world and all the

pious people had already cried out miserably about it* before that time. They further asserted that the prohibition of preaching was tantamount to condemning their cause before interrogation, and that they needed their sermons as food for their souls. At last a sort of settlement was made. Both parts, including the papist preachers, were to be forbidden to preach. The emperor himself was to appoint some preachers, who, however, were only to read the text of the Gospel without interpretation. As one who should not be allowed to preach, Dr. Faber, who was known for his violent vituperations against the Lutherans, was named in particular.

"This," remarks a historian, "was the first courageous resistance which the Protestant princes had to make to the impositions of their opponents at this Diet. They showed a steadfastness which, in view of their external incapacity and their small numbers, would have been inexplicable, or at least unwise, if trust in God and conviction of the rightfulness of their cause had not strengthened their courage. But they had also received the first proof on this occasion how little they were likely to rely on the mild expressions of the imperial proclamation.*"

So much for the report in "Basic Confession of the Evangelical Lutheran Church." We have a large number of faithful Lutheran congregations in Chicago. We have no reason to suppose that even one member of them will in any way participate in the ecclesiastical abomination which will take place in Chicago in June, 1926. But very large crowds of Catholics - and perhaps so-called Protestants - will. This is punishment from God for contempt of the God-work of the Reformation.

F. P.

"The German Luther" by Grisar.

The readers of "Lehre und Wehre" will remember that about fifteen years ago a work about Luther, written by a German Jesuit, appeared which caused a considerable sensation, namely the three-volume Luther biography by Hartmann Grisar. At first this work made a pleasant impression, for it was apparently written with complete objectivity and did not indulge in wild invectives like the work of Denifle, who was an enemy of Luther. But after one had read several chapters, it was clear that this deliberately emphasized impartiality was based on clever calculation, that in fact and truth behind the benevolent looking mask there was poison and bile, which could achieve its purpose of slandering Luther all the better, the more it taught the reader to believe that nothing but cash was offered to him here. Under the pretense of rigorous historical research, mean suspicions were raised against

Luther pronounced, and the very restraint and sobriety apparently observed by the writer must have given the impression that he was not lecturing fictitious things.

In 1924 Grisar published another work about Luther, to which he gave the title: "The German Luther in the World War and in the Present. A detailed and valuable critique of this book appeared in the "Neue kirchliche Zeitschrift" (6th issue 1925, Deichertsche Verlagsbuchhandlung, Leipzig), from which we take the following information. The author of the critique is Rev. Dr. Hermann Steinlein of Ansbach. Since here several important questions come into consideration, our readers will be grateful for copious quotations from the article of this Luther researcher.

Grisar, as Dr. Steinlein shows, wants to resist the idea as if the salvation of Germany lay in the recognition of Luther as its leader. Three arguments in particular, which Grisar brings into the field against Luther, are illuminated.

1. "Luther, according to Grisar, is essentially a thoroughly negative and polemical personality. He is said to have formed his views, even fundamental ones, essentially from the point of view of the struggle against the Pope and sects." In refutation of this view our critic now aptly writes: "What Grisar here asserts, however, now appears from the outset to be quite improbable. Luther was by nature purely religious; and indeed it is the 'very most personal piety' that we find in him. 'How can I get a gracious God?' that was the only question that existed for him at first. In the struggle for this gracious God it was a question of being or not being. He had neither the desire nor the time nor the strength to occupy himself at the same time with other, at first remote questions. Even the papacy and its damages hardly entered his field of vision. Only when, in the midst of these difficult inner struggles, the basic positions of the Reformation began to emerge and he came to peace of conscience, did his gaze broaden more and more. But even now there was no question of an essentially or even fundamentally polemical attitude towards the papacy and the Church. At first he was not aware of the sharp contrast into which he had entered with the Roman fundamental views. Even at the time of the posting of his 95 theses he was hopeful that the papacy would leave his side. He said in his 50th thesis: 'Let the Christians be taught that if the Pope knew the wiles of the preachers of indulgences, he would rather have St. Peter's Cathedral burnt to ashes than that the same should be built of the skin, flesh and bones of his sheep'. He was very optimistic in the beginning. . . . Who even when his opposition to the papacy was already quite openly apparent, he was far from being forced into an opposition position and from letting it dictate the law for his thoughts and actions. He was, after all, in his innermost nature a thoroughly con-

servative nature. He had a strong respect for what had become historical. Even where he thoroughly disagreed with the latter, he could emphasize that even such an aberrant development had not occurred without God's permission. But there is something else to be noted. Much as Luther emphasized and exercised the duty of religious and moral self-responsibility on the part of Christians, it was far from his mind, in consequence of his historical attitude and his personal humility, to disregard lightly what was based on centuries of agreement among wide Christian circles, even where he recognized it as erroneous on the basis of Holy Scripture (cf. Re- solut. Lutheri super Propos. XIII de Potest. Papae of 1519, 2, 186, Z. 5 ff., as well as Römerbriefvorles. 1515/6, ed. Ficker II, 317).... Grisar, by the way, later contradicts himself with his statement that Luther's teaching originated mainly from opposition to the papacy, etc., when he writes that Luther 'arrived at his theories' 'mainly with the help of his own personal anxious states of mind, his fear of predestination and his idea of God's sole efficacy and of the complete impotence, even bondage, of our nature.'"

Grisar wants to prove his assertion that Luther's doctrine only developed in the course of his polemical activity by referring to Luther's doctrine of the church as "an invisible community of believers," which he only gained in his feud with Alveld. Dr. Steinlein replies, "It is not necessary to dwell much longer on the refutation of this assertion. Already a decade ago Holl, in his valuable treatise 'The Origin of Luther's Concept of the Church' (No. 4 of his 'Gesammelten Aufsätze zur Kirchengesch.' I, Luther), gave convincing proof that Luther's concept of the church had long before been completed in all its essential features. Already in Luther's First Lecture on Psalms of 1513 ff. even the characteristic termini 'spiritual community' (*spiritualis conventus*, 4, 239, lines 23 f.; 36) and 'invisible' (4, 81, line 13) are applied to the church." It is the same with Luther's position on the Roman doctrine of the so-called evangelical counsels (or counsels, especially poverty, celibacy, and obedience to religious superiors). It was not in 1525, when Luther entered into marriage, that he completely repudiated the Roman Church's teaching in question, as Grisar claims. Dr. Steinlein here proves himself to be an excellent authority on Luther. He writes: "In reality, however, Luther already in the sermons on the Ten Commandments of 1516/17 (published in print in July 1518) rejects with full clarity and decisiveness the doctrine of the -evangelical counsels', which understandably was very dear to the religious Grisar (at the eighth commandment). And in the fourteen 'Thes. de Excommunic.', which are probably to be dated 1519, he calls it directly 'error', in Matth. 5,40 ('And if someone wants to be right with you and take your skirt' etc.).

to see a "counsel" and not a commandment (9, 312; Thesis 13). Luther's discussion with Eck also offers us a particularly interesting insight. There, in his writing 'Contra Malignum J. Eccii Judie. Defens. (summer 1519) Luther had to defend himself against the accusation that he did not know any evangelical advice, but that he regarded everything that was advised in the Gospel (e.g. also the advice to celibacy) as a "commandment" (2, 644; cf. the letter to the Minorites at Jüterbock of May 15, 1519, Es. 2, 39). So Luther did not come to the decisive rejection of the "evangelical counsels" only after the quarrel with Alveld (mid-1520) or even after his marriage (mid-1525). Rather, this rejection had already taken place significantly earlier. It resulted with inner necessity directly from Luther's already long ago gained knowledge of the uniformity and unambiguity of the divine will."

Next, our critic shows that Grisar is also wrong in claiming that Luther's "doctrinal formation developed mainly under the clear influence of his progressive polemics against the papacy and the sects" with regard to Luther's position on the war. A letter of Luther's from the year 1521 is quoted, in which he already expresses quite clearly and objectively, without reference to Roman opponents, the same principles which he later often expresses on this question. Grisar also wants to expose this about Luther, that allegedly national feeling became noticeable with him only when he saw that the Germans could render him good service in the struggle against Rome. About this Dr. Steinlein writes: "Now it is certainly true that neither in Luther's fundamental inner development nor in his first reformatory appearance is anything to be noticed of national impulses or intentions. He was, as we have already seen, thoroughly religious by nature. Only in June 1518, as far as we can gather from his writings, does he for the first time strike directly national tones, and that in his preface to the complete edition of the "German Theology". There he writes at the end: "[But] perhaps [some] . . . say that we are German theologians; let that be so. I thank God that I hear and find my God in the German tongue as [=as] I and they have not found with me before. . . . God grant that more of these little books may come to light; so we shall find that the German theologians are without doubt the best theologians. Amen.'" (1,379.) Here it is truly not polemical sentiments or tendencies that are somehow foregrounded or even find decisive. To be sure, Luther's national sentiment only acquires the note of vigorous activity in the struggle; but not, for instance, in a struggle which he undertook, but which was waged against him. Thus, on the occasion of the haughty, hurtful attacks of the Italian papal dignitary Silvester Prierias, he wrote to his fatherly friend Staupitz on September 1, 1518: "If Silvester continues to . . . challenge me, I will . . . show him ,

that there are people in Germany who recognize his and the Roman arts, and I wish that it will happen soon. For too long and too much have the Romans been deceiving us with their endless intrigues, tricks, and treacheries as their fools and dolts . . . and insult us openly and shamelessly.' (Es. 1, 223.) And when the Italian legate Cajetan tried to dismiss him in Augsburg (October, 1518) in a lofty manner from on high, Luther 'burst out' with the words: 'Surely your reverence does not want to believe that we Germans do not understand grammar.'" (Br. to Spalatin, Oct. 14, 1518; Es. 1:247.) It was chiefly the German scholar's sense of truth and honor that rebelled against the Italian haughtiness. At the same time he now became acquainted with the powerful national anti-Roman current which had just come to vigorous outbreak at the Augsburg Diet of 1518, which had just been concluded. How strong these impressions were on Luther we see from the words he wrote (probably early in 1519) in the preface to his first commentary on Galatians. There he speaks enthusiastically of the 'glorious example' set by the German princes at Augsburg in rejecting the papal demands for money. At the same time he expresses in bitter words his indignation that the Germans were being sucked dry by Rome and, on top of that, were being ridiculed as fools and barbarians. (2, 447 f.) So here, too, things are essentially different than Grisar likes to portray them."

2. Grisar also wants to prove that Luther's national attitude left much to be desired. He refers especially to the Turkish war, which occupied the minds of Luther's time. Dr. Steinlein shows not only from Luther's actual writings that this criticism is erroneous, but also provides striking evidence for it from the letters and the table speeches of the great reformer. Only one passage from the lengthy discussion of this matter is offered: "When Luther heard in 1541 that the Germans had suffered great loss of human life, of 'precious ordnance' as well as of ammunition in the battle with the Turks, it went very much to his heart. He spoke in a letter to King Gustav I of Sweden (4 October) of the -poor, deserted German land'. (Es. 14, 90; cf. also T. 5, No. 6310, p. 596, lines 24 ff.) In the last table-talk quoted he is full of anxiety about the dangerous situation of Germany. He thinks: -If the Turk occupies Vienna and Austria, he has the string in his hand.' (p. 595.) Again and again, in view of the Turkish distress, he complains also of Germany's sins, namely, in the religious sphere (ingratitude against God and God's word, etc.. Es. 14, 265 f. 215. 219; 12, 100), in the moral sphere (usury, avarice, gluttony, drunkenness, gambling, masquerades, and the like. Es. 14, 193 f.; 12, 100; T. 5, 6310), but also in the national field (treacherousness, T. 4, 3997 u. T. 5, 6310; disunity of princes as well as of the people, Erl. 56, 56; Es. 15, 119; T. 4, 4686; cf. also 27, 71, Z. 1 f.; lack of earnestness and determination towards

the great dangers, Es. 14,264.215). But he also does not lack admonitions and suggestions. Especially in view of the danger from the Turks, he repeatedly calls for repentance, trust in God, and prayer. In February 1543, he and Bugenhagen issued a decree to the pastors of the Ephory of Wittenberg urging them to pray earnestly. This will be 'a testimony to God that we . . . would gladly have saved poor Germany from sins, God's wrath and destruction'. Special prayer services are ordered in the church after the sermon. Especially the forthcoming Diet at Nuremberg is to be remembered with intercession that God 'enlighten the hearts of the princes' and that they 'leave their disunity in earnest'. (Es. 15, 118 f.)"

In this connection, Grisar then also wants to tamper with our Luther's witness by pointing out his crude sayings concerning the sins of the Germans. Dr. Steinlein rightly shows that Luther's motive in his harsh criticism was precisely love for "his dear Germans," to whom he wanted to sting the star over their sins, especially drunkenness. The following remarks on this point are then very noteworthy: "Luther's mode of expression, of course, often strikes us as very coarse precisely where he combats harm. Grisar takes particular offence at the word 'sow'. One notices this from his above-mentioned words in the 'German Luther' (160). He expressed it quite clearly in his Luther work in the reproachful question: 'Whether it is a sign of spiritual elevation that the image of the sow seems to dominate him in the fight with his opponents?' (11, 613.) But here the whole nature of the time must be brought into play. One need only read, for example, some of the pamphlets with which two princes of the empire (the Catholic Duke Henry of Wolfenbüttel and the Protestant Elector John Frederick of Saxony) publicly fought each other. There it teems with the strongest invectives. Already the titles of these writings give a vivid picture of it; e. g. "Des durchlauchtigsten Fürsten Heinrichs des Jüngeren ... Christian Quadruplica against the godless, wicked, malicious Antiochi, Novatiani, Severiani, and whoremonger, who calls himself Hansen Friedrich, Duke of Saxony, invented, lied about, and impudently blasphemous book', etc. (Cf. Fr. Koldewey, Heinz v. Wolfenbüttel, Schr. des Ver. f. Ref.-Gesch., 1883.) At the same time, it must not be forgotten that Luther intentionally characterized the bad as crudely as possible in order to arouse disgust for it. As far as the comparison with the well-known bristled animal is concerned, which he liked to use, it is well known that the same is not foreign to the Bible. In the Proverbs of Solomon it is used to characterize a 'woman without discipline', 11, 22. Peter uses it in the drastic proverb about the pig that rolls in the excrement after the flood, 2 Petr. 2, 22. Yes, even Jesus compares those who are completely unresponsive to the Gospel with the 'woman without discipline'.

By the way, the comparison so objected to by Grisar was also applied by the highest leadership of the Catholic Church in an official, solemn document, namely the bull of Leo X threatening Luther with excommunication of the year 1520, and that even before it came into use with the latter! H. Böhmer writes about it in fine irony: On May 2 "the Pope could let present himself the draft of the bull by the Ingolstadt professor [Eck] on his pleasure castle Magliana, where he so gladly watched high on horseback the wild goings-on of the boar hunt . . . ; he already began, quite in keeping with the genius of the place, with the beautiful votum: "Arise, HErr, ... a wild swine wants to ravage your vineyard!" (Luther in the Light of Recent Research, 5th ed., Leipz., 1917, p. 98.)' Grisar, of course, also knows this bull. He brings in his Luther work just the entrance of the same verbatim (though instead of the word 'wild boar' in the curious German 'Eber des Waldes', I. 368). Who, while in Luther's work he sets down the use of such expressions and comparisons as a serious moral defect, in the papal writing he justifies them by referring to their scriptural character (loc. cit.). We have here also one of the many proofs of Grisar's strong partiality."

3. In the third place, our defender of Luther deals with Grisar's "attempt to place Luther's position in the Peasants' War in the most unfavorable light possible. Time and again, even in Reformed circles, the accusation is raised against Luther that he proved himself to be a hard-hearted reactionary in this sad affair. The remarks of Dr. Steinlein about this are so luminous and convincing that we print them unabridged with the words of Grisar, to which he refers: "Grisar writes among other things: It is known of Luther that, instructed by the horrors of the Peasants' War, . . . also because he personally depended on the princes for the continuance of his innovations, he spoke against the Revolution.' (197.) Already in an earlier place he l[^]Grisar[^], in view of the writing 'Ob Kriegsleute auch in seligem Stande sein können' (1526), has called Luther the 'leader of the people,' .who at first by carelessly inciting words about evangelical liberty had stoked the fire already present in the crowd, ... but who then, when the insurrection threatened to bring about a complete upheaval of Germany, threw himself with fierce rage against the 'murderous peasants' on the side of the princes'. Here, then, among other things, the age-old Catholic accusation is raised that Luther first fomented the revolution and only then spoke out against it when the matter took a turn that was also alarming for his own purposes. But this assertion is already refuted by the one fact that already in December 1521, that is, almost four years before the Peasants' War, Luther, with a clarity and decisiveness understandable even to a child, spoke out in principle against any uprising.

This was done in his 'Faithful exhortation to all Christians to beware of sedition and indignation'. There are above all three reasons which he puts forward. First: 'Rebellion has no reason, and commonly befalls the innocent more than the guilty. Therefore no sedition is right, however just cause it may have.' Then: 'Sedition is forbidden by God.' Finally: 'In this matter sedition is a peculiar and certain entering in of the devil.' (8, 680.) In this he states his principle quite unambiguously: -I hold it and will always hold it with the part that suffers sedition, as unjust a thing it always has, and be contrary to the part that makes sedition, as right a thing it always has.' And Luther carried out this programme in the Peasants' War with an almost uncanny consistency. One might think that Grisar had not even read the part of that 'exhortation' that already says the most essential thing, let alone acquainted himself with its contents. This, however, would be almost incomprehensible in the case of a Lutheran writer such as Grisar. But in fact he does know that scripture. He explicitly mentions it in his Luther work (I, 410). Admittedly, while he otherwise often treats in detail quite insignificant sayings, even jokes of Luther, which can be used against the latter, he does not communicate a single syllable from the content of this writing (loc. cit.), which is fundamental for Luther's position on the sedition: likewise a characteristic proof of the defectiveness of his so ostentatiously emphasized 'objectivity'. But although he now knows that 'exhortation' of 1521, he still dares to make it out as if Luther had spoken against the revolution only as a result of the experiences of the Peasants' War, that is, in the spring of 1525. Here, too, he turns things completely upside down.

"Luther's attitude in the Peasants' War shows at the same time the groundlessness of the accusation that his position on this and on the national question was essentially determined by personal motives and interests. If this had been true, then he would certainly not have opposed the wildly erupting movement, even with the direct risk of his life, and would not have risked and sacrificed his previous popular character by his entire appearance. Here, too, he was concerned precisely not with his personal interests, but with the cause of the Gospel and, further, with that of the German fatherland."

We would like to register our gratitude for Dr. Steinlein's article, which is based on thorough knowledge. It has once again shown that the spiteful attacks made on Luther's person and doctrinal position by the Romans and elsewhere, when viewed in the light of day, dissolve into nothing. - Note: Dr. Steinlein quotes Luther's works, "unless otherwise indicated, according to the Weimar edition; T. goes to the Tischreden in that edition; Erl. is designation for the Erlanger Ausgabe, German writings; Es. for Enders-Kawerau, Luthers Briefwechsel."

A.

Who started the communion controversy?

5.

The pure doctrine of the Lord's Supper was visited not only by Carlstadt, but also by the Swiss reformers Zwingli and Oekolampad and their Alsatian comrades Bucer and Capito in Strasbourg. Until recently, the doctrine of these reformers was quite generally thought to be dependent on that of Carlstadt; but recent investigations 33) make this relationship seem questionable. The real facts seem to be the following.

The Dutch humanist Wessel Gansfort, whose writings were published in Wittenberg and Basel in 1522 (in the latter place with a recommending preface by Luther), had stated in his treatise *De Sacramento Eucharistiae* that the eating and drinking of the flesh of the Son of Man must be an inward eating and drinking, that "eating" (in Joh. 6) must mean as much as "to remember, to esteem, to love," and that everyone who thus eats Christ has the blessing of sacramental eating beforehand. This execution, in which, however, the last remark can be misunderstood, was taken up and further elaborated by the Dutch advocate and courtier, Cornelis Henricxs (Heinrichssohn) Hoen. Hoen recognized that Gansfort had departed significantly from the generally accepted doctrine of transubstantiation, and explained that in studying Gansfort's writing a new light had dawned upon him concerning the meaning of the words of institution of the Lord's Supper. For the words were not to be taken actually, but figuratively. He expressed this thought in a treatise on the Lord's Supper, and as both he and Gansfort looked to Luther, he sent his as well as Gansfort's writings through his friends Hinne Rode and Georg Seganus to Wittenberg to Luther for his consideration. This happened in the late summer or early fall of 1622. 31) Luther spoke approvingly of Gansfort's writings, but rejected Hoen's treatise.

33) Especially by the biographers Wessel Gansforts, M. Van Rhijn (Hague, 1917) and E. W. Miller and I. W. Scudder (New Port, 1917); further by A. Eckhof's *De Avondmaalsbref van Kornelius Hoen* (Hague, 1917), a facsimile of the letter published by Zwingli in 1525; finally by H. Eells' monograph, *The Attitude of Martin Bucer toward the Bigamy of Philip of Hesse* (New Haven, 1924), and Preserved Smith's *The Age of the Reformation* (New York, 1920).

34) A. Hyma (*Princeton Theological Review*, January, 1926, p. 125 ff.) places the event in the year 1521 and refers to the unreliable biography of Gansfort von Hardenberg and to Zwingli, who committed an error of memory in his publication of Hoen's view in 1525, to which Dieckhoff ("Die evang. Abendmahlslehre im Ref.-Zeitalter, 1854;

From Wittenberg, the Dutch emissaries went to Basel, where they had a meeting with Oekolampad about Hoen's letter to Luther at the house of Andreas Cratander in January 1523. Ökolampad, to whom Hoen's view of the words of institution might seem questionable, referred the Dutch to Zwingli. As is well known, Luther judged of Zwingli that he "did not believe otherwise his whole life that Christ was spiritual in the Lord's Supper, that is, speculative". He later published Hoen's letter to Luther 36) and, in an argument against Bugenhagen published around the same time, he himself recounted the meeting with the Dutch: "Thus, since we were driven to it by concern for the simple, who do not well understand what a tropus (or faded speech) meant, we learned [taught] how the word is to be taken for means. I saw well that the words: This is my body' were spoken in a flowery way; but in which word the flowering actually was, I did not see. Then it came to pass, by the grace of God, that two pious and learned men-

I, 278 st.) and Enders in "Luthers Briefwechsel" (3, 425). In 1521, however, Luther was in exile at Wartburg Castle. And for the assumption that the meeting of the Dutch delegates with Luther took place before the departure of the latter to Worms (April 2), the evidence is missing. Carlstadt, too, must have known about this matter when he came out with his new doctrine. However, Köstlin also assumes, but without justification, the year 1521 as the date of Luther's meeting with the Dutch.

35) St. L. Ausg. XXII, 631 f.- Just now my attention is drawn by D. Dallmann from Walter König's "Zwingli and Luther", where in Volume I the following perceptions of the author are recorded: P. 16: In the writing "Von Erkiesen und Freiheit der Speisen" (1522) Zwingli is still stuck in the belief of transubstantiation and uses expressions like "got genossen", "das Himmelbrot geessen", "got nieße". p. 25: On June 15, 1523, in a letter to Thomas Wyttenbach, Zwingli answers the question: "Why can at all ... the bread be called the body and the wine the blood of Christ?" not: because the two elements symbolically represent body and blood and faith symbolically views the act of redemption in the elements, but: because they contain the body and blood of Christ in themselves. P. 26: If they had faith, "non essent amplius anxii, qui fieret, ut eum ederent, qui in dextera Dei sedet." P. 26: So He is really present in the Lord's Supper. Pg. 27: "It is plain without further ado that in these words the Real Presence of the Body and Blood of Christ is presupposed as quite self-evident." Pg. 27: 'In usu, nicpt extra usum. . . . Sese in cibum nobis obtulit." P. 28: 'The manner of the union with the bread, and consequently the manner of the eating of it, is a miracle. There is nothing of symbolic conception. It seems, therefore, that the change in Zwingli's view to the symbolic conception of the sacrament and thus to the tropical treatment of the words of institution is due to the influence of his Dutch visitors.

36) Schüler und Schultheß, Zwinglii Opera, vol. III, pp. 605 sq.

The first time that a group of people, whose names I will not mention, came to our Leo (Jude) and me to discuss this matter, and when they heard our opinion in the matter, they thanked God for it. For theirs they concealed, because at that time it was not safe for any one to reveal what he believed in this matter, and only drew out of their bundle at that time the letter of a learned and pious Dutchman, which is now printed without a name [namely, by Zwingli], and pointed it out to us. There I found the beautiful pearl, that this is to be explained by means here. And since we had to explain this word necessarily in our interpretation (Commentario), it seemed best to open the word, in which the verbalization stood, with this its key, than merely to say: It is something verbalized, we have thus taught that the is here is set instead of this: It is a sign or figure; it signifieth. And repent me not at all of this interpretation. For if one says a thousand times, It is a flowering, and does not explain the same, one gives the child a hard (unopened) nut. As if I had not said [it] even yet, in order that the author (or writer) of the letter might [not] unawares incur some danger by our manner of writing, where the letter, as I have said, would not already be circulating in print." 37)

Whether the Dutch also came to Strasbourg, perhaps on their journey home, I do not have any evidence at the moment. But that Bucer and Capito knew very soon about Hoen's tropical interpretation of the words of institution is evident from their particularly lively correspondence with Zwingli and Oekolampad around this time.

Independent of Carlstadt's error in the doctrine of the Lord's Supper, Zwingli harbored an error in Switzerland that was similar in nature to Carlstadt's error. Zwingli first nurtured this error within himself and only came out with it in public when Carlstadt had pretty much run down in Germany. He followed the Carlstadt movement closely and took a wait-and-see attitude, waiting to see if Carlstadt would defeat Luther.

With the Strasbourg theologians the matter is somewhat different. Carlstadt had personally tried to bring them to his side, or to force them. On November 22, 1524, the jurist Gerbel wrote to his friend Luther about his visit to Strasbourg, asking for advice: "The cunning Satan, who has so far transformed himself into all shapes, into all monsters, and has thrown around so many threats, orders, torture, crosses and death, has nevertheless seen that he has achieved nothing with them. Hear now, beloved, with what cunning, with what guile, he endeavours to tear the minds of the weak from the love of truth! For since most of our people gladly heard the servants of the Word, and between the old slobbering and the

37) St. L. Ausq. XX, 508 f.

When the new must was a little in abeyance, behold, now that roots were growing everywhere, and some tender little trees were springing up, Carlstadt, I know not what furies and what brakes were driving him, came secretly into our city. And he visited none of them that teach the gospel here, but first slobbered horribly against you in the corners: You would have been the cause of his expulsion; then, he would not have been heard nor warned, and so by your counsel, by your deceit, he would have been thrust out of the whole world; and since you could not have conquered by writings, you would have won merely by force and by the prince's power, and at last have obtained the victory.

"This and the like he has first brought out in a few who like to hear something new and seek their own honor, and has quite easily drawn them to his opinion, partly through the inequity of the proceedings against him, partly through pity for his misery, for the pregnant wife and the child wandering about in misery with her. For this he does everywhere fiercely, with great spite.

"Hereupon, if I am not mistaken, he goes to Basel, publishes his writings, and sends them out in several armies. First, of course, with us, so that before they came to you, they would be spread quite far, and you, as I suspect, could not oppose them at times. You should not think how both parts clamour in many ways. The Papists take this very thing as an occasion of all sorts of quarrels. And never has a Faber, Eck, or Emser been so detrimental to your plan as this few Carlstadt, since up to now it has been said of all of you that you have done everything together, done everything together, and even done the whole thing together. In the meantime, however, those who have begun to grow in Christ are wavering and hovering doubtfully in the middle, not knowing whom they should follow, you or him, since they believed before that one and the other professed the same doctrine. They cry out from both sides that there are only two sacraments left; what kind they are, will at last also be put in doubt. I have already cried out against this several times: Hear, good people! First hear what Luther will answer! Do not, I say, let yourselves be moved from your post and place by such a light wind and start! Ye know that with the *τοντο, τοντο, τὰύτη, τὰύτη* (sic) it is a strife of words, devised only by Satan, that he might drive us from the cause selost, namely, faith and love, to vain strife of words." 38)

This complaint of Gerbel's gives a picture of the confusion that Carlstadt caused among the common people wherever he appeared. Carlstadt initiated the incurable division among the Protestants and paved the way for the Roman Counter-Reformation.

But he also turned the heads of the theologians. This can be seen in a letter that was written one day later (23 November), just now.

38) St. L. ed. XV, 2053 et seq.

if from Strasbourg, was addressed to Luther, namely by the Lutheran preachers Capito, Zell, Hedio, Althießer, Schwarz, Firn and Bucer. These were already no longer firm in doctrine when they wrote the following: "As we have been taught of God and so often reminded by you, so we endeavor, according to the measure of grace bestowed upon us, to prevent ourselves from teaching or lifting up anything in the church of Christ of which we have not certain proof at hand from the Scriptures. although we and you have hitherto tolerated, both with regard to infant baptism and the Lord's Supper, a few things which, though brought into the way without reason from Scripture, do not at all imply that a godly man could not well avail himself of them. But with such toleration we also had the hope that everything would soon after be improved in the way given by the rule of Scripture, when our people had more fully received the gospel of Christ. While we, according to our thoughts, are quite diligent that both privately and publicly everything is done according to the precepts of the Word of God, seven of Carlstadt's writings come out, as it were, in one go, but we have not yet been able to see them all.

"But those whom we have seen dispute that in the Holy Communion there is the mere bread and wine, but not the body and blood of Christ. We send them to you with our brother, whom we have sent to you for this reason at our own expense. The writings that came to us were published in Basel, but secretly, and there they were immediately taken away from the bookkeepers at the mayor's behest, but nevertheless, as many are curious, they are eagerly read everywhere by the citizens, and many are pleased with them. We who hold to the context of the whole speech: 'This is my body,' etc., have hitherto preached with you that the bread is the body of the Lord, and the wine his blood; though we most exhort the people to the remembrance of the death of Christ, and reproach them that this is the proper use of the Lord's Supper, but that the other is of no use for salvation, since the flesh is of no use, if the whole Christ were already there, as he hung on the cross, and in the same form. [In this view the Strassburgers already depart from Luther, and reveal that an attrition of their old doctrinal standpoint had taken place through Carlstadt]. Now we confess that although Carlstadt has not yet persuaded us of his opinion, nevertheless, since he has thrown apart the context of the words on which we alone relied, he has made us waver a little. For although he interferes not a little with his cricket, yet he brings forward many things which are probable to many others besides ourselves, though they have not yet fully convinced us.

"Such things are about this: First, the words of Christ are, -This is my body, which shall be given for you.' And it is certain that only the one and true body of Christ was crucified for us. So the word 'this' must be referred to this very one, not out of the bread which was eaten by the apostles and never sacrificed for us. And it is nothing new in Scripture that the demonstrative should refer to something other than the context gives; as may be seen, among others, in the saying: Thou art Peter, and of these rocks I will build my church [Matth. 16, 18]; since -these' does not go out of the -rocks', as the context would give, but out of -christianity', as the true understanding enforces.

"Then, since Christ hath commanded nothing else to eat and drink in remembrance of him, but bread and wine, and not to make of them his body and blood, as he commanded to preach, to baptize, to heal the sick, etc., and since the flesh availeth nothing, and the bread and wine alone are sufficient for the sacrament, as the water in baptism; since also the true miracles were wont to be wrought merely for the confirmation of the word: there is no reason why it should be said that in the bread is the body of Christ, and in the wine the blood; especially as the Scriptures have no such manner of speaking, and we also see that so many errors and superstitions have arisen from it, and that it has been to the great annoyance of unbelievers that they have everywhere said, 'Behold, here and there is Christ and is eaten!' Finally, even Paul does not call the bread and the cup the body and blood of Christ, and this bread and cup were never held in such high esteem by the ancients as they are by us.

"What else he concludes, but that τοῦτό is a neuter, ὁ ἄρτος but a masculine, and that τοῦτό is written with capital letters in Luke, and that in Mark sCap. 14, 23^A: -They all drank of it' precedes the words, -This is my blood,' makes no great impression on us. But it, together with what we have stated above, finds such an entrance with many that they quite agree with Carlstadt. Others are two-hearted and ask us for advice. To these we answer, that the bread and the cup are external things, and though the bread be Christ's body, and the wine his blood, yet it is of no use to us, because the flesh is of no use at all; but the remembrance of the Lord's death is the only thing that brings us salvation, for which purpose alone such bread must be eaten, and the cup drunk; therefore a Christian has more to consider for what purpose he eats and drinks, than what that is which he eats and drinks. And so, as much as we can, we draw the minds of ours away from this controversy.

"Some, however, we cannot satisfy with this; they urge us to say what we believe to be the bread and wine. To these, indeed, we cannot yet say anything certain, from complete conviction, and therefore we continue to dissuade them from this question.

draw. We have therefore agreed with one another to write to you about this through our own messenger and most beloved brother, the deacon of our colleague Zell, who has planted here, and to send the aforementioned writings, kindly asking you not to despise this matter. For one can hardly believe how the minds of many people are troubled by it. Nor is it a small rejoicing of the adversaries that Carlstadt so cruelly sets upon you, who otherwise has been your faithful fellow-helper in the Gospel, and now lays out so great a cruelty to you. We do not at all believe him, in whom we also find fault with many other things that are not fitting for an evangelical. He has well known that we and the brethren of Basel stand in good agreement with you, and yet has not wished to speak to them or to us, or to teach us anything better, but has wished to remain hidden from us both there and here." 39)

By his secret machinations, the intemperate vehemence of his remarks about Luther, and in general by his impetuous activity, Carlstadt had turned the preachers and well-meaning laymen in Strasbourg against his person; but his doctrine of the sacraments had made an impression, and unfortunately this impression was never completely overcome in that region. Because Strasburg at that time was not firmly grounded in the pure doctrine of the sacraments, a unionism of doctrine was formed there which vacillated undecidedly between Luther's doctrine and that of the sacramenters, was inclined to regard the difference between the two parties as a mere quarrel of words, deplored the passionate and uncharitable outbursts during the controversy as a great annoyance in the church, and endeavored to mediate between the disputants by means of compromise.

Luther's reply to the letters from Strasbourg was prompt on December 15. He reminds the people of Strasbourg of the glorious spiritual blessing they have enjoyed so far through the full, free gospel of God's grace in Christ thanks to the Reformation, and how they have willingly borne the outward disgrace imposed on them by their opponents because of it. He warns them not to be misled if there should be division and discord in the camp of the evangelicals; according to 1 Cor. 11, 9 this is the normal fate of the Christian churches and a test of faith that God performs on them according to Deut. 8, 2; 13, 3. Then he continues:

"I say this because I have experienced how new prophets are rising up at some ends, and how some of yours have written to me that D. Carlstadt is causing a rumpus among you with his raving about the sacrament, images, and baptism, as he then

39) St. L. ed. XV, 2056 et seq.

has done elsewhere also, and scolds me as if I had driven him out of the country.⁴⁰⁾

"Now, my dearest friends, I am not your preacher, and no one is obliged to believe me; each one looks to himself. I may warn everyone, but I can defend no one. I also hope that so far you have recognized me in my writings, that I have acted so truthfully and confidently on the gospel, the grace of Christ, the law, faith, love, the cross, the laws of men, what to think of the pope, the monastic state, and the mass, and all the main things that a Christian needs to know, that I am found blameless in them, and it cannot be denied that I have been an unworthy witness of God, through whom he has helped many souls. Which piece has never wanted any rightly distinguished D. Carlstadt, nor can it, as I now see from his letter that I am truly not meant, and am immediately startled that the man lies so low. And when he looks at me, he falls out on the outward things with such impetuosity, as if the whole power of a Christian being lay in the storming of images, the overthrowing of sacraments, and the hindering of baptism, and would gladly darken with such smoke and vapor the whole sun and light of the Gospel and the main parts of Christian being, so that the world should forget everything that has been taught by us up to now. And yet he does not exert himself to raise up what is a truly Christian nature. For to storm the image, to deny the sacrament, to punish baptism, is a bad art, which even a knave can do, and which never makes a Christian.

"Now therefore my faithful counsel and warning is, that ye take heed, and stand upon the one question, what is it that maketh a man a Christian; and by no means let any other question or art be equal unto it. If any man bring up a thing, look at it, and say, Dear man, doth this thing make a Christian, or not? If not, let it not be the main thing, nor let it be taken in all earnestness. But if any man be too weak to do these things, let him take a little while, and wait till he see what we or others have to say. I have ever, praise God, done it right and well in the main pieces, and whoever says otherwise, that must not be a good spirit. I hope I will not spoil it even in the outward parts, where such prophets alone insist.

"I confess that if D. Carlstadt or someone else had told me five years ago that there was nothing in the sacrament but bread and wine, they would have done me a great service. I have suffered such hard temptation there, and have wrestled and bound myself, that I would gladly have been out of it, because I could see that I would thereby be of service to the

⁴⁰⁾ Carlstadt had done this in two letters to the men and to the women of the congregation at Orlamünde. (St. L. Ausg. XV, 2627.)

Papacy could have given the greatest puff.⁴¹⁾ I have also had two who have written to me more skillfully about it ⁴²⁾ than D. Carlstadt and not thus martyred the words according to their own conceit. But I am trapped, cannot get out: the text is too powerful and does not want to be torn from my mind with words.

"Yea, if it should come to pass this day that any man should prove with a strong reason that there was bad bread and wine, I should not be thus touched with wrath. I am too apt to it, I am afraid, as much as I feel my Adam. He that raves of it, as D. Carlstadt does, does so little concern me, that my opinion is but strengthened by it. And if I had not believed it before, I would, by such loose, lame antics, without any writing, set only by reason and conceit, believe at first that his opinion must be nothing, as, I hope, every one shall see, if I now answer. Nor do I believe that he is in earnest, or God must have hardened and blinded him. For if he were in earnest, he would not mix in such ridiculous bits and pieces, and babble away in Greek and Hebrew, of which he has not forgotten much, as is well known. . .

"I would suffer him to reproach me for having driven him away, if it were true, and, God willing, I would answer for it; but I am glad that he is out of our country; I also wish that he were not with you, and that he himself had been advised to refrain from such a complaint. For I fear my excuse ⁴³⁾ will indict him quite severely. Beware of the false spirit, whoever can; this I advise; there is nothing good behind it.

"He himself would have persuaded me at Jena, for the reason of a writing, that I had not mixed his spirit with the all-city, seditious, murderous spirit. But when I came to Orlamünde among his Christians by princely command, I found well what seed he had sown there, that I was glad that I was not thrown out with stones and dirt, since some of them gave me such a blessing: Go in a thousand devils' names, that thou mayest break thy neck before thou comest out of the city. Though they be fine

41) This is an interesting statement of Luther's time. The doctrine of the Real Presence, though not the whole expression for it, Luther had already laid down in 1519 as a result of inner struggles.

42) These are the previously mentioned letter of Hoen in Haag and a letter of the preacher Franz Kolb in Wertheim. Both are printed in Erl. Briefw. 3,412 and 4, 378. D. Hoppe, the editor of the St. L. Ausg. of Luther's works, has at this point corrected an error of Köstlin, who gives as the second writer the Dutch postman Rode mentioned before. See St. L. Ausg. XV, 2050.

43) This is to be read in "Against the Heavenly Prophets," St. L. ed. XX, 157 ff.

have adorned in the little book, proceeded from it.⁴⁴) If the ass had horns, that is, if I were prince of Saxony, D. Carlstadt should not be expelled, it would have been abjured to me; only let him not spurn the kindness of princes."

Luther concludes with the appeal: "And beseech your evangelists, my dear lords and brethren, that they may judge you from Luther and Carlstadt wise and always from Christ; not, as Carlstadt did, on the works of Christ alone, as Christ is an example, which is the least part of Christ, in which he is like other saints, but as he is a gift of God, or, as Paul says [1 Cor. 1:30], God's power, wisdom, righteousness, redemption, sanctification, given to us; which understanding these prophets have never felt, tasted, nor learned, and therefore, with their living voice, they speak falsely of heaven, and of the disemboweling, sprinkling, killing, and such like pompous words, which they themselves have never understood, and thereby only make erroneous, troubled, heavy consciences, that we may marvel at their great art, and in the meantime forget Christ." ⁴⁵)

The strange thing about this execution of Luther's, I think, is this: 1. That the Scriptural proof of the sacramenters does not command the least respect from him. These people - of this he is convinced - have completely abandoned the foundation of Scripture, and all their exegetical sweat and their dogmatic convulsions are self-deception and the jugglery of the devil, who thus deludes the ecclesiastical public into believing that the proper, serious study of Scripture necessarily leads to the rejection of the Real Presence. Luther regards Carlstadt's attack on the sacrament only as a symptomatic expression of this spirit's conception of the nature of Christianity. The whole later externalization of the spiritual life, which has become characteristic of the Reformed sacramentarians, this perpetual rumbling and reforming of outward customs, has grown in Carlstadt's and his comrades' garden, and an evil spirit has carried the seed into all lands.

Luther, however, would have finally directed more with his writing to the Strasburgers, if Zwingli had not meanwhile mingled in the bargain. Dau.

What is Oomoto, the new Japanese world religion?

It says in the sect's Paris-based Esperanto paper, "Oomoto is simply this: 1. It strives to build a moral world, unified by God's guidance and filled ^with love. The

44) Luther refers to the *Acta Jenensia*, which are printed in *St.L. Ausg.* XV, 2029; cf. also 2039.

45) *St. L. ed.* XV, 2049 et seq.

The movement is for the reconstruction of the world through many-sided reforms. Oomoto strives for the greatest possible expansion and elevation of the path to God and wants to lead people so that they do not fall through the doctrine that the body oppresses the soul. In all things, men should rely on God and strive to walk in His way, and thus put away their selfishness. (4) Be thankful to God by worshipping him; consider his great favors. 005 See that modesty governs the whole conduct of man. (6) When suffering is to be endured, overcome it by sincerity, fearlessness, truth, and justice. (7) Make every effort for the good of society (= Oomoto). If we devote ourselves to this divine cause, we will save mankind." "The Four Oomoto Devises: 1. Purity: of soul and body. 2. unification: Co-operation of the social classes. 3. hopefulness: relying on God's guidance. 4. progress: elevation of human society." (K. Nishimura, Paris, France.) - Thus, as stated, according to the sect's Esperanto paper published in Paris. The new pseudo-messiah "Majstro" Deguchi and his followers have money, and they let something go for propaganda, and some of the sect's propaganda writers have a deft pen and no small arrogance. The misery in Europe is so great, the bankruptcy of European philosophies and dechristianized churches there so thorough, that this polished up heathen philosophy from Japan is spreading conspicuously in Europe. This sect is busily working peresperante in multilingual Europe. Their propaganda bureau also reports from time to time on the state of spread of the Esperanto movement. It indicates 100 countries where Esperanto is currently widespread, but in some of them only sparsely. Universala Esperanto Asocio (world headquarters in Gens, non-political, non-religious or anti-religious, only for Esperanto matters) has branches in 82 countries. In spite of the bad times, 19 international and 40 national Esperanto journals survive. Statistics or estimates of active Esperantists are not possible at present, but Esperanto is spreading steadily, and Esperanto work by the sect is paying dividends for its purposes in Europe. The sect seems to be spreading strongly especially among Catholics and freethinkers and a (disenchanted) section of Socialists there. Testimony to this is given by the counter-propaganda of Catholic priests and Marxist Socialist leaders in Esperanto. A German propaganda pamphlet is: "Religion - Weltliebe" by a Christian (Heidelberg, 1 Mark).

The followers of the Antichrist in Rome, of the Socialist Savior Marx and of the present Japanese Messiah "Majstro" Deguchi are at loggerheads in Europe. Since each of them lacks factual arguments of resounding persuasiveness, one seeks to outdo the other in arrogance. The Japanese K. Nishimura in Paris, in his esperantist monthly "Oomoto," makes a Catholic priest and a Socialist leader in

A Catholic priest from Poland sent us two long letters in which he struggles to win us over to the 'only right' church. His arguments are taken from 'Catholic' dogmatics and theology, and we must say to this very zealous representative of the Roman Catholic Church that his arguments have in no way shaken our conviction. The dogmas and doctrines of almost every Church are known to our Master Deguchi [?], and Oomoto's aim is to unite all religions. This unification cannot come about by simply accepting Catholicism or any other religion. In the work of Saint O. Deguchi, all religions find what is good and noble in their teachings. Therefore, let it be permitted to answer only this: Catholicism is not the only religion of Christ. Other Christian religions have our same sympathy as Catholic, but no more. We fully esteem and admire Christ, for he is one among the emissaries of God. But we emphasize that he is only one of them; other prophets must also be fully appreciated. O. Deguchi is the last and most empowered emissary of God, the now living prophet of God, who will accomplish more for mankind than all previous prophets. We don't mean to be malicious, but once again we take the liberty of asking for more tolerant treatment of the vast majority of humanity who are not Catholic." Of course, neither Nishimura nor his master Deguchi knows what Christ's teaching and work of redemption is; both know nothing at all of redemption and therefore nothing of Christianity. But the heathen Wohl seems to have seen through the essence of the papacy: absolute submission to the pope and (as much of it as the pope approves) so-called natural morality; for it is precisely this morality that he means when he recognizes as Christian in the papacy only that which other churches called Christian have in common with the papacy. In this way, however, he completely ignores the Pope's claims to power and does not count him among the emissaries and plenipotentiaries of God.

Of course, it is the same hoax with the claims of the Oomoto Messiah as it is with the claims of the Pope Antichrist. The Oomoto Antichrist does not come close to the Pope Antichrist, because the Pope sits in the midst of Christendom and adorns himself with Christ's name and the name of the Church of Jesus Christ; no Antichrist, past or future, can equal the permanent Antichrist in the arrogance of a divine appearance, the dangerousness of his soul deception and the eeriness of the mass murder of the soul.

To the Marxist Nishimura expires as follows: "To you the same sympathy as to the aforesaid Mr. Marxist from Hungary. We reply: Between Oomoto and the small sects of America and other countries there is an abyss of difference. The proof of this is to be found precisely in our religion, and we hope you will come to know it. For this you can use our brochures and magazines

available. As an absolute principle we can put: Thou shalt not kill! You write that the leachers deserve to be forced to adopt a just world order. We too believe that the majority has the right to change the social order, especially to improve it. But are you sure that your voice represents the majority? It is certain when you write that the majority of the workers have no class consciousness; therefore, the revolutionist-minded minority alone should force them to accept a communist world order. Only believe that we have also studied Marxism in depth, and we doubt whether one may still speak of a Marxism today which does not already belong to history or sociology. And we say to the same: we reject coercion in every form. If any doctrine is noble, the first drop of blood shed is enough to sully it thoroughly. By continued education of the workers, it will finally and at last be possible to create such a class of purposeful and capable individuals as will be capable of assuming the leadership of human society. When the time comes, the revolution will take place entirely in peace; for then almost all the workers will be in solidarity for good. Help, therefore, where you are, in this great work of popular education! If your people have to suffer temporarily, suffering will harden them and give them strength of resistance, unity and solidarity. But if unscrupulous leading demagogues should use this vital force for ignoble purposes and rape, it is certain that almighty justice and indomitable idealism will not allow such people to succeed. Like the aforementioned critic, we also recommend to you: be more tolerant, examine more objectively before you accuse, and do not allow yourself to be influenced too much by the one-sided doctrines of your party!

Miscellany.

Two extremes of church life are aptly characterized in the introductory article "To the New Year" of the "Neue Kirchliche Zeitschrift". The article was penned by D. Friedrich Veits, President of the Lutheran Church in Bavaria in Munich. The author writes: "We remember a time - and it has not yet been overcome everywhere - in which leisurely walking in familiar ways, traditional churchmanship in connection with civil respectability, inaggressive correctness in doctrine and life were regarded as the normal state of affairs for individuals and congregations, if not as expressions of Lutheranism. These were the times when the outward mission was approached with hesitation, the inward mission with suspicion and

In the past, there was a hostile attitude towards everything that went beyond the immediate ecclesiastical sphere in terms of active emphasis and evaluation of Christian thoughts, both in persons and in circumstances. In many cases one was content with forms of life from which life had disappeared. In many cases, a naive, unreflective piety was enjoyed, which covered the layman's own needs and protected him from too great an effort and sacrifice, while it was left to the office and leadership of the church to do what was necessary for its existence and its undertakings. This was the ecclesiasticism with which the opponents [Rome and American sects?] thought they had an easy game, but which also among those who were serious about their Christianity gave rise to bitter criticism and to the desire for reform in head and limbs. And now the pendulum swung to the other side. There came a time which lacked all naivete in thought and feeling; even the youth, who have a right to it and to whom it looks well, have renounced it. In cruel sobriety one became accustomed to see the world and life, and the tendency took the place of accepting and letting go. This can be traced through all spheres of life in state and economy and art; even science, which prides itself on the tendentious investigation of truth, has not been spared. Only a faint glimmer of romanticism reveals more the longing for the inscrutable than that it is able to bring it closer to us. How should not the Church also pay its tribute to what is in the course of time! Criticism of the given, projects, attempts, and investigations of all kinds arose, and the concomitant collapse of old orders and the need for new construction created a wide field of activity for all these endeavors. Thus, in many cases, restlessness and nervousness have taken the place of a state of stability, and one no longer knows how to distinguish sufficiently between energy and busyness, between what has become and what has been made, between natural growth and artificial hothouse breeding. Again, we are deceived by a semblance of life that lacks power and truth, and the dangers that therefore threaten the life of the Church are not a whit less than those we would have liked to encounter. Just take a look at the cultic life in our congregations. The healthy, regulated course of the church life, which with its pedagogical, wise alternation of festive, high-pitched time and the period of quiet reflection and growth-oriented appropriation in the festive half of the year represents an order adapted to the natural course of the year and aims to educate to a certain steadiness of spiritual life, is often broken through and dissolved. Not only the abundance of commemorations and jubilees of all kinds, which are often accompanied by the un-

The church service, however, is not a matter of the indirect sensibilities of the congregation, but of various efforts and undertakings, each claiming a special Sunday, perhaps as a permanent institution, breaking the steady course of orderly worship and preaching of the word, and giving the church service the character of a casual event, from which those not directly interested only too easily dispense themselves with a certain semblance of right. It is a fatal deception if one believes that one can counter the loosening and devastation of ecclesiastical custom, which can be observed with horror, with the momentary means of surprise, if not of sensation. This is equally true of many another field of Christian conduct and ecclesiastical life." The passages I have emphasized in the print will also touch some of us here in America sympathetically. As far as the last evil is concerned, a statement of the "Ev.-Luth. Freikirche" of February 7 may find place here. It says under the heading "Festseuche": "In the community circles many festivals are celebrated. According to the 'Allg. Ev.-Luth. Kirchenzeitung', attention is drawn to this in the newspaper 'Auf der Warte'. The communities have annual festivals, song festivals, mission festivals, tea evenings, district festivals, national festivals, etc.; the Young Men's and Young Girls' Clubs, Blue Cross, White Cross, Trombone Choir, Singing Society all have their special festivals. In addition, there are evangelistic meetings, conferences, and covenant festivals in an unmanageable abundance, so much cake that the spiritual stomach must be spoiled and the appetite for the simple biblical bread is lost. These festivities, which then find their continuation within communities and associations through an endless profusion of birthday parties, anniversaries and other family celebrations, are the death of our community life.' These are legitimate warnings. Our Confession writes to all Christian communities: 'People like to stay with good preaching. For there is no thing that keeps people in the churches more than good preaching.' And 'good preaching,' in the Confession's sense, is the biblical preaching of the gospel, without interruption, unadulterated and timely." For the two extremes in church life described by D. Veit, the doctrine of justification is the sole remedy. If spiritual life is stagnant anywhere, there is something wrong with justifying faith; for this faith is a living, active, busy thing, which is always doing, and has already done good works before others have determined that they are to be done, however. Justifying faith suffers no spiritual slovenliness, no miredness in complacent contemplation and Pharisaical self-incense, no "dead orthodoxy." The justifying faith is a completely ge-

It is the driving force of ecclesial activity in all its phases. It is, indeed, the only motive power which really engages the whole man in every believer. On the other hand, when the spiritual life wants to mate with carnal enthusiasm and wantonness or with selfish intentions, the doctrine of justification is again the only effective corrective; for it continually purifies in a secret way the motives which must underlie all Christian activity, and fixes all striving in the church on the only permissible goal: the glorification of God's grace to sinners in Christ JEsu. This reflection heralds a salutary disillusionment in every outbreak of overzealousness, and spiritualizes all the doings of God's children. Dau.

Literature.

The New Testament with interpretation intercalated in the text, detailed tables of contents and explanatory remarks. Edited by August Dächse I. Volume Five: The Gospels of St. Matthew, St. Marci, and St. Luke. 888 pages 7X10, bound in cloth with gilt title. Price: \$4.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

This is now the last volume of the new edition of the well-known Dächsel's Bibelwerk, which has been repeatedly mentioned here. Referring back to the earlier detailed reviews (L. u. W. 71, 364; 72,23), we still note that this volume in particular, which, like every volume, is also available separately, can serve the preacher well for the preparation of his sermons and Bible lessons. L. F.

The Story of the Resurrection of Jesus Christ. By Prof. Dr. Siegfried Goebel. 94 pages 5VsX8. Chr. Belsersche Verlagsbuchhandlung, Stuttgart.

The author, professor of theology in Bonn, is, if we are not mistaken, of the Reformed confession, but in this good study he represents the right biblical point of view in a way that one can agree with almost throughout, once also against Calvin's interpretation, who held that Thomas, on the word of the Lord: "Reach out your finger" etc., Joh. 20, 27, really made the investigations on the body of the Lord. (P. 58.) The writing, which arose from a public academic lecture, after an introduction, breaks up into four sections, "The Empty Tomb. Apparitions in Jerusalem. Later Apparitions in Galilee. Last Revelation and Ascension," and contains good, serviceable exegesis. L. F.

Greek-German Dictionary of the Writings of the New Testament and the Remaining Early Christian Literature. By Erwin Preuschen. Second edition, completely revised by Walter Bauer. Third and fourth delivery. Published by Alfred Töpelmann in Gießen. 64 pages each 7^X11. Price: M. 3 each.

Two further deliveries of the valuable New Testament dictionary already described in more detail, about which we reserve a more detailed final judgment after completion of the whole work. The fourth delivery leads up to the word L. F.

Literature Received.

Substitute for Christianity! By D. Gerhard Hilbert. Third edition. 1925. A. Deichertsche Verlagsbuchhandlung, Leipzig. 96 pages 5?L X9. Price: M. 3.

The Problem of Theological Thought. An introduction to the questions, issues, and methods of contemporary theology. By Emil Pfennigsdorf, Doctor and Professor of Theology at the University of Bonn. A. Deichertsche Verlagsbuchhandlung, Leipzig. 354 pages 6X9Z4. Price: Stapled, M. 10.50; Hardbound, M. 13.

How do we teach gospel? A method book based on psychology for the practice of religious education in school and church. By Emil Pfennigsdorf, Doctor and Professor of Theology at the University of Bonn. Second, much increased and improved edition. A. Deichertsche Verlagsbuchhandlung, Leipzig. 323 pages 5^X9. Price: stapled, M. 10; bound, M. 12. L. F.

Ecclesiastical - Contemporary.

I. America.

From the Synod. The 18th Synod of Delegates will meet in St. Louis from June 9 to 18 of this year. The meetings will be held at the Church of the Holy Cross. The Synod of Delegates is, among our ecclesiastical assemblies, the synod at which the synodal business, necessarily connected with the synodal teaching institutions, missions, synodal publishing, financial matters, etc., is principally transacted. While at the meetings of the district synods the doctrinal negotiations are in the foreground, in consequence of the great extension of our church work the delegate synod, which meets every third year, had to be assigned primarily the taking care of business. However, as at previous Synods of Delegates, so also at the forthcoming one, doctrinal lectures will find a place between the proceedings of the business. The submissions which the 18th Synod of Delegates has to deal with are available in a printed pamphlet of 230 pages. In the first place are the reports on our educational institutions and the educational system. Our missions at home and abroad occupy the second place. Under the section on "Constitutional Affairs" is also printed the report of the committee appointed in 1923 for the special consideration of the so-called Inter-Synodal Theses. The committee reports that it has carefully examined the theses together with the exhibits received and found that in the theses changes which are mentioned are necessary in order to express complete unanimity in doctrine. As to the submissions which relate to external and business matters, different views will come out in the proceedings, as in former Synods, so in this year's. This will not disturb the peace within a Synod united in Christian doctrine, D. Walther used to remind us, that in the *Adiaphora* the minority is gladly subject to the majority, and in some circumstances the majority to the minority, for love's sake. "All be subject one to another, and hold fast to humility!" 1 Pet. 5:5, F. P.

Jews in the United States. In our country, according to a report in the *Lutheran Herald*, there are at present more than 4,000,000 Jews, and in the city of New York alone 1,730,000. Of these

are the vast majority of Reform Jews; indeed, most have apostatized not only from the old Jewish religion, but even from all religion. About eighty per cent have turned their backs on the synagogue, and less than ten per cent receive any religious instruction. The Orthodox rabbis fear that the Jewish religion is doomed, especially because the children of Jewish parents receive almost no religious instruction. The "Kirchenblatt" comments: "Should not the mission among the Israelites have a special task? Or are these apostates from Judaism too hard a soil for the seed of the Gospel? Christian love holds that every opportunity that presents itself for scattering the seed should be used, and that the seed will bring forth fruit." - Both are true, but the latter according to Rom. 9:27. The present condition of the Jews throughout the world is a practical commentary on Rom. 9:29. It is extraordinary grace from God if fruit still grows on this hard, stony ground. But this extraordinary grace we should certainly praise by diligent preaching of the gospel also among the Jews.

J. T. M.

Closing of Brigham Young College ... Brigham Young College, at Logan, Utah, one of the oldest and most respected institutions of learning in the Mormon State, will not be reopened after the close of this school year, as was recently reported by Adam S. Bennion, Superintendent of Church Schools of the Latter-day Saints. The principal reason for closing this institution is that the Mormon community has ninety-five seminaries to maintain and this is sufficient for the higher instruction of Mormons. The institution in question was given 10,000 acres of land by Brigham Young at the time. - When we read of the zealous missionary activity of the Mormons at home and abroad, we must not overlook the fact that Mormonism is in decline. Especially among the generation now growing up there are more and more who have completely broken with the Mormon heresy, even if they are still outwardly considered members of this sect. Unfortunately, with this apostasy from Mormonism is not set return to Christianity. Nor is this to be expected, since most of the "Christian" church communities to be found in Utah have fallen into modernism. Thus it is to be explained why the latter have unionism with the Mormons, as we have been told. The same unbelief is found in both.

J. T. M.

II. Abroad.

Easter in Religious Education. The way in which religious education is often taught in Germany today is once again clearly shown by the experience of a teacher who himself reports on it in the supplement of the Prussian teachers' newspaper "Erziehung und Bildung" (No. 9). E. Heywang in Gochsheim writes: "The story 'Jesus Appears to the Elves' was discussed. In it there is an obvious contradiction, which the pupils gradually discovered: JEsus comes through the closed doors - he is there as a spirit; JEsus eats - he has appeared in his earthly physicality. Where might this contradiction come from? I tried to bring some clarity to the children (last year) by pointing out to them the different opinions about the resurrection of Jesus, which not only exist today, but already prevailed in the first time after Jesus, and which are still valid today.

were not clearly distinguished at an early stage. [History shows this. But the different opinions are these: 1. Jesus rose bodily. It may be taken as a proof that the disciples taught it, and yet these certainly did not tell the untruth; for one does not go to his death for a deliberate untruth. And if they had believed it, but unjustly, the Jews and Romans would certainly have rushed to the sepulchre at once, and said, Look, here he lies. 2. The resurrection of JESUS is to be understood spiritually. This view is proven by the apparition stories themselves, which almost all point to a spiritual appearance, an incorporeal being of JESU. The appearance of JESU on the way to Damascus, which caused the conversion of the apostle Paul, can only be explained in this way (even if Paul himself was convinced of the physicality of this appearance). But Paul equates this appearance of Jesus with those of the other disciples. So the others are also purely spiritual phenomena. [Physical resurrection would require physical ascension. This is not conceivable in the present state of science. 3. (3) Jesus was not resurrected at all. This is the view of those who do not believe in spirit as an independent quantity (material monism). They say: If JESUS had risen, others must also have seen him. But it was precisely in the vicinity that this doctrine was most fiercely opposed. - The doctrine of the resurrection of Jesus did not arise immediately, but only later; therefore the Jews could not show the empty tomb. I explained these three views as factually as possible. Then I added: Now it is up to you to believe what you want. The children almost all professed the first view." How this teacher arrives at such teaching contrary to Scripture is explained by his words which follow later in his report. For we read, "The majority of German teachers are willing to continue to give religious instruction. If, however, this should be connected with the obligation to teach only in the sense of miracle belief, of holding true a sum of doctrines of faith, and of denying reason, then to my greatest regret and to ours, I would have to resign from teaching religion, certainly together with countless colleagues." - The "A. E. L. K.", from which we learn this not only extremely deplorable but also highly disgraceful incident, rightly remarks on this: "Does one realize what danger threatens the school if it reintroduces religious instruction with such a flag? And who may be served by it, if one has only 'religious instruction'?" Here in the United States we consider ourselves justly fortunate that in our public schools religious instruction is forbidden by law, but that by God's grace we possess Christian schools in which the historical incident of the resurrection and the appearance of JESU is told to the children according to God's Word and not according to reason, which, however, has always sought and found in it "manifest contradictions," and is interpreted in the sense of Scripture, which clearly and sharply rejects all "contradictions" invented by unbelieving reason. Germany's salvation also lies in Christian schools. J. T. M.

An Interesting Biblical Find. During sewer work in Gardelegen, Province of Saxony, as the "A. E. L. K." recently reported, a heavily rusted iron box was found at a depth of one and a half meters.

It contained a complete Gothic Bible and Minnesinger manuscripts from the second half of the twelfth century. The authenticity of the find has already been certified by Prof. Max Rösche-Berlin. The valuable literary monuments were certainly buried because of the dangers of the Thirty Years' War.

J. T. M.

Leipzig has reached its lowest point. From Leipzig comes the news that Horst Stephan has received and accepted the appointment as professor of dogmatics in Girgensohn's place. Horst Stephan was known in wider circles as the editor of the "Evangelical Dogmatics" by Friedrich Aug. Berth. Nitzsch (1912). Then in 1921 he published an independent "Glaubenslehre," which he characterizes in the preface as a "real doctrine of faith" because it "helps dogmatic (and ecclesiastical) development beyond its dead point." To achieve this goal, he advises contemporary theologians to let the inspiration of Scripture drive them altogether. "We do better, in spite of all modern attempts at good evangelical interpretation, to abandon the concept of inspiration altogether." (P. 52.) Christ's satisfactio vicaria he calls (p. 145) a "barren theory" and "religiously as well as ethically equally questionable." To the "traditional doctrine of the Church" he imputes as a fault that it "lays the chief stress on forgiveness of sins, doctrine of satisfaction, and forensic justification." (p. 113.) Something good can come out of Horst Stephan's appointment, namely, when Christians in the Saxon regional church and elsewhere realize that, as far as the training of Christian pastors is concerned, they must break away from universities like Leipzig and be intent on establishing their own theological colleges.

F. P.

Freethought and Cremation. In Berlin, as the "A. E. L. K." reports, a free-thinking work and rally week took place shortly after Easter, organized by the Association of Freethinkers, the German Monist League and the People's League for Freedom of Thought. The paper reports: "The Association of Freethinkers for Cremation has the greatest material attraction, namely free burial, is numerically the strongest and at the same time the financial backer of the coalition associations; it has at present 375,000 members. However, the meetings were nothing short of harmonious. The debate on the election of the executive committee of the Freidenkerverein für Feuerbestattung (Freethinkers' Association for Cremation) turned out to be so tumultuous that the 'Vorwärts' itself states the less than uplifting impression of this final act. In spite of these tensions, the four groups succeeded in agreeing on a -work programme' which was, however, in part quite general and which contained, among other things, the following -present-day demands': Promotion of the movement to leave the church, secularization of the entire educational system, as a prerequisite for which the Weimar school compromise was to be eliminated, cultivation of secular care for the sick and prisoners, exertion of influence on adult education centers and workers' educational institutes in the sense of this program. As a 'goal' was set up the union of all free-thinking organizations." The real reason why freethinkers as a rule, as here too, so zealously advocate "cremation" can easily be guessed from this program, which grew out of the hatred of Christianity.

J. T. M.

Doctrine and Defense.

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Is the Holy Scripture direct or only "derived word of God"?

That the Holy Scriptures are only the "derived Word of God" is what Prof. D. Bachmann-Erlangen tried to explain at the General Lutheran Conference in Oslo (Christiania). This conference in Oslo was held from September 2 to 5, 1925, following the "Council" of Stockholm in August. In Stockholm the intention was to agree - even without unity in Christian doctrine and faith - on Christian "ethics" in the field of church and state. It was different in Oslo. Because only those who claim to be Lutherans were present in Oslo, the aim here was to reach agreement on Lutheran doctrine.

"In its December 1925 issue, *Lehre und Wehre* referred to a lecture by Prof. D. Ihlen-Oslo on the subject: "The Enduring Character of the Lutheran Church." It gave us pleasure to be able to refer to individual excellent remarks in Ihlen's lecture. The lecturer wanted to show in Lutheranism, on the one hand, the "all-decisive pull toward the objective" and, on the other hand, "the deep, all-consuming demand for personal certainty, personal inwardness in subjective appropriation". Both, however, are "the abiding peculiarity of the Lutheran Church." But D. Ihlen did not succeed in his lecture in capturing this peculiarity of the Lutheran church. The "all-important pull toward the objective" in Lutheranism, as in Christianity in general, is rooted in the firm conviction that the Holy Scriptures are God's own and therefore infallible Word. Christian faith, conceived as personal certainty or personal inwardness, rests on this objectively certain Word of Scripture. Faith that does not have the objectively certain Word of Scripture as its foundation is not personal certainty, but personal imagination, a faith "in the air," as Luther occasionally expressed it. Christ binds the knowledge of truth, that is, "the personal certainty or the personal inwardness

in appropriation," to abiding in his own word, 1) which Christ's own word we have - according to Christ's own statement - in the word of his apostles delivered to us. 2) Because now D. Ihlen, in his lecture in Oslo, only wanted to accept the content, but not the words of Holy Scripture as divine authority, so he consequently gave away with the objectively certain word of Scripture also the subjective certainty of truth and salvation. To whom the word of Scripture is not certain, the content of Scripture cannot be certain either. The apostasy from the distinctiveness of the Lutheran church and the sinking into the rapturous subjectivism of modern "experiential theology" is inevitable as soon as we have given up verbal inspiration (2 Tim. 3, 16; Joh. 17, 20; 1 Tim. 6, 3. 4).

D. Bachmann-Erlangen had a similar experience as D. Ihlen in a lecture he also gave in Oslo. This lecture is printed in the "A. E. L. K." 3) and bears the heading: "Das Wort sie sollen lassen stahn!" In this lecture, it is first of all well stated that Luther "saved himself and the Church on the rock of the Holy Scriptures" in the face of the Papacy and all fanaticism. But Bachmann follows this excellent exposition with the assertion that the Holy Scriptures are to be regarded only as the "derived Word of God."

What prompts Prof. Bachmann to put forward this strange thesis? He sees in this thesis the only means of bringing Holy Scripture into harmony with modern theology. Ancient theology, he says, conceived of the whole of Scripture as a consistent unity without contradiction. Modern theology, however, believes that it cannot share this view. Bachmann says literally, "Older times might have seen in the Bible a testimony to God and his work that was quite uniform and basically always the same; we [modern theologians] see more clearly that everything here is in historical motion; distances, incongruities of Scripture in itself cause us distress." Ancient theology held what the Bible says about the world and human history to be true. In contrast, Bachmann, representing modern theologians, says: "The Bible and its picture of the cosmos and of history seem to drive us to constant opposition to generally accepted and universally valid insights into the construction of the world and the course of human life." Bachmann sees the making of peace between ancient and modern theology in the acceptance of his thesis that Scripture is not the direct, but only the "derived" Word of God. He says: "I will no longer dwell on such details, but will try to indicate the point from which at bottom all these difficulties take their starting-point: The Bible bears a derivative character."

1) Joh. 8, 31. 32.

2) Joh. 17, 20.

3) 1925, No. 51. 52.

Now follows in the lecture a longer and strongly rhetorically held explanation, how the Holy Scriptures came to be only derived word of God. Bachmann sees the reason for this primarily in the fact that God did not write the Holy Scriptures with his own hand, but had them produced by human beings. Through the human medium, the human, that is, the erroneous, entered into the Holy Scriptures. This is expressed most clearly in the lecture, where it is explained why the Scriptures of the New Testament are to be regarded only as the derived Word of God. The lecture literally says: "Christ is the incarnate, embodied Word of God. But he is it in the life and action from which the depth of his soul rises; he is it in the oral proclamation with which he shakes the hearts without having given it any written expression, a literary existence. The bringer of the revelation [Christ] wrote something only once, and that he wrote in the sand. Only the recipients took up the pen and wrote. In this sense I say that the Bible has the character of a derivative Word of God. It is the echo of the Word of God, an echo as it rises from human minds and hearts."

By this view of Scripture as a derivative word of God, however, agreement with modern theology is established. But it is equally clear that this view is in contradiction to all that Scripture says of itself, what Christ and his apostles judge of Scripture. Luther also protests against making him the patron of the view that Scripture is only "derived" word of God because it was written by men.

The Scriptures, however, testify very clearly that they did not fall directly from heaven, but were written by men. But the result of this origin of Scripture through men is not a "derived" word of God or an "echo" of God's word, but God's word itself, that is, the direct word of God. This can be seen in the passages of the New Testament where the written words of the Old Testament are quoted as God's words. What is written Isa. 7, 14: "A virgin shall conceive," etc., is spoken by the Lord through the prophet. What is written in Ps. 2: "Why do the heathen rebel?" etc., has, according to Apost. 4, 25 the God who made heaven and earth and the sea and all that is in them spoke through the mouth of His servant David. What is written in Is. 6, 9. 10 and Paul warns the Jews of Rome: "Go and say, 'With your ears you will hear and not understand,'" etc., is not derived and therefore to be discounted word of God, but words that the Holy Spirit Wohl (the

is, aptly, καλῶς) spoke through the prophet Isaiah to the fathers of Israel, which are therefore worthy of the most careful attention. And when Christ Joh. 10, 35 says of all the Scriptures of the Old Testament, that they cannot be broken, not even in the one word & εοί, XXXXX (Ps. 82:6), it is at the same time testified that all the Scriptures of the Old Testament are in every word of them direct, and therefore unbreakable, words of God. When Christ says in Luk 24, 44 ff.: "All things must be fulfilled," not only a part, but "all things that are written of me in the law of Moses, in the prophets, and in the psalms," it is also clearly stated that the Scriptures of the Old Testament are indiscriminately the word of Him who has all events in His hand and directs them, the great, majestic God Himself. Likewise, we know from Christ's testimony that the Scriptures of the New Testament are also not derivative, but the direct Word of God. D. Bachmann correctly observes, however, that Christ gave no "written expression," "no literary stock," to the Word which He proclaimed orally. But Christ refers us to the word of his apostles as the ground of faith for his church until the last day, Joh. 17, 20. And the word which he gave to his apostles he does not describe as a "derived" word of God, or as an "echo" of the word of God, but as God's own and direct word, Joh. 17, 14: "I have given them thy word." The objection that this is to be referred only to the oral, not to the written word of the apostles, is therefore invalid, because the apostles not only place their orally preached and their written word out of the same stuse of bindingness, 2 Thess. 2, 15, but also still expressly testify that they wrote the same thing that they orally preached, 1 John 1:3, 4. The apostles of Christ were also clearly aware that they were not writing derived, but God's own word. Paul reminds the Corinthians of the fact: "What I write to you are the commandments of the LORD", 1 Cor. 14, 37. On this he bases his demand to the Corinthian church to treat every individual as a pseudo-pneumatic, who is spiritually

but would not be subject to his (the apostle's) word. It has been rightly pointed out that we are faced with an aut - aut regarding the writings of the apostles. Either they wrote God's own word, or they were senseless fanatics and blasphemers, who put their own authority and their own word on the ruler's throne in Christ's church, who, like the pope at Rome, sat down in the temple of God as a god and pretended that they were God.

The Oslo lecture also invokes Luther for its view of Scripture as the "derived" Word of God. But with great injustice. Luther knew the claim actually made at all times that Scripture, because written by men, is not

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could be God's own word. Luther does not hold back in his judgment of the people who make this claim. He comments on 1 Pet. 3:15: "If people do not want to believe [the Scriptures], then you should keep quiet; for you are not guilty of forcing them to believe that the Scriptures are God's book or Word; it is enough that you give your reason for it. As if they should so take it up, and say, Thou preachest not to hold the doctrine of men, when St. Peter and Paul, even Christ himself, were men; when thou hearest such men as are so utterly blinded and hardened, that they deny that this is the word of God, which Christ and the apostles spake and wrote, or doubt it, then only hold thy peace, speak not a word to them, and let them go; only speak thus: I will give thee reason enough from the Scriptures; if thou wilt believe it, good; if not, go always."

D. Bachmann rightly says at the end of his lecture that Lutheranism - in contrast to Calvinism and Catholicism - stands to the Scriptures "like a child". But it is not this childlike position, but the very opposite, that is expressed by the thesis that Scripture is only the "derived word of God." This is how Bachmann himself interprets his thesis. On the basis of his thesis he calls upon us "to become conscious of our freedom 5) also toward the Bible." He himself adds, "With the thought of a ;'derived' word, this is actually given by itself." On the basis of his thesis he further urges us also not to believe and accept everything that Scripture says of Christ. He thinks that "with the help of the Scriptures" one can gain a knowledge of Christ "without therefore committing oneself to all the individual contents of the Bible altogether, or even to all the individual statements in regard to Christ. One thinks, for example, only of the various differences 5) even among the synoptic traditions concerning Christ". This position towards the Scriptures is not that of a "child", but that of a precocious child who is above the authority of parents, who is not educated by parents, but who in his turn wants to educate parents, because he "sees more clearly" than parents.

Finally, if we ask what influence the thesis of the "derived Word of God" must necessarily have on faith and life, we cannot fail to judge that it consequently takes the divine seriousness out of the whole of Holy Scripture. Scripture divides itself in substance into law and gospel. If the law is conceived only as the derived word of God, not as God's word itself, it does not crush the carnally secure and proud human heart. If the gospel is not understood as a direct word, but as the word of God itself, it does not crush the carnally secure and proud heart of man.

5) Highlighted by us.

If it is only understood as a derived word of God, it cannot comfort the hearts and consciences that have been seriously affected by the law, but will cause them to perish in doubt and despair. Therefore Luther's admonition is to be heeded, "Thou shalt thus deal with the Scriptures, that thou mayest think as God Himself speaks." 6) And when Luther says, "The word they shall let stand," the Scripture is not meant as a derivative, but as the direct word of God, as "God's letter" to mankind, which every man should read and reread, and regard and take to heart as addressed to his person.

Thus also D. Bachmann himself presents Luther's position on Scripture in the introduction to his lecture before he sets up and defends his unfortunate thesis of the "derived" Word of God. Bachmann describes Luther's position on Scripture thus, "From the vast, surging sea of tradition, Luther rescued himself and the church to the rock of Scripture. 'God's Word shall set articles of faith, and none else, not even an angel.' He only in truth raised the Bible to canonical validity. Then statutes of men, declarations of councils, doctrines of theologians fell away like forest trees over which the whirlwind breaks. The Holy Scriptures! Here one goes right to market! There one shoots the sophists their mouths: papa, papa, council, council, fathers, fathers, high schools, high schools, high schools! What is that to us? A word of God is more than this heap with all its violence.' Sun was to him the Scripture over against the lanterns of the scholastic teachers. And in order to honor his bold break with the accepted wisdom of Scripture, Luther translated the Bible into the language of his people, so that everyone could understand it, learn and prove his faith. - It is delightful to read in Hans Sachs, the shoemaker and poet of Nuremberg, in his dialogue between a cobbler and a canon, how the unlearned cobbler fights and defeats the prelate with words from the Bible. But in the jocular satire lies a great ecclesiastical turn: The church as a congregation of faith throws itself on the neck of Scripture, detaches itself from its own opinion and good judgment and experience and speculation, and surrenders to the Bible as the *unica regula ac norma* of all doctrines, the *limpidissimi fontes* of all Christian truth. Luther's church-reforming deed! The teaching church carries in her hand the Bible. - Rembrandt and Hans Thomä have sensibly depicted a related subject: The aging woman, her face pierced by the sorrows of life, in silence - occupied with herself or her own son - the Bible before her, the Bible as a book of consolation - 'if your word had not been my consolation, I would have long since perished in my misery': the Bible as a book of edification, read with a God-seeking soul, in silent

6) St. L. III, 21.

Find holy peace and bright light to heart and conscience, a source of courage, strength, hope. But Rembrandt and Thomä are not the actual creators of these pictures. Their real creator is Luther. He forged the bond between the teaching Church and the Bible, but he also forged the bond between the pious, salvation-seeking, salvation-conscience soul and the Bible. I do not mean these judgments in the most absolute and exclusive sense. Luther had antecedents for both, in the Waldensians, in Wiclif, in the mysticism of the late Middle Ages, etc. But only precursors. The creator, the discoverer remains him. And just as he separated himself from Catholicism by elevating the Bible to the exclusive canon of all church doctrine, so he separated himself from the enthusiasm and its spiritualistic subjectivism, its bold inwardness, by utilizing the Holy Scriptures as the support and foundation of the inner life. You must base yourself on a strong, clear saying of Scripture, so that you may stand [when it comes to contending with the devil]; if you do not have this, it is not possible for you to stand. He that seeketh peace by another way, that is, by an inward sensation, tempteth God, and desireth peace sensuously, not in faith. Faith - precisely as a personal, justifying, salvific assurance of God - is determined by him precisely as a 'wholesome and effective use of the word of God*. To act with God without his word is to tempt him with God. To hold to the word is the best and highest art. How effective this impulse to bind the pious life to the objective of the Word was, is perhaps most clearly evident from this: even the ethical effect of life in God, good works, was here good only in so far as it found cover in the Word of Scripture, no matter by what strong impulse of pious enthusiasm it might have been inspired. In the Lutheran Church all this has had the most manifold effect. How carefully the dogmatics of Lutheran orthodoxy endeavors to evaluate the Holy Scriptures as a canon of doctrine in a comprehensive and complete manner! In sermon and devotional literature - how the Bible comes alive, a ceaseless giver of bread and water of life for the soul! Luther's great deed, the actual canonization of the Bible in the church, has shaped church and piety to this day. Luther did not teach us to despise tradition. He knew something high and strong about the courage that faith finds in itself [?], and about the sustaining power of community. But all this he put behind the "Word of God"; all this he subjected to the "Word of God". Verbum Domini manet in aeternum. The Bible is the Word of God; therefore church and piety are directed to it, bound by it, founded on it. All Luther's victorious defiance of faith, all Luther's holy confidence in the truth in which the Church stands, have their roots here. The faith of the

Reformation to its insuperability rested not on the strength of character of its confessors, not on the rational safeguarding of its doctrine, not on the power of a strong organization that might even reach into the political realm. 'The word they shall let stand and have no thanks for it!' The Lutheran Church remains true to its own character and secure in its power only when it sings with Selnecker: 'Thy word is our heart's protection, and thy church's true safeguard.' In this, dear Lord, keep us from seeking anything else!"

Yes! The Bible is God's Word, God's Word itself, not "derived" Word of God. Only when the Lutheran church holds on to this does it remain "true to its own character and sure of its power."

FP.

Who started the communion controversy?

6.

Zwingli had long hesitated to go public with his doctrine of the Lord's Supper, which had been fertilized by the Dutchman Hoen. When he saw that Carlstadt's cause was as good as lost in Germany, he first made some cautious attempts to get the new doctrine of the Lord's Supper out of the plan. He did not want to be identified with the discredited Carlstadt, and even criticized Carlstadt's conception of the *toûto* in the words of institution as quite inconsistent.⁴⁶) But while he rejected Carlstadt's highly naive exegesis of the sacramental words and his elegiac exposition of the action of Christ at the last supper as unsatisfactory, he announced that he agreed with Carlstadt that there was only bread and wine in the Lord's Supper. Nor was he so sure of the tenability of his own exegesis that he would have dared to come forward boldly. And so the first Zwinglian attempts at propaganda for the tropical interpretation of the institution words are an uncertain, cautious, diplomatic groping for a firm basis of operation.

Zwingli first expressed his own interpretation of the figurative sense of the sacramental words in a letter to the Reutlingen pastor Matthäus Alber (or Aulber) of November 16, 1524, about a week before the Stratzburgers wrote to Luther.⁴⁷) At that time, Alber was preparing for a public disputation with Konrad Hermann on the corporalis praesentia Christi in Sacra Coena, the

46) St. L. ed. XX. 467 ff.

47) The letter is found in the original Latin in the edition of Zwingli's works, Vol. III, I. 591 ff., edited by Schüler and Schultzeß, in the old Walch translation, in the St. L. Ausg. of Luther's works, Vol. XVII, 1529. The indication in the introduction to Vol. XX of the St. L. Ausg., 29, footnote 8, is incorrect.

Alber affirmed it, while Hermann denied it.⁴⁸) Zwingli sought to convince Wer of the untenability of his view. In his letter to Alber he develops the thought that in the exposition of the doctrine of the sacraments one must proceed from John 6 and use the knowledge gained there of the spiritual eating of Christ's atoning sacrifice by faith for the interpretation of the words of institution of the Lord's Supper. This thought henceforth dominates Zwingli's entire argument in the doctrine of the Lord's Supper. He once openly confesses that he finds the key of understanding for the sacramental words only in John 6. If one takes from him the dialogue of Christ with the Jews in the synagogue of Capernaum, Zwingli's whole proof for his doctrine of the Lord's Supper collapses in itself.

Of Zwingli's letter to Alber, Schuler and Schulteß judge: "Haec ipsa epistola primum incendium fecit controversiae inter Lutherum et Zwinglium." In order to save Zwingli's honor, they add that Luther had already declared on November 12 in a letter to Nikolaus Hausmann in Zwickau that Zwingli and Leo Jud agreed with Carlstadt on the doctrine of the Lord's Supper. This addition is a labor of love; for, first, what Luther wrote in Wittenberg on November 12 to Hausmann in Zwickau could not possibly have already been known to Zwingli in Zurich when he wrote to Wer in Reutlingen on November 16; second, Luther's letter in question was written "on Thursday after Martinmas," and that was November 17 in 1524.⁴⁹)

To his letter Zwingli had added this anxious postscript: "I adjure you by JEsu Christ, who is future to judge the living and the dead, that you will not give this letter to anyone but to him who is known to be righteous in the faith of the very same our Lord. I will do the same. And if necessity requires that it be printed, I will see to the matter." The letter appeared in print at Christoph Froschauer's in Zurich in March 1525. The "necessity" that "required" this publication was probably this: the letter circulated as a manuscript in many places among Zwingli's minded followers,⁵⁰) nevertheless that - or should we rather say, in view of a well-known psychological phenomenon in human life, not only of ladies: precisely because - it could be used as a confidential communication in the strictest and most confidential manner.

48) So Schuler and Schulteß. On the other hand Pfaff (*Acta et Scripta Publica Ecclesiae Wirtembergicae*, Tubing. 1719) reports that Alber was a representative of the Zwinglian doctrine. Perhaps the contradiction is to be solved in such a way that Pfaff refers to a later time, when Alber had come under Zwinglian influence. By the way, Pietsch (Weim. Ausg. d. Werke Luthers, Bd. 19, 114) regards the letter to Alber as fictitious.

49) St. L. ed. XVIII, 1984.

50) One report cites "over 500" who had received secret copies of the letter.

most serious form. Unfortunately, there has been much gossiping among churchmen, even among the male clothed, in all centuries, and many a contraband "science" has been spread by dark ways. In order to satisfy the ever-increasing demand, and because the popularity of his letter assured him a certain security, Zwingli had it printed.

About the same time Zwingli published Hoen's letter, which Luther had rejected. 51) On the title page there was the malicious remark that Hoen's writing had first been sent to a recognized authority in the judgment of Holy Scripture from Holland, but had been rejected. This was, of course, an allusion to Luther, whom Zwingli now wanted to rub up against like a donkey whose fur itches. Furthermore, the reader's attention was drawn to the fact that in this writing a doctrine of the Lord's Supper was presented which was quite different from the common one. Finally, Zwingli promised the Christian reader of the writing his own instruction in a few additions at the end, which were especially necessary in the present highly dangerous times.

51) Peculiarly, this writing has not been included in the Schuler-Schultes edition of Zwingli's works; it is only referred to in several places, and in Vol. II, II, p. 62, footnote a, a fabulous account is given of how Hoen's writing came into Zwingli's hands. Also printed is the title of the writing as published by Zwingli, and with the author's indication, "Per Honnium Batavum." - In the *Princeton Theological Review* (ckannar^h, 1926), A. Hyma publishes the following reconstructed facsimile of the title page of the first edition:

EPISTOLA CHRISTI-

ANA ADMODUM AB ANNIS QUATUOB AD QUENDA[M], APUD QUEM OMNE IUDICIUM SACRAE
SCRIPTURAE FUT, EX BATH AVIS MISSA, SED SPRETA, Lo[N]GE ALITER TRACTANS COENAM DOMINICAM
Q[UAM] HACTENUS TRACTATA EST, AO CALCE[M] QUIBUSDAM ADIECTIS CHRISTIANO HOMINI
PERNECESSARIIS PRAESERTIM HIIS PERICULOSIS TEMPO-
RIBUS.

I. CORINTHI [UM] XI: NON POTESTIS COENAM DOMINICAM MA[N]DUCARE QUOD UNUSQUISQ[UE]
PBOPRIA[M] COENAM OCCUPAT IN EDENDO.
M.D.XXV.

On this the following remark: "This first edition of Hoen's letter is so rare that neither H. Barge [a biographer of Carlstadt] nor O. Clemen [in ber 9Bei= marer Sutperaußgabe, 5Bb. X, p. 315], nor any of the Dutch authorities make mention of it till 1917. Prof. A. Eekhof, of Leyden, discovered what appears to be the only extant copy, in the Royal Library of Berlin (now the Preussische Staatsbibliothek)." p. 125.

But Zwingli's main attack on Luther's doctrine of the Lord's Supper took place in the great work *De Vera et Falsa Religione Commentarius*, which also left the press in the month of March 1925. 52) Three anonymous translators immediately extracted from this work those passages in which Zwingli treated the doctrine of the Lord's Supper and translated them into the German language. In a highly tendentious manner, similar excerpts were added to this translation, which the bold unnamed had extracted from Zwingli's *Antibolon* 53), a writing directed against the Catholic Emser. Because these

The translators, typesetters and printers worked with feverish haste, and the product was accordingly inadequate, but already in the year of its publication it went through three editions. The title of the amiable opus was: "Ulrich Zwingli's Opinion of the Supper of Christ, Remembrance or Thanksgiving" (Eucharist).54)

"Pious reader," says Zwingli in this writing, "if thou shalt find any things herein which thou hast not seen in the former writings of ours, or any things here perhaps clearer and purer than elsewhere, nor any things different from what they were before, wonder not. For we will not present food in vain, neither will we cast pearls before swine."

On the meaning of the term "Eucharist" he says: "This name the Greeks undoubtedly gave to the supper, because they understood by faith and by the power of the words of Christ and the apostles that Christ intended nothing else by such a supper than that they should remember it with joy and gladness always, giving public thanks for the good things which he has poured out for us so abundantly and so bountifully. For the Eucharist is a thanksgiving, that he who is present in public and open thanksgiving may show himself to the whole church to be of that number who trusted and believed in Christ given for us; from which number to be absent, withdrawn, and alienated (either by apostasy or by impurity of life) is a high offence. Wherefore also it is called by Paul 1 Cor. 10 [v. 16] a union or common [*κοινωνία*]; whence also cometh the ban, or exclusion and separation, from this common, if any one be not granted to enter into such a common of believers for the infamy [shamefulness] of his life."

Now follows a long exposition on the meaning of John 6, in which Zwingli speaks of the two natures in Christ and their community of work (genus apotelesmaticum in the communication of the attributes).

52) Opera, sä. Kebaler et Levaltest, Vol. III, I, pp. 147 tk.

53) AvünSlii Opp-, J. 6., p. 121 tk. 54) St. L. Ausg., vol. XX, 440 ff.

says the following: "For the sake of the divine nature alone, which come down from heaven, Christ is salvific to us, not for the sake of the nature which he took from the immaculate Virgin Mary." Zwingli comes to this thought because he relates Christ's saying, "The flesh is of no use," to Christ's flesh or human nature. He then seeks to bring the natures of Christ together again in His work of reconciliation, in that, while he assigns Christ's suffering to human nature alone, he derives the salutary effect of the suffering from divine nature, so that, therefore, divine nature has no share in Christ's work of suffering, and human nature has no share in the value and fruit of the work of suffering. Here, then, is clearly present the "dismembered" Christ against whom Luther afterwards contended. Zwingli's allosis is also expressed in this context, when Zwingli meets an objection: "Let no one here ponder pointedly: Yes, Christ has said that his flesh is given for the world; so Christ alone must be salvific to all men according to humanity; for he ever says that his flesh is given for the life of the world; so it must make the flesh alive. This sophistical objection must therefore be met: As the one Christ is God and man, so also, if he be put to death according to the flesh, (for who would put God to death?) and his death has become a life to us, that for the sake of the union and communion of the two natures of the one, there is added at times that which belongs to the whole Christ." That is, Scripture has this peculiar use of language, that it speaks of the work of one nature in terminis of the other nature, that is, it employs one nature nominaliter for the other.

The Capernaïtic Jews, for whom the eating of Christ's flesh was "not unreasonably a shunning and horror," are more congenial to Zwingli than "our theologians, who have no shunning of the flesh of Christ." For these theologians, great and high as they may be, and their authority and prestige still reaching so far, Zwingli has only contempt, because they teach, in defiance of the truth of Christ, that the flesh and blood of Christ, which is of no use "if you eat it, but if it has been killed and slaughtered for us," is bodily in the Lord's Supper, with "veins and nerves or forest wax" (sinews), and is bodily consumed by the communicants. Zwingli declares this "unflavored opinion" of the "bodily and sensitive or touchable flesh of Christ" to be "not only ungodly, but also foolish and cruel, unless you dwell with anthropophagi, that is, people-eaters".

Zwingli mocks "the clever fellows" who want to explain "the miraculously incomprehensible eating of the sensitive and bodily flesh of Christ" as a spiritual eating by means of faith, by contrasting faith and feeling. "Mark, therefore, how clumsy a speech this is, I believe that I eat the sensitive and bodily flesh. For if it be bodily, there is no need of faith,

For they are felt, and the things that are felt have no need of faith: for they shall know it with the sensibility. But again, if thou thinkest that thou eatest flesh, that which thou thinkest may not be flesh or sensible. Therefore thou speakest no other than a miracle-working speech. Wherefore here the theologians pretended that the sensibilities did not sense, that is, that the bread was flesh; for if it were so, it must have been with sensibility, not with faith; cause faith is not of things, or in things, pertaining to the sensibilities."

In criticizing Carlstadt's way of explaining the words of the sacraments, Zwingli comes to speak of his own way of explaining them, for which he takes the credit of being the first to justify his explanation from Scripture, although others before him had already attempted to do so. "So the whole burden is not on this little word 'that,' but on another, which, according to the number of letters, is nothing greater, namely, on the little word 'is,' which in the Scriptures is taken in not a few places for 'means. Here I hear (that I may say this for the first time) that the Wiclef of old, and the Waldenses to this day, hold the opinion that this word 'is' is here taken for 'means'; but of whose reason of Scripture I have not seen. For it may well be that they are right in the opinion, but that they mean or understand right, they do not prove right. Which may have been a cause that their opinion was rejected as erroneous. For we also have learned by the grace of God, in many struggles which we have had with some of the sense of the Scriptures, that some have allowed themselves to be pressed into some things, and have yielded to others to answer for, solely because they could not rightly understand nor prove the righteous opinion. Therefore I have not seen these cries: It is Viking, Waldensian, heretical, wanting to draw out the places from Scripture where no one may deny this word 'is' badly put for 'means'. Accordingly, let us brightly prove that in this place also 'is' must be taken for 'means.'" And now he blithely ploughs through the whole of Scripture with Hoen's tropological calf-as if that had ever been doubted, that there are passages of Scripture which must be treated tropologically-and arrives triumphantly at his preconceived *quod erat demonstrandum*: Ergo, the meaning of the words of institution is, This signifies the body which is given for you. The sharp logician does not seem to feel at all that it is inconsistent, unflattering, and incomprehensible to draw parallels in exegesis which Scripture does not draw.

The North German laymen may have had a hard time understanding this translation written in Swiss German, all the more so because the translators usually also used the Latin *accusativus*

cum infinitivo rendered unobjectionably into German, e. g.: "Well, so we have all looked more, be, that we," etc. (= Nun wir unser Aufsehen darauf gehabt haben, dass das geschehe, dass, etc.); "selig meinen wir sein"; "Christ, when he saw those who came to him, alone inclined to the belly," etc. For all the foregoing writings were, according to their purpose, nothing else than open letters of Zwingli to Luther and the Lutherans, and Zwingli and comrades watched with eager interest the effect of these writings in the northern countries. A murmur and whisper went through Upper Switzerland and the Oberland: What will the "Saxonicum idol" unb „γραφειτυραννος," "the Saxon idol and scriptural tyrant," whose "habemus Verbum" (We have the Word of God) was put down as the sheep's clothing of a ravening wolf,⁵⁵-what will Luther say to this? Luther, fully occupied with other serious matters, was silent at first, and when his attention was drawn to the Zwinglian challenge, he thought that another Zwingli might answer. Luther was convinced that in the bargain with Carlstadt he had sufficiently illuminated all the points of doctrine in dispute, and that Zwingli was bringing forward nothing essentially new. Zwingli still had time to publish a new writing, *Subsidium sive Coronis de Eucharistia* (Supplement and Conclusion Concerning the Doctrine of the Lord's Supper), on August 17, 1525, 56) and his friend Georg Binder prepared a German edition of it, which appeared on November 30 of the same year. This writing was directed against Joachim am Grüt, who had made an unsuccessful protest against the petition submitted by Zwingli, Engelhardt, Jud, and Mykonius to the Senate of Zurich that the supreme city authority declare the Roman Mass antiquated and permit a Protestant Mass to be instituted from Maundy Thursday 1525 and thereafter in perpetuity, which had been permitted. In this "Supplement" Zwingli also unfolds his tropical doctrine of the Lord's Supper. The writing contains no dogmatic expansion, at most a sharper stamping of his doctrinal standpoint, but is significant in that Zwingli feels compelled to defend himself in the introduction against this twofold accusation: 1. he had started an untimely quarrel which must confuse simple minds; 2. he was a Carlstadtian. Zwingli seeks to refute the first charge by telling how he had carried his doctrine within himself for years and only very cautiously told a few confidants about it. To the second charge he replies that Carlstadt's vehemence had always been annoying to him and many other Carlstadtians (!). None of these answers could satisfy, because they did not meet the actual point of complaint.

And Luther was still silent.

Dau.

55) Zwinglii Opp. vii, 409. 490.

56) Zwinglii Opp. III, I, 326 tk.

Miscellany.

Strange events are taking place in **Italy this** year, involving Fascism, the Vatican and the League of Nations. Block from Basel writes the following about this: "Between the Vatican and Fascism all kinds of remarkable things have taken place. The most important thing is that the draft of a new Italian ecclesiastical law has become parliamentary law, and parallel to this important legislative work there has been a whole series of small favors done to the Church by the Fascist regime: the salaries of the lower clergy, established only in 1924, have been increased, and the regulations concerning parsonages have been improved. The office of field chaplains, which had hitherto existed in the Italian army only in time of war, was introduced also for peacetime; the university church of St. Ivo in Rome, closed for years, was opened to Catholic worship; the church of Genzano, closed by the municipal council, was returned to the Capuchins. A chair for research on the work and times of St. Catherine' was established in Siena; furthermore, the seventh century egg of St. Francis of Assisi is to be used to create a Catholic university in Florence. In Rome, a Francis Chair is to be established at the University, with its own library, etc. But - in spite of all this and all that, Pius XI has lately addressed a letter to Cardinal Gaspari, Secretary of State, emphasizing in the strongest terms the persistence of the conflict between the Vatican and the Italian State. He seeks at the outset to dispel the false notion of papal acquiescence which might arise from the collaboration of clergymen in the new ecclesiastical legislation. Then the letter emphatically denies that the pope could grant anyone a right to legislate on ecclesiastical matters without legitimate agreements. But there were no such agreements. 'No necessary negotiation took place, nor could it take place, nor will it be able to take place as long as the situation created for the Holy See and the Roman Pontiff continues.' This brusque declaration is striking, and seems almost an ungrateful misjudgement of a strong Italian desire for conciliation, which has manifested itself ever since Fascism came to power, especially through the 'holy year,' and now especially through the draft ecclesiastical legislation and the little *douceur* referred to. - But it only seems that way: for, in spite of his advanced age, he does not yet suffer from softening of the brain and sees too clearly into the real essence of fascism to allow himself to be dazzled and deceived by appearances. He knows that repressed liberalism is not so anti-clerical and victorious fascism not so clerical as it appears and as many people believe. Italian liberalism has its cultural

militant airs and graces in practice and had become quite tolerant. (Suffice it to point to the fact that, despite the bans on the Order in 1866 and 1873, the number of branches of the Order in Italy more than doubled). Fascism, on the other hand, even where it professes to be Catholic, is not religious but nationalistic. It regards Catholicism and the papacy as Italy's national accessories. Therefore he is unfriendly to Protestantism where it stirs on Italian soil. Legislation even seems to be in preparation against the "Protestant sects. The Catholic "saints," on the other hand, whose cult Fascism promotes, must be Italian saints par excellence. St. Catherine of Siena, for example, owes the above-mentioned honor to the fact that she was 'la piu italiana' of the saints, and wrote 'the purest Italian language'. But woe betide if any Catholic activity came into conflict with fascist politics! The Catholic trade unions were ruined by the legal monopoly of the fascist unions just as the socialist ones were. The law against secret societies (anti-Masonic law), so enthusiastically welcomed by Catholics, is already being applied in some places against Catholic associations, institutes and works. The General Government of the Italian Catholic Men's Association felt compelled to raise a public objection to this. And the Italian Catholics are particularly concerned about the fascist youth movement of the "Balilla", which was protected by the state through the law of February 6. It has been given the right, vis-à-vis the existing public and private educational institutions and youth organizations, to demand that the government intervene so that their activities also conform to the ultimate goals of the Balilla law. In the chamber disputation, a fascist regretted that the state still tolerated private initiative in youth education. The Balilla catechism is known to be strongly irredentist (despite Italy's membership in the Peace League, aka League of Nations!). It declares that Italy must also possess Corsica, Nice, Malta, the Ticino, parts of the Grisons, Dalmatia, Monaco and San Marino. But the catechism of the fascist Balilla also contains a blasphemous tablet of the Ten Commandments, the first sentences of which read: 'I am Italy, your mother, your sovereign, your God. Thou shalt have no other mother, no other sovereign, no other God beside me.' Various cases are known in which fascists forcefully compel the acquisition of this catechism even from Catholics. In other places it has been officially introduced and used in schools by Fascist teachers. (On February 14, fascists in Fermo entered the home of the Catholic youth organization and devastated the premises because the Balilla had not been provided with the theater hall). Compared with such worrying symptoms for Catholicism, Mussolini's strongly aspi-

The Vatican simply doesn't accept the Catholic friendliness, the less so as next to it a well-fed agitation against the Cardinal Secretary of State Gaspari is going on. The Vatican sees through the plans of fascism and will in no case put up with fascism interfering with the Pope's right to have his policy directed by a 'Prince of the Church' who does not please him and the Italian government. - Church legislation (such as the aforementioned bill presides over) is, after all, harmless only so long as it is applied by a government that wishes to avoid conflict. Note that it presides over the law of temporal bars applied by Bismarck against priests who should misbehave in civil matters. So the Vatican makes a good trade by the new ecclesiastical legislation only so long as it will paffer Mussolini and his successors to avoid a culture war. How long will this be the case? Hardly forever. For fascism is the most excessive embodiment of the State's omnipotence over the body and soul of the people, and since Catholicism makes analogous claims, mutual conflict must come sooner or later, depending on whether the common enemies, liberalism and socialism, are fully defeated. - In sum, Mussolini recognizes in Catholicism a power which he wishes to make subservient to his ambitious nationalist plans and aims which threaten the peace of Europe. Even recently he declared (concerning Germany and the League of Nations): 'Either Germany enters the supreme council of the League of Nations at the same time as the three Catholic powers, Spain, Poland and Brazil [printed blocked in the declaration!], or it remains outside - nota bsus! alone, because Poland, Spain and Brazil enter?' His - Mussolini's - agitational and dictatorial nature, in which fascism is, as it were, embodied, guarantees that sooner or later (or sooner than later) irreconcilable anti-Christian groups will form in the League of Nations, whose concern will be to put a stumbling block in the way of Germany in particular in all her aspirations and to frustrate the best German expectations. For a single stubborn nation has it in its power to transform the League of Nations into an international parliament of dispute, to aggravate and deepen the existing differences and prejudices, and to unleash all ambitious and nationalistic passions, so that in the end the noblest and most enthusiastic Locarno and world peace friends will have no choice but to bow their heads and sing the old tune: 'It would have been so beautiful - it was not meant to be'. - The believers in a supranational 'better world' will sooner or later experience grave disappointment. Instead of guaranteeing unity, the League of Nations will produce discord and adversarial coalitions among its members, for the states will be confused.

say, if they had to make an effort beyond themselves and act as parts of a whole. In particular, the pernicious influence of Italy under the leadership of a Mussolini will at any time, publicly and especially, in the arena and behind the scenes, put into operation, promote and support an anti-German policy. Yes, 'all theory is gray' of unification, concord, peace, when egoism asserts itself." A week later the same reporter writes: "What I hinted at eight days ago has now really come true, alas! The League of Nations Assembly has collapsed, and it is generally believed that Mussolini and his Italian diplomacy have helped to sabotage the work of the League. That Mussolini, shy of responsibility and of general indignation, played his game only in secret and hid behind others, surprises no one who has studied him to some extent. - But Brazil's conduct also proves the wisdom of the North American statesmen, who never tired of insisting, in season and out of season, that it should be left to the European nations to agree among themselves and attend to their own business." Out of the European confusion the interests of the Papacy stand out more and more clearly, and it is to be expected that further revelations will make it clear that in the organization of the recent atrocious disturbance of the peace of the world the Papacy, for the least, has been a driving force. The World War, like the Thirty Years' War, has been Rome's way of celebrating the Reformation anniversary. Aleander's threat at Worms that Germany would have to drown in her own blood because of her apostasy from the Pope has never been forgotten in Rome. Fascism and the League of Nations, in which the Pope has long sought official recognition, are also only stages on the victorious path of Vatican world politics. As far as the United States and its relationship to the League of Nations are concerned, the nemesis of the evil initial act of our entry into the European war is being carried out on us with inexorable conclusion. In spite of all the assurances of peace given by our leaders, we shall be dragged more and more into the European strife. That we would have to take these consequences upon ourselves was taken for granted over there from the very beginning. Only we ourselves reject the logic of our actions, to the alienation of our former allies, and yet we will not be able to escape the final reckoning that lies ahead.

Dau.

About the history of the Bible it says in "L. u. W. fürs deutschen Volk": "In a church of the Salzburger Land there lies on the altar a half rotten and burnt Bible as a venerable souvenir of the severe persecutions of the sixteenth, seventeenth and eighteenth centuries. It dates from 1548 and has been burned five times and buried twice, yet it has always been found again.

have come to light. The fate of this copy of the Bible is a poignant illustration of the fate of the Bible in general. It is the greatest martyr among books. No book in the world has ever been so much abused, slandered, persecuted, cursed as this one. And it has not perished from it. Innumerable books die every year, even without anyone being hostile to them; they die of their own inner weakness. But the Bible has triumphantly survived fire and banishment, scientific judgment and philistine indifference. Even against the danger of the ever-growing glut in the book market it holds its own. How many epoch-making, 'immortal' works has the human mind produced since the Bible came into being! But the Bible still stands foremost among them all. At the end of the eighteenth century, the notorious scoffer Voltaire wrote that in a hundred years the Bible would be a forgotten book, and would only be found as a rarity in junk rooms and antiquities collections, as a witness to the folly of earlier generations. In truth, however, a century of Bible diffusion soon set in, such as the world had never before experienced, and in the very house where Voltaire once wrote down his prophecy is a storehouse of the great British Bible Society."

The repentance of the Prussian Minister of Culture, D. Mühler. This Minister of Culture made no secret of his personal Christianity and was therefore not only ridiculed by the liberals in Germany at the time, but also here in America (namely in a part of the German-American press). The same D. Mühler was at the same time a zealous Union man and as such had enforced the establishment of a united general consistory in Electorate Hesse, pushed the Lutheran-minded into renitence, resp. separation, and treated renitent, resp. separated, pastors and congregations unjustly. The latter soon weighed heavily on his conscience. His remorse is expressed in a letter to the Oberkirchenrat Rocholl in Breslau and further in a petition to Kaiser Wilhelm I. Both letters are from the year 1874 and are reported in "L. u. W.", Jahrgang 40, p. 189 f" by D. Stöckhardt. The letter to Rocholl reads: "I thank Your Reverence from the bottom of my heart for your letter. As far as the forty Hessian clergymen are concerned, it is a pain to me that the Hessian church question has been brought by me into the course which has led to this outcome. I do not feel free of guilt in this. Not all justice has been done, and the justified demand that the superintendents be heard before any change in the Hessian church institution has been ignored. Three times God threw an obstacle in my way by a negative vote of the Landtag; but I wanted to be right and always sought new ways. If I could no longer bring the matter to a conclusion and

If I have not been able to carry it out myself, it is an undeserved preservation from God. But the suffering families and confused consciences are still before my soul, and if God would, I could still help. Whether we shall meet again in this life is not certain. But may the Lord grant us both in grace that we may meet again in His kingdom pure from sins and free from sins. Your sincerely devoted v. Mühler." The petition to the Emperor reads, "Most Sublime Emperor and King! In Hesse forty Protestant clergymen are deprived of their office because of their opposition to the newly established General Consistory in Kassel. They and their families are suffering hardship. I myself am partly to blame for this development of things. In my earlier handling of the Hessian church question, not all justice was strictly fulfilled, especially not the justified demand that the Hessian superintendents be heard in advance about the intended changes in the Hessian church institutions; and it is precisely this that those men continue to take offense at. No matter how much they may err and be lacking, it is a real distress of conscience in which they find themselves, and one cannot deny them the testimony that they are firm in their evangelical faith, faithful in their office, and blameless in their moral conduct. Their congregations and patrons stand by them. It is still possible to let the royal clemency prevail and to resolve peacefully a conflict which is just as sad as the removal and banishment of the old Lutheran clergy in former times, without violating the authority. As to the how, it is not for me to intrude with advice without being called. Let Your Majesty have mercy and show the same clemency to your own subjects as Your Majesty's exalted ancestors once did to so many who were expelled for the sake of their conscience! God will bless it. In deepest reverence of Your Imperial and Royal Majesty most subservient D. Mühler, former Minister of State." The effect of this letter was that soon thereafter the charges against the recalcitrant pastors in Electorate Hesse were dropped "according to higher instruction" and pecuniary support was assigned to them.

"Those who lie from distant lands lie with violence, because they cannot be denied by experience." We were reminded of these words of Luther (XI, 300) when we read the following in a St. Louis German newspaper: "The brightest star is not our sun, as is still often thought, but a star in the so-called Magellanic Cloud, which is at a distance of about 100,000 light years from the earth. The light therefore needs 100,000 years to reach the earth, and the glow that we perceive today actually originated this long time ago. This distant, bright star is leading the

It is called "S Doradus" and represents a variable star, whose luminosity shows irregular variations. Besides this star, which is the brightest known star, there are eight other stars in the Large Magellanic Cloud, which also stand out for their significant brightness. But 'S Doradus' towers above them all; for it has been calculated that its total radiation is as great as 600,000 stars of solar brightness put together, and that it loses annually more than 10 trillion tons of substance by this tremendous radiation." F. P.

Literature.

Published by *Concordia Publishing House, St. Louis, Mo.*

Bible History References. By *F. Rupprecht*. Price: \$1.75.

Every work which facilitates and makes successful the teaching of Biblical History must be welcomed with joy. The present book is one of these aids, and we are therefore glad that it can now appear in a second, revised, and enlarged edition. The latter circumstance proves that it meets a real need. The author, Father Rupprecht, who has been the principal proofreader in our publishing house for many years, is qualified as few others to give information about the many details of exegesis and antiquity which must be treated in such a work. It explains all the difficult words and phrases found in the biblical histories as compiled in the *Comprehensive Bible History for Lutheran Schools*.

find, find. Where necessary, there are longer explanations of historical and geographical points. At the end of the various sections, reference is made to the relevant passage in the Catechism, to relevant hymn verses, and to appropriate Bible readings. The Old Testament is treated in this volume. We wish the work and its honored author God's rich blessing.

2. **Studies in the Psalter.** By *O.W. Wismar*. Price: \$1.25.

For years now the wish has been expressed in our circles, and indeed quite generally, that the rich theological literature which our Synod possesses in German should be translated into English and thus preserved for future generations. The Literary Board of our Synod has taken up this cause and is attempting to have excellent writings which have appeared in our Synod in the German language translated into English. One fruit of these efforts is here before us. Prof. Wismar, who until recently stood at St. Paul's College at Concordia, Mo., here supplies an English adaptation of two German papers on Psalms: D. Kretzmann's paper on Ps. 46 and D. Dau's paper on Ps. 119. As I said, we are not dealing here with a mere translation, but with a free adaptation. We must say that the honored author has done his task well and offers us a beautiful, fluently written interpretation of the two Psalms mentioned. This work should now not only be published in our publishing house, but should also be studied diligently by our preachers, teachers and church members. May God bless this and similar works!

Good Manners for Boys and Girls. By *Amelia C. Krug*. Price: 15 Cts.

While this book does not have a large volume and does not want to show off by its external decoration, it is nevertheless of solid content. The author treats her subject, namely the external behavior of children, in an excellent manner. In pointing out the rules of propriety, she does not fail to weave in important passages from Scripture. The booklet deserves to be read and followed in all our homes.

Psalm 98. Two-part Song for Female and Children's Voices. By *C. Kunze*. Arranged by *F. Faerber*. Appropriate for dedication and other festival occasions. English and German text. (Organ accompaniment available.) Price: 75 Cts. a dozen.

It is an appealing, beautiful composition that is offered here, also easy to practice. We are happy to recommend it. **A.**

Five Minutes Daily with Luther. By *John T. Mueller*, Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. The Macmillan Company, New York, N.Y. Price: \$2.50. Available from Concordia Publishing House, St. Louis, Mo.

It was a very happy thought of our esteemed colleague, Prof. J. T. Müller, to compile a devotional book in English from Luther's writings. For each day of the year a passage from Luther's writings is given here, which explains and applies the Bible verse which stands at the top. The devotions each conclude with an appropriate hymn verse. The book can serve to keep us in touch with Father Luther. No one will deny that this is necessary in our superficial and busy times. But the work may also become a means of making non-Lutherans acquainted with the great Reformer and of removing any prejudice they may have against him. Let us all, therefore, be concerned with the dissemination of this excellent work! **A.**

Twenty-Five Years under the Southern Cross. Account of the twenty-five years of activity of the Evangelical Lutheran Church (Missouri Synod) in South America. Editor: Fr. Otto H. Bear. Casa Publica- dora Concordia, Porto Alegre. 1925. price: \$1.00.

Among the missionary writings published in our circles, the number of which is fortunately increasing, this booklet occupies an outstanding position. Brothers who either work in South America or have been there give information about our blessed work in that great continent. In particular, the first beginnings of our mission there are described in detail, which is also appropriate in view of the silver jubilee of our work in South America. The book is adorned with many illustrations that show the reader the country and its people, our missionaries, churches and institutions. May the booklet help to awaken in all of us renewed zeal for the truly great and noble work of our mission in Brazil and Argentina! **A.**

Ecclesiastical contemporary history.

I. America.

From Synod. With regard to the "Intersynodal Theses," the Synod of Delegates adopted the following proposals: "1. The Synod expresses its joy that the negotiations of our Intersynodal Committee with similar committees of other Synods have not been in vain, but rather that the Theses adopted and published by these committees express the correct Lutheran doctrine in a number of doctrinal points, reject false doctrine, and can therefore contribute to the attainment of unity in doctrine. It must also be said, however, that the Lutheran doctrine has not yet been expressed in all points in a clear, definite, and complete manner that excludes all error. The changes proposed by the examination committee appointed by the last Synod, especially in the theses on conversion and election to grace, are well founded, and the

Therefore, the theses cannot yet be recommended to Synod for adoption in their present form. 3. This has also been recognized in individual circles of our synod on the basis of detailed conference meetings, as shown by some unprinted submissions addressed to the synod. However, the theses have not yet been thoroughly examined and dealt with in general, partly because there was not enough time to do so after the amendments proposed by the examination committee became known. Some parts of the Synod have expressly asked for more time to examine the theses. We add that leaders and districts of the Ohio Synod have publicly expressed their disagreement with the theses. (4) Synod therefore resolves that the theses, at the same time as the proposed changes, be discussed everywhere and in depth at pastoral conferences, for the sake of our own Synod. It can only be of profit and blessing if the doctrine is everywhere dealt with quite thoroughly, and we all speak as one man in the doctrines in dispute, and exclude all error; That the same Intersynodal Committee continue and negotiate with similar Committees of other Synods in like manner as has been done hitherto, in order to effect a still more exact wording of the theses on the points objected to, or to issue other, shorter and simpler theses, and other impediments, upon which also our Intersynodal Committee, in its report to Synod, says that in regard to the article of church fellowship there is evidently a different opinion in the Synods concerned; that the same committee of examination continue, and receive any further correspondence. Both committees should then report back to the next synod. The Synod of Delegates calls upon all Christians of the Synod to pray diligently to the Lord of the Church that a godly, complete agreement in truth and love may be reached for the glory of His name and the salvation of His Church." - The "Lutherische Freikirche," the official organ of our co-religionists and confessors in Germany, commemorates the services rendered at that time to the Free Church congregation in Leipzig by Consul Heinrich W. Diederich, who died at Wauwatosa, Wis. on February 8 of this year. The "Free Church" reports, "He [Diederich] was pastor and professor in the Missouri synod for a number of years, last serving in the high school at Fort Wayne as teacher of English language and literature. When he was compelled to resign his office in 1889 for reasons of health, he entered the service of the United States as consul. During his tenure in Leipzig, he professed allegiance to our Free Church and rendered valuable service to our congregation there, which was then in its infancy." More details are written about this by D. O. Willkomm in the same number of the "Freikirche": "The conduct of Consul Diederich, who was not ashamed of our little Free Church even before distinguished worldly people, reminds me of a saying [of Scripture] which we all want to take to heart. I mean the one St. Paul writes to Timothy 2 Tim. 1:8: -Be not ashamed of the testimony of our Lord, nor of me, who am his bondman.' Our Free Church was then, and is still now, -bound,' not, like Paul, with an outward chain, but by contempt and evil report, and it takes courage to confess it before those who have the standing in the world and in the Church. But he that doeth it shall have blessing himself thereby.

and blessing. When Consul Diederich came to Leipzig, there was not yet a Free Church congregation there; he had to go to Crimmitschau to attend services, where he became friends with the blessed Father Hagen. But at that time we already had relations with some people who were worried about the condition of the regional church and we also had to take care of the members of our congregations who had fulfilled their military obligations in Leipzig. And it was thanks to the influence of Consul Diederichs that we were able to hold church services. This is how the Leipzig congregation came into being. If all the members of our church, and especially those who come to Germany from abroad, would profess their faith in our congregations, especially in the large cities, the growth of the same would probably be greater." - We share this here as a reminder to all who visit Germany from our circles.

F. P.

on the use of the Bible in the State schools, Dr. O. E. Tiffany, president of Seattle Pacific College, has published a compilation. The reading of the Bible in the State schools is required in seven States: Alabama, Georgia, Idaho, Massachusetts, New Jersey, Pennsylvania and Tennessee. It is required in the city of New York and in Washington, D. C. Seven states have laws in which the reading of the Bible, though not required, is permitted, but it is not lawful to exclude it from use: Indiana, Iowa, Kansas, Mississippi, North Dakota, Oklahoma, South Dakota. In nine states superior court decisions have been rendered in favor of the use of the Bible, namely, California, Kentucky, Maine, Michigan, Nebraska, Ohio, Texas, West Virginia, Wisconsin. In the District of Columbia, and in sixteen States, the Bible is used, either because the law is silent on the matter, or because it is so general: Arkansas, Florida, Maryland, Missouri, New Hampshire, New Mexico, North Carolina, Oregon, Rhode Island, South Carolina, Utah, Vermont, and Virginia. In four states, the use of the Bible is prohibited by either the court or the attorney general: Illinois, Louisiana, Minnesota, and Washington. In four states, decisions by the state board of education or the state superintendent of schools have banned the use of the Bible: Arizona, Nevada, New York, and Wyoming.

F. P.

Emergency Aid from the National Lutheran Council. The Lutheran Herald writes: "The orphaned fields of the European missionary societies require this year a grant of about \$75,000 to continue and work. The impoverished home church is not yet able to resume the support of its missionary work in the full measure. American emergency aid is needed for the Finnish missions in Southwest Africa and Hunan Province, the independent Lutheran Goßner Church in India, the Hermannsburg Mission in South Africa, the Hanover Mission in Transvaal (South African Union), the Breklum Mission in China, the Berlin Mission in South China, and the Hildesheim Mission for the Blind in Kaying, China. For some years twelve missions of European societies still drew regular support from the Lutherans in America through the National Lutheran Council. Of these, five are now either again fully supported by the

Home Church supplied, or other arrangements have been made for their support. The seven missions above mentioned have been kept in operation largely by American aid. Much self-denying labor and great sacrifice have been involved in these missionary enterprises. It was well worth while to save them from ruin, and it is certainly not the desire of mission friends to drop them now that they are well on the way to recovery. The Missionary Conference has urged the National Lutheran Council to continue its program of aid, as it is of the utmost importance and should not be neglected or curtailed." J. T. M.

A Campaign to Eradicate Ignorance. The "Apologist" writes on this subject, "A campaign to stamp out ignorance in the United States has just been set in motion in Washington, D. C., at the head of which is the well-known Kansas editor, Wm. White. The plan is to unite all the organizations which are at present fighting ignorance in various ways. Should the newly formed association accomplish its purpose, the census takers will find no more illiterates in the United States in the next census in 1930. At present their number in our country is still quite large. Washington has 10,000 persons who can neither read nor write; Philadelphia has nearly 60,000 of them. Ohio has more indentured white illiterates than the State of Mississippi has any whites at all. New York has enough illiterates to populate a city like Denver. The State of Pennsylvania has enough to fill two states the size of Wyoming with them. In the United States one finds many counties where from 25 to 30 per cent of the population are ignorant of reading and writing, and in some counties as much as 40 to 50 per cent are illiterate. Five million men and women in our country have never attended school." On this occasion it should again be pointed out that our Lutheran parochial schools, of all places, contributed much to the education of the people years ago, when the State school system was in its infancy. The fact is that where German immigrants settled in larger numbers there was little to complain of the ignorance of the people, while in the states which were passed over by German immigrants the number of illiterates was and remained large. Lutheranism in the right sense of the word and popular education have always gone hand in hand. J. T. M.

II. Abroad.

The church work of our brethren in South America finds recognition within the Lutheran God's Box Synod in Parana. The "Kirchenblatt" of our Brazilian district reports: "In the "Gemeindeblatt" of the "Ev.-Luth. Gotteskastensynode in Parana" the reviewer of our jubilee book "Twenty-five Years under the Southern Cross" writes among other things: "One sees from the contents that the Missourians have worked with faithful devotion and beautiful successes, and that their goals and aspirations are no other than Lutheran-Christian. They are neither anti-German nor North American agents, and in any case have accomplished significant things especially in the German parochial school system. That they are also in contact with the

mission among the Lusobrazilians could make a modest beginning is only gratifying.' We thank the writer for these kind words. At the same time these words are a testimony to us that the God's Box Synod has the same Lutheran-Christian goals and aspirations as we have. "

F. P.

About the Lutheran Free Churches in Germany, the "Kirchenblatt" of the Iowa Synod wrote at the end of last year: "How large - or rather how small - the Lutheran Free Churches in Germany are, probably few of our readers will know. The number of these Free Churches is eight: Evangelical Lutheran Church in Prussia, Independent Evangelical Lutheran Church in Hesse, Renitent Church of Unchanged Augsburg Confession, Evangelical Lutheran Hermannsburg Free Church, Evangelical Lutheran Church in Baden, Evangelical Lutheran Confessional Church in Hamburg, Evangelical Lutheran Free Church in Saxony and others, Hanoverian Evangelical Lutheran Free Church. These eight free churches of the Lutheran confession in Germany together number 115 [?] parishes and 79,094 souls. The largest of them is the Ev.-Luth. Church in Prussia, which numbers 114 parishes with 69, 148 souls; next comes the Saxon Free Church, which has 36 pastors, serving 9,846 souls. The rest are very small. It is evident that the idea of the Free Church has not become popular in Germany, and that few understand and appreciate the blessing of a truly free church. One would think that now, after the war, when church and state are to be separated, the Free Church would flourish, especially as the popular churches in the various countries are full of modern pastors and professors who endanger the confessional state and do not let the beatific gospel come into its own (to put it very mildly). But one does not notice any of this; the Free Churches are and remain small, so small that they almost do not come into consideration at all. In addition to this, the leaders of the people's churches or national churches fight all free-church movements and make a front against them. The fact that the sects - which are all free churches, only not Lutheran ones - are spreading, that the Evangelical Fellowship, the Methodists, the Baptists, etc., are founding congregations everywhere, is hardly noticed. Thus the free-church Lutheran movement in Germany is not strong, but the time will come when all true Lutherans there will also take refuge in the free church, instead of, as many do now, satisfying their spiritual needs in the communities or conventicles or in all kinds of free times and artificial events. Then the Free Church seeds, which are now so unsightly planted in the land, will sprout and, God willing, bear much fruit." That the Saxon Free Church, which stands in communion of faith and confession with the Missouri Synod and the whole Synodical Conference, has had only a slow increase, is partly due to the fact that American Lutherans have carried their war against the Missouri Synod and the Synodical Conference over into Germany, and have thereby created an unjust prejudice against the Saxon Free Church also. This remark belongs to the description of the state of affairs. F. P.

"Vote on the Seventh Commandment in Germany." This is how German ecclesiastical and political papers characterized the vote that took place in Germany on June 20. It was a question of,

whether the private property or the personal property of the former German princes should be confiscated by the state "without compensation", i.e. simply taken away from the owners. The "radical" parties were in favor, the "bourgeois" parties against. The latter argued that no property at all would be safe in Germany if the former princes were deprived of their private property by simple referendum. The Associated Press reported the result of the vote on June 20 under June 21: "The motion of the radical parties for the confiscation of the private property of the former ruling German princely houses was rejected in the ballot held in the German Empire on Sunday, June 20. According to the constitution, about 20,000,000 votes would have been necessary for the adoption of the motion by "referendum," half of all those entitled to vote. 14,889,703 votes were cast for the motion. Fully 60 per cent of the electorate of the realm abstained from voting, as the bourgeois parties had urged their members to do; 35 per cent voted for confiscation of the princely estate without compensation. The rejection of the motion is a severe blow to the Social Democratic Party, and may not be without considerable influence on its future position in the Reichstag, as well as if it should again be a question of its entering a bloc cabinet. The Social Democrats had in the first place financed the campaign for the two votes, the 'Volksbegehren' (initiative) and the 'Volksentscheid' (referendum). The vote does not seem to have gone off everywhere without some serious disturbances of the peace. Particularly serious riots, with quite a few murdered, are reported from Magdeburg and Halle, two strongholds of the Communists. Despite the rejection of the seizure, there is jubilation among the Communists and a subdued mood among the conservatives. The latter note with regret that after all nearly 2,500,000 more votes were cast for the motion than in the first vote, which had brought in about 12,500,000. It is also evident that in the Catholic Rhineland, in spite of the prohibition on the part of the clergy and the Centre Party, numerous Catholics, or rather Centrists, voted with the Radicals. It is also thought-provoking that in Potsdam, which is considered a stronghold of the conservatives, 100,000 votes were cast for confiscation; Hanover, Hindenburg's city, had 156,384 votes for confiscation; in Berlin over 65 per cent of the voters voted for it." The latter need not greatly discourage the "bourgeois" parties. Where many people congregate, as in large cities, there the folly often comes to the top more easily than in other places. We have the same experience in America.

F. P.

In Switzerland, a referendum was recently held on an ecclesiastical matter, which was reported in the daily press as follows: "The law on the employment of second pastors in Reformed parishes, which is to be voted on together with other proposals, has already been discussed in the 'Nationalzeitung' and the expectation expressed that it will be accepted by the people. That does not seem so certain to us. This vote shows once more the untenability of our ecclesiastical conditions. The law is concerned only with the Reformed Church, with its internal affairs. It

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has been worked out by the government council, a commission of the county council and the county council, without the Reformed Church being able to express itself in any way. And now all inhabitants entitled to vote have to vote on it, may they stand by the Reformed Church as they wish. On the one hand, it is understandable and quite reasonable that the whole people should have to decide on the present law, since the State, and thus the whole tax-paying people, have to contribute to the second parsonages. On the other hand, however, it is simply intolerable for the church that its internal affairs should be decided by people who are alien, if not hostile, to it. Already the deputies' meeting of the Social Democratic Party has issued the slogan of rejection. Whether this is done out of fundamental hostility to the church or whether the party objectively finds fault with the law is not clear from the report in the 'Arbeiterzeitung'. In any case, this decision shows how badly off the church is under the existing conditions." On this subject Fr. Block, who is at present in Basel on a visit: "The Swiss are a 'comfortable' (?) people. Next Sunday (March 21) there will be a general referendum. On what? Answer: On whether a second pastor should be employed in larger Reformed parishes. All inhabitants entitled to vote have to vote on it, may they be Catholics, Jews, pagans, socialists or communists. This bill was drafted by the government council without the Reformed Church being able to comment on it. The Catholics, Jews, Socialists and Communists are to decide with the Reformed whether there is such a need. Delicious!" Grotesque events of this kind are logical consequences of the state-church principle, and show what an abomination in holy places this principle is. The possibility of such events is created wherever God's Word has ceased to be a power in the Church. "In the Swiss pulpit," writes our reporter, "subjectivism prevails in all possible shades and variations, and the natural consequence of this is an ever-increasing confusion in matters of faith and 'Christian experience'; for it is by God's Word alone that the heart can become firm. Though there are doubtless believing pastors in Switzerland, yet on the whole there is a lack of understanding that in the church the Word of God alone is to be preached, and that one Word is to be set as the superior Word of God above all human words, and is to be acknowledged as absolute truth, which stands sky-high above all human opinions. "

Dau.

Growth of Protestantism in Switzerland. On this subject "Das ev. Dtschld." reports: "Switzerland has 3,880,320 inhabitants, of whom 2,750,622 speak German, 824,320 French, 238,644 Italian, 42,940 Romansh, and 23,894 other languages. The latter consist mostly of immigrants. The Protestants in Switzerland number 2,230,597 adherents, or 57.5 per cent; the Catholics 1,585,311, 40.9 per cent; 20,979, 1.5 per cent, are Israelites, and 13,433, 1.1 per cent, belong to other denominations or are recorded as having no religion. There are 28 Swiss and 75 foreign Buddhists in the country, 18 Swiss and 372 foreign Muslim; 2,640 Swiss

and 714 foreigners have declared themselves to be without religion. Since the last census in 1910 the Protestants have increased by 122,700, while the Catholics have diminished by 8,200. This is partly due to the departure of foreigners after the war."

J. T. M.

Growth of the Roman Church in England. The *Catholic Directory* for 1925 gives the latest statistics on the Catholic population of England and Wales. According to these figures the same has for the first time increased to over 2,000,000, exactly 2,030,855. Last year the Catholic population of England was 1,997,280. The number of converts to the Roman Church in England last year was 12,796, nearly 400 more than the previous year. Not only is the strong Roman propaganda set in motion in England to blame for this, but also to a great extent the swampiness of the Anglican Church, which has fallen partly to Modernism and partly to High Churchism.

J. T. M.

Conference of the Greek Church. The "Kirchl. Zeitschrift" reports on a larger conference of the Greek Church planned for the coming summer on Mount Athos in Greece. Among other things we read: "Among the questions to be discussed is that of the abandonment of celibacy for the higher clergy. At present parish priests, unlike monks, are allowed to marry, but no one who is married can become a bishop. Another question concerns the reading of the Bible by the people and the use of modern Greek in worship. Perhaps there will also be a question about the priests' right to cut their hair short, something they have been forbidden to do until now. There will also be advocacy by some for greater Church involvement in social works." - The "higher clergy" is also likely to inquire at some time how things stand in the Greek Church in regard to doctrine. If it will do so, there will be little time left for the trivial question of cutting hair. Then also the reading of the Bible will not only be permitted to the people, but the word of God will be virtually pressed into their hands. The benefit from the Reformation which the Roman Catholic Church has had from Luther's Church Reformation has not been enjoyed by the Greek. Hence the dead form being. J. T. M.

"The "A. E. L. K." writes of the bitter struggle waged by the Soviet Government against the Christian Church."The Soviet Commissar for Education, Minister of Culture Lunachevsky, himself an atheist, admitted to a newspaper reporter that 'the Church in Russia has emerged from these years of its greatest need with an unbelievable gain in inwardness and spirituality, and by deepening its worship, organizing spiritual concerts, and bringing the faith in God to the individual, it is successfully competing ideologically with the purely politicizing Bolshevism, its clubs, theaters and cinemas'. A short walk through Moscow confirms,' as the source reports in the 'Schw. Merkur', 'this frank statement. Certainly, many of the innumerable small and smallest, old and ancient churches and little churches in Mos-

kau are closed, dilapidated - explainable by the general severe economic hardship. Moreover, the strong atheistic propaganda in the Bolshevik headquarters will not have remained entirely without effect. But otherwise the picture is the same: a vast number of beggars on the long stairway to the church; old, infirm men and women; beside them young boys, ragged beyond measure. The mass is over. The plethora of visitors streamed down the stairs. But the church is by no means empty. Many, very many, are still attending to their particular religious needs. They crowded into a small aisle where a special mass was being said in front of a beautiful picture of Our Lady. But what is most peculiarly touching are the old familiar long rows before the high altar: women and men, old and young; decidedly intelligent faces, but also the simple face of a worker, patiently waiting until the row comes to kiss the image of the saint. And that fervor, that self-forgetfulness on the faces! . . . After the eight-year struggle of the Soviet government for atheism, after the unspeakably fierce, scientifically supported campaign against the veneration of saints and religions, accompanied by the opening of reliquaries and carried out with all the means of the enormous Soviet propaganda apparatus, this picture makes one think. . . . Russia is and will long remain the land of unbalanced contrasts, also in the spiritual sphere. Here the deepest mysticism next to simple religious feeling, there razor-sharp, cold atheism, which not only makes outsiders freeze. The appalling number of suicides within the Communist Party cannot be unrelated to this." The service of saints and relics, described here in detail, which is the essence of Greek Catholic worship, does not, however, testify to "an undeniable gain in inwardness and spirituality," to "a deepening of worship," or to a "bringing of the faith in God to the individual person." In fact, the Catholic peasant who places the hope of his blessedness in the image of the Mother of God and her worship is as far from God as the "razor-sharp" atheist.

J. T. M.

Child Vagabonds in Russia. "For the child vagabonds," reports the "A. E. L. K.," "according to information from the 'Vorwärts,' a rescue operation has now begun. The misery has become unbearable. Especially in the time of famine, armies of adolescent children stole and begged their way through villages and towns, slept in the streets and fields, crept into lorries and sat on the buffers of railway carriages in order to get to Tashkent, the city rich in bread, or to the fabulous sea of light at Petersburg, or even to the Mother of Russia, Moscow.' Now the Russian government has set up 'collection points' for the tens of thousands of youthful vagabonds. From here the stream is to be directed to the 407 children's homes of Moscow and to the so-called 'children's towns' in the vicinity. The total number of homeless and neglected youths in Russia is estimated at three-quarters to one million. The offences committed by youths of seventeen years of age are put in an article in 'Pravda' in the Moscow governorate, excluding the city, at 29,827 for the year 1924 alone." What Napoleon did for France after the Revolution, especially

was the restitution of God. If Russia is to come to peace, the "Restitution of God" must first take place there as well. The Soviets have abolished religion and with it especially the fourth and sixth commandments. This is now being bitterly avenged, also on the unfortunate children on whom the sins of the parents are being punished. For Russia there is only one advice and one way to help: restitutio in integrum, especially in the field of the Christian religion.

J. T. M.

On the increase of Turkish students at the American Roberts College in Constantinople, the Associated Press reports under June 26: "How rapidly Constantinople is losing its Balkan character is clearly seen from the fact that of the 610 students at Roberts College, an American educational institution, this year 51 per cent are Turks. Before the war less than five per cent were Muslims, and the rest were Bulgarians, Armenians, Greeks, Albanians, and Serbs. Likewise, more than half of the 400 students in the American girls' college on the Bosphorus are Turks. Instruction in the Turkish language, history, and other subjects is now compulsory. Besides the American teachers, both schools must employ a certain number of Turkish teachers and other employees." - "L. u. W." has already had to point out repeatedly that the American schools in Asia Minor are, unfortunately, mostly riddled with "modernism." There is little hope, therefore, that Turks and Turkesses will become acquainted with Christianity through these schools. F. P.

From Turkey. The "Lutherische Kirchenzeitung" writes: "February 19 has become a day of historical significance for Turkey as the day of the adoption of the civil code by the great national assembly of Angora. The code is modelled on the Swiss code. This decision overturned, among other things, the entire Turkish family order. Hitherto Turkey had known only marriage before the clergy. Now only civil marriages are valid, and religious marriages are permitted, as in our country, but without legal effect. Previously there was no written marriage contract; the marriage was performed by the clergyman with the help of two witnesses, who had to be brought in again if a legal dispute arose later. Now the contract is set down in writing before a notary. The right of divorce was previously only available to the man, who simply had to send his wife away in the presence of a witness in order to be divorced. Now the woman and the man are completely equal, and a judicial decree of divorce is required. There is also talk of other innovations of the most drastic kind, such as the adoption of Sunday as a holiday instead of the previous Friday, and the introduction of Latin letters in place of the previous Turkish-Arabic characters. These are all questions which affect not only Turkey but the whole of Islam, and are therefore of interest to the whole world." In spite of these innovations, which are all borrowed from the Occident, and the benefits of which the Young Turk, who was mostly educated in Europe, recognizes, there is nevertheless nothing to be felt in him of a more favourable position towards Christianity.

J. T. M.

In "Geisteskampf der Gegenwart" (1926, p. 237) we read **about a "crisis in Zionism"**: "In Zionism there are increasing signs of a serious crisis. Jewish immigration into Palestine in 1925 still amounted to over 3,000 per month, but this is offset by a return migration of 1,000 per month. The fusion of the Eastern Jews with the German Jews is difficult, but the abyss between the Occidental and Palestinian Jews, who already lack the bond of the Yiddish-German language, is even deeper. Work stoppages of native Jews against their occidental employers are the order of the day. Even the indigenous Jewish teachers went on strike against the Zionist leadership some time ago. The Hebrew University in Jerusalem, inaugurated with great fanfare last year, has already suffered severe losses. A fierce struggle is raging between the political Zionists and the orthodox rabbis over women's suffrage. The 'Jüdische Rundschau' summed up the present situation of Zionism in Palestine: 'What a change in the moods! A tie depression has taken possession of everyone. Enemies, whom we have had enough of, are already rejoicing. They see Zionism weakened by defeats, debilitated and deprived of its great importance. And our friends are meek, their interest in our cause has weakened.'" F. P.

The anti-Christian "Young Men's Association in China" has recently published a book with the purpose of opposing the Christian mission which is spreading more and more in China. That the work has flowed from a Soviet source can easily be guessed from its gruesome contents. Thus we read, for example, under the heading "Christianity in China": "The mission has always been in the service of capitalism, and this has helped China to have to accept the many humiliating tracts"; Ch. IV: "Modern Christianity is capitalistic through and through"; Ch. V: "Who is Jesus? An illegitimate child of a Roman officer, a rebel, an impostor." "What is the Bible? A work collected by monks and emperors in their own interest. Later men like Tolstoy have tried to give Christianity a semblance of idealism; but the original JEsus was narrow-minded, selfish, and vengeful." On this the "Apologist" remarks: "The flare-up folch devilish enmity is by no means a bad sign. When ancient Rome realized that Christianity was superior to it, it slandered the same just the same. The giant of the East is wounded by the sword of the Word of God." Such tracts as the above will do little harm to the Christian mission in China; it is a different matter with the "Christian" missionaries who, under the flag of Christianity, desecrate the gospel and dredge up their modernistic unbelief before the heathen. They are as much animated by "diabolical enmity" against Christum as the "Young Men's Association in China." Only they are smarter than the stupid Sovietist-minded Chinese. J. T. M.

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The conclusion of the Eucharistic Congress in Chicago.

The Associated Press has published a detailed report on the conclusion of this "Congress" in this country and elsewhere. From this report it appears first of all that this year in Chicago everything could take place without hindrance which in 1908 was partly omitted at the request of the English government. In the June number of "Lehre und Wehre" we reported from the *Catholic Encyclopedia* on the events in London: "It had been intended to carry the Blessed Sacrament through the streets [of London], but, owing to a protest and public clamor against this, made by the societies composing the Protestant Alliance, the Prime Minister, Mr. Asquith, sent a formal request to Archbishop Bourne, on the part of 'His Majesty's Government,' for the abandonment of this program, and this was complied with." Nothing like this occurred at this year's Eucharistic Congress in Chicago. No restrictions whatsoever, either on the part of the United States Government, or on the part of the Government of the State of Illinois, or on the part of the City of Chicago, were imposed upon the performance of the great play in Chicago and in the suburbs of Chicago. And this has our approval, because we know that Rome can really be fought successfully only with God's Word. But God's word is a weapon not at the command of the state. From the report of the Associated Press it further appears that also at the conclusion of the Chicago Congress, the transfer and worship of the "Blessed Sacrament," the alleged body of Christ, was the central theme. It is against this part of the celebration, which is supposed to be Christian, that our criticism is directed. In the decisions of the Tridentine Council, all who dare to deny that the piece of bread carried around is truly Christ's body and therefore to be worshipped are banished. In particular, the curse of the Tridentine Council falls on all who call the solemn transfer and public worship of the alleged Body of Christ idolatry. But this curse cannot frighten us, because we know, as we have said before, that in the world and in the Church it is not according to the decisions of the Tridentine Council, but according to the word of the only

The Lord of the Church, namely, according to the word of Christ. But Christ does not say that the body of Christ is the bread of the Lord's Supper, which is carried about and kept and displayed in the tabernacle, but that it is the bread of the Lord's Supper, which is offered for the meal. As little as the communion bread, which falls out of the earth at the distribution of the same, is the body of Christ, so little is the communion bread carried about and set out for worship the body of Christ, but only a host, a piece of bread. The Lutheran Confession remains perfectly on the foundation of Holy Scripture when it takes from the words of the institution of Holy Communion this rule: "Nihil habet rationem sacramenti extra usum a Christo institutum or actionem divinitus institutam, that is: If one does not keep the institution of Christ as he has ordained, it is not a sacrament, which [rule] is by no means to be rejected, but may and should be usefully practiced in the Church of God . . . under which use, if in the Papist Mass it be not distributed, but offered up, or enclosed, carried about, and presented to be worshipped, [it] is not to be esteemed a sacrament." 1) Therefore, when the Associated Press report speaks of the "Blessed Sacrament" carried by the papal delegate, Cardinal Bonzano, under a carrying canopy in a large silver and gold monstrance, before which "Blessed Sacrament" the crowds fell on their knees, and behind which "Blessed Sacrament" "more than a hundred bishops , several hundred priests, and an innumerable multitude of laymen, men, women, and children" marched hither, readers of the report who are familiar with Christ's instituted use of the sacrament of Holy Communion cannot but reduce the "Blessed Sacrament" that was carried about and adored to a piece of bread. In short, the circumgestatio unb adoratio corporis Christi commanded and practiced by the Roman Church is a man-made (man-made) worship contrary to Scripture. For this reason the Lutheran princes refused to take part in the Corpus Christi procession at Augsburg in June 1530, as reported in more detail in the June issue of "Lehre und Wehre". The Margrave of Brandenburg explained in the name of the Lutheran princes "that the theatrical procession and transfer of the body of Christ" was "quite obviously and directly contrary to the clear Word of God.

Let us now notice the report of the Associated Press on the great parade at the close of the Chicago convention. This may be followed by a few remarks on the propaganda hopes associated with the Corpus Christi processions on the part of Rome.

The report says: "All roads led today to a new Rome of the Catholic Church, to Mundelein, a suburb of Chicago, where the closing ceremonies of the 28th World Eucharistic Congress were held.

1) Concordia, art. VII: De Coena Domini. M. 665, 85 ff.

Congress will take place. This pilgrimage of the [papist] faithful from all parts of the world to the beautiful little town named after the Cardinal Archbishop of Chicago, and where the Seminary of the Archdiocese of St. Mary of the Sea is located, was one of the most remarkable religious events of modern times. On a huge altar erected in front of the seminary chapel, visible for miles around, the papal legate celebrated a pontifical office. After the end of the office - it was shortly after 12 o'clock - the ringing of the seminary bells and the trumpet signals announced the beginning of the giant procession. Knights of Columbus formed a line all along the route. The procession was an army show of nations. The seminary chapel was followed first by a delegation of several hundred men from the German-speaking countries of Europe, including a number of bishops and priests. They were followed by a detachment of New York policemen and firemen in gala uniform and a group of Indians in national dress. They were joined by representatives of the following countries and peoples: Syrians, Bohemians, Belgians, Croats, Poles, Italians, French, Spaniards, Chinese, and so on. At the head of the clergy section was a large group of preparatory students in white cassock and red belt. Then followed 800 seminarians in black surplices, then a large number of priests in White surplices, many monsignori in purple and black, hundreds of abbots, bishops and archbishops in full regalia. Then came the cardinals, honorary deacons, and honorary chamberlains, and behind them the papal delegate, Cardinal Bonzano, under a carrying canopy, bearing the Blessed Sacrament in a large silver and gold monstrance, a gift of the Vatican to the Congress. The crowd fell on its knees at the approach of the Blessed Sacrament [?], receiving the blessing. Behind the Blessed Sacrament followed over a hundred bishops, several hundred priests, and an innumerable multitude of laymen, men, women, and children. While the procession was in full swing, the most violent thunderstorm the area had seen in months broke loose. Mixed in with the lightning and thunder was five minutes of heavy hail and another ten minutes of pouring rain. The procession, however, continued on its way. Thousands of spectators, however, broke through the police cordons and sought shelter in the seminary buildings. The sky soon cleared and people returned to their seats. So strong was the storm that the telephone and telegraph lines in Mundelein were cut. When Cardinal Bonzano returned with the Blessed Sacrament to the altar in front of the seminary chapel, the sun was shining again in its most beautiful splendor. The evening was approaching. Bells and trumpets announced the climax of the celebration. The thousands and thousands

Thousands sank to their knees, and the sacramental hymns 'O Salutaris' and 'Tantum Ergo' rang out, sung by this huge crowd. Another bell rang, and while the crowd adored the Blessed Sacrament in the greatest silence, the Cardinal gave the great sacramental blessing, followed by the special papal blessing. If so far during the solemn act one had heard only the voice of the papal legate, carried by sound amplifiers over the wide grounds, now a great cheer broke out with elemental force." In a concluding address Cardinal Mundelein said: "Everyone, regardless of religious affiliation or class, will agree with me, I believe, that the days of the Eucharistic Congress were a time of many graces and many blessings, and that in these days the Lord certainly walked among His people." So far some main points from the report of the Associated Press. According to this, it was truly a magnificent spectacle that took place before Catholics and watching non-Catholics in Chicago.

But will the Roman propaganda hopes attached to it come true? The Corpus Christi processions are intended as a particularly effective defensive and offensive weapon of Rome. Catholics who have become lukewarm are to be inflamed to new zeal and the non-Catholics, "the heretics," are to be shamed and put to flight. It is said in the Tridentinum of the purpose of the Corpus Christi processions, "Ac sic quidem oportuit victricem veritatem de mendacio et haeresi triumphum agere, ut ejus adversarii in conspectu tanti splendoris et in tanta universae ecclesiae laetitia positi vel debilitati et fracti tabescant, vel pudore affecti et confusi aliquando resipiscant." These words are thus rendered in German translation by the Catholic Smets in his Latin-German edition of the resolutions of the Tridentine Council: "Thus, indeed, it befitted that the victorious truth should triumph over falsehood and heresy, that her adversaries, confronted with the sight of so much splendor and so great a joy of the whole Church, might either perish powerless and broken, or, seized with shame and made ashamed, might in time repent." 2) In J. Waterworth's English translation the words are thus, "And so indeed did it behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor and in the midst of so great joy of the universal Church, may either *pine away* weakened and broken, or, touched with shame and confounded, at length repent."³) Will this propaganda purpose, so clearly and confidently enunciated, be achieved in any appreciable way in our own day, and precisely through the intense displays at the

2) 2nd ed. p. 58.

3) New reprint of the Christian Symbolic Public. Soc., Chicago, Ill. p. 79.

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so-called Eucharistic congresses? For our part, we doubt it. A long series of these congresses has already taken place. The one held in Chicago was the twenty-eighth. But it has not become known that crowds of unbelievers and "heretics" have gone over to the Roman 'camp as a result. In Germany, for example, the following has recently been ascertained in terms of numbers: "In every year the number of Catholics converting to the Protestant Church is greater than vice versa. In the last five years the number of Catholics converting to the Protestant Church was as follows (in parentheses the corresponding number of those converting to the Catholic Church): 9, 154 (7,295), 11,037 (8,570), 11,462 (8,030), 10, 176 (7, 185), 9,547 (7,245). As to the large crowds drawn by "tantus splendor" of a Roman Corpus Christi procession, we need only remember that lodge parades, circus parades, and all parades in general, especially when music, flags, and uniforms are drawn as contributing factors, seldom fail to gather large crowds. About the same time as the Eucharistic Congress in Chicago, a large gathering of Mystic Shriners was held in St. Louis. Main streets of the city were festively decorated for the occasion. It looked as if half of St. Louis belonged to the Killrins.

Finally, what is to be thought of the "blessing" which, according to Cardinal Mundelein's closing address, came upon our country and especially upon the city of Chicago through the Chicago Eucharistic Congress? We can judge the value of this blessing neither from good nor from bad weather, but solely on the basis of the Word of God. We reported in the June number of "Lehre und Wehre" that in June 1530 at Augsburg the Lutheran princes refused to receive the blessing of the papal envoy Campegius. When Campegius stretched out his hands in blessing, Charles V, Emperor of Germany and King of Spain, together with the great brilliant company, fell on their knees to receive the papal benediction with due reverence. But the seven Lutheran princes remained standing tall: the Elector of Saxony, his son, the Elector Prince, the Margrave of Brandenburg, Ernst and Francis of Lüneburg, Philip of Hesse, and Wolfgang of Anhalt. They did right in this. They judged and acted according to the Holy Scriptures. From the Holy Scriptures it is established, on the one hand, that the world - and all that is in the world, including the state orders and the individual countries and cities, in short, the whole world - exists only for the sake of the preaching of the gospel. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

4) Matth. 24, 14.

On the other hand, it is certain that the Roman Church, in its official teaching and practice, is set to combat the gospel. She officially condemns the Gospel, that is, the doctrine that man without the works of the law is justified and saved before God through faith in the forgiveness of sins acquired from Christ.⁵⁾ She also places her doctrine of the sacraments in the service of her doctrine of works, maintaining that the sacraments make one a partaker of grace by virtue of the outwardly accomplished work, *ex opere operato*.⁶⁾ As a result of this evident and official opposition to the Gospel, for the proclamation of which the world and the whole social order in the world still exists, the Roman Church is not a "blessing" for city and country, but the opposite. So we must judge on the ground of Scripture. Nevertheless, we want, as much as is in us, to live in peace with our Catholic fellow citizens. We want to show them all kindness in civil intercourse, and also, wherever the occasion demands it, to testify to them the confidence in the perfect forgiveness of sins acquired from Christ as the only way to attain blessedness. By preaching this Gospel-and there is no other-we build the Church of Christ, and at the same time we form a wall of protection around city and country, because the purpose of the existence of the world and the orders in it is the preaching of the Gospel. F. P.

Who started the communion controversy?

7.

"Zwingli and Oekolampad attack us, but I will leave this to others, or rather, they will be despised. Satan is nonsensical everywhere, but Christ is wise and strong. Carlstadt, by our beneficence, will rise again, and, being made right, will again obtain favor with the prince, by Christ's help. What will they say then?" 57) Thus Luther wrote to Nikolaus Hausmann in Zwickau in September 1525. Zwingli's reply, here envisaged, had just been made at that time. D. Johann Heß in Breslau had, through D. Ambrosius Moiban there to Bugenhagen in Wittenberg, that they might be given something that would enable them to confront the new errors in the doctrine of the Lord's Supper. Thereupon Bugen-

5) Tridentinum, Sessio VI, can. II. 12. 20. 24. 32.

6) Tridentinum, Sessio VII, can. 8.

7) Tridentinum, Sessio XIII, can. 5.

57) St. L. ed. XXI a, 792.

hagens "Sendbrief" 58) was published in Latin as well as in German. In it it was proved "briefly, accurately, and strikingly" (Walch) that the best answer to the new error was the plain text and words of Scripture, "which the masters and instigators of such error pitifully tear and tug". Already in October a feeble reply of Zwingli appeared to this writing of Bugenhagen, 59) in which both texts of Scripture and sentences in Bugenhagen's writing were twisted. 60)

Among his attackers, Luther also names Ecolampad, who, like Melanchthon, a friend of his, had taken his name from the German Johann Hausschein. The same stood in 1525 as a pastor in Basel. His advocacy of the Zwinglian error grieved Luther especially, as the letter to Hausmann of September 13, 1525, 61) shows. For Oekolampad, as late as 1521, when he was temporarily in Augsburg, had stood right in the doctrine of the Lord's Supper, and had used his high talents and learning as a beautiful testimony to the right doctrine in the writing "Sermon on the Holy Sacrament of the Altar". 62) Then he had become involved in the secret machinations of Zwingli, had made connections with the fickle Strasburgers, and had become acquainted at Basle with the humanist lumen mundi, Erasmus. He had documented his apostasy from pure doctrine early in 1525 in his writing *De Genuina, Verborum Domini: "Hoc Est Corpus Meum" Interpretatione*. The doom of exegetical disagreement hangs over the rejecters of the pure doctrine of the Lord's Supper; for as Zwingli proclaimed his dissent from Carlstadt's interpretation of Scripture, so now Ecolampad proclaimed his dissent from Zwingli's interpretation of Scripture: the trope or figurative idiom in the words of institution was not in the verb "is," but in the predicate noun "body," which was to be taken as a "sign of the body." This disparity in the interpretation of Scripture and in the presentation of evidence already suggests that the new doctrine of the sacraments was not drawn from Scripture, which is the same for everyone, but from human reason, which is always individual. But in spite of

58) St. L. ed. XX, 500 ff.

59) St. L. ed. XX, 506 ff.

60) See, e. g., l. c., footnote 3, col. 515.

61) "I have been challenged by Ecolampad; I am handling a scripture; if only I had leisure! That is how a man must begin when he has finished. [Luther means: I have just finished with Carlstadt; now I must begin again with the Swiss]. I am sorry with all my heart for Ecolampad, such a great man, who is caught up in the God-changing mob by such ineffectual and futile grounds of proof. The Lord have mercy on him!" (St. L. ed. XVII, 1545.)

62) St. L. ed. XX, 2360.

of these divergences among themselves, the aforesaid proceeded with one accord and with great ruthlessness against Luther.

To his writing, Oekolampad had attached a letter to the Swabian preachers.⁶³⁾ This letter cannot be seen in any other way than as a gross impertinence, indeed almost as a treacherous attempt to burden the Lutherans with the odium of the sacramental controversy that had now been rekindled by the Swiss and Oberlanders. While Ecolampad in his writing calls the pure doctrine of the Lord's Supper a "most dangerous superstition," while he declares with great rhetorical emphasis that for the love of truth and the glory of God he "had to hoe the field, lest the field become full of weeds," he did not deprive himself of urgently exhorting the Swabian preachers who held to the pure doctrine not to cause any discord between them and himself because of the doctrine he had presented.

Behind this insincere request, which put Brenz in such a harness (see the introductory words of this series of articles), were the Strasbourg Capito and Bucer. The latter had since 1524 "gone over to Zwingli's doctrine of the Lord's Supper with hands and feet".⁶⁴⁾ In 1525, in order to earn a better income, he had translated Bugenhagen's Latin commentary on the Psalms. This was printed in Basel, and Pellikan, who had also enthusiastically accepted the HoenZwinglian doctrine of the Lord's Supper, prepared the tables of contents for this extensive work, which was generally regarded as an excellent exposition of Wittenberg theology, because Luther and Melanchthon had spoken very highly of it. Bucer and Pellikan had agreed to remove from their German edition of Bugenhagen's commentary "multa taedia," a multitude of vexations.⁶⁵⁾ This meant that in their translation they weeded out Bugenhagen's doctrine of the Lord's Supper and substituted in its place the Swiss one. Capito, who regarded these inserts as an improvement,⁶⁶⁾ had advised against publishing these "improvements" as having been made under Bugenhagen's authorship and advised that Bucer publish his doctrinal deviations separately.⁶⁷⁾ Bucer, however, claimed that he had received authority from Bugenhagen to make changes in Bugenhagen's text. What Bugenhagen had written to Bucer in a polite figure of speech was in reality this: Bucer might use Luther's German translation for the Latin text of the Psalms. Bucer's pious deception now went out into all the world, and the "autores hujus peccati", ⁶⁸⁾ who were eagerly awaiting the things that would come from Wittenberg, now exhorted

63) St. L. ed. XX, 2380.

64) Zwinglii Opp. VII, 375.

65) Zwinglii Opp. VII, 453.

Zwinglii Opp. VII, 454.

Zwinglii Opp. VII, 543.

Zwinglii Opp. VII, 521.

with great earnestness "all pious lovers of the dear Gospel", for the sake of God and the simple Christians not to start or promote a church dispute over the doctrine of the Lord's Supper. These peace-loving arsonists!

And Luther was still silent.

Finally, the fomenters of the controversy began to be publicly indignant about his silence. Among the people, it was said that Luther had reached the end of his theology; he knew nothing to say in response to the new doctrine but to rage and scold about it, as had been learned from the news in Wittenberg. In their conscience, however, Luther's opponents felt Luther's silence as a crushing answer to all their dishonest doings, just as the high council felt Christ's silence at his interrogation on the night of the betrayal. Luther's silence incited their anger even more, and they accused him of arrogance, obstinacy, etc.

Zwingli's letter to their pastor Alber had greatly agitated the Reutlingen congregation. Zwingli had strongly compromised their pastor, who was then busy with the introduction of a pure order of worship, but had not been able to shake either the pastor's or his congregation's confidence in the Wittenbergers. Alber still had Melancthon advise him in his attempts at reform just about this time. But the people of Reutlingen wanted very much to get an expression of opinion from Luther himself, since the Lord's Supper controversy began to rumble among the people. So at the end of December 1525 they decided to send an envoy to Luther with the request for an expert opinion on the reforms of their pastor Alber and on the pending question of the Lord's Supper. When the envoys arrived in Wittenberg, they were able to report that the condition of the church in Reutlingen was still "intact and pure from those spiritual unworthinesses". But that it might remain so, they asked Luther to strengthen it. Very thorough discussions took place with the envoys, and Luther wrote a letter to the congregation and Pastor Alber, in which he expressed his joy about the good news from Reutlingen.⁶⁹⁾

This letter of Luther's was soon published without his intervention. Already when Oekolampad became aware of the existence of the still unprinted letter, he made an excited report of it to Zwingli.⁷⁰⁾ Later Zwingli sent him the printed letter and now, just as if this private opinion of Luther's were a polemic directed against him, set about answering it in his "Fründliche Verglimpfung" (*Amica Exegesis*),⁷¹⁾ in which he complained that Luther had counted him among the fanatics and jugglers (*praestigiatores*) in public writings.

Zwingli was really

69) St. L. ed. XXI a, 823.

70) Zwinglii Opp. VII, 476.

71) Zwinglii Opp. III, 462.

was so blinded by his fanaticism that he did not even notice that the only existing edition of Luther's letter to the Reutlingers had not been organized in Wittenberg, so that he could have confidently assumed, according to love, that the publication of the letter was not Luther's fault - as indeed it was.

Bugenhagen opposed Bucer's coup d'état with a short oration that was circulated at the Diet of Speier in 1526 and served to greatly calm the minds "in this fatal matter," since one could no longer believe Bucer's review of Bugenhagen's doctrine of the Lord's Supper.

Ecolampad had his writing *De Genuina Verborum*, etc., immediately translated into German by his friend Hetzer, in his, Ökolampad's, apartment. This, too, was an impure business. Ecolampad had been warned by his own comrades not to bring his doctrine to the people in a German text. Therefore, Ecolampad arranged with Hetzer that the latter would take responsibility for the German writing, and asked his friend not to betray this deal to Zwingli.⁷² In fact, when the book appeared, it was said in the preface signed by Hetzer that he expected people to shout about him and say that it had been enough "in that Latin, and Ecolampadius had me nit ghaissen, uund ich habe jm kam dienst daran gethan". But if it was wrong for him to let it go out in German, let it be attributed to him alone, "and not to Ecolampadio; then he did not let me do it. I hope he will not be angry with me. ... It is also my earnest and brotherly request to him that he receive it in good faith". And the kindly Oekolampad accepted this humble apology in programmatic fashion, without making a face, in an exemplary, patient "senfftmüt" and added a dedication to the writing "to the beloved brothers in Christ, who proclaim Christ through Swabia". In this dedication, he expansively exhorted the beloved brethren to the practice of Christian love, through which all disunity could be avoided, and in conclusion challenged the judgment of the Swabian preachers on his writing.

As a result of this request, a number of Swabian preachers who were inclined toward the Lutheran doctrine of the sacraments met in Hall, where Brenz was working, at the end of September 1525. The meeting was not instigated by Brenz, but was a spontaneous act of such preachers who had been filled with bitterness by the action of Ecolampad. They complained especially that Oekolampad had not first consulted them fraternally before going public with his new doctrine; further, that he had not sent any of them a copy of his writing, so that

72) Zwinglii Opp. VII, 419 f. 422.

they only learned of the facts through third parties. They all felt that under the circumstances there was nothing left for them but to take a stand on the teaching of Oekolampad. But they let the pious warnings of Oekolampad against unkindness and quarrelsomeness have such an effect on them that they decided not to go public with a writing, as Oekolampad had done, but first to negotiate with Oekolampad alone, and that in writing. Ökolampad's explanations were discussed, and after a long period of urging, Brenz was able to write down the objections that had been raised. On October 21 they met again, examined, signed, and sent Brenz's notes to Oekolampad, who could not refuse to acknowledge the peaceful manner of this procedure. He answered them as early as November 24, "gently, kindly, undaunted, and otherwise than they deserved." Zwingli declared that they ought to have had a very different answer; for he had not hitherto come across anything more banal and stupid than this writing of the Swabians. He advised that Oekolampad should immediately have an answer ready for printing, if the writing of the Swabians should be published.⁷³⁾ Zwingli thus immediately assumed that the writing would appear in print, and lo and behold! without Brenz and the other Swabian preachers knowing about it, it was printed in January 1526 by Simprecht Rufs in Augsburg and also in Stuttgart. Zwingli's forebodings are at times quite uncannily precise. The writing introduced itself as *Syngamma Clarissimorum, qui Hala,e Suevorum Convenerunt Virorum super Verbis*

Coenae Dominicae etc. Neither Brenz nor the Swabian preachers would have spoken of themselves in this way, as can be read in the title, if they had been the publishers.⁷⁴⁾ Ökolampad's answer to the *Syngamma* was available in manuscript when the *Syngamma* appeared, but the council of the city of Basel refused its permission to print it, and so it appeared together with a writing against Pellikan only later.

Luther liked the Swabian *Syngamma* exceptionally well, because it showed the exegetical disintegration of the opponents and demonstrated that one could only attack the Lutheran doctrine in such a way that one mixed it point by point with the Roman doctrine. He now thought all the more that he would be spared the trouble of writing against Zwingli and his comrades, and ordered a German translation of the *Syngamma*, which he provided with a beautiful preface. The preface also already mentions Ökolampad's *antisyngramma*. Against this preface Ökolampad immediately turned in a special writing⁷⁵⁾ and gave in rapid succession a whole series of

73) Zwinglii Opp. VII, 418. 439. 444.

74) The so-called *Syngamma Suevicum*, is to be found in St. L. ed. XX, 520. 75) St. L. ed. XX, 582 ff.

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smaller pamphlets in which the Lutheran doctrine of the Lord's Supper was bitterly opposed.

In the meantime it had become known in Strasbourg and Zurich that Carlstadt had crawled to his cross in Saxony and had been accepted back into grace, and this news, instead of being received with joy by these pious people, was received with undisguised anger, even with angry outbursts. Here again, it was said, one saw what an unpleasant tyranny was exercised by Luther over the consciences of all who dared to deviate in the least from his doctrines. The real cause of the trouble was that Carlstadt's campaign had ended in a miserable fiasco, and the Lutheran churches of Central and Northern Germany were peacefully rebuilding themselves in the belief in the Real Presence without transubstantiation. This was also the reason why Zwingli, when he saw Carlstadt's collapse coming, immediately mobilized new troops for war against Luther. In turn, all these results were a reason for Luther, who was able to see through his opponent, to hold back from the public controversy as long as possible, in the hope that the opponents would finally fall silent, and the simple-minded Christians in the young evangelical congregations would be spared an increasingly crude controversy over the most holy sacrament.

But it did not help, whether he wanted to or not, Luther was dragged into the dispute. His patience seems to have come to an end when the following trick was played on him: In April there appeared at Zurich a writing by a fictitious author, "Ludovicus Leopolds, Pfarrer zu Leberaw",⁷⁶) in which Erasmus' and Luther's doctrine were taken in defense against pretended misconstructions. A number of Luther's sayings against the Roman sacrifice of the Mass were interpreted in such a way that Luther came out of this investigation as a good Zwinglian. And when, to make matters worse, the printer Jakob Heerwagen of Strasburg, who had already published three volumes of Luther's writings to the latter's satisfaction, conjured up the Zwinglian doctrine of the Lord's Supper in the fourth volume (Epistle and Gospel Interpretation), Luther did not hold to himself any longer, and in October, 1526, published his "Sermon on the Sacrament of the Body and Blood of Christ against the Spirits of the Swarm".⁷⁷) This writing had grown out of three sermons that Luther had preached on the day before Maundy Thursday and on Maundy Thursday (March 28 and 29).

The further course of the Lord's Supper controversy is highly interesting, but it would go far beyond the intended scope of this study.

76) The actual author was Leo Jud, the friend of Zwingli, Ökolampad and Pellikan.

77) This phase of the development of the sacramental controversy is described in detail in the introductions by Pietsch in the Weimar edition of Luther's works, vol. 19, 445. 462. 474.

I wanted to pursue it to its complete maturation and eventual settlement. My sole purpose in this investigation was to clarify to some extent the beginnings of this lamentable dispute, so that it might be seen how worthless and unhistorical is the talk, which is always circulating among the Reformed, that Luther started the Lord's Supper controversy. The reverse is true.
 Dau.

Miscellany.

Luther famously judged the **Apocrypha of the Old Testament** in the first complete translation of the Bible published by himself in 1534: "These are books that are not like the Holy Scriptures and yet are useful and good to read." In decided opposition, and probably also with a look back to Luther, the Calvinist-Reformed theologian Francis Gomarus moved at the Synod of Dordrecht (1618-1619) that the judgment that the apocryphal books were not useful and good, but harmful and shameful to read, and therefore to be entirely removed from the Bible, be adopted. The Synod, however, could not be induced to adopt Gomarus' and comrades' motion. It was feared that this would cause offence in the Church of all Reformed countries, because "the removal (separatio) of the Apocrypha from the Bibles was not approved either by example (exemplo) or by resolutions (suffragiis) of other Reformed Churches." Only in the Bible editions the Apocrypha were to be distinguished from the canonical books by a proper space, a special title, and smaller type. Until then, in the Reformed Church, even the Reformed Confessions (Conf. Gallicana, Conf. Belgica, Conf. Anglicana) contained declarations about the Apocrypha that had the same content as Luther's declaration in his Bible edition of 1534. Thus, for example, in the *Confessio Gallicana* (Niemeyer, p. 330), it is said of the *libri ecclesiastici* (the Apocrypha) that they are indeed useful (*utiles*), but not of such a nature that an article of faith can be founded from them. At the beginning of the last century, a heated controversy arose in England and within the British Bible Society over the removal or retention of the Apocrypha. The dispute lasted a long time and was at times so violent that it threatened to break up the Bible Society. Finally, however, it was decided (in 1826 and 1827) that the fundamental law of the Society excluded the distribution of the Apocrypha, that therefore no society or person distributing the same could receive monetary support, and that Bibles should be given to other societies only in a bound form on condition of unchanged distribution; finally, that societies printing the Apocrypha should use the proceeds for their granted

Bibles to the London Society. The result of this was that most Bible societies on the continent separated from the British Bible Society because they declared Luther's and the earlier Reformed position on the Apocrypha to be the correct one. Some twenty-five years later a fierce "Apocrypha controversy" also broke out on the Continent. The "Lutheran," volume 1854, p. 84, reports of Germany: "For some years past a lively war has arisen against the Apocryphal books, which is now still continuing. The attacks come from the most diverse quarters and proceed in equal measure from Lutherans, from Reformed and Uniate" (Kraußold, Keerl, Kluge for expulsion; Stier, Hengstenberg for retention of the Apocrypha). The Missouri Synod, as far as I can see, did not take part in the "Apocrypha controversy" at all, but stuck to Luther's judgment and treatment of the Apocrypha. We have added the Apocrypha to our own editions of the Bible without fear of doing harm, of course with Luther's classic explanation: "Not equal to Holy Scripture, yet useful and good to read."

Luther's heading says two things about the Apocrypha: 1. that they are not to be held equal to Holy Scripture, but 2. that they are useful to read. Luther gives proof of both. The first is that he distinguished between canonical and apocryphal books, which until his time had been mixed up. He places the Apocrypha in a special place and characterizes it as human-church literature, in which errors are also found. As for the second point, that the books to be excluded from the canon are nevertheless useful to read, Luther demonstrates this by his own example. He shows, especially in his prefaces to the Apocrypha (among which, by the way, he assumes great differences), what good thoughts may be awakened in the reader, so that reading may become to him a good and useful reading. We owe it to Luther to hear him himself speak of how he has read the Apocrypha and how he recommends others to read them. Of the "Wisdom of Solomon" he says: "There is much good in it and well worth reading. Especially, however, should the great men read it, who rage against their subjects and against the innocent for the sake of God's word. For he addresses them in the sixth chapter, v. 10, and confesses that this book is written to them, saying, "To you tyrants are my sayings," etc. And very much he testifies that the worldly rulers have their authority from God and are God's officials, but threatens them that they tyrannically use such a divinely commanded office. Therefore this book comes to light not unevenly in our time, because now also the tyrants confidently abuse their authority against him from whom they have such authority. . . . This book is called the Wisdom of Solomon, because, as it is said, it was written in Solomon's name and person."

[Luther considers this book to be a doctrinal poem, not a fraud under Solomon's name, and praises wisdom gloriously, namely, what it is, what it can do, where it comes from. And it pleases me greatly that he praises the word of God so highly, and ascribes everything to the word that God has ever done wondrously, both to his enemies and to his saints. From which it may be plainly seen that he calls 'wisdom' here, not the wise high thoughts of heathen teachers and human reason: but the holy divine Word. And what praise thou hearest of wisdom in this, know that it is not said otherwise than by the word of God. For he himself in the sixteenth chapter, v. 7, says: "The children of Israel were not nourished by the bread of heaven, nor healed by the serpent of brass, but by the word of God, as Christ also says in Matt. 4:4: 'Man does not live by bread alone,' etc. Wherefore he teacheth that wisdom cometh nowhere but from God, and therefore giveth many examples out of the scriptures, and giveth unto wisdom that scripture giveth unto the word of God. I have spoken these things the more gladly, because the word 'wisdom' is commonly heard in a different way from what the Scriptures require; for when one hears it, one's mind flies, thinking that it is nothing but thoughts hidden in the hearts of wise men, and therefore does not consider the outward word or Scripture to be wisdom, since all men's thoughts without God's word are vain lies and dreams. Therefore because this book is called Wisdom of Solomon, it is as much sawn as if I said, A book of Solomon from the word of God; and 'the spirit of wisdom' is nothing else than the faith or understanding of the same word, which the Holy Spirit gives. Such faith or spirit is able to do all things, as this book boasts in the seventh chapter, v. 27. Lastly, this book is a right interpretation and example of the first commandment. For here thou seest that it teaches through and through to fear and trust God; terrifies with examples of divine wrath those who fear not and despise God, again comforts with examples of divine grace those who believe and trust him, which is nothing else than the right understanding of the first commandment. . . . And this is the chief cause why this book is well to be read, that we may learn to fear and trust God; for he helpeth us with grace. Amen." (St. L. XIV, 74 ff.) How the first book of the Maccabees "is also useful and good for us Christians to read and know" Luther explains: "First, since Antiochus is considered a figure or image of the end-Christ, who caused such abominations and destruction of the worship at Jerusalem and in the Jewish land, not far before Christ's birth and first future, we learn from it to recognize the true end-Christ, who before the other and last future of Christ should also devastate Christianity and destroy the worship, so that we should not be frightened when we thus learn of it

and see it before our eyes, but receive and hold fast the consolation that we, together with Christianity, must nevertheless be preserved and finally saved, however great the raging, and however angry the devil may be. For we also see the same help, however small and insignificant, which God Almighty has begun to show us. And the dear holy gospel is the sword, so that his own may nevertheless attack the present end-Christ quite honestly and accomplish something, even though it costs much bloodshed and suffering, just as he also helped his people at that time by the sword of the Maccabees. Although it was not without persecution and great heartache, yet they cleansed the temple and restored the worship, and brought the people again in multitude into the former regime, even as now the gospel sweeps out idolatry, and as Christ saith that his angels shall cleanse all offences out of his kingdom, and gather again the right Christians together into the old, right Christian faith, and into righteous good works and worship. Secondly, that we may also take comfort that he will help them, not only against Antiochum and the Gentiles, but also against the traitors and apostate Jews, who joined themselves to the Gentiles, and helped to persecute and kill their own people, their brethren, and to put on all manner of heartache, That we may be sure, and remain undaunted, whether the false Christians, and the revolting spirits, which are now also our betrayers, lay themselves against us, and afflict and hurt us as much, if not more, than our Antiochus, or the end of Christ." (St. L. XIV, 81 ff.) The book "Jesus Sirach" was thus judged by Luther: This book "is not held by the Old Fathers in the number of the Holy Scriptures, but as otherwise a good, fine book of a wise man, thereby we also let it remain In this book there is not one piece put upon another as the work of a master, but is drawn from various masters and books and mixed together, as a bee sucks its sap from various flowers and mixes them together. And it seems that this Jesus Sirach was of the royal tribe of David, and a nephew or grandson of Amos Sirach, who was the chief prince of the house of Judah, as we may suppose from Philonomy, about two hundred years before the birth of Christ, about the time of Maccabees. It is a useful book for the common man, for all its diligence is to make a citizen or householder godly, pious and wise, how he should behave toward God, God's word, priests, parents, wife, children, his own body, servants, goods, neighbors, friends, enemies, authorities and everyone, so that one might call it a book of housekeeping or of the virtues of a pious householder, which is also the right spiritual discipline and should be called."

Thus Luther shows by his example how the Apocrypha do not belong to the canon, but are still useful and good to read. In particular, Luther, and we too, see in these books a historical testimony to the fact that God can preserve a church even in outwardly meager circumstances and even in the face of many errors. The Missouri Synod, as has already been remarked, took no part in the so-called Apocryphal controversy which agitated England and for a time the Continent. And rightly so. The controversy was precisely one of expediency, in which even Christians may differ bona fide. This much is historically certain, that since the removal of the Apocrypha from the editions of the Bible, neither in England nor in America (where England was soon succeeded) has piety increased; that is to say, neither in England nor in America has a position in doctrine and practice been taken more in accordance with the canonical books of Scripture. Likewise, it is historically certain that Luther, since the inclusion of the Apocrypha in his Bible edition of 1534, has not ceased to be the reformer of the Church, who led the Christian Church back from all human words to the rocky foundation of the canonical Scriptures. And if we have followed the example of Luther and the Lutheran Church in our own editions of the Bible, this has not damaged our scriptural position in doctrine and practice. The omission of the Apocrypha from the Bible editions was also claimed to relieve the burden of teaching. If, it was thought, the Apocrypha were not to be found at all in the editions of the Bible, one would be spared the trouble of explaining the difference between canonical and apocryphal writings. On the other hand, it should not be forgotten that Rome does not leave us alone on this point. Rome, in the Tridentine Decree, abolished the distinction between canonical and apocryphal writings, declares this distinction to be a falsification of Scripture, and pronounces a ban on all who make this distinction (Trid., Sess. IV, *Decretum de canonicis scripturis*). Since we now not infrequently have Catholics for neighbors, it is useful that even the more mature children be made acquainted with the distinction between canonical and apocryphal writings in school and confirmation classes. Since Catholics are continually seeking to join our congregations, we are also prompted by this to explain the significance of the books which Rome erroneously classifies as canonical. As far as Rome's reference to 2 Macc. 12, 39-46 (intercession for the dead) is concerned, it was rightly pointed out in the Apocryphal controversy that this Roman error is also rejected in the Apocrypha itself, namely in those passages in which the postponement of repentance beyond this life is warned against (Sir. 18, 22, 24; 11, 27, 28).

F. P.

Dr. Peters writes in the "Freikirche" **about the connection between the Word of God and confession**: "The Word of God or the preaching of the Word precedes and underlies every confession. Without the Word of God there would be no confession, and there must be none. "God's word shall set articles of faith, and none else, not even an angel." He who holds to God's word holds to the confession. But where the former is no longer to apply fully, there one does not take the latter very seriously either. And God's Word does not apply fully where one substitutes 'Christian experience' or 'the results of science' or even 'life and work' for the Word. The consequence of this is that one remains without a certain confession or wants to suppress the differences of the confessions without regard to God's Word. Separation from those of other faiths, or even a confessional struggle against them, is no longer thought of at all. Such a thing is called narrow-mindedness and unkindness today. But one completely forgets that it is first and foremost a matter of God and His Word. Only when a church knows that it pleases God by accepting His Word can it think of 'life and work'. The process is precisely this: first the Word, then confession of the Word and communion with all who share this confession, and then works of love. Or first it is said to please God; but God again "is wont to look before the work at the person, what it is? If the person is good, his work is pleasing to him; but if the person is not good, his work is not pleasing to him. (Luther in his interpretation of the passage on the sacrifice of Cain and Abel).

"Let us then continue to hold to the confession. First, because we can only please God with a confession that is in accordance with the Scriptures; second, because only with a good confession can we serve our neighbor and the whole world, both in word and in deed. Our prayer, therefore, is that God will always allow us as a Lutheran church to be a faithful confessional church in a time when faithfulness to the confession is lacking and lacking, so that we will not lose the word and cease to be true disciples of the Lord. "

F.P.

The will of Paul Gerhardt, who died on 7. June 1676, 250 years ago, at Lübben near Merseburg, reads: "Now that I have reached the seventieth year of my age, and also have the joyful hope that my dear, pious and faithful God will in a short time deliver me from this evil world and lead me into a better life than I have hitherto had on earth, I thank him first of all for all his goodness and faithfulness which he has shown me from my mother's womb to the present hour in body and soul and in all that he has given me in this world. In addition, I ask him from the bottom of my heart to help me when my hour comes,

I will give my soul a happy departure, take my soul into his fatherly hands, and give the body a gentle rest in the earth until the dear Last Day, when I shall awake again with all my own who have been before me and who may remain after me in the future, and shall see my dear Lord Jesus Christ, in whom I have believed until now without seeing him, face to face. To my only surviving son I leave little of earthly goods, but at the same time an honest name, of which he will not have to be particularly ashamed. This dear son of mine knows that I have given him to the Lord my God from his tender childhood, that he is to become a servant and preacher of his holy word. Let him remain so, and let him not think that he will have few good days, for God already knows how to do this, and can sufficiently replace the outward affliction with the inward joy of the heart and the joy of the spirit. Study holy theology in pure schools and in unadulterated universities, and beware of men of religion, for they seek temporal things and are faithful neither to God nor to man. In thy common life follow not evil company, but the will and command of thy God. First, do nothing evil in the hope that it will remain secret; for nothing is too small, for it finally comes to light. Secondly: Apart from thy office and profession, be not angry. If thou then perceive that thine anger hath heated thee, hold thy peace, and speak no word, until thou hast first prayed out the ten commandments and the Christian faith among thyself. Thirdly: Be ashamed of fleshly lusts, and when thou shalt come to such years as thou canst marry, marry with God, and with the good counsel of godly, faithful, and understanding men. Fourth, do good to men, though they repay thee not: for what men cannot repay, the Creator of heaven and earth hath long since repaid, when he created thee, when he gave thee his dear Son, and when in holy baptism he raised thee up and adopted thee as his child and heir. Fifth: "Let avarice be as scourging as hell. Be content with what you have acquired with honor and a good conscience, even if it is not too much. But if the good Lord gives thee more, pray him that he may preserve thee from the grievous abuse of temporal goods. Summa: Pray diligently, my beloved son, study something honest, live peacefully, serve honestly, and remain steadfast in your faith and confession, and you will die one day and depart from this world willingly, joyfully, and blessedly. Amen."

Oomoto emergence. This is described in a circular that has just arrived from Japan, dated March 1926. Since the movement is also spreading in some European countries, we take the following data from it: The founder is an old widow...

Mrs. Nao Deguchi (Deguchi), of low status and supposedly without schooling. She became a prophetess of the deity on January 1, 1892, by falling into the state of "kamigakari" (obsession with the deity). In this state, she was forced to prophesy and maintain in a loud voice against her will. The neighbours thought she was mentally disturbed. Therefore she begged the indwelling Deity to let her be silent after all; but the answer was, "Well, then, take up the pen and write!" And now this prophetess began to write, although she could neither read nor write before, one book after another, until the so-called sacred writing of the sect was completed. According to the description, this work of writing is an improved counterpart of the Bible. Some of the prophecies contained in it, to the credentials of the prophetess, were very soon and punctually exactly fulfilled. But one had to wait a whole seven years for the world savior prophesied by her. But she already baptized him with a water baptism before that. - In 1899 the World Saviour appeared; he was the Master Onisaburo Deguchi (we do not know whether he is the son, adopted son or relative of the prophetess). He was twenty-seven years old at the time and is said to have been a boy wonder even as a child. He suddenly became the Messiah because the Deity (usually God, sometimes Buddha, and often called by fanciful Japanese names) sent him to the holy mountain of Takakuma. There he stayed for a week, immersed in soul asceticism, and thus entered into the most perfect communion with the Deity. Since then, the barriers of space and time have fallen away for his spirit; he is in a certain sense spiritually present everywhere in the universe, and understands everything in the past, present and future. He also proved his omnipotence at first by innumerable healings of the sick, including healings even of the lame and blind; but now he makes little use of this omnipotence. (The number of a magazine that came with the book says that it is not advisable to break the certain order of the world by prophecies and miracles; both would not have a good influence on people. In 1920 a misunderstanding on the part of the Japanese government led to a conflict with it; the government understood politically the (warless) world domination prophesied by the prophetess and assumed by the Messiah. Three thousand soldiers were sent to destroy the tomb of the prophetess, because it was too similar to an imperial tomb, and the Oomoto shrine built on the hill Hongu (Mount of Olives), as too large and magnificent. At the same time the master was imprisoned for six months, but then released on bail, but in such a way that five years of penal servitude hovered over his head. Since one

did not resist, the sentence of penal servitude was not carried out. It was not until 1924 that Deguchi himself was able to embark on a missionary journey to Mongolia, as the most oppressed country in Asia. Since then, this sect has sucked in various other Asian sects. For some years it has also been successfully spreading in Europe. Here it first introduces itself through Esperanto, namely into such circles as have bourgeois morality, sociology, world peace, etc. written on their banner. As soon as suitable forces are available, however, work will also be taken up in the national languages. (Where opposition is to be expected in meetings, one seems to have country children ready, hidden among the listeners, who step forward and contradict the attacker - apparently spontaneously. Thus, according to a newspaper sent along, it happened to a Reformed preacher in the Y. M. C. A. hall in Paris.) Deguchi himself supplemented the so-called sacred writing of the prophetess with "narratives" dictated by him from distant lands (e.g. Jerusalem), from the universe, heaven and hell. These narratives are very oriental-fantastic. - We add: the Esperanto sheets and pamphlets of the sect, which are sent from Paris, wear an outwardly more Christian veneer, those sent from Kameoka, Japan, a more Buddhist veneer. One reads nothing of tithes and other heavy dues; nevertheless, the sect does not seem to lack money for propaganda purposes. The last announcement from Paris was that the sect's Esperanto paper there would probably incorporate "Unuigita Tuthomaro" ("The United Whole Humanity"), the sociological Esperanto paper of P. Heydorn in Hamburg. H-n.

On "Evolution." In D. Ernst Sartorius' writing "Soli Deo Gloria" we find the remark: "That the history of man began in bearish barbarism, from which they themselves had first to lick their way up to culture: this barbarous opinion of primitive man we leave to their lovers." (P. 13.) F. P.

Literature.

Published by *Concordia Publishing House, St. Louis, Mo.*

1. **Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1925.** price: \$1.00.

With hardly calculable effort and work our statistician, P. E. Eckhardt, has again compiled the yearbook. If anyone should wonder that the book appears so long after the close of the year, the statistician replies in the preface that on March 11 there were still 190 reports missing. According to the reports received, at the close of 1925 the Synod numbered 1,083,800 souls and 667,987 communicant members, an increase of 13,878 souls and 9,316 communicant members over 1924. Soli Deo gloria!

Concordia Seminary. Its History, Architecture, and Symbolism.

By *Theodore Graebner*. Price: \$1.00.

When the new seminary was dedicated in St. Louis, the main publication was this book, whose numerous illustrations alone are worth far more than the price of the book. Our esteemed colleague Pros. Gräbner, secretary of the building committee for the new seminary, first tells us in his masterly manner the history of Concordia Seminary at St. Louis. He then describes how the buildings now inaugurated came to be erected, and then gives an account of them: of the style of construction, the materials, the many beautiful symbolic decorations, and the names which have been given to the individual buildings. The author deserves the heartfelt thanks of all of us for this delicious festive gift.

3. **Pocket Coin.** Price: 50 Cts.

Quite rightly, our publishing house had a commemorative coin minted on the occasion of the inauguration of our new seminary. On the upper side is the seal of the Seminary, with the inscription *Anothēn to phos* (the light comes from above); on the reverse side are the two hemispheres of our globe and a dove bringing the Bible Book to the different parts of the world. The coin is a credit to the artist who designed it.

4. **Memorial Paper Weight.** Price: \$1.00.

Here, too, we have a product of art in honor of the inauguration of the new seminary. The top of this beautiful paperweight, made of bronze, shows the group of the new seminary buildings in a sublime work, the bottom contains in short, well-chosen words the history of our St. Louis institution.

5. **Confessional Addresses by Lutheran Pastors.** Price: \$1.00.

There is no abundance of collections of good confessions among us, and especially there are not many useful confessions in the English language. It is therefore not an opus supererogationis that these excellent English confessions are presented. The authors are twenty-five pastors of our Synod, some of whom have written elsewhere. Prof. M. Sommer, chairman of the Literature Board, which has arranged for the publication of this collection, has written a beautiful preface, which contains many things worthy of heart.

A.

The *Wartburg Publishing House, Chicago, Ill.*, shows the appearance of the following works:

1. **Does the Teaching of Christian Science Agree with the Teaching of the Bible?** By *Rev. H. A. Heinecke*. Price: 20 Cts.; price per dozen: H2.00.

That the fraud of so-called Christian Science is still flourishing is shown by the immense churches or temples which the adherents of this superstition erect to and fro in our great cities, and the crowds which throng to their meetings. There will scarcely be a Christian preacher who is not approached for information concerning this abominable error. In the present pamphlet, information is given in clear and concise terms concerning the delusion of false Christian Science. The writer first treats of the main errors found among these false prophets, and then refutes the arguments with which they seek to support their system. It is quite a useful pamphlet that is offered here.

2. **A Treatise on Evolution.** By *Rev. W. F. Hertel*. Price: 8 Cts.;

Dozen price: 75 cts; hundred price: \$5.00.

This fluently written pamphlet examines the arguments advanced for the evolution hoax. It is shown that these arguments cannot stand before the forum of either Scripture or reason.

A.

The Psalms. Introduced, translated and explained by Eduard König, Dr. litt. Semit., phil., theol., full professor and Geheimem Konsistorialrat in Bonn. The work appears in three deliveries. First delivery. E. Bertelsmann. Gütersloh. 176 pages 6s4X9s/Z. Price: M. 6. The whole work by advance order M. 18 (later M. 20); bound: M. 21 (later M. 24).

Every work of Eduard König demands attention, and the reader of the present first delivery of a larger commentary on the Palms will not put down this work of the learned Old Testament theologian without manifold instruction. The introduction comprises 81 pages and deals with all relevant questions in exhaustive completeness and with consideration also of the latest views and publications. In the interpretation of the individual Psalms, König then goes his own way, not following the order of the Psalm book, but after placing the first Psalm at the head with the heading: "Love of God's law is the true basis of man's happiness", he divides the Psalms into groups, "each of which echoes an important component of Israel's prophetic religion and morality" (p. 93), and interprets them group by group. Thus he treats first of the Psalms which sing of Israel's "Creator God" (Ps. 19; 95-98), follows this with the song of God's eternity (Ps. 90), of God's omnipresence and omniscience (Ps. 139), of God's omnipotence (Ps. 115), and so on. Now, as valuable as always the linguistic, factual, and exegetical remarks of Koenig find, the gravest misgivings often arise against his exegetical-theological views. On Ps. 8 he remarks: "By the expression ben'ackain (5d fs.) is not meant the 'Son of Man' of the later history of salvation." "According to its undoubted sense Ps. 8 contains no prophecy, no statement made with consciousness, of the consummation period of the kingdom of God" (p. 154). This is in direct contrast with Heb. 2:6-9. Of Ps. 72 he thinks that it "might be called a poetical elaboration of the prayer which Solomon uttered to Gideon at his accession to the reign, and of the divine promise thereupon made to him (1 Kings 3:6-14)." "But the rest of the contents of this Psalm do contain reasons for doubting the Solomonic origin of this poetry" (pp. 56. 57). But this is directly against the reliable superscription of the Psalm, and misses the clear Messianic relation of the same. And so we might make still more expositions, and must emphasize that the work demands examining Lefer, but offers much to these in the respect mentioned. When we consider how else in the latest interpretation of the Psalms in the history of religion "Babylonification" is everywhere made; how Ps. 19, 5-7 is reinterpreted by Eisler as a "poem from Yahweh's marriage with the sun" (p. 101), how Gunkel and Kittel call this Psalm a "hymn of the sun," Jirku a "myth of the sun" (p. 100); how, in the "chiding" of God, Ps. 104, 6, Bertholet is reminded of Marduk's "dräuen," and Budde "there still senses a weather-glow of the world-creation myths of Babylonia" (p. 158): then one gladly turns to König's grammatico-historical interpretation, which is sober on the whole, or to the older commentaries on the Psalms by Hengstenberg, Franz Delitzsch' (in Keil-Delitzsch' Kommentarwerk), and F. W. Schultz (in Strack-Zöckler's commentary work), to whom König unjustly reproaches "insufficient separation of the Old Testament and the New Testament" (p. 79). Above all, Luther read, translated and interpreted the Psalter in an incomparable way. - In the meantime, the second delivery has already arrived.

L. F.

The New Testament, translated and explained from the Stuttgart Greek text by Oskar Holtzmann, Doctor and former Professor of Theology. First Delivery. 336 pages 7X10. Price: M. 8. - Second Delivery. 400 pages 7 X10. Price: M. 9.50. Published by Alfred Töpelmann in Gießen.

This is a concise, state-of-the-art commentary edited by a well-known New Testament theologian of the day, calculated to be a volume of about 70 sheets or 1, 120 pages. The first two of the three planned deliveries are now available. The commentary is really brief: On a literal translation of the well-known Ed. Nestle's text, which in An-

tiqua or Latin script, is followed by a concise, often very concise, explanation according to the reproducing method popular in modern times. This was required if the commentary was to remain within the set scope. "The existing voluminous commentaries," remarks the author in the preface, "cannot be worked through entirely by the student of theology during his studies, nor by the pastor in his professional duties; they are books of reference, and are not usually read as a whole. And yet even the most attentive study of individual biblical books does not exempt one from the duty of intellectual mastery of the whole." The commentary is cutting-edge, a product of contemporary critical theology. There is a complete break with the valuation of the New Testament as the unique, infallible Word of God. The conception of the same is throughout that of the history of religion. "Legend," says again the Preface in defining the peculiarity of the Commentary, "is separated from history, but retains its intrinsic value. The aim is truth and justice without brusqueness to any tradition. The religious-historical kinship of primitive Christianity with Judaism, itself only a province of world-spanning Hellenism, is clearly demonstrated. The New Testament has its historical place between the Septuagint, Philo, and Josephus on the one hand, and the Mishnah on the other." This highly modern viewpoint is also evident in the arrangement of the various books for interpretation. The beginning is made with Mark "as the source of Matthew and Luke," and the translated text is offered in three typefaces: "the pieces of Mark common to the three Gospels in larger antiqua, the pieces taken from the source of speech in smaller antiqua, the special material of the individual Gospels in italic antiqua." This is convenient and clear even for the positive-minded user of the work when studying the Gospels. The same is true when the Acts of the Apostles follows the Gospel of Luke, of which it forms the second part, Act. 1, 1, of which it forms the second part. The Epistles of Paul are treated in historical order, that is, not, as usual, according to length, also recommendable; but the Second Epistle to the Thessalonians and the Epistle to the Ephesians are called "spurious doubles" of the First Epistle to the Thessalonians and the Epistle to the Colossians. Also the translation seems to be very modern. Rom. 1, 16. 17 is translated like this: "I am not ashamed of the knowledge of joy; it is the power of God for salvation for everyone who trusts, for Jews first, but also for Greeks. For a righteousness of God is revealed by it from trust to confidence, as it is written: 'The righteous shall live by trust' (p. 619). We cannot go into details. But this we can still say, that this commentary is a beautifully printed, handy compendium of the most modern exegesis, and that it offers much in grammatical-historical remarks which even a theologian of a very different bent can utilize.

L. F.

Hebrew Dictionary of Genesis by D. Friedrich Baumgärtel, Professor at the University of Rostock. Published by Alfred Töpelmann in Giessen. 40 pages 6X9. Price: M. 1.20.

Another booklet of the small dictionaries on individual books of the Old Testament, which were already indicated and recommended earlier, emerged from the need of the time, since in Germany many students can no longer immediately acquire a proper Hebrew dictionary. This booklet is also well and thoroughly worked. Textual references are fortunately given "as sparingly as possible". For beginners, who usually start with Genesis, it is very useful; but also older students of the text will benefit from it.

L. F.

From Pastoral Care for Pastoral Care! Scriptural and contemporary reflections by D. Fr. Hashagen. 80 pages 5X9. Price: M. 1.50.

Christ's confession of the Old Testament as the Word of God binds every believing Christian! By D. Fr. Hashagen. 28 pages 5 1/2 X9. Price: .50 and postage.

Back-relations of the 5th Book of Moses to the four first books. A contribution to the introduction to the Pentateuch in terms of its unity and authenticity. By Die. theol. W. Möller. 94 pp. 5 1/2 X9. Price: M. 1.50 and postage.

History and Prophetism in Old Testament Religious Education. With a detailed treatment of the miracle question and Gunkel's theory of agency. By Lic. theol. W. Möller. 107 pages 5sHX9. Price: LL. 2.50 and postage.

The Devaluation of the Old Testament by Neo-Protestantism. By lue. bdeol. W. Möller. 15 pp. Price: M. .30 and postage.

On the Miracle in the Holy Scriptures. By Lic. theol. W. Möller. 21 pp. Price: M. .40 and postage.

What about the former nature of the Holy Land? By lne. lkeol. W. Möller. 17 pages. Price: M. .40 and postage.

Travel impressions of Palestine from January 29 to April 21, 1914. by lue. pueol. W. Möller. 38 pp. Price: M. .75 and postage.

The Greatest Picture Book in the History of the World, or the Revelation of Jesus Christ. By P. Gädke-Kolberg. 48 pp. Price: M. 1 and postage.

Kaspar Friedrich Nachtenhöfer. A commemorative sheet on the occasion of his tercentenary. By H. Cornelius. 58 pages. Price: M. 1 and postage.

The threefold office of Christ. By W. Zilz, pastor at the deaconess house "Friedenshort" Miechowitz. 38 pp. Price: M. .75 and postage.

Who is God? Answered by H. Lenk, former Lutheran pastor in Wendishain near Leisnig. 114 pages. Price: M. 1.20 and postage.

These are a series of shorter publications of the Bibelbund, a well-known association of German pastors, professors, and laymen, men and women, some of nobility, who stand firmly on the Bible and clearly profess the Bible. Their monthly, "According to the Law and Testimony," is now in its 26th year, and has brought many a beautiful testimony to the sacred book of the Bible in our day of apostasy from God's Word. The present editor is Rev. Heinrich Cornelius in Lütjenburg, district of Plön, from whom the journal can be ordered at 'l. 4.50, for foreign countries H1.25 per year. Some of the above-mentioned publications are separate prints from the above-mentioned journal, all of which can also be obtained from Cornelius. We cannot discuss the individual issues in more detail, but they are consistently positive, good writings, such as are rare nowadays, without wishing to profess our support for every single one of them. Especially excellent are the writings of Prof. Hashagen, the last witness for the literally inspired, infallible Word of God at a German university, who made no concessions even to modern higher criticism and left behind excellent writings for the church. And after him we name especially P. Lic. theol. Wilhelm Möller, for years an untiring champion against the present Old Testament Bible criticism.

We take this opportunity to add a few words about the late Pros. D. Joh. Friedr. Hashagen at this point. Years ago we read a number of his earlier writings, and also exchanged a few letters with him, which made us hold this rare man in high esteem. The chairman of the Lutheran Federation, Father Martin Hübener, dedicated the following obituary to him:

"A heavy loss has affected the Lutheran Federation. On November 6, the honorary member of our Executive Committee, the Geheime Konsistorialrat D. Hashagen, formerly full public professor of practical theology at the State University of Rostock, died in Göttingen at the home of his daughter. Next to D. Vaucher in Paris, he was the first university professor among the members of the Lutheran League, and only his physical weakness often prevented him from attending the meetings. Even in his eighty-fourth year he read in small circles to students and preached to the hard of hearing, himself a deaf man. His rich life experiences are set down in the four volumes of his memoirs (unfortunately they only reach up to the time he took up his Rostock professorship in 1888). The book is a treasure trove of true Christian wisdom, a unique pastoral theology. He was buried on 14 November in Rostock next to his wife, who had preceded him into eternity a few years ago after many years of severe suffering.

His courageous fight for God's Word and Luther's teachings, in which he stood very lonely from the German universities, has made him many friends in silence. May God raise up to his church men of like faith and of like fidelity! D. Hashagen, born 1841 in Leuchtenberg, Hanover, ordained 1866 in Stade, was pastor in Dawerden, in Schwanewede, at the Lutheran congregation in Bremerhaven 1871-79, theological teacher at the Leipzig Mission House until 1886, collegiate preacher in Eisenach until 1888, then professor and university preacher in Rostock, until he moved to Göttingen in 1924. His writings find: "Die kirchliche Armenpflege. Seelsorgerliche Kreuzfahrten im Kamps wider kräftige Irrtümer" (two volumes; the second volume contains an interpretation of the seven Epistles of the Revelation of St. John); "Kirche - Kultur - Staat"; "Missionsdirektor D. Julius Hardeland" (biography); "Aus der Jugendzeit eines alten Pastors"; "Aus der Studentenzeit"; "Aus der Kandidaten- und Hauslehrerzeit"; "Aus dem amtlichen Leben eines alten Pastors"; "Johann Sebastian Bach"; "Der moderne Roman und die Volkserziehung - ein Protest"; "Nefanda - Insanda, wider den modernen unsittlichen Roman"; "Persönliche Schrift- und Kirchenstudien zur Bekämpfung der modern-rationalistischen Schriftkritik"; "Unsere religiösen Erzieher - ein Protest"; "Die erste Versuchung, 1 Mos. 3, 1-6"; "The new building in the present German ev.-luth. national church"; "Interpretation of the Epistle to the Philippians".
L. F.

Ecclesiastical contemporary history. I. America.

From the Synod. On the occasion of the dedication of the new seminary buildings at St. Louis, many a judgment is found in the ecclesiastical periodicals concerning the position of our Synod in doctrine and practice. To take notice of some of these judgments may be serviceable. For example, in The *Lutheran*, the official organ of the Merger Synods (The United Lutheran Church), we find the following characterization of the Missouri Synod in regard to the training of its ministry: "Carefully controlled preparation for an entrance into the ministry has been the policy of this church from its beginnings. The majority of its clergymen are trained in Concordia Seminary, of which the faculty now numbers fourteen members. Since most of these are themselves graduates of the institution, and thus inheritors of the ideas and interpretations of their predecessors in the various departments, an undeviating doctrinal and administrative 'tradition' has been established. Great care is exercised to prevent doctrinal pollution from external sources. The faculty are the editors of all official periodicals and with constant watchfulness warn against movements of thought and practises deemed by them dangerous to the tenets of the faith. . . . When traditions are honored, 'patterns' develop and become, in effect, fixed molds, into which all are fitted." A twofold remark is in order against this criticism. First, the criticism assumes as a fact that the members of the St. Louis faculty GUARD the purity of doctrine, not on the basis of Scripture, but according to "tradition" or according to the inherited "thoughts and interpretations of their predecessors." Now until the *Lutheran* has produced evidence that the doctrinal position of the St. Louis faculty is not required by Scripture, but is based only on inherited tradition, so long is the criticism to be classified as an unwarranted accusation. Secondly: But must the *Lutheran* admit that the doctrinal-

While the position of the St. Louis faculty is not objectionable when measured against Scripture, it should be somewhat more cautious in its dismissal of "patterns" and "fixed molds" when it comes to the training of Christian teachers. The apostle Paul exhorts 2 Tim. 1:13 to his disciple Timothy, "Hold fast the pattern of the wholesome words which thou hast heard of me." Timothy, then, in his teaching, is to hold fast to the doctrine which he heard from the apostle Paul in his lessons, as to a model, *ὑποτύπωσις*, pattern, "fixed mold." Peake, who is truly not orthodox, remarks on 2 Tim. 1:13: "He Ἰδιότης?] has in Paul's own words a *pattern of sound doctrine*." And

What applies to Timothy applies to all who want to be teachers in the Christian church. All are to be so prepared by careful instruction that they are able to teach the unchangeable doctrine of Christ purely and unadulterated publicly and especially. If we compare the incessant and earnest warnings of Scripture against the falsification of doctrine with the not infrequently mocking remarks about the care taken to keep doctrine pure, we cannot escape the perception that here two different "directions," one required by God and one favored by men, come hard up against each other. F. P.

From the teaching institutions of the Sister Synod of Wisconsin we communicate the following according to the "Parish Bulletin." On June 27, the addition to the residence building at New Ulm was dedicated. The weather being exceedingly favorable, a very large crowd of our fellow Christians had turned out. There were well over 2,000 people who attended the celebration. The addition is a building 35X62 feet in size. Besides the ground floor, there are four stories, each containing 12 study rooms and 12 bedrooms in all. As noted earlier, we have omitted the closets in the bed rooms. In their place we provide each student with a loose steel locker for storing clothes, linen, etc. This makes it possible to have a large number of rooms on the ground floor. This will make it possible to accommodate 60 pupils in the new part without too much restriction of space. The cost was \$40,187.54. We now have ample room for pupils. May the Lord grant that many may be found willing to prepare themselves for service in the vineyard of the Lord. At the meeting of the Commission for the Distribution of School Board Candidates, it was found that only 15 candidates could be made available for the 25 vocations that had been received. - The 1925-26 school year at Michigan Lutheran Seminary at Saginaw, Mich. closed June 18. The outgoing class consisted of eleven students, of whom nine were boys and two girls. - At Wauwatosa Theological Seminary, 16 students took the final examination June 11. F. P.

Dr. Blomgren gone home. The News Bulletin of the N. L. C. reports that Dr. C. A. Blomgren, professor of Hebrew and Old Testament exegesis in the Augustana Synod Theological Seminary at Rock Island, Ill, died June 29. He served as pastor in various places. While serving a pastorate in Philadelphia board, he also served Mount Airy Seminary as teacher of Hebrew. He had been a professor at Rock Island since 1904. The deceased was a prolific writer.

Modernism at Union Seminary in New York. In place of Dr. Arthur C. McGiffert, who resigned on account of ill health, Dr. H. S. Coffin has been appointed president of Union Seminary, New York. The Seminary was founded as a Presbyterian teaching institution, but because of the free direction of its professors it was often a storm center of theological controversy as at the time of the famous Briggs trial and the McGiffert troubles. Consequently the connection of the institution with the Presbyterian church was severed, and it has become more and more a hotbed of unbelief as time has gone on. Briggs converted to the Episcopal Church, and McGiffert became a Congregationalist. The new president, Dr. Arthur Coffin, is a Presbyterian from the camp of the most extreme Modernists. He therefore fits well into the circumstances.

J. T. M.

II. Abroad.

Synodal Assembly and Fiftieth Anniversary of the Evangelical Lutheran Free Church in Saxony, etc. The official announcement of the Synodal Praeses reads: "It is hereby brought to your attention that the Synodal Assembly will take place in the congregations of Pastors Hanewinkel and Michael in Dresden from August 12 to 17. The Free Church is celebrating the jubilee of its fiftieth anniversary this year. It will thus be a Jubilee Synod. May the Lord give us all a humble and thankful heart, and bestow upon us His rich blessing in all negotiations, so that our Synodal Assembly and our celebrations may be for the glory of His name and the salvation of His church!" F. P.

The Lutheran Free Church in Saxony a. St. is ready for negotiations on Christian doctrine. Rector M. Willkomm-Berlin-Zehlendorf writes in the "Freikirche": "A joint parish convention was held by the two Lutheran Free Churches in Hanover (Hannoversche Ev.-Luth. Freikirche and Hermannsburg-Hamburger Freikirche) and the two Lutheran churches independent of the state in Hesse (independent Ev.-Luth. Kirche in den hessischen Landen and Renitente Kirche ungeänderter Augsburgischer Konfession in Hessen) on April 14 and 15 in Rodenberg am Deister. The opening sermon was preached by Supt. Ehlers from Hermannsburg on 2 Tim. 1, 7, the confessional address was given by Pastor Rothfuchs as the local pastor. For discussion there was especially a detailed lecture by Supt. Martin from Marburg, with the topic: "A Comparative View of the Constitution of the Lutheran Free Churches. As a result of the negotiations that followed, the Melsunger Missionsblatt refers to a confederation of the four churches, i.e., the four free churches mentioned did not unite to form one church under one church regiment, but they did decide on various agreements regarding joint action in practice. There was, indeed, already a closer connection between them in the College of Superintendents. This was further developed and its powers defined. The decisions of the Parish Council are now to be submitted to the individual churches and then published. Another question considered by the Convention was that of communion. Rev. Gerhold gave a paper on this which gave rise to a lengthy discussion. It is to be welcomed if the various Lutheran Free Churches in Germany enter into contact with one another and

strive for a union. But above all, the doctrinal differences that still exist among them should be considered and thoroughly discussed. For this remains the basis of all true church unity, that the gospel be preached in unity according to right understanding. To such negotiations about doctrine our Free Church is also ready at any time." - In making this renewed offer, our brethren in Germany are doing the same thing that the fathers of the Missouri Synod did, and also we who belong to the later generation. The so-called Missourians are always ready to take part in negotiations which had the purpose of serving the establishment of unity in Christian doctrine-namely among Lutherans. One may read about this the conclusion of the preface to the second volume of the "Lehre und Wehre" (1866).

F. P.

The dedication of St. Paul's Church in Berlin took place on Ascension Day. The festival preachers were D. Th. Nickel, President of the Synod, and D. G. Mezger, of St. Louis, lecturer at the Theological College at Berlin-Zehlendorf. The "Freikirche" adds the following to the report on the dedication: "If ever a congregation had cause to praise God's undeserved goodness, it is the St. Paul congregation in Berlin. Through the willingness of dear fellow believers to make sacrifices, God has given them the entire church, together with the property on which the church stands, completely free of debt. Mr. H. Friedrichs and his wife, who live in faraway California, have given the pastor of the congregation about 88,000 Marks for the construction of the church. These dear fellow Christians regard the blessings God has bestowed on them in the earthly realm as entrusted property for which they, as stewards, are accountable to the Lord. How could they have used their money better and more pleasing to God than by building a house of God in which an altar is erected to the Triune God for the exaltation of the glory of His holy name? That the rich gift of these co-religionists benefited the orthodox church in Germany is due to the fact that both love the land of their fathers and the people among whom their cradle once stood. Even during the unfortunate war and after it they never denied their love for the old fatherland. Among the Americans of German descent who contributed to the relief of the distress prevailing among our people, Mr. and Mrs. Friedrichs were in the forefront. But one particular resolution which they had quietly conceived for some time, they brought to fruition by erecting a beautiful house of worship in the capital of the German Empire. May God reward the dear, honored couple for what they have done out of love for their God and Savior, out of love for our orthodox Church and our people! May he grant Mr. and Mrs. Friedrichs a beautiful, cheerful old age and a peaceful and blessed end, and the eternal sight and enjoyment of heavenly glory before the face of our God and Saviour! May the good example they have set be an incentive to others who are equally well off, who possess even greater earthly riches - and there are certainly a greater number of them in our circles over there - to similarly express their gratitude for God's undeserved benefits! How differently our church work in Europe could and would then flourish and make progress! The St. Pau-

luskirche is a beautiful Gothic building, located near Kaiser-Friedrich-Strasse, the most beautiful street in the Neukölln district. The building is - for this our local building police already ensures - executed in the most solid manner and has a 24 meter high tower decorated with a gilded cross. The full length of the church is 23 meters, its width 12 meters. Four steps lead up to the main entrance. The inner space with the altar niche is 20 meters long. A gallery for an organ projects 6 meters into the room and seats about 90 people. The church receives its light through eight high side windows, four gallery windows and three altar windows. An abundance of light thus floods into the church." The following is a description of the beautiful interior furnishings of the church, which would have cost several thousand dollars in America, but could be had cheaper in Germany Wohl.

F. P.

From the Lutheran Free Church in Finland. That God the Lord also gives blessing and prosperity to the work of our brethren there is shown, among other things, in the last issue of the Finnish "Lutheran", where it is reported that the congregation in Koskenpää, founded on February 5, 1925, with 12 members (2 men, 2 women and 8 children), has grown to 61 members (10 men, 18 women and 33 children) after one year. To be compared are the figures of September 2, 1925 (see No. 23 of the previous issue of our paper, p. 180). The area where this community is located is "sparsely populated, but endowed with natural beauty, with many mountains, forests and lakes". The members live far from each other, up to 30 kilometers. The rent of the church hall is earned off, two weeks' work annually in their own board. When the hay harvest is here, the men and women of Koskenpää go to work on the farm of the owner of the church hall, sprightly and cheerful, to pay the rent of their church. As pastor of the parish, its first pastor was appointed from the times of the state church as soon as it was founded. He comes there once a month to hold services. In the meantime, reading services are held in the homes. We sincerely wish all dear Finnish sister churches continued joyful prosperity under God's and Christ's gracious protection and umbrella. (Free Church.) The Synod of Delegates of the Missouri Synod, assembled at St. Louis in June, has appropriated \$4,500 annually for the support of poor Free Church congregations in Finland until further notice.

F. P.

Church tax or voluntary offerings? The Ev.-Luth. "Gemeindeblatt" writes: "As is well known, the German national churches are maintained by a church tax which is collected by the state. That such an institution is unworthy from the outset should be seen by anyone who considers that the state is usually hostile to the church in its government, and that the majorities which tip the scales in the legislature are provided by the Social Democrats. But such an institution also makes the Church dependent on the State, and that is all the more unworthy. The 'state-free' church is not free after all, but is bound to the state in a position that gives the state great power over the church. The 'Ev.-Luth. Zeitblatt' writes: The dependence of the church tax collection on the state tax takes its revenge in every way. Up to a hundred marks

As is well known, the first month's income is exempt from state taxation. As a result, countless numbers, especially younger people, workers, maids, etc., do not have to pay a penny of church tax. Yes, in some communities it is said that eighty to ninety percent of the church members, because they are exempt from state tax, are also exempt from church tax. These are untenable conditions. It is urgently necessary for the church to free itself from the state also in the procurement of its means. Only when the idea of sacrifice comes to the fore in the taxes paid to the church can a recovery take place. Church taxes with the threat of judicial collection are indeed paid by most, but as one pays taxes in this way, precisely because it must be done. In the hard times of 1923 fresh life came into the congregations at once, when it was a matter of making sacrifices, not paying taxes." Nothing is gained by doing Kingdom work other than according to divine prescription. This is also true of the manner of raising the money necessary for the spread of the gospel. It is a disgrace to Christians when the state has to look at taxes for it.

J. T. M.

Fulfillment of Rom. 11, 11. From the "Messenger of Peace" we take the following interesting item: "In the United Free *Record*, the organ of the United Free Scottish Church, it is proved that the missionary work among the Jews in Europe and Asia has shown greater success than that among the Gentiles. In Hungary alone 40,000 Jews have converted to Christianity since 1918. In Budapest 2,500 Jews have joined the Presbyterian Church in the last seven years. Similar successes in missionary work have been recorded in Czechoslovakia, in Poland, and in Ukrania. It is admitted that political motives are involved, but the desire for evangelical truth is nevertheless unmistakable." Thus, little by little, "all Israel" (Rom. 11:26), that is, according to the context, the Israel of election, is becoming blessed, and our God's world program is hastening to its end.

A.

German-American exchange of theologians. The Evangelical Press Service, Berlin, reports the following: "Before a circle of invited guests in Berlin, representatives of theological science, the church, the mission and the press, the gentlemen who have just returned from America, university professor Dr. Frick (Giessen) and private lecturer Dr. Werdermann (Berlin), reported on the German-American theologian exchange. The speakers were able to report gratifying idealistic successes of their journey. Just now, when the anti-German agitation in America is collapsing, it is of extraordinary value that representatives of German science and church are rendering educational services on the specially prepared soil of church life there. The exchange, which has begun with great success, is to become a regular institution. Provision has already been made for at least six representatives of German theology to go over to America each year." - The American Church would be served by German exchange professors only if they came in the spirit and sense of Luther with the truthful Gospel. Other theological professors are not wanted. The neology of Germany has already done enough damage here and does not need to be presented in our high schools by special professors in this country.

J. T. M.

French Protestantism eaten by modernism. A newspaper reports on the statements of André Monod, a French Reformed, in which he describes the present situation of the Protestants of France. He thinks he has reason to rejoice and reason to complain. On the one hand, he laments that the number of Protestants in France is decreasing rather than increasing. On the other hand, he rejoices that his church has few fundamentalists and is almost unanimous in its doctrinal support of Modernism. Our source rightly writes: "Monod does not seem to see the inner connection that exists here. The denials of modernism have the peculiarity of making it impossible for it to propagate itself. The enlightened Unitarianism of New England has proved how true this is. If French Protestantism boasts that it has abolished not only the authority of the Church, but also the authority of the Bible, it may order its own tombstone, and state on it itself the cause of death: 'Lost: all certainty.' When there is no longer any confident certainty in the family, or in the people, or in the church, the day of death is not far distant. " A.

The seventh commandment in Estonia. When the Free State of Estonia came into being, a great "expropriation" was carried out by means of a new "agrarian law." Now it is reported from Geneva under July 4 that a petition has been sent to the Secretary of the League of Nations in which the expropriated, mostly Baltic Germans, ask that the League of Nations give an "objective judgment" on the expropriation proceedings. The expropriation procedure is described in the petition - according to a report in the Associated Press - as follows: "According to the 'Estonian' agrarian law, not only the forest and all the land, but also all the living and dead inventory and all the residential buildings were expropriated, so that the owners of the expropriated land are in fact completely driven from their property. Since 90 per cent of the expropriated manors belonged to Germans, the Estonian Agrarian Law was to be regarded as a direct measure against Estonian Germanness. Reference is made to the fact that one of the leaders of the Labour Party, before the adoption of the Agrarian Law in the Diet, declared: 'If you want to slaughter an animal, you break its back. We want to break the back of Baltic Germanism by adopting the Agrarian Law'." It is true that the Agrarian Law provides for "compensation." But according to the calculation of the authors of the petition, the same amounts to scarcely ten cents per acre in view of the low value of the "Estonian" currency. - The petitioners will hardly succeed in their request for an "objective judgment." The people who have the decisive word in the League of Nations cannot be expected to give an "objective judgment" on Estonian expropriation. In so doing they would be reminding us of the great expropriation carried out in the Edict of Versailles, after the other part had been induced by the Fourteen Points to lay down its arms. The world being as it is, there is only so much that can be kept in it as can be held by external power and force, as Luther often reminds us. F. P.

Doctrine and Defense.

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The Christian religion in its relation to all other religions.

(Lectures delivered before the 1926 Synod of Delegates by F. Pieper.)

First lecture.

Venerable fathers and brothers!

I have been asked by the Synod Presidium to give a few short lectures on a timely subject during the Synod of Delegates now in session. I have chosen as contemporary the theme: "The Christian religion in its relation to all other religions." For if there has ever been a time in external Christendom when the distinction between the Christian religion and the non-Christian religions has been forgotten, this is especially the case at our time.

I take as my starting point the statement of a man who until recently was a bishop of the American Episcopal Church and whose name will be familiar to just about all newspaper readers. This man reported in February of this year through the Associated Press to the inhabitants of our country and other countries: "Religions are not competitive: "Religions are not in competition with each other. The meaning to be expressed is this: All religions are equal in their essence or their actual content, and therefore also have equal rights. The differences that confront us concern only the external form of the worship of God. The main idea underlying all religions is the same, although it must be admitted that some have grasped the general idea more clearly than others. The former bishop illustrated his sentence: "Religions are not competitive" by announcing that he might yet become a Mohammedan or a Jew. In this way he wanted to teach, "by an object-lesson", that between the Christian and the so-called non-Christian religions there is no need for competition, but for unity.

If these thoughts about the relationship of religions to each other were the thoughts of only one man, we could disregard them. But the same thoughts come to us in our time from all sides. The secular press, so far as it still deals with religion - and, as is well known, it does so abundantly in this country - usually treats the "question of religion" from the standpoint that there is no essential difference between the various religions. The same thoughts underlie the religion of the Unitarians. The Unitarians admittedly still want to belong to the Christian Church and even claim to have the only correct - because "intellectual-scientific" - understanding of the Christian religion. But because they delete from the Christian religion the Holy Trinity, Christ's divinity and the reconciliation of men with God through Christ's vicarious satisfaction, they consequently reduce Christianity to the endeavour to lead men on the way of their own virtue and works to communion with God. But in so doing they place the Christian religion in a class with all non-Christian religions. This Unitarian religion also prevails in a large portion of our American classical writers. It is widely regarded as the religion of the actually educated Americans. But this Unitarian religion has also penetrated-especially in the last few decades-into the Reformed sects of our country, and has already gained the mastery in some of them, as, for instance, among the Northern Baptists. This is also expressed by the fact that in our American sects laymen and pastors are lodge members in large numbers. For it is in the religious principles of the principal lodges, such as the Masons and the Odd Fellows, that the opinion of the equality of all religions is most clearly expressed. It is stated in *Webb's Monitor of Freemasonry*, edited by Rbt. Morris, p. 280: "The religion of the Order of Masons is so general, and special doctrines are so carefully excluded from the system, that the Christian, the Jew, and the Mohammedan, in their innumerable sects and divisions, may unite and combine in their moral and spiritual aspirations with the Buddhist, the Parsist, the Confucian, and the worshipper of a deity in any guise." "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form." This lodge religion, which makes all religions equal, has also penetrated into parts of the American church which call themselves Lutheran, as is evident from the fact that even "luthe-

rical" laymen and pastors are lodge members and thus actually declare all religions to be equal.

We now ask: What does Christ say to this view of the equal value and equal rights of all religions? Even those who advocate the equality of all religions call him the wisest and greatest of all teachers of religion. Christ, in short, demands for the Christian religion sole rights in the whole world. Christ is not satisfied with the Christian religion competing or being "competitive" with other religions, but declares it to be the purpose of the Christian religion to drive all other religions out of the world. He states this very clearly in the commission he gave to the Christian Church: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And again, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." 2) And again, "He that believeth on him [the Son of God] is not judged: but he that believeth not is judged already, because he believeth not the name of the only begotten Son of God." 3)

We are also careful to note that this exclusive right of the Christian religion has been taught in the world from the very beginning, that is, ever since men became sinners through Satan's seduction. It is a historically untenable assertion that it was only through the Scriptures of the New Testament that the Christian religion was proclaimed to be the only legitimate religion. The exclusive right of the Christian religion is taught in the Holy Scriptures of the Old Testament in all passages in which sinful mankind are pointed to a coming Savior as their only hope, and the gods of the Gentiles are described as dead idols, having mouths and not speaking, eyes and not seeing, ears and not hearing, noses and not smelling, hands and not grasping, feet and not walking.4) We therefore rightly say that not only the Scriptures of the New Testament, but also all the Scriptures of the Old Testament teach the Christian religion as the sole and only saving religion. Thus Christ Himself understood the Scriptures of the Old Testament when He exhorted the Jews, "Search the Scriptures: for ye think ye have eternal life in them: and it is they which testify of me." 5) To the same Jews Christ testifies that Abraham believed in him.6) So also the apostles of Christ understood the Scriptures of the Old Testament, how

1) Matth. 28, 19. 20.

2) Mark. 16, 15. 16.

3) Joh. 3, 18.

4) Ps. 115.

5) Joh. 5, 39.

6) Joh. 8, 56.

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z. This is evident, for example, from Peter's words in the house of Cornelius: "Of this [Christ] all the prophets testify, that through his name all who believe in him shall receive forgiveness of sins." 7) Even after the covenant of the law was made with Israel at Mount Sinai, yet faith in the promise of Christ remained the only way for Israel to obtain the grace of God, as the Apostle Paul so clearly teaches. 8) The covenant of the law from Sinai was not meant to take the place of the promise of Christ, but only to serve the knowledge of sin, to shatter human self-righteousness, and thus to be a disciplinarian on Christ. 9) Therefore, under the intervening covenant of law, the children of God waited for the salvation promised in Christ, as we see in Simeon and Hannah. 10) The nation of Israel was surrounded by pagan nations and their pagan religions. But the relationship of the religion of Israel to the pagan religions was not a relationship of union, nor a relationship of equality, but a relationship of subversion. The ancient theologians point out that this relation of subversion is represented by the curious event which is narrated to us in the first book of Samuelis, chapters 5 and 6. The Philistines placed the ark of the covenant of Israel, which they had captured and carried away in a war procession, in the house of their idol Dagon at Ashdod, and assigned it a place beside Dagon. But when the inhabitants of Ashdod rose early the next morning, they found Dagon lying fallen on his face. The Philistines tried again to get Dagon into position beside the ark of the covenant of Israel. In vain. When they got up early the next morning, they found Dagon not only fallen over and lying on his face, but his head and both arms had been cut off. Now, the ark of the covenant of Israel with the mercy seat was the Old Testament representation of the Christian religion. And as the ark of the covenant of Israel did not tolerate Dagon beside it, so also at the time of the New Testament until the Last Day, the Christian religion has the manner about it that it does not get along and unite with all non-Christian religions, but supplants and overthrows them.

But is that not cruel? No, it is not cruel, but divine mercy, divine love for the world of men fallen into sin. The Scriptures testify, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The state of affairs is this: All other religions except the Christian religion are useless religions. Dagon, as the representative of all non-Christian religions, deserves to fall down and lie on his face. Why? All non-Christian religions are works-

7) Apost. 10, 43.

8) Gal. 4, 21 ff. 9) Gal. 3, 15 ff. 10) Luk. 2, 25 ff.

They are religions of the law, that is, they require men to propitiate God by their own actions, by their own devised services, sacrifices, and works. This is the nature of all of them. The works they prescribe are very different, and often opposed to each other. Buddha prescribes different works from Confucius, Confucius different from Mohammed, Mohammed different from still other founders of religion. They are also often quite serious about their works. They also let it cost something. Their temples often far surpass in splendour all that is found within Christianity in buildings of worship. The self-mortification practiced by them in some cases surpasses that of the papist monks in severity and cruelty. But with what success? What do they gain by it? They remain stuck in evil conscience, in fear of death and ghosts. Of this we have authentic report also in Scripture. The apostle Paul brings this result of all non-Christian religions to our attention when he reminds the Ephesians who have become Christians of their state of mind at the time when they were not yet Christians. They should not forget that at that time they had no hope and lived without God, that is, without knowledge of the gracious God. So all non-Christian religions are utterly worthless. From their own works, however they may be devised and fashioned by men, no flesh becomes righteous before God. So teaches the Scriptures, and so confirms experience.

The only salvation for mankind fallen into sin is the Christian religion. Christ, the incarnate eternal Son of God, highly praised in eternity, is a completely different Saviour than all human founders of religion. He took care of the misery of mankind in a very different way. He did not merely tell men what God's holy law required of men, but He took upon His own shoulders the whole burden that hopelessly pressed sinful humanity to the ground. He, the eternal Son of God, became man, entered into the order of men, became their brother. As man's brother and substitute, He kept the law perfectly in man's stead. And God accepted this, as he testifies in his word: "But when the time was fulfilled, God sent his Son, born of a woman, and put under the law, that he might redeem them which were under the law [namely, men]." 11) Christ, as the brother and substitute of men, also offered Himself to suffer the wrath of God, under which the sinful world of men lay, to pass upon His own head. This also God accepted, as he testifies in his word, "The LORD cast on him the sin of us all"; 12) "God made him who knew of no sin to be sin for us"; 13) Christ is the Lamb of God, who took away the sin of the world.

11) Gal. 4:4 f.

12) Isa. 53:6.

13) 2 Cor. 5:21.

bears. 14) The one great righteous One has interceded for the whole great multitude of the unrighteous brethren of men,¹⁵⁾ and thereby they are perfectly reconciled to God.¹⁶⁾ Christ in his substitutionary satisfaction, in the reconciliation of the whole human race to God, which was accomplished through him - this Christ God now places as a banner among the nations, so that they may gather to him, believe in him as their one and only Saviour, that is, place their trust in him alone before God, and in such faith and trust say, "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ . . . and boast also of the glory to come, which God shall give." 17) Therefore, as has already been said, it is not cruel when Christ means to drive all other religions out of the world and calls their followers to Himself. He does it in order to free them from an evil conscience and to give them rest for their souls. He is lamented by the people who walk in hopeless darkness. He wants to put the hope of eternal life in the place of hopelessness.

In brief summary, we can describe the relationship between the Christian religion and all other religions thus: The Christian religion is from above, from God, God-made, hidden in God from eternity, but revealed in time through God's Word. It is by its content pure religion of grace: God forgives sin and takes to heaven by grace alone, through trust in redemption, that is, in the redemption wrought by the suffering and doing of the incarnate Son of God. Human virtue and worthiness are absolutely excluded as a purchase price in the Christian religion. Admittedly, Christians too, in so far as they are Christians, are zealots, "zealots," in good works.¹⁸⁾ But they do their works as thank-offerings for the wonderful fact that God, by grace alone, for Christ's sake, without any worthiness or works on their part, has adopted them as his children and made them heirs of an eternal glory. Such is the nature of the Christian religion. In contrast, all non-Christian religions are from below, from the earth, devised by men, man-made. They are based on a human opinion, on the innate opinion of all men that, just as man could anger God through his sins, so also he could and must reconcile God through his own actions and his own worthiness. But this is a deception. God judges in His Word that no man is justified before Him by the works of the law. And this fact is confirmed to every man by his own experience. Man remains imprisoned in an evil conscience, in the fear of death and judgment, hopeless, as long as he can reconcile God with

14) Joh. 1, 29.

15) 1 Petr. 3, 18.

16) Rom. 5, 10.

17) Rom. 5, 1 ff.

18) Tit. 2, 14.

to reconcile them with their own actions. This is the nature and fruit of all non-Christian religions.

This also settles the question of the number of different religions in the world. The statisticians do not agree. Some have counted over a thousand religions, others are satisfied with a few hundred, others with still fewer. Among statisticians who are outside the Christian religion, there is a noticeable tendency to make the number of religions as large as possible. They find in this an excuse for their religious indifferentism. For who is to determine - so the argument is formed - among the great number of religions which is the true one? But in this a great lack of "sense of reality" is revealed, which modern theology thinks to possess in a particularly high degree. In other words, it reveals a great lack of ability to perceive and judge the things with which one deals as an "expert" according to their essence or their actual nature. If we compare the Christian religion with the non-Christian according to their proper nature or content, there are not a thousand, nor a hundred, nor ten, nor three, but only two essentially different religions. All non-Christian religions, viewed in terms of their content, belong decidedly to one class. They are all, as we have already seen, of earthly origin, grown in the human garden, a product of the thoughts which are innate in the natural man in regard to God and worship, and which he cannot get rid of so long as he draws his religion from within himself. These are the thoughts that even in the sphere of religion man himself is "the man," that is, by his own actions he can and must reconcile God, just as he himself has angered God by his sins. The Apology of the Augsburg Confession also points to this with the words: "Works fall into the eyes of men. Human reason by nature admires works. . . . This opinion of the law adheres by nature (naturaliter) to the human mind, and cannot be driven out of it (neque excuti potest), unless we are taught by God [divinitus]." Thus the previous observation of non-Christian religions is correct. Some recent theologians also say the right thing in regard to this point. E.G.: "This is the characteristic of the heathen, that here all the relation of God and man is regarded in terms of performance, i.e., according to the point of view of labor activity." 20) Further: "The pagan religion has its peculiarity in this, that it knows only human events for the reconciliation of God." "The normal way of heathen religion is always that man should overcome the consciousness of sin.

19) M., p. 134. 144.

20) Luthardt, Glaubenslehre, 1898, p. 467.

Winden seeks, endeavoring to make amends for his sin." 21) If the world stands any longer and we become acquainted with more non-Christian religions, they will prove to be "old acquaintances" - religions of works. The natural man cannot get out of his own skin. He can change the works he considers godly; and it does indeed happen that he changes them. He chooses other works, because the ones hitherto practised did not put his conscience to rest. But he persists in changing from the territory of works. The Apology of the Augsburg Consession also points out this fact with the words, "Because no works put the conscience to rest, therefore new works are devised one after another without God's command." 22) In short, all non-Christian religions are of the same nature, and all belong to the same clade, because they are religions of works, according to the human horizon. Only the Christian religion is different, quite different; it forms a class by itself. Just as it is not of human origin, never came into a man's heart, nor into the hearts of the rulers of this world, 23) but comes from God's heart, is God's wisdom, so it also breaks completely with all concepts of religion innate in man. It completely eliminates human worthiness and works as means of obtaining the grace of God. It does not teach a grace that man must first acquire by his own doing, but it teaches the grace that has been acquired and is available through Christ. It teaches that Christ is gracious to all sinners-that is, does not impute their sins to them, but forgives them for the sake of the atoning work of His incarnate Son. It teaches Christ as the only mediator between God and men, because Christ gave himself for salvation on behalf of all, that these things should be preached in his time throughout the whole world, and that they should be believed by men through the working of the Holy Spirit. 24) All who, by the operation of the Holy Spirit, really know and believe the Christian religion, unanimously confess, whoever and wherever they may be in the world: "We are sinners in every case, and lack the glory which we ought to have in God, and are justified without merit by his grace through the redemption that came by Christ JEsu, whom God presented to be a mercy seat through faith in his blood." 25) This elimination of one's own merit from justification before God, and this sole reliance on the propitiation made through Christ, is the characteristic by which the Christian religion differs from all non-Christian religions, and by which it is the only saving religion.

21) Karl Stange, *Modern Problems*, 1910, p. 183 f.

22) M. 122, 87.

23) 1 Cor. 2, 6. 8.

24) 1 Tim. 2, 6; Joh. 16, 14.

25) Rom. 3, 23-25.

religion is. Luther writes: 26) "Thus the prophet [Isaiah] admonishes against other religions, which do nothing but wear out body and soul at the same time in vain, and the more severe they are, the more they make men fearful, distressed, and bring them to despair. As in the case of the woman who suffered from the flow of blood, the treatment of the physicians only made her sickness worse, Mark. 5:26, so also by such doings the evil is made worse, and the hearts are made more and more troubled, as we have experienced under the pope, when the souls, after innumerable satisfactions, prayers, fasts, masses, pilgrimages, were not calmed, but tormented more severely. But the word [of God] alone comforts according to the saying: "If then we have been justified by faith, we have peace," Rom. 5:1. . . Therefore the true and only religion and worship is this, that we believe forgiveness of sins, which God gives by grace and freely, without works following or preceding, out of pure mercy, even as he maketh the sun to shine, and giveth all other good things that we enjoy. When one thus believes this gracious God, who benefits by grace and freely, this is true religion and true righteousness. . . . No religion, no worship, no other God forgives sin and saves except Christ alone, and that for nothing and by grace." And as Luther teaches the Christian religion of grace as the only saving religion, so also its revelation on the part of God since Adam's fall. He says: 27) "When Adam and Eve fell, immediately the knowledge of grace was revealed to them, and Christ promised, namely, that the seed of the woman should bruise the serpent's head, that is, that by this grace Adam should be saved, which the promised seed would bring to the world." This, as we have already seen, is the religion which has been taught by all the prophets of the Old Testament, and is to be taught by the Church of the New Testament until the Last Day. No other religion than this has justification in the world. All those who advocate the equality of religions by placing beside faith in Christ in his work of atonement the observance of the religious precepts of Confucius or Buddha or Mohammed or still other founders of religion, have, however, an "enlarged" concept of religion, a broader religion. But this broader religion belongs to the broad way which Christ characterizes in the words, "The gate is wide, and the way is broad, which leadeth away to destruction; and they are many that walk therein." 28)

Dear fathers and brothers! The pure Christian doctrine of grace, in its sharp distinction from all pagan doctrines of works, even those which call themselves Christian, this is the doctrine which the fathers of our

26) On Isa. 44, 17 ff. St. L. VI, 540 ff.

27) St. L. VII, 1708.

28) Matth. 7, 13.

It is from our fathers that the Christian doctrine of grace has come down to us, and it is from our fathers that the Christian doctrine of grace has come down to us. The Christian doctrine of grace came to us from our fathers. It is also the only consolation of all of us gathered here in the Synod of Delegates, in life and death and in view of the Last Day. It is a matter of course among us that our congregations call only such preachers and teachers who are able and willing to preach and teach the Christian doctrine of grace unadulterated. Up to now, not only our parochial schools, but also all our higher ecclesiastical teaching institutions have served this Christian doctrine of grace. The new institutional buildings here in St. Louis are to serve the same purpose. Without fulfilling this purpose, they would only be outwardly beautiful idolatrous temples. Therefore we pray God to always give us and keep us such teachers of theology who speak with Luther: "In my heart this article alone prevails, namely faith in Christ, from which, through which, and to which by day and by night all my theological thoughts flow and flow back." 29) The Christian doctrine of grace is also the inner bond by which the various theological subjects are united into one, and thus the students are preserved from obscurity and confusion. The purpose of uniting our Christian congregations in synods is to strengthen one another in the knowledge and confession of the Christian doctrine of grace. To this end is our whole synodal organization. To cite individually: We elect to synodal offices only such men as God has equipped not only with practical understanding but also with knowledge of the Christian doctrine of grace before others, who are convinced, for example, that external orders are beneficial to the church only in so far and insofar as they serve the course of the gospel, the Christian doctrine of grace. It is also the Christian doctrine of grace that determines the way in which we as a Christian Church go public, "do publicity". Rightly we also go public as a Christian church. After all, our Savior commands, "What you hear in the ear, preach on the housetops." 30) But the core and star of our going public must remain what the apostle Paul says of his activity in Corinth (the great commercial city and, along with Athens, a seat of science): "I did not consider myself to know anything among you apart from JESUS Christ crucified." 31) If we were to let the Christian doctrine of grace take a back seat in our public appearances, or even forget well altogether, it would degenerate into a "publicity" against which Scripture warns in the words, "His [Christ's and His Church's] cry shall not be heard in the streets." 32)

29) St. L. IX, 8. Ad Gal., Erl. I, 1.

30) Matth. 10, 27.

31) 1 Cor. 2, 2.

32) Matth. 12, 19.

The question is obvious what recognition we will find in the world if we teach and confess on the basis of Scripture about the relationship of the Christian religion to all non-Christian religions that the Christian religion alone, as the religion of God's grace for Christ's sake, has the divine right of way in the world and is to supplant all other religions, because these are all religions of works and therefore of no use to men. What hopes we have to cherish in this respect the Apostle Paul has taught us in advance when he says that Christ crucified is an offence to the Jews and foolishness to the Greeks, 33) that is, that the Christian religion is rejected by all the self-righteous and all the self-wise. Church history, past and present, confirms this fact. By the Roman Church the Christian doctrine of grace is officially expressly rejected and cursed.³⁴⁾ Likewise, our Unitarian worldly wise men want to know nothing of the Christian doctrine. They consider the doctrine of God's grace for the sake of Christ's vicarious satisfaction to be an impossible doctrine in our time and especially in our country. The long-time president of one of our famous American universities, on the occasion of a vacation course some fifteen years ago, said that we were vainly endeavoring to win back our American youth to the ecclesiastical faith of the vicarious satisfaction of Christ. Well, things are not quite hopeless after all with regard to the preaching of the gospel of Christ crucified. It has a promise, the promise that it shall not return empty. Let us only see that we do not afflict our American youth too much with reasons of reason, but teach the gospel itself, and thus give it - the gospel - an opportunity to testify itself as divine truth to the hearts of our youth also. After all, the success of our preaching and teaching of the gospel is not our own affair, but Christ's. But it is and remains our Christian duty to proclaim the Christian religion of grace as the only rightful and only saving religion here in our country and everywhere where we are heard, and to warn against other religions as religions of works, because they are the broad way to eternal destruction. For God testifies in His Word that "a man is not justified by the works of the law, but by faith in Jesus Christ," and "those who practice the works of the law are under the curse. For it is written: Cursed be every man that continueth not in all things which are written in the book of the law to do them." 35)

33) I Cor. 1, 23.

35) Gal. 2, 16; 3, 10.

34) Trid. Ksss. VI, oan. II. 12. 20.

The Christian doctrine of grace can be held only under continual struggle within and without. We will remember, therefore, that even within the Lutheran Church of the sixteenth century, after Luther's death, a thirty-year war had to be waged, and within the American Lutheran Church a fifty-year war had to be waged, for the preservation of the Christian doctrine of grace and thus of the Christian religion.

Notices from the speeches delivered at the dedication of our St. Louis Theological Institution.

The "Alsatian Lutheran", the organ of the Lutheran Free Church in Alsace, shared with its Alsatian readers the main points from the speech that D. Walther gave almost forty-three years ago at the dedication of the seminary building that has served until now. This communication is taken from our American "Lutheran" of June 8 of this year. Since the readership of our "Lutheraner" is not quite the same as that of "Lehre und Wehre", we also print in this magazine the teaching program of our St. Louis institution as summarized by D. Walther in 1883. Following this, we share such passages from the speeches given at the dedication of the new institution buildings on June 13 of this year, from which it emerges that with the move into the new buildings, by God's grace, no new theology will enter our St. Louiser Concordia.

D. Walther said the following in his speech of 1883: "This house shall not serve earthly as well as heavenly things. This tower rising to heaven with its church bell is not only to adorn this house, but above all to indicate its character and to call out hour by hour, day and night, to those who are within and without: 'Sursum corda Hearts on high! Here is a house of holy study! Here is a house of prayer! Here is a house of God!

"In this house, not the word of men, nor the wit and wisdom of men, but the word of God, and nothing but the word of God, and the whole word of God, and all that pertaineth unto the opening thereof, and the use thereof, shall be studied with unwearied diligence,. Day after day, from the first ray of the morning until the setting night. This house, therefore, was by no means so magnificently adorned for the sake of its inhabitants, but for the sake of the Word of God, which is to have a dwelling place in it.

"But in this house also the book of all books shall not be rationalistically from reason, not papistically from the writings of the fathers, not rapturously from supposed new revelations, but apostolically-Christianly from itself alone, that is, Bible from Bible, Scripture

from Scripture, the Old Testament from the New, the New from the Old, the individual from the whole, and the whole from the individual, are explained and interpreted.

"In this house let no new doctrines be searched out, but let the old and yet everlasting doctrine of Him alone be recited, who says, 'Heaven and earth shall pass away, but my words shall not pass away,' Matt. 24:35.

"In this house, not the private opinions and private views of any man, however pious he may be, but only the doctrine of the one holy, universal Christian Church of all times and zones, shall be urged and brought to bear.

"In this House the special doctrines of no sect shall be represented, but only the doctrines drawn from God's clear Word of the orthodox Evangelical Lutheran Church of unaltered Augsburg Confession, this first-born daughter of the Reformation, this true visible Church of God on earth, shall be presented as divine truth.

"In this house the doctrine of the Reformation is not to be reformed again, but as our Church publicly confessed it before all the world four and a half hundred years ago with great joy of faith and with unparalleled heroism, sealed it with the blood of many thousands of her sons and daughters, and set it down in her confessional writings for all time, is to be guarded and preserved as an inalienable, inviolable treasure with incorruptible fidelity.

"In this house, therefore, next to Christ, our one Master Himself, and next to the holy apostles and prophets, no other man shall be the chief teacher than D. Martin Luther, the Reformer of the Church, awakened and sealed by God, who, according to divine prophecy, flew as the angel with the eternal Gospel right through the heavens of the Church.

"In this house light and darkness, truth and error, shall never dwell peaceably side by side, but the King of truth alone shall reign, who said: 'If ye abide in my sayings, ye are my right disciples, and shall know the truth; and the truth shall make you free,' John 8:31, 32. 'I am not come to send peace, but a sword,' Matt. 10:34.

"In this house only living believing Christians are to be received, in order to be equipped here as heralds of the gospel of Christ, the Son of God and Saviour of the world, who confess with the holy twelve messengers: 'We do not consider ourselves to know anything among you without JESUS Christ crucified alone'. -So then we hold that a man is justified without works of the law, through faith alone. By grace are ye saved through faith; and that not of yourselves, it is the gift of God;

Not of works, lest any man should boast.' "Fear God, and give glory to him!" 1 Cor. 2:2; Rom. 3:28; Eph. 2:8, 9; Rev. 14:7.

"In this house not only shall the minds of those received therein be filled with the doctrines of divine revelation, but these doctrines above all shall be pressed into their hearts, that one day, having come forth from the school of the Holy Spirit Himself, they may testify in truth. 'Whose heart is full, our mouth overflows.' "We believe, therefore we speak. Matt. 12:34; Ps. 116:10.

"In this house those who are received therein shall not only have the opportunity to lie down in holy silence far from the noise of the world, but shall also be brought by God's grace to willingly renounce the pleasures, goods, and honors of the world, and to consecrate their lives, their powers, and their souls, until death, to the service of Christ and the world to be saved, and therefore also at that time with a thousand joys to exchange this magnificent building for the most miserable earthly hut of our West.

"This house is to be an armoury of God, in which the spiritual armour of the knighthood of Christ is to be put on young men who fear God, so that they may be able not only to plant and water, but also to fight victoriously with the sword of the Spirit against all the bulwarks of the prince of darkness, even when he appears in the form of an angel of light against the word of the Most High.

"This house shall contain within itself a spiritual waterworks, from which the water of eternal life shall be conducted over mountain and valley, and the spiritual deserts everywhere shall be transformed into green pastures of living churches.

"In short, this house is to be dedicated solely to the glory of God and the beatification of redeemed sinners."

For the inauguration of the new buildings on June 13 of this year, the building committee, in accordance with the changed circumstances, had increased the number of speakers and greatly shortened their time. Appropriately, a representative of the synodal directorate, which had been established some time ago, as well as representatives of synodal teaching institutions spoke. Representing the general synod was its president, D. Pfothenhauer, and representing the district presidents was the president of the Texas district, Behnken. From the speech of the President of the Synod we emphasize the following words: "It would be foolish and childish if these buildings, built of stone, were the real cause of our festive joy. External prosperity, beautiful churches, and modernly equipped teaching institutions are not a sign of spiritual health and inner strength of a church community. The real reason for our joy of celebration is the fact that our seminary, which is now moving for the third time, and which at every change of location has become a

The Synod, which has expanded and embellished the space of its hut, has remained, by God's grace, what the fathers of our Synod founded it to be nearly ninety years ago: a college of true godliness and therefore an unspeakable blessing for us and our children, for the whole Church, for our whole country and the whole world.

"If a theological seminary is to fulfill its high purpose, two things are necessary. The first is, that the only source of all theological teaching is the pure fountain of Israel, the Holy Scriptures. Certainly, reason is also a glorious light, but it is such only in its field, that is, in natural things. In spiritual, divine things, it is utterly blind. If, therefore, it wishes to be a judge in these matters, it leads men astray, to death and damnation. Now, unfortunately, we see that in most theological schools in our country and in other countries the Word of God is no longer regarded as a rule and guide, but is judged by foolish human reason. The consequence of this is that such schools spread unbelief and superstition instead of the holy knowledge of God, and defraud poor people of their blessedness. In our theological seminary, on the other hand, it has been taught from time immemorial and to this day that the Bible, from beginning to end, word for word, is the Word of God, inspired by God the Holy Spirit for our instruction in salvation, the only infallible rule and guide for our faith and life.

"O then, today at the dedication of our new seminary, let us earnestly beseech God that, as in the past, so also in the future, his word may be the queen in our seminary, the fountain from which all doctrine is drawn, and vow to him that we will all watch over this treasure. Then this school will be a spring that waters the thirsty land, a light that enlightens the blind, a gate that shows sinners the way to heaven.

"The second thing that is necessary if a theological college is to fulfill its calling is that in it Jesus Christ should be shown to the students as the incarnate Son of God, the only Saviour and Beatificator of the whole lost world of sinners. In order to reveal this wonderful doctrine, which has come into no man's heart, God has given us His Word and commanded His Church to proclaim it throughout the world. But where are the theological seminaries that prove earnest in this piece? Alas! from most of them Christ is robbed of his honor, and is represented as a high teacher of the righteousness of life, whose example we ought to follow, in order thus to become blessed by our own doing. Then one is not afraid to rank the Lord Jesus occasionally with Buddha, Confucius, and others. But where it stands thus, no ray of light goes out from such a school into the dark world, no comfort in life and death, but vain heathenish, hellish darkness.

"Let us, my brethren, rejoice with trembling at the sight of this new seminary, in which our theological youth is to be trained; let us rejoice that it is still so with us, that by all our professors it is shown to the students that the core of Christianity is the wonderful doctrine that JEsus Christ, the eternal, consubstantial Son of God, has redeemed the world of sin by suffering and dying, and that in the proclamation of this gospel consists the proper and only task of a preacher; But let us rejoice with trembling, and fervently pray God to abide with us in his Spirit and grace, that the devil, who would like to be a doctor in these beautiful buildings, may not bring us down.

"The doctrine of the divinity of the Scriptures and of faith in JEsu Christum as the Saviour of the world are intimately interrelated. The one doctrine holds the other. One of these two doctrines stands or falls with the other. Thus, in the future as in the past, the two Reformation principles will govern all teaching: Holy Scripture alone shall set forth articles of faith, and no one else, not even an angel; and: The content of all Holy Scripture is JEsus Christ, God's eternal Son, the Savior and Beatificator of all men. Then unspeakable blessings will flow from this school upon our children and our children's children, and it will be a guide to eternal life to many near and far."

District President Behnken spoke on the basis of Ps. 115, 1: "Not to us, Lord, not to us, but to your name give glory" about "The God-pleasing Notes in Our Song of Dedication". From this speech we emphasize especially those words which indicate the character of our theological institution: "There are special dangers connected with such special celebrations. We are apt to spoil the whole festive song by sounding the discordant notes of pride and self-glory. We now have a theological seminary of which any denomination would feel justly proud. Undoubtedly other church-bodies will lavish highest praises upon our Synod for what she has accomplished. The secular press even now has focused the eyes of the country upon this achievement and has been very profuse in its praise. If we yield to the temptations unto conceit and self-flattery, we will delight in feasting upon such an appraisal of our efforts. But this must be avoided by reminding ourselves that we have nothing of which to boast. We have merely performed a duty which the Lord pointed out to us. God has been so indescribably good to our Synod. He has blessed us with faithful leaders. He has richly blessed our people with temporal possessions. They have come from poverty into wealth, but an honest and fearless survey of our past activities reveals so many instances of weaknesses, indifference, and unfaithfulness that we surely must sound this note of deep humility in our song of dedication: 'Not

unto us, O Lord, not unto us give glory'. We recall that from its infancy to its present growth we have been blessed with theological professors who have been conscientious, God-fearing men, who not merely were Christians at heart, but also stood four-square for the pure, unadulterated teachings of the Word of God in the classroom.

"One of the cancerous diseases which have developed in many theological institutions to-day is this, that some professors have joined the ranks of Modernists, evolutionists, higher critics, etc.. By the grace of God this shall never happen at our new Concordia Seminary. May God ever keep our Seminary firm and decided in its stand for the truths of the Bible, especially the cardinal truth of salvation by grace, for Christ's sake, through faith, that it may ever be a training-camp to send forth battalion after battalion of stalwart warriors, who in the face of modern Bible-undermining, Christ-denying, faith-destroying attacks will valiantly contend for the faith which was once delivered unto the saints and with the Sword of the Spirit gain one victory after another for the Lord Jesus Christ, to the glory of God and the salvation of many immortal souls!" **F. P.**

Miscellany.

Hermesdorf gives **details about "Jews all over the world"** in the Berlin "Reichsbote". We read in this paper: In July 1926 a conference of liberal Jews all over the world is to take place in London for the creation of a world organization of liberal Jews. In England the Jewish population is visibly decreasing. Immigration is stopped. The English colonies also guard against the immigration of Jews, since Jewish immigrants as a rule do not go to the country, but settle in the cities, burden the labor market and increase unemployment. According to the latest reports from the United States of North America, 357, 135 heads of Jewish families are religiously organized there. American papers report that there are 75,000 Jewish farmers in the United States, whose land holdings of about 1 million yokes represent a value of over 100 million dollars. [The Jews of all the world are engaged in a vigorous agitation against the American immigration law, which they say is particularly directed against the Jews. We are receiving new information about the Jews in South America, especially concerning Argentina. During the Russian pogrom period a great many Jews immigrated to South America; of these, 180,000 live in Argentina. These Eastern Jews are mostly housed in the settlement area generously laid out by Baron Hirsch. The Lithuanian Jews are esteemed as capable agriculturists, whereas the Jews from Bessarabia are

achieve only limited success in agriculture. Apart from the Eastern Jews, there are above all those from the Romanic countries in South America. On the occasion of Mussolini's stay in Tripoli there was a solemn reception on the part of the Tripolitan Jews, at which the rabbis offered greetings of welcome and invoked in Hebrew the blessing upon Mussolini's head. [The Pope seems to be holding back on blessing Mussolini because he does not want to get involved in any compaign business with Mussolini in Italy. - L. u. W.] The Jewry of Morocco is not of uniform descent. The Jews in the interior came with the Mohammedan conquerors from Arabia, while those in the coastal towns, who form the majority, came from the exiles of Spain and Portugal. In the Romanian Senate the patriarch Miron Kristie made a sharp speech against the Jews, whom he alleged were ravaging the Romanian forests for gain. As for the origin of the Polish Jews, the Jewish historian and linguist Dr. Mises claims that the ancestors of the Polish Jews, before they came to the Eastern countries, lived in Italy. There they had migrated from Palestine. The largest Jewish community in Germany is that of Berlin, with about 230,000 souls. In the elections to the Jewish representative assembly of the community on May 16 of this year, the Liberals were ousted from their previous absolute majority. 23,252 votes for the Liberals, corresponding to ten electoral seats, were opposed by 27,242 non-liberal votes with eleven electoral seats. Particularly striking is the growth of the influence of the Zionists on the conditions of the Jewish religious community. The Baden Statistical Office, according to the census of the population, occupation and confession of June 16, 1925, informs us that since 1910 the Jewish population of Baden has decreased by nearly 2,000 souls. That is 7.7 percent. If one takes into consideration that the war losses of the Baden Jews have been made up by the immigration of Alsatian Jews to Baden, it only remains to assume that from 1910 to 1925 a great many Baden Jews had themselves baptized." F. P.

A controversy has arisen in Gdansk over **female school principals**. The "Deutsche Lehrerzeitung" reports: "The Danzig Women Teachers' Association has submitted a petition to the Senate of the Free State in which, while rejecting the demands of the Teachers' Association that headmasters' posts should only be filled by men, it for its part takes the view that the headmasters' posts at the girls' elementary and secondary schools should in future be filled by women teachers. This was in accordance with the democratic constitution of the state, which accorded both sexes equal rights in their achievements. A female teacher was also to be preferred for the above-mentioned position because she understood girls' souls better from her own experience and was therefore in a position to respond to the adolescents' needs.

The 'Danziger Schulzeitung' states the following: 'Without wishing to offend our colleagues, we nevertheless believe that we have the right to doubt the objectivity of this petition. The Danzig 'Schulzeitung', on the other hand, states the following: 'Without wishing to offend our colleagues, we nevertheless believe we have the right to doubt the objectivity of this petition. After all, it is a different thing to run a private girls' school than an elementary school with children from all walks of life. In theory it may sound nice that all citizens have the same rights, that the ladies have the right to demand female school management. But the practice is different. The school administration wants both sexes to participate in the education of our children. In boys' schools, as a rule, one-third of the teachers are female; in girls' schools, one-third of the teachers are male. Now, when female school administrators come along, we cannot expect any male to go under a female supervisor. We would fight with all the means at our disposal against the idea that women should pass authoritative judgment on the performance, moral conduct, etc., of their male colleagues. The assertion that adolescent girls have greater confidence in the female teacher is at the very least misleading. We are assured many times to the contrary. The married headmaster is a far greater respected person to parents and pupils than the unmarried teacher, or headmistress. We do not want to turn the world order upside down. It is still the case that the man and father is the head of the family. The authority of the wife and mother has not suffered. If things were to change, the authority of the teacher in the girls' school would certainly suffer. It is further untenable to speak of equal ability and equal achievement. The body structure of woman is now more delicate than that of man. Since the number of compulsory hours for female teachers has been increased, the number of illnesses and leaves of absence among female teachers has risen so alarmingly that a female teacher costs the state more than a male teacher. The reason why the female teacher is socially higher than the male teacher is that she is financially better off. She has almost the same salary for herself as the married teacher, who has to share it with his wife and children. It would mean a further decline in the status of the teacher if the female head were to come. Therefore, we earnestly and urgently demand: the headmasterships in girls' schools remain reserved for married teachers and family men. We do not want to do without female cooperation in the education of our children; but this cooperation must not take unnatural forms. The morally upright father of the family is also likely to judge more objectively in his intercourse with parents than the single woman, who knows little of the hardships of a father of a family or a mother, and often knows them only from hearsay.'" The editors of the "Deutsche Lehrerzeitung" add, somewhat sheepishly, "We will gladly give our female colleagues the floor to reply." We would take that to heart,

what God teaches in His Word about equality and non-equality of the two sexes, we would be above any controversy even on the point under consideration in Gdansk and the rest of the world.

F. P.

Literature.

Does the Bible Contradict Itself? A Discussion of Alleged Contradictions in the Bible.

By *W. Arndt*, Professor of New Testament Exegesis and Hermeneutics at Concordia Seminary, St. Louis, Mo. V and 142 pages 5X7Z^A. With index of facts and sayings. Price: \$1.00.

This extremely excitingly written booklet deals with the so-called contradictions in the Bible and proves, albeit briefly and concisely, yet conclusively, that the Scriptures, which are God's own true Word, do not contradict themselves, even if some difficulties remain here and there due to our lack of knowledge of all the circumstances. In addition to a preface and an epilogue, the book contains four chapters in which passages of Scripture from the Old and New Testaments are examined both according to their historical content and according to their doctrine. The investigations are kept simple and practical, but are based, as one will soon be convinced, on thorough preliminary studies, as they have also emerged from the daily professional work of our beloved colleague. The book is therefore suitable not only for pastors, but also for church school teachers and for all who teach the Word of God to young or old. It provides excellent material for lectures to Bible classes, and it is also especially suitable as a confirmation gift. We heartily recommend the booklet, and hope it will be read by many.

J. T. M.

Voice Preservation. By *Emma Selle*, Lyric Soprano and Specialist in the Training and Preservation of the Voice. Second, revised edition. Concordia Publishing House, St. Louis, Mo. price: \$1.00.

This booklet is dedicated to the Selle Memorial Fund, which the author has endowed in honor of the memory of her father, Blessed Prof. F. W. Selle. The proceeds are to be used from "the advancement of voice culture." I doubt not that the instructions and exercises here offered are valuable. I am not in a position to pass an expert judgment.

A.

One Hundred and Fifty Years Ago. By *John W. Richards*. The Lutheran Book Concern, Columbus, O. Price: 50 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

Within the framework of a small, simple narrative, we are here presented with incidents which show us the part played by the Germans in Pennsylvania, and especially in Philadelphia, in the Revolutionary War era. Patriarch Muhlenberg and his sons are, of course, prominent. The Philadelphia of that period is described to us in some detail. The writer makes many interesting notices of life in those eventful days. Unfortunately, he does not warn, where he should have, against religious menace. The judgment of the action of Peter Mühlenberg, who exchanged his choir-skirt for an officer's uniform, is also not severe enough. We must not forget here the words of Paul, Rom. 14:17: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." A.

Sermons on Books of the Bible. Vol. 2: *Job to Daniel*. By *Wm. Wistar Hamilton, Th. D., D. D.* Geo. H. Doran Co. of New York, N. Y. Price: \$1.75. To be obtained from Concordia Publishing House, St. Louis, Mo.

Since this book is presented by the Sunday-school Board of the Southern Baptist Convention, it is probably safe to assume that the author is a Baptist. To cover an entire book of the Bible in one sermon is no easy task.

would be. The author has succeeded to some extent in solving this task, D. Hamilton is obviously a Bible-believing man; he does not let the unbelieving higher criticism have its say in his sermons, as far as I can see. He also proclaims Christ, the only Savior. His interpretation of the Scriptures is often excellent. What I do not like about these sermons is that they are overloaded with stories, in accordance with the current way of the sects, so that the dear word of God disappears completely. While it is not to be blamed if a preacher now and then weaves a well-chosen story into his sermon, here the warning is absolutely valid: *Ne quid nimis!* A.

Illustrations for Preachers and Teachers Taken from Literature,

Poetry, and Art. By *James Burns, M.A.* Geo. H. Doran Co., New York, N.Y. **Price: \$2.00.**

That sermons, in order to be effective, must contain images and parables, would be obvious to us even if we did not have the holy parables of our Saviour. But everything that is to make the presentation lively and gripping must be carefully chosen. The present book seeks to provide the preacher with a collection of puff illustrations for preaching. Grouped are the paragraphs, taken chiefly from the works of eminent writers and poets, under headings according to the four main stages of human life (childhood, youth, manhood, old age). In addition to many a good thing, there are also all sorts of wrong things. The stories or anecdotes are often such that they should not be told in our pulpits. In general, it would be a pity if the bad habit of providing a story for each main idea of the sermon were to become naturalized in our country. As far as illustrations are concerned, Stock's "Homiletisches Real-Lexikon" is not only much richer and more extensive than the present book, but also far more solid, not to speak of the enormous gap between the two works as far as purity of teaching is concerned. In addition, Stock's work offers real doctrinal discussions, which are entirely lacking here. A.

Christmas: Hail to the New-Born King. A Christmas Service of Scripture Reading, Recitation, and Song for Sunday-schools. Lutheran Book Concern, Columbus, O. **Price: 60 Cts. the dozen.**

It seems to me that this Christmas liturgy is serviceable. Only, more of our beautiful old carols should have been woven into it. A.

Ecclesiastical - Contemporary.

I. America.

From the Synod. On June 27, at Austin, Tex. the cornerstone was laid to our Lutheran Concordia College of Texas. From the report of the secretary of the Board of Supervisors we communicate the following: About a thousand festive guests from surrounding communities had gathered for this celebration. Although the celebration was held in the sunny south, in the middle of summer, yet it was cool in the building. The cornerstone was laid by D. K. G. Manz, secretary of the Board of Supervisors, which had hitherto presided over the college affairs, assisted by the members of the previous and the newly elected Board of Supervisors, who were present, and in the presence of the architect and master builder, and a number of pastors and teachers. Father G. W. Fischer of Giddings preached the English sermon on 1 Cor. 3, 11, and Father P. J. Klenk of Olney preached in German on Eph. 2, 20. Blessings were received from Praeses J. W. Behnken and Messrs. H. W. Horst and A. H. Ahlbrand. The brass choir of Walburg and the orchestra of Austin accompanied the songs and otherwise embellished the service. That

The fact that our institution is also becoming known in Austin, the state capital, was evident from the fact that on this day our main daily newspaper carried a picture of the building, as far advanced as it was on June 15, on the first page, along with a lengthy article on the history and architectural style of the institution. The first building of the institution will be called Kilian Hall in memory of the first pastor of the Missouri Synod in Texas, Father Johann Kilian in Serbin, who immigrated to Serbin with a Wendish colony similar to the Saxon immigrants and soon joined our Synod. Kilian Hall will be a two-story building, Spanish style. This style of building is especially appropriate in the South, and is very handsome, though simple. Almost the only ornamentation is at the entrance and at the two principal windows of the two wings. The decoration at the entrance contains a number of Christian emblems. Above the portal is the coat of arms of Luther in the midst of two torches, emblems of wisdom. Other emblems are those of the Holy Trinity, the Alpha and the Omega (A and O, Revelation 1:11), a cross with the inscription I. H. S. (Jesus Hominum Salvator, JEsus the Saviour of men) and the symbols of the three disciples of the inner circle, Peter, James and John. The wall pillars on both sides of the entrance represent the life of Jesus in allegories. Through the portal one enters the hall, which is also in the Spanish style. The beautiful floor, made of so-called Spanish tile, which caused an additional expenditure of \$375, is a gift of Mr. A. C. Knippas of Austin. But what pleases us most is this, that as the institution building takes shape, the interest of the congregations of the district is also increasing. We already have the promise of clubs or individuals to furnish individual rooms. One association wants to furnish the director's office, another a room, an individual another room. We expect more such gifts. With expectation we look forward to the completion and dedication of our Prophetic School in Texas. God give his blessing upon it, and give us many pious and gifted pupils!

F. P.

The derision of the New York "Nation" of this year's Baptist and Presbyterian meetings is not undeserved. The said paper, edited in the Modernist spirit, writes: "This year is a good one for the Modernists. The final result of the negotiations in the Convention of the Baptists and the General Assembly of the Presbyterians has strengthened the position of the Modernists in both communions. But what they have obtained is not both consent and acquiescence. The party of moderates (moderates), who have the casting vote in both communions of churches, still incline to the fundamentalist creeds, but they lack the fundamentalist zeal. They prefer the church to the creeds, peace to rigid consistency. To the logical thinker there is some humor in some of the ecclesiastical compromises by which the church is held together. Thus the Baptist brethren have decided that any form of baptism recognized by a local church may make one a good member of the local church, but that official delegates to the general assembly (convention) can be elected only from the ranks of the immersed. Who on principle

The man who is loyal to the Church may sympathize with the resolute (stalwarts) to whom such compromises seem unacceptable. But the historian knows that it is precisely through such illogical compromises that progress in Church and State has taken place. It is too early to predict with certainty the outcome of events. The Fundamentalists may have suffered a defeat, but they have not yet been decisively overcome. Nevertheless, we venture to suggest that the high tide of the fundamentalist wave has passed, and that, at least in the North, the old church communities will continue to be a spiritual home for people who are miles away from them in their religious thinking." The *Nation* is quite right in taking the toleration of the Modernists among the Northern Baptists and Presbyterians as a strengthening of the Modernists and a defeat of the Fundamentalists. When error is granted ecclesiastical equality, eo ipso the profession of truth is withdrawn, because truth has it in itself to repudiate the opposing error.

F. P.

How Starkenburg became a place of pilgrimage in the state of Missouri. In a St. Louis newspaper, a Catholic reporter writes: "On August 15, the feast of the Assumption, there will be a great pilgrimage to the place of grace of Our Lady of Starkenburg. Starkenburg is a place of beautiful location, not far from the Missouri river, three miles from the railroad station at M., K. & T., Rhineland, Mo. about one hundred miles west of St. Louis. In 1891, on the feast of the Nativity of Mary, the first pilgrimage was held at this place. The faithful farmers of the vicinity had promised that if, through the intercession of the Blessed Mother, the crops were saved by a good rain at the time of a terrible drought, they would make a solemn procession to the statue of the Blessed Virgin, and pay her due homage in a public thanksgiving service. The saving rain came, and on September 8 the promise was fulfilled. Gratitude induced the Catholics of the neighbourhood to make a solemn pilgrimage every year. Soon crowds of pilgrims also came in the month of May and especially on the feast of the Assumption. For the latter feast, Pope Leo XIII granted a plenary indulgence to all who went on pilgrimage to the place of grace on that day, received the holy sacraments, and prayed before the image of grace." What went on, and still goes on, at the place of pilgrimage, Starkenburg, Mo., belongs to the lying powers, and signs, and wonders, whereby, by God's permission, the devil hath instituted and hitherto maintained the kingdom of the pope in the world, that they all may be judged who believe not the truth, but have pleasure in unrighteousness, 2 Thess. 2.

F. P.

Church Union in Portoriko. The Congregationalists and the United Brethren have begun a movement to unite all the Protestant churches on the island of Portoriko into a united Protestant church, as has been done elsewhere. There are 199 Protestant congregations there, with a total membership of 15,000, and it is believed that about 50,000 are still more or less loosely affiliated with them. In addition to the

The church denominations that work there are the Disciples of Christ (Campbellites), the Northern Baptists, the Methodists, the Northern Presbyterians, the United Lutherans, the Episcopalians, the Adventists, the Christian and Missionary Alliance, the Assemblies of God, the American Tractarian Church, and the Christian and Missionary Alliance.

The Y. M. C. A. and the Y. W. C. A. A real union of these many different church bodies is probably not to be thought of; nor would it be desirable, since a church union under the circumstances would only lead to the more all-sided suppression of the truth. Unionism only promotes unbelief.

J. T. M.

II. Abroad.

"Is theological liberalism in Germany overcome? This question is raised in the supplement of the "Deutsche Lehrerzeitung" of July 2 of this year, and at the same time warns against answering the question in the affirmative. The "Lehrerzeitung" points to the liberal "Protestantenblatt," which, with regard to the overcoming of liberalism, comments thus: "D. Schneider [in the "Kirchliches Jahrbuch"] certifies to us (liberals) that today we no longer make any 'cutbacks from the content of faith.' This is perhaps meant as recognition; but we reject such praise. Rather, we hereby solemnly declare: We are still just such heretics as we were in earlier decades; we still do not recognize miracles today; we still call the virgin birth a myth today; we still protest the Church's formulations of the doctrine of redemption based on blood-and-wounds theology today. We need only no longer speak so much of it, because at least among the theologians there is hardly one left who - to speak with Schneider - does not, at least for his own person, make just as many 'deductions from the content of faith'(better: from tradition) as our fathers of theological liberalism did." The editor of the "Deutsche Lehrerzeitung" adds, among other things: "The solemn declaration of the -Protestantenblatt", i.e., from "the -appointed side", would be an effort to deal the death-blow to the completely unjustified and, at the same time, dangerous optimism. For the rest, I cannot deny my respect for the frank and honest language of the 'Protestantenblatt'. In no other field is truth and clarity so necessary as in the religious field. But if it were true what the paper says about the 'departures from the content of faith' of theologians in general, then woe to our poor Protestant Church. I do not know whether any protest has been made by the opposite party." The "opposite side" is in a difficult position. Though some "positives" may point to a difference between themselves and the "Protestant paper," the difference remains only one of degree so long as they do not clearly and unequivocally profess the satisfactio vicaria and the Scriptures as God's infallible Word.

F. P.

A church under the cross. The "Lutheran Herald" reports: "A tragic picture of the destruction of the Lutheran Church in Posen was recently given by the General Superintendent, D. Blau, who is known for his mild judgment, at a lecture in the Elberfelder Stadthalle. According to this, the number of Protestant Christians there has fallen from 1,260,000 to 300,000 souls. The spiritually leading upper class has disappeared, the financial

The church's efficiency has sunk, the state subsidies have fallen away, and there is a lack of pastors; for the native new generation is only small, and pastors are not admitted from Germany. The situation is very sad with regard to school conditions. The Protestants are allowed their own schools only where there are at least forty children, and so thousands of Protestant children must attend Catholic and Polish schools. Church institutions are constantly threatened by Polish greed. The well-known Paulinum in Posen, which its inmates still occupy, has been taken away by the Liquidation Office of the Inner Mission. Numerous institutions which were formerly the property of the Vaterländischer Frauenverein have been confiscated by the state. The Lutheran church in Krojanten has just fallen to this fate. 120 pastorates have been lost; of the 280 still available, 30 are not filled. But great is the willingness of the congregations to make sacrifices, as well as their efforts to hold their own. Elders hold services, members of the congregation play the organ, young girls give religious instruction. An aluminate, a theological school and a seminary are to ensure the new generation. Thus one may hope that in spite of the still continuing exodus, which is only too understandable because of the education of the children, this church under the cross will last. " J. T. M.

Popular Churches and Cultural Christianity. "Recently, Pastor Gerß from East Prussia, who attended the joint parish convention of the Hessian and Hanoverian Free Churches in Rodenberg, drew attention to a danger to which many Christians who are faithful to the confession are exposed," writes the theological journal "Schrift und Bekenntnis," published by the Synod of the Evangelical Lutheran Free Church in Saxony and other states. As we read in the "Melsunger Missionsblatt", he rightly pointed out that a cult Christianity is cultivated in the newly established people's churches, which, detached from the basis of the confession, apparently achieves great things. Pastor Schmidt in Melsungen, who reports this, adds: 'It is certainly a great danger to many confessionally faithful Christians that they allow their eyes to be blinded by this lively corporate Christianity.'" A church without a "confessional basis" is heading toward Unitarianism, as we can learn from the American sectarian churches which, in spite of their powerful "corporate Christianity," have become infested with Modernism, that is, have fallen entirely into unbelief. J. T. M.

The Gymnasium in Gütersloh, which strived before others to cultivate a Christian spirit and was therefore also used by America, celebrated its seventy-fifth anniversary this year. The "A. E. L. K." reports: "The Protestant Grammar School in Gütersloh, which occupies a characteristic position with the inner unity of its educational work and with the liveliness of its Christian tradition, celebrated its seventy-fifth anniversary on August 17 of this year. During these seventy-five years, 1,600 graduates, among them numerous future leaders of public life in the most diverse fields, have left the old famous institution. The spirit and rights of the founding period have been preserved intact until today. The anniversary will bring, among other things, the laying of the foundation stone of a new school building, a celebration of the fallen and the historic student concert. " F. P.

The "Deutsche Lehrerzeitung" reports **about the grammar school founded in Nuremberg in 1526**: "In Nuremberg the four hundredth anniversary of the first German grammar school founded in 1526 took place with great participation of all circles. In honor of its first rector, the institution was to receive the name Melanchthon-Gymnasium. The Bavarian Ministry of Culture, however, rejected the city's request." F. P.

A central archive for Protestant literature is being established in the Protestant Press Association for Germany (Berlin-Steglitz). It has set itself the task of collecting all the papers and periodicals belonging to it, the Sunday and parish press, church newspapers, club magazines, Protestant cultural periodicals, etc., in as complete a manner as possible, and thus to give a lively picture of the diversity and richness of Protestant writing. Up to now such a central collection did not exist, and in case of need, even for the purpose of scientific work, one had to rely only on estimates and conjectures. To give some idea of the magnitude of the task, it may be mentioned that the total number of periodicals to be collected from all fields of ecclesiastical and religious life is estimated at about 6,000.

J. T. M.

The latest case of stigmatization within the Roman Church. Stigmatization is the appearance on a person's body of the marks of Christ's wounds, e.g., the marks of the crown of thorns, the lance thrust, the hands dug through, etc. The Roman Church counts about eighty such cases, perceived especially on women, but also on men (Francis of Assisi, † 1226). The older among us will remember the case of Luise Lateau in Belgium († 1883). The most recent case of stigmatization is that of Therese Neumann at Konnersreuth in Bavaria. The "A. E. L. K." reports from the "Bayerischer Kurier" according to the account and opinion of a Catholic eyewitness: "It was on Friday, July 16, 1926, at noon 12:30 minutes, when I arrived in front of a small, inconspicuous house in Konnersreuth. The crowd of people standing in front of it and talking animatedly, as well as quite a number of cars, let me guess without further ado that I was in front of the house of Therese Neumann, who had been much mentioned recently. One had to wait; for only a small number of visitors can be admitted at a time. A priest, as dear as he is venerable, Father Naber-Konnersreuth, has just stepped out of the front door, and he is followed by a number of persons, who depart deeply moved, quietly and gravely. Again a number of visitors are conducted by the kindly clergyman into the little room of the sufferer; but before we cross the threshold our feet involuntarily falter, for through the open door a poignant sight is presented to us. In soundless silence lies the devout one with uplifted arms. Over the waxen pale face fresh blood runs down to the chin from both eyes, which lie deep inside and are covered with clotted blood. Never in my life have I seen such abysmal suffering, such terrible physical and spiritual pain drawn into a human countenance. She sees and at the same time experiences the suffering of the divine Saviour in her own body. In terrible pain she wrings her almost bloodless hands, from which the 'wound-marks of Christ' shine, bends her upper body forward and sinks back again, and is thereby insensible and

dead to all external influences. The blood flows most profusely from the side wound, while the wounds on the hands and feet bleed little or not at all. As we were told, this terrible battle is repeated every Friday, while on other days Therese Neumann is able to leave her bed of pain and also attends church. Deeply moved, we let what we saw take effect on us. Men were not ashamed of their tears, for each of us felt the holy presence of God; none of us even thought that a dishonest game was being played here. After 3 o'clock I repeated the visit and found Therese Neumann calm and quiet, as if dead, on her bed. The terrible struggle had been fought out; the martyred body lay limp and insensible, the shell of a precious soul. In holy reverence we surrounded the silent sufferer and sought to comprehend this inexplicable mystery, without finding a solution. Eminent medical authorities and other scholars are baffled by this mystery. Involuntarily I remembered a saying of the famous poet: "There are many things between heaven and earth of which your scholastic wisdom cannot dream!" Personally, I will never forget this visit. Casting a last farewell glance at the dear sacrificial soul, I left this place of grace with the confession of St. Thomas in my heart: "I believe!" Thus far the report in the "A. E. L. K.", which adds that the "Bayerische Kurier" takes no definite position on the "miracle". The Holy Scriptures do not leave us in doubt as to whether in certain cases we have to do with a divine miracle or with a devil's deception permitted by God. Divine miracles, where they occur, are promised for the confirmation of the preaching of the gospel, Mark. 16, 20. For the confirmation of false doctrine God does no miracles. In particular, Scripture warns us against the miracles that occur within the papacy, because the latter makes its entrance into the world "after the working of Satan with all manner of lying powers, and signs, and wonders," 2 Thess. 2, 9. The "places of grace" ordained of God are there in the world where the gospel is preached and the sacraments instituted by Christ, baptism and the Lord's Supper, are administered. F. P.

The Catholic Wroclaw university professor Wittig published the following protest **against his excommunication**: "For three years I have silently endured all official and personal suspicions of my faith and my position in the Catholic Church. Now that, through the printing of the Breslau Episcopal decree of June 12, the news of my exclusion from the Church has been carried even in the smallest newspapers as if it were a dishonorable punishment into the remotest valley of my homeland, love for the simple people of my native environment compels me to announce that I have been excluded from the Church because I could neither publicly withdraw my books before God and my conscience nor confirm this by taking an oath. Several times I agreed to recant any errors that might be in them. But the ecclesiastical offices have so far not been able to prove that I have committed a single error, but have only condemned everything wholesale, as if all my faith and all my priestly willingness to help were erroneous. I have sworn the required oaths in priestly obedience...: I have already sworn the required oaths in priestly obedience and still stand by them,

but refuse to repeat them unless it is proved to me that I have broken them. This is my disobedience to the Roman ministry. It is rather obedience to God, who must be obeyed more than men, and to Christ, who said, 'Ye shall not swear at all.' I still remain Catholic and preserve the faith of my fathers, which is also the faith of the whole people of the County of Glatz." In a letter of October 4, 1925, to Cardinal Bertram in Breslau, Wittig states, "The ban which has affected my books lacks any justification. If I am to submit to it as a reasonable person, the reasons must be explained to me in detail, in such a way that I can comment correctly on the passages objected to or change them in new editions. I declared to the censors of my last books from the outset my readiness to make any correction. They replied with vague apprehensions and with clear fear of Rome. I demand, therefore, at least what is conceded to every criminal: an exact statement of the reasons and an allowance for improvement. I had good, even the best will, to serve the Church faithfully with all my strength to the end of my life; now I have the will at least to be honest with her and the Catholic people. For she has rewarded my other services with '-Proskription', 'Damnation', and a list of shame (cf. *Osservatore Romano*) and devalued them for the past and the future. ... I have a right to doubt the conscientiousness of the Roman office. For a year ago it had disciplined me for publishing a book of which it did not even know the title page, that is to say without examination, on mere denunciation. I was not the editor of the book! To date, no withdrawal of the unjust disciplining has been made in response to my objection conveyed through Your Eminence. Even Ew. Eminence has not yet officially corrected the official communication to my faculty at that time." Prof. Wittig is mistaken in his opinion that he remains "still Catholic" when he demands proof that he was mistaken before a retraction can be made. Because the Catholic Church has an "infallible" Pope, it demands a priori and as a matter of course from each of its members, and especially from each of its teachers, the renunciation of his own judgment and conscience, the *sacrificium intellectus et conscientiae*. He who appeals to Scripture or to the teaching of the Fathers against "Holy Mother Church," that is, against the infallible pope, ceases to be a Catholic, because as a Catholic - using the word in its present historical sense - he must hold that only the pope can authentically determine what is the teaching of Scripture and the faith of the Fathers. It is also inadmissible to appeal to one's own conscience, because the Pope, by virtue of his "infallibility," must also determine the position of conscience of his subjects. F. P.

Only children. The "A. E. L. K." writes: "The city pediatrician in Barmen, Dr. Hoffa, comments on the 'only children': 'While in former times the saying was valid: many children, much blessing, the advocates of the so-called two-child system say: the smaller the number of children, the more careful and extensive the care, nutrition, education. Medical as well as general human experience teaches that this view is wrong. The man to whom from childhood all paths are paved, all wishes fulfilled, fails much more easily in life than the man who is taught a hard school.'

awakened the power of resistance, steeled the will. The "only children" are the terror of teachers and the regulars in the doctor's office. It is by no means a coincidence that strong personalities, leaders, creative artists and researchers often come from families with many children. The famous musician Handel, like the great naturalist Fraunhofer, was the son of a poor master glazier, the last child among ten siblings, Johann Sebastian Bach the last among twelve children; Lessing was the thirteenth child, Franklin, the inventor of the lightning conductor, the sixteenth child of a common soap boiler. There were siblings: Werner von Siemens twelve, Albrecht Dürer thirteen, Luther six, Haydn eleven, etc. All talk as if quality could be improved by reducing the number of children has proved before the judgment seat of history to be an utterly insubstantial, utterly incorrect slogan."

J. T. M.

Against and for the cinema. Against the cinema we read the following from the "Deutsche Lehrerzeitung": "Isn't that right? Your hair stands on end; for all that you have hitherto kept away from your children, all that you have gently told and shown them on suitable occasions, here comes to them with brutal force. Why do you rebuke them in the house for little misbehaviours? Why do you watch their schoolwork? Why do you send them to school at all? That is nonsense; for the cinema tears down all that home and school laboriously build up; its pictures laugh at your children with distorted, insolent faces, and say to them: Here is reality - such is life!" How can parents justify letting their children go to the movies when they know in advance their children will be corrupted body and soul there? We pray, "Lead us not into temptation"; but how much filth, how much poison do children absorb into their receptive souls in the cinema and take home with them! With the state of the cinemas today, Christian parents who love their children can never allow their children to go to the commercial cinema. And also to our youth and to all people who want to keep their souls pure from ugly images, we call out the words of Solomon with regard to the cinema: "Guard your heart with all diligence, for out of it comes life! On the other hand, the "Deutsche Filmbund" (German Film Association) demands, primarily for the protection of parental rights: "1. In principle, the parents of young people have the sole right to determine which films their children may attend, just as they have the same unrestricted right to attend plays, operas and other events and amusements. 2. (2) Adolescents accompanied by parents or adults may not be refused admission to any cinema performance. The parental right of education may not be restricted by any party. 3) Scientific and so-called "educational films" must be clearly indicated as such on the announcements of the cinemas, so that parents can decide for themselves whether to take their children along. 4. adolescents unaccompanied by adults are admitted only to the designated "youth screenings", i.e. to those film screenings which have been approved as such by the Reich censors. 5. the age limit for youths who may attend any film screening alone, i.e. unaccompanied by parents, is to be lowered from eighteen to sixteen years." The "Deutsche Lehrerzeitung" admonishes: "We may not

not tire, therefore, of enlightening parents as to the dangers threatening their children." It might be added that, as "about the attendance of plays, operas, and other amusements," so also parents may be instructed with benefit about the attendance of the cinemas.

F. P.

From which circles in Prussia the Protestant students of theology come. The "A. E. L. K." reports: "In the winter semester of 1924-25, 886 Protestant theologians studied at the Prussian universities. According to origin, as D. Mulert proves in the 'Dorfkirche', the parsonages represented the largest percentage. More than a quarter of the future pastors (241) are sons of teachers. Only 24 have academically educated holders of liberal professions, physicians, apothecaries, lawyers, writers, or the like for fathers; but what must be most surprising is that little more than three per cent (29) of our parishioners' offspring come from peasant homes, as against five and a half per cent in 1911-12, over eight per cent in 1899, and nearly fourteen per cent in 1886-87. The number of teachers' sons, on the other hand, has risen from nineteen per cent in 1912 to twenty-seven per cent now, in spite of the existing tensions. Sons of self-employed artisans were twenty-one, from other trades and tradesmen came eighty-five, and as private employees were given seventy-six fathers. Accordingly, then, it is not the predominantly peasant areas, but the metropolitan and industrial that constitute the principal number of theologians."

F. P.

Would murdering idiots be a good thing? This question is raised by the "Frankfurter Zeitung", as reported by the "Friedensbote". We read there: "At the end of an extraordinarily detailed report on the 'Hephata' institution for the feeble-minded and deacon training center in Treysa near Kassel, the 'Frankfurter Zeitung' raises the question of whether one has a right to spend large sums of money on the hopelessly lost, while millions of normal able-bodied people starve to death. Would not the murder of idiots be a blessing? The rapporteur answers this question, which is much discussed at present: 'I do not believe that we have the right to put out of the world someone who is not fortunate enough to be like the majority of people. Is it, for instance, the purpose of life to build cities, ride on railroads, and wear windbreakers on Sunday? Where would be the limit if we allowed to kill? Where would be the benefit to medicine of research on living idiots, for the prevention, perhaps the cure, of idiocy?'" That the killing of idiots, as of other persons rendered useless in human judgment, must not be permitted, was well felt by the questioner himself; for he does use the word "murder." If the word is permissible, the question is settled, as the conscience of every normal man testifies to him.

J. T. M.

A Rejection of Unitarianism. The editor of the "Deutsche Lehrerzeitung" says in a review of Paul Steinmüller's writing "Jesus and His Gospel": "The witty author offers in sweeping exposition a wealth of witty and also valuable thoughts. However, he will probably not deceive himself that he has only very lightly touched on the "problems" that lie in his subject. With

The few words he says, for example, about the "earthly birth" of Jesus and "the mystery of the cross" do not really settle the matter. It is certainly not the last word in wisdom when the author proudly declares: 'According to the degree of our knowledge of God, we are far from believing today that the God who so loved the world that he gave it his only begotten Son would have demanded his blood as a ransom.' This view belongs to an age still rooted in the old bloodthirsty way of worshipping God.' The familiar story: We know! That knowledge is not far off even in this 'enlightened' age. I keep it with the old Bible, with the apostles and reformers, who probably also knew to some extent what gospel and Christianity were."

F. P.

Death News. Scripture and Confession" reports on the passing of two outstanding men of Germany in the theological and ecclesiastical field: "Shortly after completing his sixtieth year, Prof. D. Karl Holl, the first chairman of the 'Luther Society', who was widely known as a church historian and Luther researcher, died on Pentecost Sunday. His most important work was the first volume of the collected essays on church history, titled "Luther". It appeared in 1921 in the first edition. - On June 4, at the age of seventy-nine, the long-time leader of the Hermannsburg Mission, Mission Director Haccius, died in Hermannsburg. "

J. T. M.

Dissemination of the Stockholm World Conference Proceedings. In order to make the proceedings of the Stockholm World Conference accessible to the widest possible public, the Continuation Committee has initially planned an official report in English and German. The Dean of Canterbury has been entrusted with the publication of the English report, and Prof. D. Dr. Deißmann (Berlin) with that of the German. The German report will be published by Furche-Verlag in the autumn of 1926 in a volume of seven hundred to eight hundred quarto pages.

J. T. M.

Rome and Moscow. According to reports from Rome, as "D. Ev. Deutschland" states, "the negotiations of the Jesuit Father d'Herbigny, who was sent to Russia to facilitate a rapprochement between Moscow and the Holy See, have been crowned with success, although the details are not known. The Soviet Embassy in Rome declared that the Soviet Government had been wrongly accused of deliberate persecution of the Roman Church. The Soviet regime was officially atheistic and therefore treated religious associations no differently from other associations, just as it did not interfere with the religious sentiments of the people. The Soviet Government would therefore not cause any difficulties to the Catholic organization in Russia." "D. Ev. Dtschl." remarks on this: "If deeds correspond to words, here again lies the sign of a swing in Russian religious policy." It is not easy to form a clear picture of the ecclesiastical situation in Russia, since the news are not only insufficient, but also contradict each other. But conditions there seem to be calmer, and especially the Roman Catholic Church seems to be gaining a firmer foothold in Russia. That the Soviets treated all ecclesiastical communities as the "rest of the associations" is not true. J. T. M.

Italy and freedom of the press. The organ of the Waldensian communities in Italy, *La Luce*, informs us in one of its last numbers that it has been informed by The newspaper had been censored again, for the third time already. The reason given for the censorship is some thoroughly "harmless and non-abusive" turns of phrase contained in three articles by occasional contributors. "To these latter," writes the editors, "we once more address the recommendation to abstain not only from all political allusion, but also from all judgment on doctrines, the rite, the historical past, or the present condition of the Roman Church." The "Lutheran Herald," from which we take this report, only remarks: "In the year 1926." Rome is just the same in 1926 as it was in 1526. Only now Luther's pen is missing. J. T. M.

A report by Fr Funcke in Barmen on "**The Gospel in Spain**" says: "How is the Fliedner work today? First of all: None of our mission posts has been abandoned during the terrible decade of need. Our congregations in Madrid and all over the country have bravely and faithfully survived the 'great drought' which often deprived them of their shepherd for a long time. Granada has again a missionary pastor, a former priest, who has penetrated to the Gospel through independent research in the Scriptures in difficult struggles of the soul and has become a life witness of Jesus, sacrificing everything earthly. God has already given him encouraging initial successes. In the primitive peasant province of Extremadura, the "dismantling" forced by bitter hardship has this year been transformed into reconstruction: a new pastor and a new teacher are envisaged for the villages hungry for a deeper introduction to the truth of salvation. In the small Asturian mountain community of Besullo, full of character, which has already supplied the evangelization work with thirteen professional workers, an intimate, almost original Christian community life is maintained in an astonishing way, even without an official leader. The faith life of our old evangelical congregation in Madrid is blossoming full of life and is beginning to bear more and more tangible fruit, for example in the form of an almost shameful willingness to make sacrifices. Our publishing house, which had been closed down for years due to lack of money, has again begun to publish valuable evangelical books and tracts in Spanish. He finds valuable support in his efforts from the large and beautiful bookstore in the best location of Madrid, in which the Evangelization Work has a share. Our elementary schools, which serve 700 school children in Madrid alone, also give us much joy. Recently the owner of one of them, who was under the control of the priests, suddenly cancelled the lease on the premises; we had to reopen it in a completely different part of the city. A large part of the children faithfully went along - and today the new school is already much more flourishing than the old one. It has an effect far beyond its own borders: both a Catholic school order and the city of Madrid promptly responded to its foundation by building a school palace - in a working-class district that had previously been completely neglected for decades! Our pride, however, is our grammar school El Porvenir. Its number of pupils had recently risen to 211."

F. P.

Doctrine and Defense.

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The Christian religion in its relation to all other religions.

(Lectures delivered before the 1926 Synod of Delegates by F. Pieper.)

Second lecture.

We cannot deny that even within the Lutheran Church an apostasy from the Christian doctrine of grace and thus from the Christian religion has been taught and is still being taught. This apostasy has occurred and continues to occur in a peculiar form. The way of grace is generally taught, and even praised, as the only way to heaven. But next to this is the strange assertion that if two men, e. g. David and Saul, one of whom is saved and the other lost, are placed side by side and compared with one another, it must be said that the one who is saved is not saved by grace alone, but on account of his "different conduct," namely, his lesser resistance or his lesser guilt before God. This is the error that caused a thirty-year war in the Lutheran Church in the sixteenth century after Luther's death, and a fifty-year war in our time within the American Lutheran Church.

What are we to make of the strange doctrine that a man who is converted and saved is not converted and saved by grace alone, if he is compared to another who remains unconverted and perishes? This doctrine is contrary to Scripture. And all who do not merely thoughtlessly repeat this doctrine, but really mean it in their hearts, have thereby renounced the Christian concept of grace, and thus the Christian religion. They have actually left the Christian church and entered the great class of non-Christian religions which, under various names and in various guises, are religions of works, that is, which make coming into God's fellowship dependent on their own doing and their own worthiness. They abandon the Christian concept of grace precisely at the point where it becomes apparent that

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is whether or not we really believe the Christian religion, which is purely a religion of grace.

The Scriptures teach very clearly that there is only one class of men before God. Before God, all men are sinners without distinction, equally subject to God's wrath and the judgment of eternal damnation according to their natural condition and according to all their works that flow from that natural condition. We must distinguish between God's judgment seat and a worldly judgment for the sake of the Schrist. Before a worldly court of judgment there are two classes of men, righteous and unrighteous, or, which is the same thing, worldly honest and worldly strasable men. These two classes of men before the worldly court are also taught by Holy Christ. It says in Rom. 13 that it is the office of the worldly authorities to praise the good and to punish the wicked. It is different with men before God's face and judgment. The Scripture says, Rom. 3: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God." And to this singleness of men, as to sin and guilt in the sight of God, corresponds the Christian doctrine of grace, according to which the way of grace is for all men alike the only way by which they are justified and saved. As the Apostle Paul adds to the description of the Christian religion, Rom. 3: "They [men] are justified without merit by his grace through the redemption that came by Christ JEsu, whom God presented as a mercy seat through faith, in his blood." Men who do not want to belong to the one class of sinners worthy of condemnation, but who place themselves in a higher and better class before God, by ascribing to themselves a different conduct, at least a lesser guilt, before God, in comparison with other men, thus reject the Christian religion of grace and exclude themselves from the forgiveness of sins and blessedness.

Our Saviour Luk 18 warns us of this fact in the story of the Pharisee and the tax collector, using the example of the Pharisee. The Pharisee stood and prayed to himself thus: "I thank thee, O God, that I am not as other men are: robbers, unjust men, adulterers, or even as this publican." While the publican placed himself in the one great class of sinners, saying, "God, be merciful to me a sinner!" the Pharisee made the human race two classes before God, and placed himself in the first and better class. But with what result? Christ's judgment is unmistakable. It is, "I say unto you, that this [the publican] went down justified into his house before that." The publican obtained forgiveness of his sins; the Pharisee did not. And that we, and all men, may beware of the mind of the Pharisee, who at

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consoled himself before God of his different conduct by a comparison with other men, the Saviour adds the rule which applies in the kingdom of God: "He that exalteth himself shall be abased; and he that abaseth himself shall be exalted."

We have the same admonition and warning in other examples of Christ. The carnal-minded, unbelieving Israel cherished the two-class idea. It divided mankind into Jews and Gentiles. That is quite correct. The Scriptures have the same division. But the Jews made this division in the Pharisee's mind. They thanked God that they were not such sinners as the Gentiles. But unsparingly does the apostle tear up the untrue two-class picture. Let us look, for example, at the Epistle to the Romans. In the second part of the first chapter the apostle puts the Gentiles before God's judgment seat. In the second chapter he places the Jews before God's face; in the third chapter he places Gentiles and Jews side by side, compares them with one another, and states the result that both Jews and Greeks are all under sin, so that all men's mouths are stopped up and all the world is guilty of God. 36) Let us stop with the Jews. The apostle Paul had great sorrow and pain without ceasing in his heart because of the fact that the majority of his people rejected the Messiah and thus his blessedness. So ardently did Paul love his brethren according to the flesh, that the desire arose in him that he might be rejected for his brethren, if he could thereby purchase his brethren from eternal destruction. One cannot read this statement of the apostle in the ninth chapter of Romans without deep shock. But what was it that did the Jews the harm, and of which Paul reminds them again and again? It was the fact that the Jews held to the two-class idea and thought themselves better before God than the Gentiles. A formal rage seized the Jews when they were put in the same class with the Gentiles. Apost. 13 we read that the Jews at Antioch in Pisidia at first listened calmly to the preaching of the grace of God. But when on the following Sabbath the whole city came to the preaching, they became full of envy, and contradicted and blasphemed. Apost. 22 we read that the Jews of Jerusalem also at first listened to the sermon of the apostle quite decently. But when Paul mentioned in the course of the sermon that Christ had appeared to him and sent him to the Gentiles, the Jews cried out, "Away with such a one from the earth, for it is not fitting that he should live!" It is a very dreadful thing for any man to hold to the opinion that he is better in the sight of God than another. He thereby becomes an enemy of the Christian religion and excludes himself from the kingdom of God, which is a kingdom of grace. This is why the Savior had already warned the Jews in Matth. 8: 37) "Many will come from Mor-

36) Rom. 3, 9. 19.

37) Matth. 8, 11. 12.

gen, and of the evening, and sit with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom (the Jews^ shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

But O great misery of the depraved, alienated nature of man! Just as the Jews had to be warned against exalting themselves above the Gentiles, so also the Gentiles had to be punished for exalting themselves above the Jews. The apostle Paul deals with this point at length in the eleventh chapter of Romans. When the great mass of the Jews had rejected the Saviour of sinners, and the Gentiles were entering the Christian Church in great multitudes, the two-class idea was still stirring in the Gentile Christians, according to their evil flesh. That this idea wanted to take hold among the Gentile Christians, the apostle Paul reports from the mouth of Gentile Christians with the words: "The branches [the Jews] are broken, that I [the Gentile] might be grafted in." But as coarsely as the apostle chastised the Jews for their exaltation over the Gentiles, so coarsely does he reject the folly of the Gentiles. He cries out to the Gentile Christian, "They [the Jews] are broken because of their unbelief; but thou [the Gentile Christian] standest by faith. Be not proud, but fear! If God hath not spared the natural branches [of the Jews], perhaps he will not spare thine also. Therefore behold the goodness and the earnestness of God: the earnestness in them that are fallen, but the goodness in thee, provided thou abide in the goodness; otherwise thou also shalt be cut off." 38)

How incompatible with the Christian religion is the attitude according to which one man thinks himself better before God than another and does not want to place himself in the one great class of sinners worthy of equal condemnation, no teacher of the church since the time of the apostles has more powerfully explained this from Scripture than the Reformer of the church. Read Luther's sermon on the Gospel on the Sunday of Septuagint, and in it especially the interpretation of the Saviour's words: "So the last shall be first, and the first last." Luther here uses the strong expression, "Christ forbid that thou exalt thyself above any harlot, though thou be Abraham, David, Peter, or Paul." 39) This strong expression of Luther's has been annoying to many. But Luther's expression is entirely Scriptural. He does not go beyond the word: "There is no difference here; they are all sinners and lack the glory which they ought to have in God." Luther calls the thoughts according to which we think ourselves better or less guilty before God in comparison with other men, even with very deeply fallen men, the "sorrowful secret deceit," also the "abominable deceit" of the human heart, by which even great saints have fallen. And Luther reminds us that the

38) Rom. 11:19-22.

39) St. L. XI, 509 et seq.

The Lord not only admonishes Christians in general, but also the high apostles in particular, to beware of this "secret treachery," lest they become last from first. Luther therefore applies this warning to his own person. He says: "Therefore it is also necessary that this gospel be preached in our time to those who now know the gospel, to me [Luther] and my kind, who are able to teach and master all the world, and who think that we are next, and have eaten up God's Spirit purely with feathers and legs." Following this, Luther points out that all misfortune has come upon the Church and upon individual souls from the "abominable trick" whereby one man thinks himself better before God than another, and thus forsakes the Christian doctrine of grace. "For whence is it," Luther adds, "that so many sects have now already sprung up, one doing this, the other that, in the Gospel? Hence it is without doubt that no one pays attention to them, that this saying affects or concerns them: The first are last,' or if it concern them, they are safe and without fear, considering themselves the first. Therefore it must happen to them after this saying, that they become the last, and go and cast up such shameful doctrine and blasphemy against God and his word. Was it not the same with the pope, when he said to his own that he was God's governor and the nearest of all, and the world said so? But in the same way he became the devil's governor and the most distant from God, so that no man under the sun ever raged and raged against God and his word. And yet he did not see the abominable treachery, for he was sure and did not fear this subtle, sharp, high, excellent judgment, 'The first are last.' For it strikes at the very depths of the heart, at one's own spiritual conceit, which even in poverty, dishonour, misfortune, thinks itself first, yea, then most of all. This then is the summa of this gospel: No man is so high, nor shall come so high, that he shall not fear to be the very lowest. Again, no man lies so low, or may fall so low, who shall not hope to become the highest, because here all merit is abolished, and God's goodness alone is praised."

Now, however, it may be said that the monstrous thing has happened that, in spite of the clear teaching of Scripture and in spite of the mighty testimony of Luther, even within the Lutheran Church of the sixteenth century, there has been yielding in public doctrine to the "abominable folly," "one's own conceit," according to which, before the face of God, one man exalts himself above another, and the Christian doctrine of grace has been abandoned. It is as if the devil, under God's permission, had wanted to take revenge for the fact that, through the divine work of grace of the Reformation, the Christian doctrine of grace had again been placed so brightly on the lampstand.

Had been. And what makes the matter sadder still is the circumstance that Melanchthon, this highly gifted man and formerly Luther's faithful assistant, attacked the Christian doctrine of grace in the later part of his life. Melanchthon plagued, as Luther had reminded him on occasion earlier, his philosophy, that is, he did not stay simple-mindedly with what Scripture teaches about sin and grace, but carried human reason, which after all is incapable of understanding and judging spiritual things, into theology as well. Melanchthon placed Saul and David comparatively side by side and raised the question of where it came from that Saul was lost while David was saved. If Melanchthon had remained within the limits of Holy Scripture, he would have answered: "Saul came to an unhappy end through his own fault, but David was saved by God's grace alone, as he himself so often confesses. This is as far as the Scriptures lead us." Instead of being satisfied with this, Melanchthon thought he must go further. He thought that he could not believe the common grace of God unless he assumed a cause of blessedness in David, that is, in man himself, namely, David's "diverse conduct." From here Melanchthon now completely broke down what the Scriptures teach of sin and grace. While Scripture teaches that there is no difference among men before God's judgment seat, but that all are in the same guilt and the same utter ruin, and that every man can believe and be saved only by the work of grace of the Holy Spirit in the word of the gospel, the later Melanchthon taught three causes of conversion. The cause (*causa*) of conversion and salvation is not only the Holy Spirit and God's Word, but also man's own will that refrains from rebelling (*voluntas non repugnans*). Next: Although Scripture clearly teaches that all men are equally dead in sins and enemies of the gospel of grace, the philosophizing Melanchthon nevertheless taught that the natural man still possesses the faculty of sending himself to grace or deciding in favor of grace (*facultas se applicandi ad gratiam*). He who makes good use of this faculty is converted and saved. It cannot be denied: By the doctrine advanced by the later Melanchthon, the Christian doctrine of grace is abandoned. Man's blessedness is taken from God's hand of grace and placed in man's own hand: in man's own will, in his "different conduct," lesser reluctance, lesser guilt, etc., in comparison with other men. This error of Melanchthon and his followers unleashed, as has already been noted, a thirty-year war within the Lutheran Church of the sixteenth century after Luther's death. By God's grace, the struggle ended with a complete victory for the truth.

The victory of the truth is in the Formula of Concord ver-

draws. In the Formula of Concord the error of the Philippists - so the followers of Melanchthon were called after Philip Melanchthon - is thoroughly swept out. Melanchthon had maintained that it was necessary (*necesse est*) to assume a different behavior on the part of the people who become blessed: a lesser reluctance and therefore a lesser guilt. Otherwise one could not hold the Scriptural doctrine of universal grace. The Formula of Concord most decisively rejects this conclusion of human reason, which thinks itself wise. It does not deal with the matter according to human discretion, but on the basis of the Holy Scriptures.

On the basis of Scripture, the Formula of Concord, first, teaches universal grace with the greatest firmness. It says: "We must hold fast in all ways that, as the preaching of repentance, so also the promise of the *Evangelii universalis*, which is to pass over all men." For this she also gives scriptural proof in the words, "For God loved the world, and gave his Son unto it. Christ bare the sin of the world, John 1; gave his flesh for the life of the world, John 6; his blood is the propitiation for the whole world's sin, 1 John 2. Christ saith, 'Come unto me, all ye that are heavy laden, and I will refresh you,' Matt. 11. God hath determined all things among unbelievers, that he might have mercy on all, Rom. 11. The Lord will not that any should perish, but that every man should turn to repentance, 2 Pet. 3." This concept of the universal grace of God the Formula of Concord holds fast on all sides. That few accept the word, but the greatest number despise it, is the cause of "the perverse will of man, who pusheth away or rejecteth the means and instrument of the Holy Ghost, which God setteth before him by the calling, and resisteth the Holy Ghost, which seeketh to be and worketh by the word, as Christ saith, 'How often have I desired to gather thee together, and thou wouldest not!' Matt. 23."

But the Formula of Concord does not attach Melanchthon's conclusion to the doctrine of universal grace. It does not say that in order to be able to hold on to and believe in universal grace, a different behavior and a different, i.e. lesser, guilt must necessarily be assumed on the part of those who are converted and saved, but it teaches the exact opposite. It teaches and confesses in the person of all Christians: if we who believe and are saved compare ourselves with those who remain unbelieving and perish, we must acknowledge on our side the same guilt (*eadem culpa*) and the same evil conduct. And this acknowledgment of the same guilt and the same evil conduct is necessary, he says, lest we fall away from the Christian doctrine of grace. The Formula of Concord expresses this in such a way that it also, like Melanchthon, places two people next to each other and compares them with each other.

One is hardened, blinded, given to a wrong mind, and another, even though in the same guilt, is converted. In these and similar questions Paul sets a certain goal for us, how far we should go, namely, that we should recognize God's judgment in one part. For it is a well-deserved punishment of sins, when God so punishes a country or a people for despising his word, that it also comes upon the descendants, as can be seen in the Jews, by which God shows his severity to his own (who believe and are saved) in various countries and persons, which we all well deserve, and are worthy and worthy of, because we behave evil against God's word, and often grieve the Holy Spirit: That we may live in the fear of God, and know and praise God's goodness without and against our merit in and with us, to whom he giveth and leaveth his word, whom he hardeneth not, and rejecteth not." "If we walk thus far in this article, we abide in the right course, as it is written Hos. 13: 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be helped, that is purely my grace.'" 40)

Now, one might think that after this exposition of the Formula of Concord, no one claiming the Lutheran name would dare henceforth to step out as a patron of Melancthon's "diverse conduct." And yet it has happened not only in the 17th and 18th centuries, but especially in the 19th century, and especially within the American Lutheran Church.

With Melancthon, the apostasy from the doctrine of grace of the Christian religion occurred in the comparison. So also with our American Lutherans. In general, the "by grace alone" was extolled as a Lutheran shibboleth to be held to in the face of Rome and the sects. But at the same time it was asserted that if one were to compare and contrast those who believe and are saved with those who remain unbelievers and are lost, then on the part of those who believe and are saved, the "by grace alone" must be dropped. He who does not drop the "by grace alone" in the comparison is a false teacher. It was asserted: it was "irrefragable that in certain respects conversion and blessedness are also dependent on man, and not on God alone." And still more decidedly was it judged, "We hold it to be unchristian and heathenish to say that the real attainment of blessedness, perfectly prepared and earnestly determined for all men, is in no respect dependent on man's conduct towards the grace of God, but in every respect on God alone. A pastor who preaches and ministers according to such ungodly doctrine is a wolf and an apostle of the devil, who,

40) M. 716, 57-59. 62.

as much as there is in him, can only lead the souls commanded to him to safety and eternal ruin." This *damnamus*, that is, this explicit rejection of "grace alone," comes close to the anathema pronounced by Rome in the Tridentine on all those who place their trust solely "in the divine mercy which forgives sins for Christ's sake." 42) It is not putting it too strongly when we say that within the American Lutheran Church a veritable crusade against the Christian doctrine of grace has been preached. The Missourians and their confessors were declared to be deniers of common grace (Calvinists) because they would not insert "diverse conduct" into the "Christian order of salvation," but stuck to "by grace alone." God knows it that I am reluctant to refer to this apostasy from the scriptural Lutheran confession and this decided advocacy of the pseudo-Lutheranism of the later Melancthon within the Lutheran Church, especially since partial agreement has been reached with the representatives of some synods. But this reference is necessary because it has been publicly asserted until recent times that the fifty-year struggle was not about a substantial difference, but only about a "different interpretation of some passages of Scripture."

We Lutherans - and with this we join with all who call themselves Lutherans and who have true Lutheranism at heart - we Lutherans must get out of the habit of Melancthon's conclusion that adherence to universal grace makes it necessary (*necesse est*) to give up "by grace alone" by inserting "diverse conduct" into the order of salvation. We must resolutely forbid that anyone should come before us, put a pistol to our breast, as it were, and ask us to abandon either universal grace or *sola gratia*. The Scriptures, as we have seen, teach both. And for this, from the bottom of our hearts, thanks be to God! For we and every man need both in order to come to faith, in order to remain in faith, and in order to attain blessedness through faith. Both of these truths, held without reservation, are the rod and staff on which we must lean if we are to reach the eternal home so dearly purchased for us by Christ in our wanderings through this world.

We need, first of all, universal grace. Of course, the question of whether God's grace is universal grace or not does not trouble a man very much as long as his conscience is not yet seriously disturbed by the verdict of the divine judgement.

41) *Theologische Monatshefte* 1872, p. 82. 87. *Lehre und Wehre* 1872, p. 193 ff. *Zeitblätter* 1887, p. 325; 1885, p. 76. *Zur Einigung*, p. 24.

42) *Trid. Sess. VI*, *eau.* 12.

law has been met. But if this is the case, then he needs the Christian doctrine of universal grace, which excludes no sinner, if he is not to perish in despair. Since his name is not printed in Scripture, the confidence that God will also accept him in grace can only arise in him on the basis of Scripture statements that refer to unrestricted universal grace, such as John 1:29: "Behold, this is the Lamb of God, which beareth the sin of the world," and 1 John 2:2: "Christ is the propitiation for our sin, and not for ours only, but also for the whole world." We see, therefore, also that Calvinists, who officially deny common grace, in the need of pastoral practice - in contradiction with their official teaching - refer those inquiring after the grace of God in anguish of conscience to the common grace of God.

But we also need the other truth of Scripture, the "grace alone", the unrestricted, free grace that is completely acquired and available through Christ and completely independent of our actions. If the grace of God were dependent on anything in ourselves, on our "different conduct" or our lesser guilt in comparison with other men, we should necessarily remain in doubt whether this lesser guilt in comparison with others is really found in us. But doubt is not faith. And if we were really to ascribe this lesser guilt to ourselves, it would be a conceit, an empty delusion. For God says of the status of all men before his face, "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus." 43) We did not yet believe in Christ, but still in ourselves. We would still have the marks of unbelievers and perishing on us, because Christian faith has the nature of being "built on pure grace," as Scripture 44) our confession says. 45) In short, every man who becomes blessed becomes blessed without any quality distinguishing him before God in comparison with others, by grace alone (*sola gratia*).

As unspeakably sad as it is when someone does not place himself in one indiscriminate class of sinners before God, but, in comparison with others, ascribes to himself a different conduct, a lesser sinfulness and a lesser guilt, and thereby excludes himself from the Christian religion of grace: we are glad to hear again and again that some of those who spoke and wrote against the Christian religion of grace in disputations and writings, partly did not believe their erroneous doctrine themselves, but in obscurity and confusion of thought only repeated what others had said, and partly did not believe it.

43) Rom. 3, 23. 24.

44) Rom. 11, 6; Eph. 2, 8.

45) Apology. M. 97, 56.

in anguish of conscience and distress of death, unreservedly counted themselves in the same class with publicans and sinners, and in faith in the grace acquired through Christ, which is not conditioned by any human achievement, have departed blessedly from this world. I would like to refer to this in the following lecture.

World Conference of Churches in Bern.

(By E. P. Block, c. r. m., Berne.)

The meeting of the Continuation Committee of the World Conference of Churches was opened by Archbishop Söderblom on 26 August in the Council of States Hall (Parliament Building). The chairman looked back to the Stockholm Conference and to that first Geneva Conference (1920) in which the first attempt was made to heal the divisions between churches and peoples. He expressed the hope that under the influence of the divine Spirit the meeting would be blessed. After the reading of the greetings, namely from the Patriarchs and Archbishops of the Oriental Churches, and after the greeting of an Indian as representative of the Indian National Church, the Patriarch of the Czechoslovak Church, Farsky, and Bishop D.Küry of Bern, member of the Old Catholic Church, were elected as members of the Continuation Committee. Dean D. Herold of Winterthur gave a short address in which he briefly explained the purpose of the conference, stating that it was not intended to unite the churches into a single church, but to work together in a common spirit to overcome the tensions between the peoples and the churches. Federal Councillor Chuard then took the floor and expressed the wish that the work of this World Church Conference for Practical Christianity might also promote and support the noble aims of the League of Nations in overcoming the scourge of war. After Archbishop Söderblom had expressed his and the assembly's gratitude, the representative of the German delegation, Reichsgericht President Dr. Simons, took the floor. He apologized for speaking first as a non-theologian and layman, but, he added, if this movement, which had started from Stockholm, was to become a stream from a spring, if it was not only to produce ripples like a stone thrown into the water, then the laity would have to join in; a people which severed its connection with God and left religion to the theologians, as it were, would itself become barren and dig up its roots. After Dr. Simons, the representatives of the British and American sections spoke: for the latter, the Bishop of Winchester; for the latter, Rev. Parkes Cadman, President of the Federal Council.

The opening ceremony took place in the evening in the Minster (Protestant cathedral). Thousands flocked, and the large main church was filled to capacity, well into the choir and under the organ loft. This immense crowd patiently endured for over two and a half hours, waiting even with silence during the two not brief speeches in English, of which the vast majority did not understand a word. The celebration was opened by Prof. Dr. Hadorn (Bern), who pointed out the importance of the meeting: "the great desire of all peoples and countries to stand together and work together under the common banner of Christianity". He also briefly described the significance of the individual speakers.

Dean D. Herold was the first speaker to enter the pulpit. He welcomed the assembly on behalf of the Swiss Church Federation and Swiss Protestantism. He joyfully pointed out that the conference was meeting on the soil of the Swiss fatherland, whose structure offered a picture in miniature of what the Stockholm programme envisaged in the larger sense. Christianity in its manifold manifestations, he said, should unite, and then it will become conscious of its power. "Let us forget what divides us and put into practice the great main thing that unites us. Faith active in love will, as a common bridge, unite the outward contrasts." - According to D. Herold, the well-known French preacher D. Prof. Wilfred Monod, representative of social Christianity, spoke. In exceedingly lively discourse he treated the "problem of faith." His attitude is positive. "Believe in JEsus," he exclaims; "that is the main thing." He demands that not only a scientific spirit should prevail at the World Conference of Churches. Equally important to its success, he says, is the spirit of faith and love. [The fact that Monod spoke in French did not bother him, since most of the people of Bern speak French. [The next speaker was announced as "the representative of the Orthodox Church and of Oriental Christianity," Archbishop Germanos. In spite of some difficulties he nevertheless made a commendable effort to make himself understood in the German language. He began by describing the triumph of Christianity up to the Council of Nicaea and compared it with last year's conference in Stockholm, the aims of which were "the improvement of human life, especially of the life of the soul, and the improvement of social and international conditions". He hoped, he emphasized, that these tasks would be accompanied by success in their practical implementation, and recommended the movement to the sympathy of the Swiss people.

Rev. D. Arthur Brown, one of the four presidents of Stockholm, was the next speaker. In English he announced himself as.

the representative of American Protestant Christianity. The fact that he was speaking to a German-French audience, most of whom did not know English, did not seem to bother him. He pointed out two main points of the World Church Conference: "the spiritual unity which comes about when each one does what his God-guided conscience tells him to do, and the practical purpose of the program: cooperation." He sees a new, happier time dawning with the unification of the churches. - Then the German representative, Prof. D. Deissmann, ascended the pulpit. He based his address on Romans 11 ("O what depth . . . from him and through him and to him are all things") and said that the need for a general world church conference was actually brought about by the experiences of the terrible world war, and that the deep shock caused by it calls Christianity on the one hand to repentance and challenges it to a confession of guilt to God and on the other hand to the worship of the unsearchable wisdom of God; and that our first task is self-evangelism and then to be a light and salt for others. His discourse, calm, without any pathos, and yet dignified, generally made a good impression. - The Lord Archbishop of Winchester spoke for English Christianity. He described a threefold vision which he had had at the sight of the Swiss Alps. First, he said, the mountains gave him the torn picture of the world as it was - the picture of humanity divided by hatred. But they also gave him, in their purity, the vision of the world as God wanted it to be. And finally, the mountains, thinking of how to overcome them, were to him a symbol of the difficult task which the conference had to solve. (With this third vision, alas, it will remain unless the Conference ventures in earnest to discuss Christian doctrine for the elimination of doctrinal differences. - B.)

Finally, the Swedish Archbishop Nathan Söderblom, who is also well known in the United States, spoke to the assembly in German, and the audience obviously followed him with eager interest. He, too, referred to the Council of Nicaea and said that at that time the perfect divinity and true humanity of Christ had been established, and sixteen hundred years later, in the year of salvation 1925 in Stockholm, the hitherto (obscured or) forgotten truth had been established that Christ belonged in all human relationships, and that it must be our task and concern to do our part so that the divine reign of the cross may also be revealed in social and political respects. In earlier times, Christians were suspected, or even considered and treated as enthusiasts, when they drew the attention of their fellow Christians to their duty to carry out the mission to the Gentiles. Today, however, this is a generally acknowledged and admitted truth. It is just the same now with the efforts of the

ecclesial world federation. But a time will come when the rule of the cross will also permeate social and political conditions. Söderblom fights with great intensity against the view that Christians should, as it were, merely lay their hands in their laps and can, may and should do nothing to bring about the Kingdom of God. (He does not distinguish between the natural man and the true Christian as co-workers, and also leaves unclear what he understands by the kingdom of God. - B.) Even when he is enthusiastic, he seems to have the gift of carrying away his listeners, even when he does not say anything new, and even more so when they do not know afterwards what he actually said or meant. - Because the latter is still not entirely clear to me, even though I had a preferred seat and understood every word, I will refrain from commenting further. Luther's battle song "Ein' feste Burg ist unser Gott" (A Mighty Fortress is Our God), which roared through the halls and was sung standing by the crowd, concluded the celebration.

As a result of the conference's deliberations, the following could be mentioned.

1. In the conviction that the tensions between the peoples are mostly a result of isolation (some quarrel with each other even when they come together too often! - B.), that people do not know each other and cannot talk and communicate with each other, several commissions were already set up in Stockholm, e.g. to bring about closer cooperation between the churches, the teachers and the theology professors, furthermore cooperation with the youth and finally cooperation with the working class. Another commission has dealt with history books. Its aims are: to establish a uniform method of dealing with nationalistic propaganda in textbooks; to eliminate from textbooks all statements about other nations which have been proved to be false; to avoid double moral judgment of different peoples, e.g., in such a way that the nation in question is regarded as civilized, the other nations as barbarous or semi-barbarous; to disregard the cultural achievements of other nations; to avoid general judgments which are hurtful to other nations. (This is something the President of the Federal Church Council can especially recommend to the U.S. Teacher Conventions. - B.) Further, securing the cooperation of teachers' associations, especially history teachers and writers of textbooks: encouraging the study of the history of other countries from a sympathetic point of view, especially with regard to political development and its cultural and religious aspects; finally, examining the best means of avoiding the abuse of the teaching of history for propaganda purposes.

2. The exchange of professors between Germany and England, or America, has been going on again for some years. Next year Pros. Zahnhoff from Sofia is to give guest lectures in Berlin at the invitation of the Berlin University, while Prof. Deißmann has already received invitations to visit the churches in Serbia, Bulgaria and Greece on the occasion of a research trip to Asia Minor. This was also the aim of a proposal that the Church should emphasize its international character much more strongly, as had been the case in the Middle Ages.

3. Rev. D. Adolf Keller, official European representative of the Federal Council, presented to the Conference a report on the European Central Office in Zurich, which had developed in such a way that it could also take up new constructive tasks, such as the promotion of young theologians and the expansion of the Inner Mission in some countries.

4. Sadhu Nelsen Christananda arrived as one of the representatives of the mission churches of the East. And Archbishop and Metropolitan Nikolai Balan of Romania noted that the Greek Orthodox delegates present were there as official representatives of their churches, and thus the ecclesiastical link between the Greek Oriental world and the General Conference of Churches was also officially established.

5. about the foundation of a scientific institution in the spirit of the Gospel was discussed in detail. Various voices were raised warning against hasty and precipitate action, but after the warm words of an English bishop who was in the Christian trade union movement, Prelate Schöll of Stuttgart, and the French leader of the movement, Elre Gounelle, it was decided to establish a Christian, social-scientific institute. The institute was to be scientific in method, but with practical aims.

6. Pros. Titius (Berlin) and a large part of the assembly wished that the publication of a large international journal in three languages be connected with this institute, which was also decided.

7. Prelate Schöll of Stuttgart declares the social-ethical problems to be the most important of the Church today. And the Frenchman Gounelle proposes that an international advisory committee, consisting of the most outstanding experts, be attached to the Institute, by means of which "coherence and uniform effect are to be established in the anarchy of today's endeavors. For this purpose Prof. Siegmund Schultze (Berlin), the Social Secretary of the American Federal Council Dr. Tappy, the Bishop of Winchester, Mr. Malcom Spencer (England), and Mons. Thélin (Geneva), the latter as officier de liaison between the International Labour Office and the

Social Science Institute. The Federal Council also established a special commission for relations with the Eastern Churches and employed a secretary for it in Athens. The representative of the Economic Patriarchate, Archbishop Germanos, declared on this occasion that the time of mistrust after the long separation was over, and that a new possibility of co-operation between Occidental and Oriental Christianity was given as never before in history.

In the various daily papers the actual ecclesiastical aspirations of the conference were not illuminated in any way; but the World Church Federation was welcomed and praised for its peace tendencies, and room was given to the hope that the World Conference would prove to be an ecclesiastical parallel and auxiliary action after the pattern of the League of Nations. Unfortunately, the pattern is also somewhat fragile; for militaristic and authoritarian states, which rely solely on armed power, know no checks and balances, and suppress freedom, are by their very nature ill-suited to serve as the guardians and protectors of peace.

Bern, 1 September 1926.

It is a pity that these people, who in their way are obviously serious about serving the world and the Church, do not dare to discuss Christian doctrine and thus the actual content of the Christian faith.

F. P.

Literature.

Concordia Publishing House, St. Louis, Mo. indicates the appearance of the following items:

1. **The Power unto Salvation.** A Collection of Addresses Delivered in Commemoration of the Four-hundredth Anniversary of the Translation of the English Bible. Price: 20 Cts.

When the four hundredth anniversary of Tyndale's translation of the New Testament was celebrated a year ago, the Emmaus congregation in St. Louis (President R. Kretzschmar) organized a series of five services in which five professors from our Concordia Seminary preached to a large audience on topics appropriate to the celebration. The topics were: "1. What Would the World Do without the Bible? 2. how Did We Get the Bible? 3. Luther and Tyndale. 4. the Enemies of the Bible Shall Not Prevail. 5. What Are You Doing with Your Bible?" The sermons are now published in the hope that they may be a testimony to outsiders and a means of instruction and strengthening to our Christians, even in print. From page 32, line 4, change, please, "tatest" to "oldest."

2. **Contention between Masonry and Christianity.** A sermon by *Rev. W. D. Peters*. Delivered in Grace Ev. Luth. Church, St. Louis, Mo. Price: 6 Cts.

An apt, convincing exposition of the principles in Freemasonry which are contrary to Scripture. It happened on the occasion of a lodge camp in his congregation that L. Peters preached this sermon.

The Idolatry of the Lodge. Sermon preached in the Ev. Luth. Church of Our Redeemer, St. Louis, Mo. by *L. Buchheimer*. Price: 6 Cts.

Another powerful testimony against the fundamental errors of the Lodge religion from the skilful pen of Father Buchheimer. The sermon is based on 1 Cor. 10, 14.

4. **The Mission of Lutheranism.** By *Rev. K. Kretzschmar*. Price: 20 Cts.

This work is the separate print of a paper delivered before the Western District of our Synod. In fiery, eloquent language, the task of our dear Lutheran Church is here described, and the position which our Synod holds in doctrine and practice is defended. "Hold what thou hast!" and, "Zion, thou preacher, ascend a high mountain!" - both of these the dear writer here warmly lays to our hearts. Our pastors will find here a wealth of material for sermons and lectures. Laymen who have read the work will esteem it highly.

5. **Concordia Edition of the Bobbs-Merrill Readers.** By *C. B. Baker* and *E. D. Baker*, of the National Elementary Teachers' College, Chicago. Illustrated in colors by *Vera Stone*. Revised and adapted by *A. C. Stelthorn*. Price: Primer: 56 cts.; First Reader: 60 cts.; Second Reader: 64 cts.; Fifth Reader: 84 cts.; Sixth Reader: 84 cts.

It is a real pleasure to pick up these tastefully bound, well-printed and beautifully illustrated books. Concerning the contents, Superintendent Stelthorn, the editor, writes: "It is an entirely modern series of readers, free from objectionable material and principles, rich in Christian and secular literature, and specifically Lutheran in its directions. It contains the very highest type of literature and a great volume of it. From the standpoint of methods it is splendid, being also very practical in its primary books and accessory material." Whether the books meet all pedagogical requirements, our teachers will be the best judges. Pros. Schmieding, who has used them in the exercise school to River Forest, recommends them warmly. Let one get a sample copy and the detailed description from the publisher.

6th Festival Program. Sunday, October 31, 1926.

The Publicity Committee of our Synod has had printed an English Order of Service for the main service at the Reformation Feast, with puffing hymns, the text of which is given in full. The front of the handsome pamphlet is adorned with the picture of the Reformer. Several short sentences describing the position of our church are enclosed. Our pastors and congregations will probably be thankful for this order of service, as they are now saved the trouble of printing one themselves. The price is 5 Cts. the hundred \$1.50. Order as many copies as you expect feast-goers. - Our Concordia Publishing House has also had a Luther card (3X5) made with Luther's coat of arms in the appropriate colors. Congregations can have an inscription of their own choice printed on it. For more information, please contact Concordia Publishing House.

A.

Word-Pictures of Bible Events. No. 2: *Exodus to Deuteronomy*. By *Wm. Moenkemoeller*, Concordia College, St. Paul, Minn. Price: 35 Cts.; the dozen H3.60. To be obtained from the Concordia Publishing House, St. Louis, Mo..

The honored author provides us here the second volume of his Bible studies. He treats the history of Israel from the report of the oppression of the chosen people (Ex. 1) to the death of Moses (Deut. 34). In simple, clear language the author relates the great events handed down to us in Mosi's account, and makes apt applications. Probably everyone who reads this book will gain a better understanding of the last four books of the Pentateuch. Many a welcome explanation is interspersed. The author

has also written "Guide-Lines for Study," consisting of questions designed to call attention to the main points. This auxiliary booklet costs 6 cts. Nos. 1 and 2 may also be purchased, handsomely bound in canvas, in one volume at P1.35. A.

Choice Morsels. Gathered by W. G. *Polack*. Price: \$1.50. Published by Rudolph Volkening, Holland Bldg., St. Louis, Mo. To be obtained from Concordia Publishing House, St. Louis, Mo.

This work of our dear colleague is described by himself from the title page thus: "Being a collection of anecdotes, illustrations, quotations, poems, and sayings for the use of the preacher, parochial school teacher, Sunday-school worker, Bible class leader, and public speakers generally, with blank pages added for memorandums of personal experiences." What is offered is a beautiful miscellany, culled from many different gardens. The stories or quotations are grouped under general, alphabetical headings, so that if you are looking for illustrative material on a particular subject, you can find it quickly. On the one hand, we are presented with one of his examples of collector's diligence. On the other hand, we are provided with a large store of excellent spices, which the preacher and the teacher can use to make the meals they prepare for others tasty. He who finds that his hearers are not attentive, let him ask himself whether he weaves enough pictures and parables into his exposition. We wish the work a wide circulation, especially in the circles for which it is primarily intended. A.

The young Luther. By Heinrich Böhme r. With thirty-nine illustrations after woodcuts and engravings of the sixteenth century. Flamborg Publishing House, Gotha. 394 pages 6X8V2, bound in cloth with spine and cover titles. Price GM. 12.

This is decidedly one of the most interesting works I have read in recent years, with which I am admittedly not yet finished. It comes from the Leipzig church historian D. Heinrich Böhmer, one of the very first resormation shiftorists of the present, whose work "Luther im Lichte der neueren Forschung" ("Luther in the Light of Modern Research"), published about twelve years ago, has also become quite well known in our circles, especially in the English translation by Pros. E. F. Huth jun. in the English translation. But this latest work was even more interesting to me. There is not a dull sentence in it, and every page reveals the thorough researcher and skillful writer, who also destroys many a legend from old and new times, and who presents Luther not as he thinks he should have been, but as he really was. Böhmer concludes his characteristic preface, which is particularly worth reading, with the words: "Luther always spoke frankly and freely, without consideration or caution, what he just felt and thought. Even his most learned books are 'fragments of a great ongoing confession,' that is, manifestations of his mighty self created with the strongest inner involvement and completely imbued with the mood of the moment. Therefore, if one wants to get to know him, one need not first take any precautions, need not first introduce oneself to him with much effort, need not first carefully weigh each of his words and turn them back and forth suspiciously in order to pick out a perhaps intended secondary or subordinate meaning. It is enough to hear him. Therefore he should, if possible, always speak the word himself on the following sheets." (P. 17. 18.) This is precisely what makes the account so interesting and valuable. The reviewer in the "Allgemeine Ev.-Luth. Kirchenzeitung" wrote of the book a few months ago in a fitting manner: "Böhmer forbids the imagination to hear the grass grow where history alone has the right to speak. If history says nothing, Böhmer also knows nothing to say; where it speaks, he speaks. Thus, in many cases, a different image of Luther comes to light than one has been accustomed to teach and see, one that is extraordinarily simple and naturally unfolding, ... straight and vigorously growing up: like a German oak, one would say in modern terms: 'like a tree planted by the streams of water', says the Scripture. There is nothing more sober than this true image of Luther, and not easily something more powerful, almost reminiscent of the ancient prophets with whom God spoke. Luther seeks

not, he is sought; he is not an activist, but active; not one who has plans for world conquest, but one who conquers the world. He never wants anything, never plans anything; he is led, sees what God puts before his eyes; that he grasps, firmly, ruthlessly; thus he becomes The Reformer. When August Hermann Francke was asked by his king how he had been able to build his great institutions, he replied: 'Passive, Majesty, passive!' Luther could say the same of himself. He was entirely God's instrument, entirely his servant; he knew no one, asked of no one, had no one but his God. Luther and his God is the secret of Luther's greatness; where God creates, there is always greatness." (Jahrg. 59, No. 11.) The book, which in two parts describes first the "Becoming of the Reformer" (pp. 19 to 155), and then the "Beginning of the Great Struggle" (pp. 157 to 388), and concludes with Luther's arrival at Wartburg Castle, forms the first volume of the collection edited by Erich Brandenburg, "The German Leaders." Luther was thus given first place in this collection; to follow: The Great Elector; Maria Theresa; Frederick the Great; Baron von Stein; Prince Bismarck. The volume is tastefully furnished and adorned with 39 illustrations, all of which date from the sixteenth century and are highly interesting. The whole book awakens the wish that the "young Luther" - who, however, was already almost 37-1/2 years old when he moved into the Wartburg - should be followed by the "mature" and the "old" Luther in the same way of representation. L. F.

The Religion of the Naturalists. Also an answer to Häckel's "World Riddle" by Prof. D. Dr. E. Dennert. A. Deichertsche Verlagsbuchhandlung, Leipzig. 83 pages 6X9-1/4. Price: M. 1.50.

This writing is an old acquaintance; it has now gone through its ninth edition. Prof. Dennert, a Christian scholar, who has for years and diligently occupied himself with the field of natural science, here once puts together what the religion of the naturalists is, and proves how untrue it is when the present unbelieving world asserts that most and greatest naturalists have been and are declared atheists and materialists. The notorious monist Häckel has decreed, "There is no God and no gods." The Frenchman Douai exclaimed: "You pious people have never ... "have never solved a single riddle of existence." But the astronomer Kepler has confessed, "In creation I grasp God as it were with my hands," and the anatomist A. v. Haller, "one of the greatest and most versatile scholars," has said, "Knowledge of nature has taught me to think higher of God." This small book, which is well worth reading, offers besides, in order to avoid a dry enumeration, a brief outline of the history of the natural sciences, which is especially valuable for those who are not able to deal with the matter more thoroughly. Now the author does not mean by this book that all those named in it were Christians who believed in the God of the Bible in the right sense; but they were not fools who said in their hearts, "There is no God!" Ps. 14:1, L. F.

Church. Building. A Study of the Principles of Architecture in Their Relation to the Church.

By *Ralph Adams Cram*, *Litt. D., LL. D., F. R. G. S.* Marshall Jones Company, Boston, Mass. 345 pages 6X9-1/2, bound in cloth with gilt title. Price \$7.50.

This is a book that already attracts attention by its beautiful appearance: excellent paper, splendid printing, numerous excellently executed illustrations, artistic binding. But the contents will also be read with much interest and profit. The author is one of the most outstanding and best-known architects of our country, who has made a name for himself by his buildings, especially by his church buildings. And he now energetically represents the absolutely correct point of view that the exterior of a church should also be worthy, kept church-like, and often turns with sharp words against unchurch-like taste. One can learn much from the book; however, one cannot follow the highly talented artist everywhere. He is an enthusiastic follower of the Gothic. But it is precisely with him that I find confirmed what has long been my conviction, that the Gothic is on the whole more the expression of the Catholic nature, as he also states as one of the main purposes of church building: "The providing of a place apart where may be

solemnized the sublime mysteries of the Catholic faith; a temple reared about the altar, and subordinate to it, leading up to it, as to the center of honor, growing richer and more splendid as it approaches the sanctuary, where is concentrated all the wealth of obedient and loving workmanship that may be obtained by means of personal sacrifice through years that gather into centuries." (p. 7.) I for my part place Romanesque higher than expressing right Protestant thought. Prof. D. Hans Preuß, a fine theological expert on the arts of the present day, expresses this in such a way that "Romanesque is kindred to Protestantism as the piety of certainty, as against Gothic as the piety of Catholic uncertainty of salvation." And another expert, O. Beyer, finds the "essence of Romanesque in tranquility and firmness, certain possession, in the anchoring of a Christian community life. Romanesque is salvation" - let us rather say tranquillity - "after the excitement, the tranquillity of the horizontal. The (Romanesque building appears as a fortress of God, defying the enemy with a broad breast of the west side, massive earth-grown, and yet God-bound." (Theology of the Present. Christian Art. 18, 157.) The Gothic is restlessness, longing, as everyone can recognize when he observes the striving of a Gothic cathedral from the outside and from the inside. - Why do I bring this up for once? Our church building has improved considerably in recent years, after leaving much to be desired for a time. This is not said against the fathers, who, when they were able to do so, erected good Gothic buildings, and in some cases (like Fr. Stephen in Iowa, who died in 1884) dealt in depth with church architecture and drew up ecclesiastical plans. But then, in the following generation, some became addicted to following the sects with their unchurchlike architectural style, often borrowed from the theater; or they were indifferent to style altogether and followed no style at all. I know of churches in our midst that are more like a pagan Greek temple than a Christian place of worship. Of another church building, one of my acquaintances, who knows more about the subject than I do, judges somewhat sarcastically that it is "a cross between a movie theater and a garage." It's better now. But in recent, otherwise well-executed church buildings in our circles, I notice an inclination partly towards Catholic, but especially towards Reformed, Anglican direction, while the Lutheran Church has also achieved quite significant things in the field of church architecture. It also does not come in this work of Cram to their right. Of the 210 illustrations, most are, quite naturally and rightly, from our country; of European church buildings, almost only England is included. Some Italian and French buildings are illustrated, of German ones only, as far as I can see, the Cologne Cathedral. But what a wealth is shown, for example, in the splendid and at the same time cheap work by W. Pinder, "Deutsche Dome des Mittelalters" (K. R. Langewiesche, Leipzig)! - And now, in conclusion, the following remark: In every church building, be it Romanesque or Gothic, note that it receives sufficient air and light - not the mystical semi-darkness of the Catholic church - and really becomes a preaching church, in which everyone can see and hear the preacher. For the preaching of the Word is and remains the main thing in right worship. We read recently in an American magazine, "When a doctor makes a mistake, he buries it. But when a preacher, leading in a church-building enterprise, makes a mistake, it is advertised to the community for generations." much could be said about this whole chapter: church-building, furnishing and equipping of the church building, altar and chancel, organ, etc.,.

L. F.

Hymnological Studies. By *Matthew N. Lundquist*. Wartburg Publishing House, Chicago, Ill. Price: 90 Cts.

This booklet of 85 pages is intended to be of particular service to Lutheran organists and choir conductors by acquainting them somewhat with the treasures of the Lutheran Church in the area of hymnody. However, the work will also be read with interest and benefit by pastors and teachers as well as laymen. After discussing the religious and poetic character of Lutheran hymnody and the Lutheran hymnal, the author gives a brief survey of the history of Christian hymnody.

I was especially pleased to see Luther given the position he deserves. Especially valuable for us Missourians of German descent is the section dealing with the Scandinavian hymn, because most of us have read little about it. The work that has been done in our circles in this field is but little considered by the writer. A.

Christian symbolism in medieval art. By Wilhelm Molsdorf. Leipzig. Published by Karl W. Hiersemann. 1926.

This is the second, substantially altered and expanded edition of the "Guide to the Symbolic and Typological Picture Circle of Christian Art of the Middle Ages". The new edition appears as one volume of the library known as "Hiersemann's Handbooks". The author is a professor in Breslau and has done outstanding work in the field of art history. Among other things, the present book clearly shows the interrelation between church doctrine and cultus on the one hand and church art and its symbolism on the other. It not only serves as a dictionary and index of more than a thousand motifs, figures and scenes, with a detailed reference to the churches, museums and libraries where the individual illustrations are found, but it also offers sufficient explanations of the symbolic conception in the individual case, so that, if necessary, one will find ample material in this work when searching for suitable representations in ecclesiastical art. For the connoisseur in the field, the book is a real treasure trove of knowledge, to which the fine illustrations contribute in no small measure. K.

Ecclesiastical - Contemporary.

I. America.

From the Synod. In the State of Nebraska, where our parochial schools have been so severely threatened for some years, our school system is again on a gratifying rise. This is evident from the following call of the "South - Nebraska - District Messenger": "From the two Nebraska Synodical Districts about 25 urgent applications for male substitutes for the coming school year have been received by the faculty of our educational institution at Seward. These requests can only be granted from next year's senior class. Unfortunately, so far only five students have agreed to serve as substitutes. If there are any female teachers in our congregations, especially those who have already gained some experience in the school ministry and who could and would like to serve the church in their schools, they are cordially requested to come forward as soon as possible. Perhaps in this way it will be possible to relieve the prevailing need temporarily." Reference is also made to the diligent school work of students: "In Julesburg, Colo. student N., in spite of all hostility on the part of the Ku Klux Klan, has started a school with 18 children and has now completed the first school year. He has presided over the school with such diligence that his work has received the full appreciation of the community. A number of children had to be driven to school. Student M. also underwent this effort. The local community reimbursed him for most of the expenses caused by this and also contributed to the purchase of a car." - Walther quotes in his "Pastorale", p. 76, from Fecht's pastoral theology: "At first sight this part of the pastor's office [namely, the care for the Christian school] seems to be of little importance; but of this only be certain that

by this part, above all, one can distinguish a true pastor of the church from a hireling, and a pastor in name only from a real one; for how can he who has no care for the ground be seriously concerned about the building itself?" Besides this, Walther has written in the hand copy of his "Pastorale" the following words:—"Luther, therefore, soon recognized it as an essential part of his work to zeal for the establishment and faithful use of schools. Compare his writings: 1. 'To the councillors of all the cities of Germany, that they should establish and keep Christian schools.' 1524. 2. 'Sermon that children should be kept in school. 1530. These writings have had an immense success. Germany owes her education to them. "

F. P.

The intended merger of the Ohio Synod with the Iowa Synod was reported in *The Lutheran*, the official organ of the merger synods (United Lutheran Church): "The name chosen for the new general body is 'The Evangelical Lutheran Synod of North America? I asked several men why they are willing at this time, perhaps eager, to combine with other general bodies. The most definite response I got was that there is need of a strong central group in the development of Lutheranism on the Western Continent. Since all the larger groups now existent extend from the Atlantic to the Pacific, 'central' evidently is not territorial. What they mean is a body whose doctrines and practices are between our United Lutheran Church and the Missouri Synod. We are deemed the liberal wing and Missouri the conservative group. While the proposed constitution does not label us, it is a safe guess that we were not forgotten when the instrument of government was framed." And below again, "I think their [the Ohioans'] willingness to dissolve their historic organization (in so far as a merger in which they are the largest part will dissolve it) lies in an honest disapproval of what they deem the liberal practices of the United Lutheran Church and the doctrinal ultraconservatism of Missouri." Whether the Ohio Synod is thinking of a "middle position," and in what sense, will be well explained by itself. *The Lutheran* reports a difference in the wording of the Confession of Holy Scripture, Article II, Section 1: "The synod accepts all the canonical books of the Old and New Testaments as the inspired and inerrant Word of God and the only source, norm, and guide of faith and life." *The Lutheran* notes in a footnote: "The Iowa Synod amended this section to read: 'The synod accepts all the canonical books of the Old and New Testaments as the inspired Word of God and the only inerrant source, norm, and guide of faith and life? The amendment is reported to have been rejected by Ohio, as indicating an influence of German liberalism in the doctrine of the inspiration of Holy Scripture.'" - Something good may come out of the new unification efforts if they prompt renewed investigation as to what is really Lutheran doctrine and what has hitherto still been falsely passed off for it. F. P.

Papal interpretation of the storm at the "Eucharistic" Congress in Chicago. The St. Louis Catholic Publicity Bureau reports in a political paper: "In a letter to Cardinal Mundelein, Pope Pius XI pays high tribute to the Cardinal, the bishops and the priests, as well as to the Catholic people and the press, for the brilliant course of the

Eucharistic Congress in Chicago. A paternal pride seized his heart when he heard how, amidst the thunder and lightning and the pouring rain that suddenly surprised the procession, all these devout worshippers continued calmly and devotedly in their hymns and prayers to the hidden God, who perhaps wished in this way not only to test their perseverance, but also to give them an opportunity to prove to the world how deep their faith was and how intimate their love for Jesus in the Sacrament of the Altar. So much for the Pope. Because God makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45), and God's ways are both in good and in evil weather, we cannot judge God's pleasure or displeasure in our doings by the weather, but only by God's Word. Because according to God's Word the doings at the Roman Eucharistic Congress were evil (the circumgestatio unb adoratio corporis Christi is a mockery of Holy Communion and idolatry), the Pope has every reason to regard the inclement weather during the Chicago Corpus Christi as a sign of divine wrath. F. P.

II. Abroad.

The Weimar Luther Edition. Our readers will remember that the completion of the beautiful, large Luther edition was endangered by the hardships of the war years and the post-war period. We reported on this in detail in "Lehre und Wehre" (Jahrg. 1923, p. 116 ff.). Thereupon we received \$150 from the readers and from interested members of the congregation, which we transmitted with great joy to the meritorious present director of the edition, Privy Councillor Prof. D. Dr. Karl Drescher in Breslau. In addition to very heartfelt, quite embarrassing letters of thanks, Prof. Drescher also publicly commemorated this emergency aid. He said in the preface to the fourth volume of the Bible Department - we share this only to convey this gratitude to the kind donors as a kind of receipt -: "Alongside Sweden, America with its Lutheran church circles, which are beginning to turn their participation more and more energetically to our work, has now joined us, in the conviction that the Weimar edition is a monument to German scholarship, but that it should not benefit Germany alone, but should be offered as a gift to the entire world of Lutheranism. Our edition and its importance are referred to in speech and writing by leading men of the theological seminaries of America (cf. M. Reu, *Thirty-five Years of Luther Research*, Chicago, 1917; 'Kirchliche Zeitschrift', Chicago, 1923; L. Fürbringer, 'Die Weimarer Lutherausgabe' in 'Lehre und Wehre', a theological and ecclesiastical monthly published by the Lutheran Synod of Missouri, Ohio and other States, St. Louis, Mo. 1923). To the success of these efforts is due also the completion of this volume. In addition to Prof. L. Fuerbringer of Concordia Seminary in St. Louis, Mo. being especially active, Prof. D. M. Reu of Wartburg Seminary in Dubuque, Iowa, has also been active. Through him have been procured the faculty supports of the Ohio Synod Seminaries at St. Paul and Columbus, the United Norwegian Lutheran Church Seminary at St. Paul, the Wisconsin Synod Seminary at Wauwatosa, and his own seminary at Dubuque. To both gentlemen, for their successful

The warmest thanks are also expressed here to all seminaries for their help. Further extension of American aid is planned and will hopefully lead to the desired goal; it will confirm in the most gratifying way how Luther's person and life work form a precious bond of spiritual and faith fellowship between the Old and New Worlds." (P. V, VI.) And in the latest volume, which brings Luther's Advent Postil and Roth's Summer Postil, this thanks is repeated, and at the same time the gratifying announcement is made that, thanks to the aid of the "Notgemeinschaft der deutschen Wissenschaft" and the "Preußischen Ministeriums für Wissenschaft, Kunst und Volksbildung," the continuation and completion of the great work is fairly assured. Prof. Drescher wrote in the preface at the Reformation Festival in 1925: "Thus, at last, the great work is again in favorable waters and will approach its completion in a regular sequence of two volumes every year, about ten years from now. It is the first time that this outlook can be ventured." (P. VI.) We add that, on the whole, 68 volumes have now been completed. If now within the next ten years about two volumes appear annually, the whole work will comprise about 90 large volumes. What a tremendous amount of work on the part of the great Reformer! And what a monumental work, this magnificent, complete edition of his works! The volumes do not appear in order, but as the individual contributors have finished their work, and unfortunately they are not available individually, but only as a whole. One of the last volumes, which we owe to the special kindness of Prof. Drescher, the 35th of the year 1923, comprising 634 pages, is of special interest and value to us. "It has been," says Prof. Drescher in the Preface, p. III, "a special child of pain, both in view of the tremendous factual difficulties which it encountered, and with regard to the length of time which its production took" (because of the World War from 1910 to 1923). This volume contains Luther's songs. To our knowledge, such a work as this volume has never been published before. The main work was done in years of extensive labor by Prof. Dr. W. Lucke, Oberstudienrat in Osnabrück, who was assisted by Dr. H. J. Moser in Halle, Prof. D. Dr. Joh. Luther in Greifswald, and Prof. D. O. Albrecht in Halle-Naumburg assisted him. After a lengthy general introduction, each Luther hymn is examined individually, most extensively, of course, "Ein feste Burg ist unser Gott," at 44 pages. The text of the Lucherlieder is then discussed and established with the greatest precision. The singing styles and musical settings are also treated by a special expert on 62 pages, finally also the other German and Latin poems of Luther, and a comprehensive bibliography of the manuscripts and prints under consideration is given on 96 pages. Our readers will certainly maintain their interest in this great enterprise in the future. Perhaps one or the other of them will be able to win new friends and customers for this Luther edition, and especially to draw the attention of larger libraries to it and to induce them to purchase it.

L. F.

The high task of a ministry faithful to the confession. From the splendid speech of Rector M. Willkomm, with which the summer term was opened at the theological college in Zehlendorf, we take the liberty.

We misjudge some things that are important for us as well. We read there (Scripture and Confession, May-June, p. 74): "For some years God has fulfilled our desire and given us our own theological university, where the right theology of Scripture is practiced. Our Church recognizes what a treasure it has thus been given, and regards the preservation and expansion of this teaching institution of hers, which is at present only possible because our fellow believers abroad are assisting us in great love and willingness to make sacrifices, as one of its most important expenses. You, gentlemen, who are allowed to study from this college, should rejoice in this from the bottom of your hearts. Even though our institution may not be considered full by those who have the prestige, and our work may be called 'unscientific' because we adhere to the old belief in inspiration, this must not mislead you. You must be prepared to bear even this, to take upon yourself even this ignominy. Faced with the choice of letting either inerrant Scripture or 'state-church theological science' drive you, you must have the courage to confess freely: I choose the Scriptures, and will remain unsworn with a 'science' that leads me away from the Scriptures, for my own sake and for the sake of the immortal souls I will one day be called to serve. Yes, even more, you must thank God from the bottom of your heart and on your knees that you are allowed to spend your time of study at a university where Christ with his infallible Word has the rule and a 'science' that leads away from the Scriptures is not taught but fought against, where one strives to establish and strengthen you in the right faith in the infallible Word and the saving truth. Yes, thank your God for it! And prove your gratitude for it above all by faithfully taking advantage of the opportunity that is offered to you here. In renouncing the reputation of 'scholarship' among those who have the prestige, for the sake of the Word of God, it is not said that you should renounce or abstain from serious scholarly work. On the contrary, you are to fight later in the front ranks against the false 'scientific theology' of our day. You must be well equipped for this, and this requires not only that you be firmly rooted in right theology, but also that you know the weapons and the fighting methods of your opponents. Therefore, use your training time diligently so that you can then enter the battle well equipped when God needs and calls you. You will then realize more and more that not everything that is praised and extolled as 'scientific' is really scientific, that the highly praised science of our time, even the theological science, is often a 'falsely famous art', and that true scientificity is well compatible with humble submission to God's Word and the taking of reason captive to the obedience of Christ. And - this is the special thing I want to say and give you today - place yourself from the outset in such a way that you do not seek honor and recognition among men and applause among the masses, but strive above all things to be faithful to your Lord in all things and to please Him alone, and do not be afraid, especially as theologians, as teachers of the Church, to take upon yourselves His shame and to bear Him the cross. To do this, a true Bible theologian and a free-church theologian must be

To be ready to be servants of the word before others. It is the curse of the state church and of the newer theology that people have allowed themselves to be determined by the consideration of men, by the striving for outward success, honor and recognition, instead of looking solely to the Lord, asking for His will and allowing themselves to be guided by His Word. Even 'free churchism' cannot help us if we do not guard against this danger.

"On the high task of the Missouri Synod," writes the "Ev.-Luth. Freikirche," "a remarkable word is found in the 'Memoirs' of D. Traugott Hahn. The book is very instructive and a good introduction to the conditions of the Lutheran Church in the Baltic countries. It says on page 130: "Nolcken himself was a close friend of the Old Lutherans, especially of the main leaders of the Immanuel Synod (Fr. Diedrichs). Everything that was called Union or that took a stand against the Free Church Lutherans was an abomination to him. It seemed to him like a half-truth and therefore untruth. ... He ordered me to keep the paper of the Immanuel Synod, "Die Lutherische Dorfkirchenzeitung", edited by Father Diedrich, and to read it diligently. . . . In addition, Nolcken read the paper of the Missouri Synod in North America, which represented the very strongest Lutheran denominational trend of the 19th century. But as great personalities everywhere make a cause attractive, so it was here. At the head of the Missouri Synod at that time was Pros. Walther, a powerful spirit and yet a whole Christian. Against the terrible secularization of Christianity in the United States of North America he stood up with all the sharpness of his word, of his pen, without the slightest trace of fear of man, even without the slightest fear that thousands of Germans in North America would resent it and turn their backs on the Missouri Synod, which they would otherwise have joined. He knew no other guide than the Scriptures and the Confession of the Lutheran Church. And where he found worldliness or laxity of practice and church discipline in the other synods of the United States, he pilloried them so unsparingly that they were all afraid of him. A pastor of another synod once said to me, "If it were not for the Missouri Synod and Father Walther, who are so hard on us other Lutherans, we other Lutherans would have ceased to be Lutherans and Christians long ago. The Lutheran Church of North America owes everything to this chastening." With Walther and the Missouri Synod it was the struggle for truth, for faith and blessedness. It was faithfulness to God and His Word. That is the hallmark. Today, the Missouri Synod still stands steadfast to Scripture and the Confession. Where so many churches faithlessly set themselves above Scripture, the Missouri Synod remains humbly under Scripture, "It is written! That is their glory. Let it be our glory also. The highest thing before God is faithfulness. "

J. T. M.

The "Ev.-Luth. Freikirche" reports **about the first radio sermon in Germany:** "The morning service on the radio of the Berlin station, organized by the Dreieinigkeitsgemeinde Berlin-Süd on July 11 of this year, was generally well received. According to the listeners, the sound effect was consistently good, and there was hardly any background noise. The radio sermon by Dr. Koch on Rom. 1, 16 is listened to in many ways.

The following information has been published in this issue of the 'Freikirche' at the request of the congregation and by decision of the congregation. We have also received messages from listeners outside our Free Church. Because of the limited space available to us, we can only reproduce below excerpts from some of the letters sent to us." Some of the letters sent to us read: "We hereby express our joy that you have made a glorious, clear confession according to God's Word before all the world. You will one day enjoy the fruit in eternity through a reward of grace from our highly praised Savior." "The content of your speech has led me to the decision to ask you quite cordially to lend me the sermon to copy. I have passed through a fateful life, and am ridiculed by many people because of my faith in my Saviour. Let your sermon help me to enlighten these people; perhaps I can save them. God help me!" "It would be wished that the pure word of God were often offered in this manner to the broadcasting public." The "Ev.-Luth. Free Church" further writes: "How wonderful God's ways often are, is evident from the report of a young girl who was confirmed in our Free Church, but has passed away again. She wants to return to us because of the radio sermon. Many have expressed the wish that such radio sermons be repeated more often, especially because many members of our Free Church do not have the opportunity to hear a sermon regularly every Sunday. May this event have the effect that the pure Word of God will also bear much fruit outside our congregations! May other congregations also make extensive use of this invention of the radio, so that the pure Word of God may be brought to a large number of listeners quite often!" J. T. M.

Religious societies under public law in Saxony. The Saxon Parliament has received a draft of the announced law on religious societies under public law, which is to regulate state supervision. The draft law first lists the religious societies that are subject to the law. According to this, the following are corporations under public law: a) the Evangelical Lutheran Regional Church and the Roman Catholic Church, combined in the diocese of Meissen; furthermore, the Evangelical Reformed congregations, the free religious community, the Evangelical Brotherhood of Germany, the Evangelical Lutheran Free Church, the Methodist Episcopal Church, the Baptist Association, the Israelite religious congregations; b) the religious societies to which the General Ministry grants the rights of corporations under public law. It is further stipulated that public corporations are also the sub-associations of these religious societies. Associations whose purpose is the communal cultivation of an ideology shall be placed on an equal footing with them. The organs of the religious societies and their sub-associations appointed to exercise official powers are public authorities, and the offices are public offices. The authorities of religious societies are entitled, within their jurisdiction, to enforce their decrees with vigour and to threaten fines for this purpose. [These shall be enforced by the State at the request of the religious societies, [!]] For the exercise of the powers of the State are appointed, under the direct supervision of the Ministry of National Education, the general authorities of the religious societies.

lower administrative authorities. The religious societies and their sub-associations shall, insofar as is necessary for the implementation of this Act, provide the administrative authorities with information on their affairs at any time on request and furnish the necessary proof. In addition to tax surcharges, religious societies may charge fees to their members for certain services or facilities, unless otherwise provided by law. Finally, the bill enumerates the laws that are settled by this law. The Ministry of National Education is charged with the execution of this law. The [Catholic] Episcopal Ordinariate at Baußen is of the opinion that this could be a matter of agreements between State and Church, and has therefore requested that the law not be enacted without the knowledge and cooperation of the Apostolic See. The Government, however, has found no occasion for this, since agreements are not to be made with the Church, but only the provisions of the Constitution of Law and the Constitution of the Free State of Saxony are to be carried out. (A. E. L. K.)

F. P.

The "Allgemeine Ev.-Luth. Schulverein" and Luther's Small Catechism. In the "A. E. L. K." it says: "Also the 'Allgemeine Ev.-Luth. Schulverein' has put its work in the service of the Lutheran unification work. Already at the Eisenach meeting of the Lutheran World Convention, a unanimously adopted appeal was made to Lutheran Christianity throughout the world to take charge of the Christian education of youth and especially to work for the preservation of Luther's Small Catechism." The same subject, as reported in the same newspaper, was treated in more or less detail at the tenth main meeting of the Swedish Lutheran School Association in Malmö and somewhat later at the seventeenth main meeting of the "General Ev.-Luth. School Association" in Hermannsburg. The effort to preserve Luther's Small Catechism for the Lutheran Church is of crucial importance for the "Lutheran Unification Work." If the Lutheran "school associations" and "world conventions" succeeded in bringing everything that calls itself Lutheran in the world back to the teaching of Luther's Small Catechism, the unity of the Lutheran Church would be achieved. Everything that the Lutheran Church has experienced in the way of unrest and division from the sixteenth to the twentieth century has its root in the apostasy from the scriptural teaching of Luther's Small Catechism. A reminder of a double danger is in order. The effort to preserve Luther's Small Catechism for the Lutheran Church must not be limited to the production of a unified catechism text, but must emphasize agreement in catechism doctrine. Then the danger must be avoided that the negotiations on the doctrine of the Catechism lose themselves in disputations on the various methods of teaching. *Methodus est varia*. No misfortune befalls anyone who follows the method Luther recommends in the preface to his Small Catechism. F. P.

Teachers of the pure gospel desired in the mission. The director of the Leipzig Mission, Dr. C. Ihmels, mentions in his report: "With full consciousness I wrote above that our missionaries must have a clear knowledge of the gospel. Again and again we see how great the danger is that an evil syncretism is developing in India. The

would, of course, be the end of all the hopeful growth that has been given to us by God out there. That is why missionaries who hold the pure doctrine with consciousness seem to me to be especially timely and urgently needed in India. We have enough men there making false compromises with Hinduism. Let us consider it our most urgent task precisely to bring the Gospel in its purity to the Indian people. " F. P.

About the child vagabonds in Russia we read in "Geisteskampf der Gegenwart": "The misery has become unbearable. Especially in the time of famine, armies of adolescent children stole and begged their way through villages and towns, slept in the streets and fields, snuck into trucks and sat on the buffers of railroad cars in order to get to Tashkent, the bread-rich city, or to the fabulous sea of light of Petersburg, or even to the Mother of Russia, to Moscow. Now the Russian government has set up 'collection points' for the tens of thousands of youthful vagabonds. From here the stream is to be directed to the 407 children's homes of Moscow and to the so-called 'children's towns' in the vicinity. The total number of homeless and neglected youths in Russia is estimated at three-quarters to one million. The offences committed by juveniles up to the age of seventeen are put at 29,827 in the Moscow governorate, excluding the city, for the year 1924 alone, according to an article in 'Pravda'.

F. P.

A St. Louis German newspaper writes **about foreign schools in Turkey**: "In New Turkey, which has become nationalistic, the foreign schools are not having good days. Monks and nuns are no longer allowed to teach, because in the New Turkish view religion has nothing to do with science. Those who belong to a religious order are supposed to pray and keep quiet. Teachers must provide proof of their qualifications to the Turkish authorities in Turkish (except for academics, who are still granted the right to teach). Children under the age of twelve are not allowed to attend foreign schools, but only Turkish state normal schools (which do not yet exist in sufficient numbers). Textbooks are under strict supervision. Inspection of school budgets is required, presumably to determine whether foreign governments are paying subsidies to schools in Turkey. On holidays only Turkish flags may be flown; no classes may be held on Fridays. The Turkish language must be taught in all schools; in some subjects it must be the language of lecture. What is really new and astonishing is the fact that it is the Turks who are introducing these innovations, where hitherto the foreign schools had enjoyed complete independence. Recently the Congregational School at Sunguldak on the Black Sea experienced a special sorrow on July 14, the official French feast day. First of all, the celebration of a foreign holiday at a school operating in Turkey was found unseemly, and then the fact that the Marseillaise was first played at the celebration and that the Turkish freedom anthem was then to follow was answered by loud objections from the Turkish teachers, officials, and pupils, who withdrew from the celebration. It is by no means impossible that the school will be closed as a result of this incident. All these may be trifles, but they denote the

position of present-day Turkishness, which with sensitive jealousy wants to eliminate the traces of the old, hated capitulations and other vested or inherited privileges of the foreigners. Much of the new laws and decrees are only on paper, because there are neither school buildings nor teachers enough to give the educational system the form that suits Turkish interests. But it is made possible to intervene from time to time on the basis of laws and decrees, without the foreign diplomatic missions having any right to concern themselves at all with these questions which have become internal to Turkey. The 'Türkische Post', the German newspaper published in Constantinople, has received very noteworthy reports from Mecca. According to it, the All-Islamic Congress has now met in Mecca. It is nothing less than a matter of giving the union of the peoples professing Islam, which has already begun, an organization capable of development. This Congress, the first of its kind, must be regarded as a landmark in the history and development of the East and of Islam. All countries with strong Mohammedan populations seem to be represented, even Turkey, which thus refutes the reproach of having become a godless country in the Islamic sense. The common interest towards the European powers binds all these countries of the East, and promises a gradual or rapid advancement of the Mohammedans to the height of political and economic importance due to their numbers and peculiarities. " F. P.

Evangelical Movement in the Ukraine. The "Evangelische Gemeindeblatt" published by Theodor Zöckler in Stanislaw reports about this movement among other things as follows: "It is just a year ago that on the occasion of the evangelical movement among the Ukrainian people the first conversions to our evangelical church took place. Since then they have steadily increased. The parishes of Stanislaw and Koloma already have several hundred evangelical Ukrainian members. The number of church-goers is far greater, although formal conversion is often confronted with obstacles that hold some back. Nevertheless, there can be no doubt that the draw to the Gospel among the Ukrainian people is a very strong one, and that if it were only possible to satisfy the need everywhere, the number of those converting would be a much greater one." On the task of all Christians to preach the Gospel, the paper writes the following important words: "We can only be grateful to God that He has given us the Evangelical Ukrainian movement. It is a mighty stimulus to our German and German-Polish congregations. We said above that we were surprised by this movement. There is something shameful in the fact that congregations possessing the light of the Gospel have been able to live for so long in the midst of a people of other faiths without a deeper religious impact taking place. The new movement reminds us that Christianity has been witness from the beginning. . . . The highest and most beautiful calling of our churches, which is certainly given to us by God, and the neglect of which must always sooner or later avenge itself, is this: to shine into our surroundings with the glorious light of the gospel which we have. If evangelical Christians would always and everywhere recognize this calling, then it would stand-

The situation of the Protestant Church today is already different from what it is. How this is possible is also shown further when it is said, "To be able to shine, of course, one must have the light, and so the new movement becomes for us an occasion for serious self-examination as to how far our evangelical Christianity is really what it ought to be. . . . That the idea which Luther so often and gladly emphasized, the biblical idea of the general priesthood of all believers, should be taken quite seriously in a different way, is what matters; that everyone should see for them, everyone should be ready to testify for them, everyone should carry their cause on a burning, loving heart, everyone should be ready to mishelp and mis-serve, so that the cause of our Lord Jesus Christ - for that is what it is all about - may go forward. . . . The innermost mission is that every evangelical Christian should feel himself a worker in the kingdom of God, and not resign himself to the fact that there are pastors and teachers and institutions and associations. To be personally a disciple of Jesus and to act, work, witness, fight, suffer as a disciple of Jesus - this is evangelical Christianity

Religious freedom in Italy. The "Messenger of Peace" reports on the threat to religious freedom in Italy: "We have repeatedly pointed out the censorship bans against the Protestant press in Italy. Now even more serious news is coming from there. In an in-depth report by its Italian correspondent, the French weekly *Evangile et Liberté* points to the fascist wooing of Catholicism. The Catholic Church, it says, is regarded as an 'absolutely Italian institution' in special need of state protection. It seeks to take advantage of this privileged position, while keeping itself as far as possible in the background. Recently, of course, an ecclesiastical paper, whose name the correspondent, who is in Italy, conceals for understandable reasons, has clearly pronounced the last aim: 'Suppression of the Protestant Church.' 'The present hour for Italy,' writes the grantor, 'stands unique in its history; religious liberty is at stake. And if religious liberty is so diminished, it will have unpleasant consequences for the future of a nation.' This news is confirmed by a communication from the *Avanti*, according to which the authorities have lately forbidden the Protestant Church to hold what are called after-school meetings, that is, to gather boys and girls around each other after school. The reason given for the official decree is that the Catholic Church alone is recognized in Italy, while the Protestant denominations are only tolerated. In view of these facts, the *Evangile et Liberté* appeals to the Stockholm Continuation Committee. The euro

The European League for the Protection of Freedom of Thought has already raised its voice. If the entire representation of world Protestantism turns to the League of Nations, this protest cannot remain unheard."

J. T. M.

The Situation of the Evangelical Church in Romania. The aforementioned "Evangelisches Gemeindeblatt" also offers a report on the Evangelical Church in Romania from the pen of Bucharest dean Honigberger. According to this report, the most important and best-organized church there is the Evangelical Lutheran National Church, which has its starting point at

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and centre in the Transylvanian Lutheran Church. The latter had already adopted a new church constitution in 1920, by which it became legally possible for the Evangelical Lutheran churches of the rest of Romania to unite with the Transylvanian Saxon national church. The Lutheran churches of Altrumânia, Barmat, Bessarabia and Bukovina, as well as a part of the Madjar Lutheran and Slovak Lutheran co-religionists, have taken advantage of this right, so that today the Lutheran national church, which before the war numbered approximately 240,000 souls, has grown to about 400,000. This church must defend itself against state interference, especially in the field of education. Equal in number to this German Lutheran Church is the Magyar Reformed Church, also with 400,000 members. It has a difficult struggle with the state, because under Hungarian rule it had granted the state great rights, which the Romanian government is now trying to usurp. For this purpose it has been dispossessed of nearly half of the church's landed property. However, it has already founded 350 new schools in place of those taken away by the state, and is working forward with a fresh spirit. Its leader is the Reformed Bishop Karl Nagy. Besides the above-mentioned churches, there is also in Rumania a Magyar Unitarian Church with 67,000 members, under the supervision of Bishop Ferencz, ninety years old, the only Unitarian bishop in the world. There is also a Magyar Lutheran Church of 20,000 members, together with a number of free churches and sects, chiefly Baptists and Adventists, which proselytize, as everywhere, among the Reformed and Lutheran churches of Romania. Strict adherence to the Gospel and fresh witnessing courage are now making themselves felt in many Lutheran circles of Rumania also, according to the report.

J. T. M.

Tolstoy Banned in Russia. According to a report in the "A. E. L. K.," the reading of the works of the Russian writer Tolstoy has been banned by the Soviet government. The report says: "According to the 'Deutschösterreichische Lehrerzeitung,' a Russian people's court, acting at the instigation of Lenin's widow, recently condemned Tolstoi because his writings were filled with petty-bourgeois and pernicious spirit." Even the Minister of Enlightenment, Lunacharsky, acting as Tolstoy's defender, only dared to ask for extenuating circumstances. The verdict was: "Leo N. Tolstoy, former officer and landowner, who died thirteen years ago, is guilty of having disseminated writings which preached the world outlook of the bourgeoisie. Considering that Tolstoy lived in the age of bourgeois culture and did not know Lenin's great ideas, the court decides that from all public and private libraries at least those of his works shall be eliminated which might exert a pernicious influence on the people. Therefore these works of his shall be confiscated and destroyed. The pulped paper must then be made into new paper for the printing of the works of Lenin, Zinoviev and Buchatin."

J. T. M.

Doctrine and Defense.

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Vine at the opening of the new academic year 1926-1927.

From F. Pieper.

"Son of man, eat that which is before you, even this letter, and go and preach to the house of Israel."

Students of Concordia! This is the first time that teachers and students of our theological Concordia have gathered in these new teaching buildings. It is therefore appropriate to recall what is to be taught and learned here. Were we to place inscriptions at the four entrances to our great seminary square, inscriptions expressive of the character of our theological college, they might read something like, "Here we do not speculate, but teach, learn, and believe God's Word." To this mode of theological instruction we, your teachers, were committed by our orthodox Lutheran Church when we entered upon our teaching ministry. It is by God's grace that we have fulfilled this obligation thus far. By God's grace, we will continue to be faithful to our obligation. But you, the students, also assume an obligation when you enter our theological institution, namely, the obligation to learn God's Word, and to learn it with great willingness and diligence. You should and want to acquire the *ἱκανότης ἐκ τοῦ & εἶναι*, the ability to carry out the public preaching ministry ordered by Christ, to serve Him, Christ, and the dearly purchased souls of men for eternal salvation.

Students of Concordia, my dear young brothers! I would like to impress upon your heart your obligation to the important, diligent and thorough study of sacred theology with a few more words. I do so following the strange words of exhortation which God the HEART addressed to the prophet Ezekiel when he was equipped to preach to Israel captive at Babylon. The words of exhortation read according to Ezek. 3, 1-4:

"Son of man, eat what is before you, this letter, and go and preach to the house of Israel. Then I opened my mouth, and he gave me the letter to eat, and said unto me, Son of man, thou must eat this letter, which I give thee, into thy belly, and fill thy belly therewith. So I ate it, and it was as sweet as honey in my mouth. And he said unto me, Son of man, go thou unto the house of Israel, and preach my word unto them."

God the LORD deals with the prophet Ezekiel in one face. The prophet saw a hand stretched out before him, and that hand held a folded letter, a scroll (XXXX). What was written in the scroll was the message that the prophet was to deliver to the house of Israel. Therefore - this is God's injunction - the prophet is to eat the scroll, that is, to take it into his inward parts. The meaning is clear. Ezekiel is to preach to the house of Israel, not his --the man Ezekiel's --word, but God's word, as v. 4 says, "Go to the house of Israel and preach my word to them."

Students of Concordia! Preach not man's word, but God's word only-this is the divine order in the Christian church until the Last Day. The Christian Church, after all, is not a human institution, but God's house, οἰκία ὕεον. 1) Therefore only God's Word is to be taught and heard in the Church. The apostle Peter exhorts all who appear teaching in the Christian church, "If any man speak, that he speak it as God's word. " 2) Man's word is an impropriety, a defilement of the Christian church, and is subject to interdict by God. Neither should preachers preach man's word, nor should hearers listen to and approve of it. God warns all preachers: "Behold, I will call upon the prophets, saith the Lord, which speak and speak their own word: The LORD hath spoken it." 3) And the Christian hearers are admonished, "I exhort you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and depart from the same. "4) There is also a place in the world for the word of men and the doctrine of men, namely, in the worldly government and in worldly things in general, because men still understand something of worldly things, if they use reason, which has remained to men even after the fall. But in the Christian Church, which has to do with spiritual things, that is, with those things which, after the Fall, belong to the attainment of blessedness, there the word of man is wholly out of place, because these spiritual things are wholly beyond the human horizon. They never entered into a man's heart, as the holy Apostle teaches, ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη.5)

But how can it happen, how is it possible for us human beings, that we take nothing but God's word into ourselves and also proclaim it to others? Christ, the Lord of the Church, has seen to that. We, like the prophet Ezekiel, have God's letter. The Holy Scriptures are God's letter to mankind. Christ saw to it that the prophets of the Old Testament and the apostles of the New Testament, through the Spirit of Christ that was in them, did not preach God's Word to others.

- 1) 1 Tim. 3, 15.
- 2) 1 Petr. 4, 11.
- 3) Jer. 23:31.
- 4) Rom. 16, 17.
- 5) 1 Cor. 2, 9.

have only spoken orally, but have also written. Therefore, to all preachers and to all who want to become preachers, that is, to all students of theology, that is, also to you, the students of our Concordia, the divine invitation applies: "Son of man, eat what is before you, that is, this letter," God's letter to mankind, the Holy Scriptures. And the eating of God's letter is not to be merely an apparent or half-eating, but a serious and thorough eating. For the LORD not only says to Ezekiel, "Eat that which is before thee," but he adds, "Son of man, thou must eat this letter which I give thee into thy belly, and fill thy belly therewith." A strange expression! But in Scripture the word "belly" also denotes the whole interior of man, man according to heart, mind, courage, and thought.⁶⁾ The meaning to be expressed here is clear according to the context. As the bodily food is destined to pass into flesh and blood, into succum et sanguinem, so the spiritual food, the bread of heaven, God's letter, God's word, is destined to be so appropriated that it fills and governs in thought, word, and deed all Christians, and especially all teachers of the church, and those who desire to become such. A right preacher has not inaccurately been called a "walking word of God." This is scriptural. For so it is said in the prophet Malachi: 7) "The lips of the priest shall keep the doctrine, that the law may be sought out of his mouth: for he is an angel of the LORD of hosts."

The prophet goes on to tell how he enjoyed eating the letter of God. He says, "Then I ate the letter, and it was as sweet as honey in my mouth." It happens from time to time that students lose the desire to study theology. Not in all, but in most cases, the cause of the disinclination is that only half or still less strength is devoted to the study. Those who eat with earnestness, that is, who take the study of theology seriously, will, by God's grace, have the prophet's experience repeated to them, that the eating of God's letter becomes sweet as honey to them. How could it be otherwise, if we think about it properly? Theological study has to do with a very peculiar book: with God's book, with God's letter to mankind. And there applies what Luther quotes from St. Gregory: "Letters of lords and princes are to be read three times, but truly the letters of our Lord God, the Holy Scriptures, are to be read seventy times seven." And now the content and purpose of God's letter? The Holy Scriptures are the book of man's blessedness. True, in its legal part it also proclaims to men their sentence of death, but for the purpose of revealing to bruised hearts that God is

6) Prov. 20, 27. Luther: "The whole heart"; Hebrew: XXX, belly.

7) Mal. 2, 7.

8) St. L. 1, 1055.

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not the death of the sinner, but "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And for every individual theological student, too, the Scriptures are the book of blessedness. Of all that the student reads in Scripture and is rolled up and spread out before him as the content of Scripture by the teachers, it is true: *Tua res agitur*, it is also a matter of your own blessedness. Therefore, thou child of man, eat what is before thee. It is not too much for the student to go into the theological lectures with earnestness, nay, with devotion. Thus God's letter becomes sweet as honey in the mouth when eaten, which is done by theological study. One more thing connected with the mode of eating: you, as students of our St. Louis Concordia, also eat the book in the original Hebrew and Greek. See that no aversion to these languages develops in you. If God, as Luther reminds us, has so honored these languages above all other languages that in them he has originally and normatively given and preserved his Word to the world, then we too should honor these languages by learning them with Fleitz for our own benefit and for the benefit of the Church.⁹⁾

Finally, I must remind you that not every occupation, not even every zealous occupation with Scripture, is praiseworthy. It is clear that there is a grave abuse of the Scriptures when so-called "continuous reading" or "competitive reading" is organized in order to determine who can read through the whole Scripture or the New Testament in the shortest time. Even secular newspapers now and then report on such speed-reading contests. This preoccupation with Scripture is an unworthy gimmick and contrary to the purpose of Scripture. St. Paul reminds us of the purpose of Scripture with these words, "That which is written aforetime is written for our learning." Scripture, as I have already reminded you, is the blessedness book of men, and blessedness book it becomes to us by teaching us the only right way to blessedness. As it is said of Timothy, "Because thou hast known the Holy Scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ JESUS." ¹⁰⁾ If some of the newer theologians downright scoff at the fact that the old theologians took the Scriptures to be a "textbook" of the Christian religion, this reveals how far such theologians have strayed from the right path. They do not want to take God's letter into their inner being in order to preach God's word to mankind, but they want to feed mankind with the product of their own ego. Luther aptly characterizes these people as follows: ¹¹⁾ "Now everyone wants to haggle in the store, not that he wants to reveal Christ or his mystery, but his own mystery and his own knowledge.

9) St. L. X, 470.

10) 2 Tim. 3:15.

11) St. L. XIV, 397.

beautiful thoughts which he holds about Christ's mystery, so that he hopes to convert even the devils, when he has never converted a mosquito, or can convert one, unless the turning were the worst of it." And D. Walther calls every sermon which is not above all things a doctrinal sermon from the Scriptures, "an empty, meager sermon, in which the exhortations, punishments, and consolations float as if in the air," 12) and whereby the Christian congregation is not promoted in the Christian essence, but is preached dead, in spite of all apparent zeal for its salvation. Therefore you, the students of Concordia, are carefully instructed that all your sermons must first of all be doctrinal sermons, because without thorough instruction from God's letter all exhortations and consolations would lose their Christian character and become an enticement to dead thoughts and dead works. - Fully, it is contrary to the purpose of Scripture and an abomination in the sight of God to read it in order to criticize it. God's letter to man wants to be eaten, that is, received into the human mind and believed. All who persist in criticizing God's Word meet the awful penalty of divine delusion. To this our Savior points out in the words, "I praise thee, Father and Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." They, the students of Concordia, by God's grace, will engage in the mind of God's Word, that they may say with Samuel, "Speak, O Lord, for thy servant heareth."

Yes, by the grace of God! The right engagement with God's Word is an effect of God's grace, not a work of our natural powers. The prophet Ezekiel records, "He [the LORD] gave me the letter to eat," that is, he, the LORD, was the *causa efficiens*, the effecting cause that I ate the letter. In Hebrew the *hifil*, the causative *hifil*, is XXXXXX, "he made me eat the letter, he caused me to eat the letter." So also in your case. The right, fruitful eating of God's letter is in every case God's effect of grace. Hence Luther, in his instruction for the study of theology, says, among other things: "Thou shalt despair of thy mind and understanding straitly; for thereby thou shalt not obtain it, but with such presumption cast thyself and others with thee down from heaven, as happened to Lucifer, into the abyss of hell. But kneel down in thy closet, and with true humility and earnestness pray unto God, that he would give thee his Holy Ghost by his dear Son, to enlighten thee, and to guide thee, and to give thee understanding: as thou seest that David in the above Psalm prayeth always, Teach me, O Lord; instruct me, and guide me; show me." 13)

12) Pastoral, p. 81 f.

13) St. L. XIV, 434 f.

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In this prayer and supplication to God, wrought by the Holy Spirit, which is required of our object of teaching and learning, let us now, teachers and learners, go about our work. O Lord, help! May it prosper! Amen.

The Christian religion in its relation to all other religions.

(Lectures delivered before the 1926 Synod of Delegates by F. Pieper.)

Third lecture.

In defense of the Roman religion of works and in supposed refutation of the Christian religion of grace brought to light again by Luther, the learned Erasmus of Rotterdam pointed out that even such men as Luther still regarded as "saints" had ascribed to man a "free will" in spiritual things, that is, a cooperation in obtaining the grace of God and blessedness. Luther admits this fact. At the same time, however, he distinguishes between the theory and the practice of those saints whom he recognizes as "saints," namely, as real children of God. In writings and disputations they well maintain that a faculty in spiritual things is still to be ascribed to man. But in their own personal practice of faith they themselves refute their assertion as erroneous. Luther writes: "As often as they [holy men] come before God to pray to him or to deal with him, they go along in utter forgetfulness of their free will, despair of themselves, and ask nothing for themselves but mere grace (solam et puram gratiam), because they would have deserved much else." 46) The human conscience, when it presents itself in earnest before God's face, and is rightly struck by God's law in the face of temptation and the distress of death, comes to rest by nothing else than by placing itself before God in the one great class of sinners, renouncing any supposed "different conduct" or lesser culpability in comparison with other men, and trusting solely in the grace perfectly purchased by Christ for all men and promised to them in the gospel. Every assumption according to which one man thinks himself better or less guilty before God than another is a foreign body that has penetrated Christian doctrine, and is repelled even by those who patronize it in writings, in the earnestness of conscience practice. Of this we wished to take a few more examples to-day.

I point to two ancient church teachers whose names are also mentioned in our Lutheran confession, in the Formula of Concord.

46) St. L. XVIII, 1730. opp. lat. v. a. VII, 166.

Becoming. Chrysostom († 407) and Basil († 379) in their writings sometimes do not really speak of the conversion of man to God. They say that God indeed draws man, but he draws man "who wills." "Only will, and God will go before thee." This sounds as if all men were not by nature equally dead in sins, and equally resisting God's word and will, as yet the Schrist clearly teaches. Rather, the words read as if two classes of natural men were to be assumed, and that God converts and accepts to grace only that class of men who meet him with their will, are less opposed, and have a lesser guilt before him. Our Formula of Concord points to the cited sayings of Chrysostom and Basil, and judges "that they do not resemble the form of sound doctrine, but are contrary to it, and consequently, when conversion is spoken of, are (to be) cheaply avoided." But Chrysostom and Basil showed themselves to be different people when they went to Holy Communion, that is, when they placed themselves earnestly before God's face. From both teachers we have communion prayers preserved.⁴⁷⁾ In these communion prayers they forget the two-claf idea, which is contrary to Scripture, and place themselves most decidedly in the one great class of sinners. Chrysostom prays before the Lord's Supper, "As thou didst not repel a harlot and sinner like unto me (similem mihi), when she came to thee and touched thee, so wilt thou be moved by the same affect of hearty mercy toward me a sinner, who come to thee and touch thee. And as thou didst not abhor the impure and detestable mouth of that [sinner], wherewith she kissed thee, so wouldst thou not abhor my mouth, which is more impure and more detestable than the mouth of that sinner." Likewise also Basil prays before the Lord's Supper, "Receive me, most gracious Lord, as the harlot, as the thief, as the publican, and as the prodigal son, and take from me the heavy burden of my sins, who bearest the sins of the world!"

Copernicus, the astronomer, was a member of the Roman Church, thus officially a representative of the papist doctrine of works. But in his epitaph, whether written by himself or by someone else for him, he refers neither to astronomical knowledge nor to works and good conduct, but asks God for the grace that Christ once bestowed on the avenger on the cross. The epitaph reads in German translation:

Not the mercy that Paul received do I desire, Nor the grace with which thou
forgavest Peter; Only that which thou didst grant on the cross to the thief, That
only do I implore.

47) Gerhard, L. de S. Coena, § 265.

Examples of this are also the monks who, in the time of their death, abandoned the papist religion of works and took comfort in the grace of God alone, which Christ had acquired for them through his death of atonement. Luther reports. 48) "I have seen a monk who caught a cross in his hand and said, when the other monks praised all their works: 'I know of none of my merits but of the merit of Him alone who died for me on the cross,' and died on it."

Even Melanchthon did not seriously believe his two-class theory, which he presented as a "philosophizing" theologian. Johann Brenz asked Melanchthon at the colloquium in Worms: "Many questions are raised about your loci (Melanchthon's dogmatics) of sending oneself to grace and that man can agree to some extent. Do you understand this of the reborn or of the unreborn will? Melanchthon answered, "I understand it of the reborn will. "49) This answer was historically incorrect. Melanchthon had spoken of the consent of the human will to conversion before man's conversion, or to the bringing about of conversion, and as a cause of conversion. Who yet his answer shows that he did not himself believe the doctrine he put forward to be true. The state of affairs is this: When a Christian speaks as a Christian, he does not bring himself to find in himself or in his "different conduct" a cause or an explanation of his conversion. Mead, though himself a synergist, reminds us of this in words like these: "A disclaimer of *all* dependence on Him [God] would sound like something little short of downright *blasphemy*" and: "When addressing God, men are little inclined to assert their freedom and ability" and: "The most ardent champion of the doctrine of free will may be found supplicating the Lord to give him these graces, which, according to his *theory*, he ought to obtain and cultivate for himself. "50)

The famous Dutch statesman Hugo Grotius was an Arminian according to his religious confession. In his life he essentially represented the teaching of Erasmus and the later Melanchthon, namely the teaching that man's conversion does not depend solely on God's grace, but also on man's free will (*liberum arbitrium*). Those who cherish this error feel inwardly akin to the Roman Church. Hugo Grotius therefore also advocated in writings a union with Rome and its

48) St. L. VII, 1949.

49) Thus Dr. Andreă reported at the colloquium at Herzberg in 1578. Cf. "L. u. W." 1882, p. 446.

50) *Irenic Theology*; 1905, p. 156 sqq.

Work righteousness. Grotius became differently minded in his hour of death, which came unexpectedly for him. In 1645 he was returning from Sweden to Holland, where he intended to spend the rest of his life. The ship on which he was going to Holland was shipwrecked on the Pomeranian coast. Grotius was stricken with serious illness, and was brought with difficulty to Rostock (in Mecklenburg). He died there on August 28, 1645, under the pastoral care of the Lutheran theologian Johann Quistorp, Sr. († 1648), confessing that he, like the publican, belonged to the one great class of sinners and that he trusted in God's grace, which Christ had purchased for all sinners.⁵¹⁾

In short, temptation and death prove that the "justification" or "explanation" of conversion and the attainment of blessedness from different conduct and lesser guilt (in comparison with other people) is a theoretical gimmick. One can allow oneself this human thought-thing as long as one's conscience has not yet really awakened or as long as one underestimates seriously placing oneself before God's face. In the seriousness of practice, synergism in its various guises is like Calvinism. The Calvinists who reject universal grace must become Lutheran, that is, they must take refuge in universal grace (*universalis gratia*) when they are challenged and in mortal need, if they do not want to perish in despair. The synergists, the Arminian Reformed and the Melancthonian Lutherans, must become Lutheran, let go of their different behavior and their lesser guilt before God, and take refuge in "grace alone" (*sola gratia*), if they do not want to perish in despair in the face of challenge and death.

It follows from this that if, during the fifty years of struggle, we had yielded to the demand of those who demanded that we include "different conduct" in the order of salvation, we would have abandoned and betrayed that which is the only consolation of all sinners in the anguish of conscience and the anguish of death. We would have betrayed the Christian religion, which, unlike all other religions, is the religion of grace. We would have sinned against the Lutheran Church in America. We would have sinned against the Lutheran Church of the whole world. Dear Saviour, Jesus Christ, grant by grace that we may not become traitors to the sole-sanctifying Christian doctrine of grace, but remain faithful confessors of it for the glory of thy holy name and the blessedness of men! Amen.

51) Trench describes this poignantly in his *Notes on the Parables of Our Lord* to Luk. 18, 9-14. I have excepted Trench's description of the end of the life of the Dutchman Grotius in "Christl. Dogmatik," Vol. II, p. 443.

Blurred.

Not 99, but 100 percent. A magazine ("Welt am Abend"), which wants to see the "radio" "cleansed" of all religion, claims "that 99 percent of all modern people have either already outwardly or at least inwardly broken with the divine institutes". Since the "modern" man is described as one who calls listening to hymns "mischief," the percentage is understated by one percent. One hundred percent of the people who consider Christian chorales to be mischief are among the people whom the Scriptures describe in the words, "If therefore our gospel be hid, it is hid in them that perish, in whom the god of this world hath blinded the minds of them that believe not, that they see not the bright light of the gospel from the brightness of Christ, who is the image of God," 2 Cor. 4:3. 4. F. P.

What is the state of the Mohammedan Mission? In the "Sudan Pioneer," the organ of the German Mohammedan Mission in Upper Egypt and Nubia, we read: "The years in which, in the circles interested in the mission, even up to the mission leaders, the Mohammedan mission was regarded as a futile beginning, because the pioneer work begun here and there seemed to take place on granite ground and to exhaust itself without impression, the years when, therefore, one spoke somewhat rashly of a divine "Not yet," which closed this world to us, especially as the tasks grew in the lands of the heathen, and full sheaves of harvest were introduced there into the sheaves of eternity: that time is at last past. The effort of the lives of the first, lonely pioneers has not been in vain; what spiritual and mental energy has been employed out there in India, Persia, Turkey, Arabia, and elsewhere in the Mohammedan world, in the name and commission of the Mission King, is yet slowly ripening the first, tender fruits. Not only does the activity of the Christian mission in Mohammedan countries make an impression on Islam, so that one believes it is necessary to warn the faithful in word and deed, and even imitates their methods (India), but there are really those who dared and dare publicly to take the step towards Christ, and were willing to take upon themselves all the consequences which arose or threaten to arise from it. Admittedly, their number is not great. Whether there are more than 100,000 Mohammedan Christians today is very doubtful. At least half of these we must suppose to be in Dutch India, the most blessed area of the Mohammedan mission. The number of those won to Christ grows smaller as we approach the central countries of Islam: the Near East, especially Arabia and North Africa. But there is also an undetectable number of hidden Christians who are behind closed doors

and some of them have achieved a great knowledge of the Bible, people who are, however, considered by the public to be Mohammedans. Again and again we meet the traces of such secret Christians. In forming our judgment on Mohammedan missions, it must be borne in mind that the Mohammedan world has to a large extent not yet been reached by the gospel at all. We are thinking primarily of Afghanistan, Russian Turkestan, Siberia, Bochara, Socotra, the interior of Arabia, Tripoli, the French Sudan, the Sahara and Atlas countries, large parts of Morocco, Madagascar, Albania, Bulgaria and Russia, with a total of about 36 million professors of Islam. Another part has a quite inadequate cast; thus China, with its 8, and India, with its 69 millions of Mohammedans, have, according to Simon, at most 20 Mohammedan missionaries. Even in Palestine Mohammedan missionary work is carried on only sporadically, notwithstanding the superabundance of missionary efforts in that country. In Turkey and Syria conditions are at present very difficult. A carelessness in the famous Robert College near Constantinople, where a Turk symbolized by a donkey with a fez on entering the institution was occasionally made to appear as a gentleman on leaving, has aroused the strong displeasure of the rulers in Angora and considerably aggravated the already difficult situation of the mission. The consequences of this occurrence have made it so difficult for Mr. Christoffel's Mission for the Blind (formerly at Malatia) to establish itself on the Bosphorus, that he is now obliged to look for the right place in Northern Persia to reopen his work. In Syria the consequences of the political situation for the Mohammedan Mission, among which we have to mention first of all the sterling, blessed pioneer work of a Danish mission near Damascus, are still quite incalculable. Even in Egypt there is only one missionary for every 77,000 Mohammedans; in Persia, where the situation is exceptionally favourable, things are no better. Nor is the work done yet too short to enable us to form a clear judgment of the work of the Mohammedan mission in terms of visible fruit. It must be evident that so small a body of workers, so scattered and often of only a few years' standing, and often disturbed by political events, could not possibly have overcome the tremendous opposition of the Mohammedan world. We have to do in Islam with a bulwark which opposes the mission with very special difficulties, for the overcoming of which we need a special measure of mental and spiritual resilience. Wrong as it is to speak of the unsuccessfulness of the Mohammedan mission, we must nevertheless take a serious view of the formidable obstacles which we encounter everywhere in our work in this world. When we consider the reasons of the rejection of the gospel by the Mohammedans

Let us first remember that the Mohammedans also belong to the one blood which flows through the veins of all human beings who dwell on the face of the earth, that is to say, that the Mohammedan, as a man who, like us, is by nature under the guilt and power of sin, with all his occasional longing for redemption, has and knows the same resistance to the Gospel from his flesh and blood as we do. The message of Scripture is as difficult for him as it is for us, for it points him, too, to the narrow gate and to the daily taking up of the cross. The Gospel is precisely a message which, as the fruit of a historical revelation of God, contains moments that contradict all ordinary events, and whose experience of certainty is bound to the conditions of true . . . humbling self-knowledge and correct evaluation of the world. Ancient man (Porphyrius, Celsus) defended himself against this, as did man of the Renaissance, the Enlightenment, and the Modern Age after the breakup of priestly rule. Mohammedan man also naturally resists this. The anti-Christian trait in the human heart is the mortar that welds together the most diverse rock into a bulwark against the Gospel everywhere. But what interests us today are not the general considerations, but the specific difficulties of the Mohammedan world towards the Gospel message. The first great impulse arises for the Mohammedan from the history of Christianity, so far as in it there was a clash between the cross and the crescent, and from his observation of the present state of Christendom in the East and in the West in comparison with the statements of the messenger JEsu, who as the exponent of this Christendom wants to bring him salvation in Christ. Let us think of the Crusades! Violence, fire, and sword ran the regiment. That has been the reaction of Christendom against the Arab Mohammedan invasion. If the Christians got hold of a Mohammedan, he had either to be baptized or die. The peaceful controversy of the few men who, impelled by the spirit of Christ, opposed Islam in the Orient and Occident, such as that of Raymundus Lullus, who, in a blaze of love, said with missionary clarity: 'I believe that the conquest of the Holy Land must be sought in no other way than as you and your apostles undertook: by love, prayer, tears, and the sacrifice of one's life', did not carry weight in the face of Christianity's violent reaction. What did stick was the memory of those unhappy events which ingrained in the Mohammedan world the opinion, still held to this day, that Christianity wished to oppress them. That they turned the Crusades into a response of Christianity, which used worldly means of power to achieve its utopian aims.

Of course, what they experienced and are experiencing today from so-called Christian states, where only political motives are decisive, has a particularly devastating effect and is booked to the account of Christianity. Whether, however, the history of the Crusades, whose atrocities one gets to hear as a missionary again and again everywhere, is a memory that has been propagated in the Mohammedan world for centuries, I would like to doubt very much. It is only since the sustained attacks of Pfänder*) that one operates with these facts against Christianity. It is probable that one has forged this weapon in the Occident by studying a period of history whose memory had long since sunk in the Orient, because for Islam as such, whose centre of gravity at that time lay in the East, it meant not much more than a shaking of its outpost line. History is joined by the present. The picture which the Oriental churches present to the Mohammedan is staggering. He can, after all, daily observe in Egypt, Palestine, Turkey, Persia, and elsewhere, their unworthy attitude. Every connoisseur of the Orient has had distressing experiences in this field. One is so divided that one can come to blows in the holy places in Palestine to air one's antagonism. A Mohammedan observer can exclaim there: 'Is Christ then twice born and twice dead?' One is immersed in image worship, the abomination of the Mohammedans, lost in a materialistic doctrine of transubstantiation; animistic remnants of sorcery, superstition, and the cult of the saints go gaudily together. A dead orthodoxy, of course, has no meaning for life. The cross can be seen on houses and bodies, but daily life makes a mockery of this sign. We must, it is true, grant mitigating circumstances to these closed remnants of ancient Christendom, which are degenerated by the Mohammedan environment; but because there is so little Christ-life and still less Christ-crust to be seen in the life of Oriental Christians, they are a grave annoyance and obstacle to the faith of Mohammedans. Once it was otherwise. It is only with a heavy heart that we remember the times when in the old Nubian church the following song was sung in praise of the cross:

"Wilt thou know, beloved, the power of the cross And which are the words in praise of the cross, "Hear then:

"The cross is
 "The church cornerstone,
 The Apostle's Message,
 The prophet's proclamation,
 Martyr's Glory,
 The hermit's pious exercise, the virgin's modesty, the priest's joy.

) A disciple of Blumhardt. - L. u. W.

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The majesty of kings, The safety of the world, The defeat of devils, The victorious sign against demons,
The destruction of temples, The overthrow of altars, The disappearance of the fragrance of sacrifice.
The destruction of the unrighteous, The judge of the unjust, The reins of the rich, The destruction of the
arrogant.

Light to those who sit in darkness, The lawless law, The barbarian humanity, The slave freedom, The
unlearned wisdom, The songful conversion, The unjust avenger, The righteous pillar.

The sailor helmsman, The storm-tossed port, The war-tossed wall, The lost way.
Of the depressed tension, Of the perplexed well-being, Of the despairing hope.

The strength of the feeble, The physician of the sick, The guide of the blind, The rod of the lame, The
lacing of the gouty, The cleansing of the leprous.

The poor's comfort, The hungry's bread, The thirsty's spring, The naked's blanket.

The guardian of babes, The tutor of babes, The father of orphans, The helper of widows, The head of
men, The perfection of old, The hope of Christians, The resurrection of the dead."

(S. 2-6.)

The "Elsässischer Lutheraner," the organ of our brethren in the Elsatz, also published the following remarks in its September issue: "A certain E.C. Thompson, who after years of residence in British East Africa, has returned to America on a visit. Thompson, who after years of residence in British East Africa has again returned to America on a visit, but is now already on his way back to the dark part of the world, explained to the *Chicago Tribune* in Paris that the Christian missionaries in Africa are waging a hopeless struggle against Islam, and that the natives of Inner Africa are turning more and more to the Mohammedan religion. About the cause he expresses himself as follows: 'What cripples the Christian missionaries in Asrika is the fact that there are too many sects among them. All of them claim to have the right doctrine about God; all of them claim the prerogative of truth for themselves. What is the native to think at such a spectacle? What does he do? He becomes a Mohammedan.' To this newspaper notice a Turkish teacher and reporter in Paris, Prof. Abdulahad Davoud Bey, recently replied: 'This fragmentation is certainly a great disadvantage for Christianity, but not the main reason of its failure. The religion of Islam has the following main advantages: In the first place, the Koran, the Holy Book of Islam, contains in Arabic all the revelations which Allah gave to His Apostle during the twenty-three years of his prophetic efficacy. These revelations are exactly as they were given by Muhammad

The Qur'ân al-kerîm has come down to us without error, unchanged, and without being falsified by anyone; it could not have been falsified at all, because at all times and in every Mohammedan country there have been thousands of Mohammedan men and even children who have memorized the whole Qur'ân al-kerîm. Therefore, also, as long as the Qur'an will be the only authentic source of Islam, its unity and pre-eminent position will remain untouched, and no sects of any kind will be able to exist or flourish in its midst. The Christians, on the other hand, cannot boast of a Gospel which Jesus Christ himself delivered to them; nor can they say that the books of the New Testament are written in the language which he and his disciples spoke. Secondly, that high, eternal truth of the absolute unity of the Godhead is attested in the Qur'an in such clear, distinct, and laudable terms that no true Muslim could ever believe in any other God, neither a Father nor a Son, nor a God incarnate, but only in one God. Allah has set forth in the Qur'an all the rights and duties of all men and women in such an emphatic manner that any kind of insult, oppression, injustice, and communism is most severely denounced and condemned by Him. As for the position of Mohammed, he is without doubt the last prophet as prophesied in the Old Testament. Muhammad is not a son of God or a God incarnate, but simply a servant of Allah. All the predictions and prophecies in the Hebrew Bible, which point to the great messenger, have been fulfilled in our holy Prophet alone; otherwise they would be nothing but a series of riddles.' Neither Thompson, the African traveller, nor the Turkish professor at Paris, has discovered the real cause why the natives of Inner Africa want to know so little of Christianity. On the one hand, it is true that the fragmentation among the Christians cannot make a good impression on the heathen; but the same is true of the Mohammedans. Does the Turk not know, or does he deliberately conceal, that there are more than seventy sects among the Mohammedans? At least he admits that the divisions are not the decisive reason for the dislike of the Christian religion. On the other hand, of course, his own remarks are equally inaccurate, because, in the first place, neither the diversity of the authors nor the linguistic reasons advanced prove anything against the divinity of the Holy Scriptures, because, in the second place, the Deity, who is in any case incomprehensible to human reason, may as well be triune as nureinine, and because, in the third place, the promises of the Old Testament were literally fulfilled in Christ in every detail, while they do not fit a Mohammed at all. No, if the Christian missionaries in Africa are unsuccessful

this is where it comes from: Either they preach the word of the cross in its unadulterated power and clarity, and then the reason for rejecting Christianity is the inner contradiction of the godless, self-righteous heart against the gospel of the free grace of God in Christ; or else - and this, unfortunately, is very probable - many of them preach a Christ who is not truly God and Saviour of sinful humanity, but only a great teacher of virtue, and then they have nothing in advance of Islam, since the latter likewise calls JEsu a great God-man, in one passage of the Koran even 'the living Word and Spirit of God.'" F. P.

Literature.

Synodical Report of the 33rd Regular Convention of the Lutheran Synod of Missouri, Ohio, and Other States, Assembled in the Year 1926 at St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. price: \$1.25.

The Synodical Report has grown with the Synod. The first one, from 1847, counted 24 pages; the one that has now appeared has brought it to 344 pages, and the papers are not printed with it. We must marvel at the diligence and skill of our secretaries in completing this great report so soon after the Synodal Assembly. Here we find an authoritative account of the mighty work which, by God's grace, our dear Synod is permitted to carry on. We wish the report very many readers. A.

Faith and Love. A Collection of Sermons on the Gospels of the Church Year. By C. C. Schmidt, pastor of the Lutheran Church of the Holy Cross at St. Louis, Mo. Second Edition. Louis Lange Publishing Co, St. Louis, Mo. 381 pages 614X9Z4, bound in half cloth with gilt title. Price: \$2.50. To be obtained from Concordia Publishing House, St. Louis, Mo.

The appearance of a second edition of D. C. C. Schmidt's excellent Gospel postilion is truly an event. Instead of saying much myself in praise of this collection of sermons, I will set down here the main remarks from the beautiful preface which D. F. Pieper gives to the second edition. "I have," writes D. Pieper, "heard most of these sermons myself, and have no hesitation in classifying them among the classical Lutheran sermons. In listening to them I was often reminded of the mode of preaching as it shines to us for all times and for all languages in an exemplary manner from Luther's Hauspostille. D. C. C. Schmidt's sermons are consistently doctrinal sermons. They flow from the clear realization that the teaching revealed in the Holy Scriptures is the heavenly seed that must be planted in the heart if the fruit of true repentance, living faith in the Gospel, and thus also of active love is to sprout and be preserved in it. In our time the erroneous opinion is once again widespread that doctrinal sermons, and especially 'orthodox' doctrinal sermons, are not edifying but 'dry'. If anyone wishes to be convinced of the contrary, let him also read and study the sermons which are in print in this collection of sermons." In order to be able to preach truly edifying doctrinal sermons, D. Schmidt, as this preface then goes on to mention, devoted several hours a day, where possible, to the study of Christian doctrine. What a shining example he has become for all ministers of the Word! May this second edition, which, by the way, is adorned with four beautiful pictures, namely those of the blessed author, the church of the Holy Cross, the interior view of this church and the school of this congregation, reach many hands and be diligently read! A.

My Church and Others. A Summary of the Teachings of the Evangelical Lutheran Church as Distinguished from Those of Other Denominations. By *John Theodore Mueller*, Professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. Publisher : Rudolph Volkering, Holland Bldg., St. Louis, Mo. Price : 75 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

If our time is seriously afflicted with any evil, it is indifference in doctrine. But in spite of this indifference, the old sects continue to exist, and new ones are constantly coming into being. The Lutheran Church must therefore continue to draw attention to the doctrinal differences between herself and other church communities. The present book by our esteemed colleague, Prof. J. Th. Müller, gives in a short, concise manner the essential facts which come into consideration in this connection, and can render valuable service to our pastors, teachers, and congregation members in the struggle against false doctrine. The first part shows what the Lutheran Church teaches according to Scripture, and names the heresies that are opposed to the truth. The second part briefly describes the various church communions according to their origin and their doctrines of distinction. The book is written so simply that even readers not trained in theology can readily understand it. May it become a valuable aid to many in their struggles with error!

A.

Beretning om det niende aarlige aarsmoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke. Price: 50 Cts. Lutheran Synod Book Co., 1101 14th Ave, S. E., Minneapolis, Minn.

This is this year's synodal report from our Norwegian brethren, which is also very rich in teacher discussion and should be read generally among us. The first paper was presented in Norwegian and deals with the call to the sacred office of preaching. Then in three essays the now so timely subject of "Unionism" is discussed; and indeed these essays are in English. The first is of an introductory nature, and deals with Unionism in general; the second is on the subject, "The Curse of Unionism in the Most Ancient History of the Lutheran Church in America"; the third is entitled, "The Curse of Unionism in the American Lutheran Church of the Present Time." It is because of these latter articles, the contents of which should be discussed from our conferences, that I would like to see this Synodal Report widely distributed. Finally, three shorter articles dealing with the parochial school are then printed. May the example of our Norwegian brethren, who faithfully hold to God's Word and Luther's teaching in spite of much hostility, strengthen us in our God-pleasing attitude toward error!

A.

The Biblical Millennial Kingdom. Collected Articles, edited by P. H. Treick, Eureka, S. Dak.

The articles compiled in this booklet were mostly published in the "Wächter", a Reformed newspaper. They are vigorously opposed to chiliasm, which is contrary to the Scriptures. There are many interesting and valuable historical remarks in the articles. On page 33 f. we read: "The Reformers and their church unanimously rejected Chiliasm, while at that time all sects and enthusiasts paid homage to it. With the evident apostasy from the Reformation doctrine, especially in Germany, Holland, England, and America, at the end of the seventeenth and beginning of the eighteenth century, Chiliasm also re-established itself, and already old F. Delitzsch could say that it was the conviction of every believing Christian of the present time. It was especially the Pietists who fell to it. There is so much truth in Delitzsch's statement, and it is probably only meant in this way, that in chiliasm circles hardly anyone is still considered a truly devout Christian who does not share their conviction. It may also be true that their adherents are to be found in large numbers in all those circles which lay claim to specially awakened, living Christianity. The confessions of the larger Reformed churches unanimously exclude it; yet it is found in all of them. It is tolerated as harmless. The smaller sects it dominates undisputedly. From

It is probably frowned upon only in the Lutheran Missouri Synod. Otherwise, however, it is no less native among the Lutherans than among the Reformed. Only in all churches with a correct confession it remains more in the background, while in the acknowledged irreligious sects it openly emerges and dominates everything. From these he has also penetrated into those. Everywhere, however, it has penetrated and spread where people have departed from faith in the Word, and thus in the invisible, and have sought the kingdom of heaven in the visible, finding spiritual life in feeling." In our opinion, chiliasm, which was formerly rampant in some Lutheran circles in our country, is now about dead in those circles. At any rate, it keeps very much in the background. In combating the false doctrine of the millennial kingdom, one can only wish this pamphlet luck. But if one then asks: How is Revelation 20 explained here? one has to shake one's head at the answer that is given. On page 40 we read: "Perhaps no error has made the correct understanding of this book [Revelation] so often difficult and impossible as the delusion that John wanted to give in it a prophetic outline of future history. Nothing was further from his mind. He does not look into the future at all, but looks back, into the heights and into the depths, and shines into them, brings all that is there to light, and thus serves the faith of all generations to the end. For what was truth yesterday is truth today, and will remain so to the end." This view touches with the so-called spiritualistic interpretation, which had its representatives even in the ancient Church. How little the view that there are no prophecies about the future in Revelation does justice to the book itself should be clear to every prudent reader from chap. 1, 19. Many other exegetical blunders are also found in the work.
A.

The Reformation and. Its Blessed Fruits. II: *Fruits of the Reformation*. By M. L. Gotsch. Concordia Publishing House, St. Louis, Mo. price: the dozen 50 cts; 100: \$3.50 and postage.

In Questions and Answers, a great wealth of material relating to the blessed Church Reformation of the sixteenth century is made available to teachers and learners. The following chapter headings indicate the rich content: "Salient Points of Luther's Life; Reformation of the Church; Reformation of the Schools; Benefits which Family Life has Reaped from the Reformation; Effects on Language and Literature; Elevation of Sacred Music; Effects of the Reformation on Civil Government; Effects of the Reformation on the Life of the People; Effects of the Reformation on Music in General; Luther's Blessed Death." A.

Versicles for Festival Seasons and General Occasions. Concordia Publishing House, St. Louis, Mo Price: 5 Cts. the dozen 40 Cts. the hundred 75 Cts.

Since many congregations also wish to use antiphons in their English services, D. L. Fürbringer has compiled 90 antiphons on behalf of our publishing house, which, printed in a small format, can be conveniently placed or pasted into the hymnal.
A.

The Jesuit Order. An Encyclopedia, compiled from the sources and edited by Grass Paul von Hoensbroech. Volume 1, A-J. Paul Haupt. Akademische Buchhandlung (vorm.) Max Drechsel, Bern and Leipzig. 816 pages 6"X9Vs- Price: Fr. 45; hardcover: Fr. 50.

This is an important, very valuable work in the fight against the Jesuit Order. The author, Gras Paul von Hoensbroech, himself belonged to the Order for fourteen years and got to know it thoroughly from his own experience. He also describes in the present work how his close relatives: Mother, Sister, and other noble families, were devoted to Jesuit influence, trustingly bestowed benefactions upon benefactions upon their Jesuit advisers, and gave them with full hands of the goods of this world. He then resigned from the Order-his resignation some twenty-five to thirty years ago exciting the greatest appearance-and, having already published years ago a large two-volume work, "The Papacy in its Socio-Cultural

Effectiveness" and another, likewise two-volume work: "Fourteen Years Jesuit" and otherwise literarily active from the same field, dedicated the last six years of his life to this encyclopedia of the Jesuit Order, because in 1917 in the most severe distress of the World War the German Centre Party, in return for rendered "patriotic" services, proposed the repeal of the Jesuit Law, and government and Reichstag in weakness and blindness accepted the proposal. Hoensbroech died in August 1923, leaving his work, of which the first volume is now available, almost ready for printing. He remarks in the introduction: "I am at the end of my life, and although I have done my fair share in spreading enlightenment about the greatest enemy of religion, Christianity, the state, and culture, Jesuitism, so that I can say: Non omnis moriar, yet I will not go to my grave without striking another great blow at Antichrist. Knowledge, theoretical and practical, I possess to write on the Jesuit Order a work which will always remain fundamental to its judgment." (P. IX.) The latter, as a glance at this work will show, will have its truth. No one who has not spent years, a lifetime, studying the Jesuit Order will know the sources on such a comprehensive scale and be able to write such a work. Not many will envy him for this knowledge; for it is a dreadful jumble that opens up before the reader; Hoensbroech himself quite significantly titles one chapter "Confessional Filth" (pp. 126 to 145); but indispensable will this work, which reaches down to the latest times, remain for anti-Roman polemics. It is, as the very title shows, a dictionary in alphabetical order. In order to give some idea of the work, we will let some of the titles follow, with an indication of their umsynt: Elevation of the Order by Clement XIV, pp. 57-86; Confession, its Handling in the Order, pp. 112-126; Examination of Books and Issuance of Books (Censorship), pp. 166-176; System of Education and Instruction, pp. 274-326; Forgeries, pp. 332-356; Murder of Princes, pp. 442-445; Obedience in the Jesuit Order, pp. 473-483; Cases of Conscience, pp. 527-558; Missions to the Heathen, pp. 581-595; Witchcraft and Jesuits, pp. 605-633; Jesuits and Politics, pp. 665-694; Jesuit Morality, pp. 726-745. We cannot go into details. But one looks into an abyss of depravity and ruin which the world at large does not suspect. We believe the author in what he says at the end of his introduction: "Labor and toil were great, for one man almost exceeding great. I have had to read through many hundreds of works, books, writings, and even newspaper articles. In the East, desire and strength wanted to slacken; but the thought of rendering a not inconsiderable service to my people and, beyond that, to the world of culture, gave new impetus again and again. With this I do not claim to have achieved perfection, but rather something very useful. Together with my work 'Fourteen Years Jesuit' (Leipzig, Breitkopf und Härtel) this encyclopaedia is the most comprehensive and, because the sources speak for themselves, most reliable representation of the Jesuit Order, its spirit, its activity and its way of working, which exists so far. May it contribute essentially to reveal the Order as what it is, considered in its entirety: -the mystery of wickedness' (2 Thess. 2:7)!" (P. XVI.) It is a work of reference especially for libraries. To be sure, Hoensbroech has not fully recognized the deepest corruption of Jesuitism, as of Catholicism in general: the "godless doctrine," as Luther aptly translates the expression "godlessness," Zech. 5:8, the setting aside and cursing of the biblical doctrine of justification. This is why, although he left the Jesuit order and the Roman Church, he did not subscribe to the soundness and purity of the gospel.

L. F.

Enchiridion of spiritual hymns and psalms for the faithful with many other 1 than previously improved.

On the Saturday of Vespers, Matins, Compline and Mass. 1.5.3.O. Published by Quelle and Meyer. Leipzig. 113 and 30 pages 41/2X6. Price: M. 2.

This is a book of great interest to book lovers and especially hymnal lovers. It is a photographic reproduction of the first Leipzig hymnal from 1530, one of the first Lutheran hymnals ever, and among the hymnals still extant, the first in which "Ein' feste Burg ist unser Gott" appears in High German. It contains

Luther's famous first hymnal preface, then 63 songs, namely all (24) Luther songs published up to that time, then the songs of his friends and collaborators Jonas, Specatus and others, and finally a number of songs by Hans Sachs and other contemporary poets, in addition Luther's "German Mass and Order of Divine Service", "A Christian Way to Confess" and more. Most of the songs are accompanied by the beautiful ancient sheet music. There is only one copy of this hymnal left, which is in the royal library in Brussels and from which this photographic copy has been made. All other copies seem to have been destroyed; for Leipzig, at the time of the appearance of the hymnal, belonged to the country of the well-known strict Catholic Duke George of Saxony. The deserving editor of this reprint is Pros. Hans Hofmann in Ötztal near Leipzig, who has also added a very valuable historical introduction and notes on thirty pages to the book, which appeared in 1914 as the Easter program of the Oberrealschule zu Leipzig. He has also given us another valuable writing, "Zur Geschichte der Leipziger Gesangbücher. A Hymnological Study".

L. F.

The Reformation in the Imperial City of Nuremberg. After the pamphlets of its councilor Lazarus Spengler. By Paul Kalkoff. Bookshop of the Orphanage, Halle (Saale). 130 pages 51/2X8". Price: M. 6.

Humanism and Reformation in Erfurt (1500-1530). By Paul Kalkoff. Bookshop of the Orphanage, Halle (Saale). 98 pages 5X8". Price: M. 5.

Prof. D. Dr. Paul Kalkoff in Breslau is a well-known contemporary historian of the Reformation. Here he offers two detailed special studies, which are very valuable, especially for those who deal more closely with the history of the Reformation. The first, on the Reformation of Nuremberg, shows Lazarus Spengler, the well-known poet of the hymn: "Durch Adams Fall ist ganz verderbt," as the leading statesman in his hometown and significant leader of the Protestant cities at the imperial congresses, at the same time as a very skillful man of letters. Luther addressed thirteen letters to him, according to our edition of Luther. The second writing leads into the old Luther city Erfurt, into the humanist circle there, and tells how Justus Jonas, Luther's friend and co-worker, educated there several younger humanists to Lutheran theologians in agreement with the Augustinian Joh. Lange, Luther's youth friend and capable Greek scholar.

L. F.

Ecclesiastical - Contemporary.

I. America.

From the Synod. In St. Louis we have had the usual experience with buildings and especially with large buildings: we finished later than the building committee had planned. According to the synodal regulations, the new academic year should have begun the second Wednesday in September, this year September 8. However, we had to delay the opening from week to week, until October 13. By closing the academic year later, in June, 1927, and by considerably shortening all the holidays that fall, we shall, God willing, reach the prescribed days of study. At the opening, on behalf of the Board of Supervisors and the Building Committee, the President of the Western District, Father Kretzschmar, delivered a hearty address to the congregation. The opening address to the students, which is communicated by request in this number of "Teaching and Wearing," was delivered by the undersigned. The opening speech was followed by the solemn introduction and warm welcome of our new lecturer, Prof. D. Engelder. The following telegrams are available at the

Dr. F. Pieper, President, Concordia Seminary, St. Louis, Mo. The momentous occasion, the opening of our Concordia, is at hand. With deep gratitude toward God, thankfulness to my coworkers in the erection of our Concordia, I now wish you, dear President, the entire faculty, and the studentbody the Lord's richest blessing in your laboratories. Hearty greetings to the Board of Control and the Building Committee. Henry W. Horst." - "Kankakee, Ill, October 13, 1926, Dr. F. Pieper, 2627 Winnebago St., St. Louis, Mo. Whereas this day marks the beginning of the first scholastic year in the new Seminary buildings, be it resolved that we, the Southern Conference of the Northern Illinois District, assembled at Kankakee, Ill., herewith convey our best wishes and join you in asking God's blessing upon the faculty and student-body. May the invisible Head of the Church, our Lord Jesus Christ, bestow upon all of you the gift of His Holy Spirit and keep you in the old paths in the new buildings! W. H. L. Schuetz, chairman." - "Valparaiso, Ind. october 12, 1926. dr. Francis Pieper, 2627 Winnebago St., St. Louis, Mo. cordial good wishes for success to Greater Concordia Seminary. May the grace of Christ be poured out upon its teachers and students abundantly and through them accomplish ever greater things for God's Word and Luther's doctrine pure! W. H. T. Dau." - In our Brazilian District, on the second Sunday in August, in the church of St. Paul's Parish at Porto Alegre, Father R. Hasse was inducted as a missionary among the Brazilian inhabitants of Porto Alegre and vicinity. Prof. Rehfeldt of the Concordia Seminary in Porto Alegre carried out the introduction on behalf of the District President Lehenbauer. According to the available report, in the introductory sermon (based on 1 Tim. 4, 16) "first of all, the duties that a missionary has in carrying out his profession were pointed out. He must take care of himself, of his conduct. Everybody will first look at his way of life; if it does not correspond to his preaching, they will not believe his words. But Paul admonishes his disciple to pay special attention to his teaching. Such an exhortation is very timely in our day. Very few care about doctrine today. The Roman Church sets aside the teaching of the Word of God altogether, and instead sets up its fables and falsities. Yes, the Pope condemns those who hold to the doctrine of Scripture of blessedness by grace alone for Christ's sake. Instead of the Gospel of the grace of God in Christ JEsu, the Romanists extol their rosaries, the images of the saints, their crucifixes and masses. Roman Christianity is now only an outward showiness, promising something in return for a certain service. Freemasonry promises blessedness to its adherents as a reward for their virtuous lives and blameless conduct. Spiritism seeks to lure the unwary into its net by its talk of ghosts and spirits. All sects, whatever they may be called, seek in one way or another to instruct man to attain blessedness by his own doing. It is certainly of the utmost importance to pay attention to doctrine. The Brazilian people lack the message of salvation. Little would be served by showing them the best and quickest way to get rich.

The Lord would not have taught him how to become rich in God. It would do him little good to show him how to improve his ways, but not to teach him the way to heaven. Here it is necessary to preach Christ crucified. There is salvation in no other. This is the duty which the apostle Paul lays upon his disciple Timothy; this is also the duty of every preacher of the gospel. ... The harvest is great in this city, but few are the faithful laborers. God grant that many who understand only the vernacular, or yet prefer it, may now come under the sound of the pure Word of God, and be eternally saved!" F. P.

The Negro Mission of the Alabama State Synodical Conference celebrated its tenth anniversary at this year's Alabama Lutheran Conference held in Ingomar. With 26 congregations and preaching stations, the mission numbers 1,687 souls, 956 communicant members, and 233 voting members. There are currently 10 pastors and 39 teachers serving in this mission. Sixty-three pastors, teachers and lay delegates were recognized as voting members of the conference assembled at Ingomar. The conference was presided over by the colored Fr. Charles Peay, pastor of the congregation at Selma. The opening sermon was preached by Prof. Paul Lehman, teacher at the teacher's seminary in Selma. Negotiations on subjects directly relating to missionary work were naturally prominent. It is stated in the report, "Prof. R. O. L. Lynn [colored] of Selma treated in a lecture the subject: 'How can we Lutherans be more successful in missionary work in the areas where we already have congregations?' The answer given was: always and above all, preach the old gospel; put the faith into practice; let missionary work be congregational business, since the pastor cannot do everything; expand the school by recruiting children within and without the congregation; educate the youth; make home visits on the part of the members." But the conference also dealt with an important doctrinal issue underlying all missionary work. The report goes on to say, "Rev. G. G. Kreft [White] of Mobile, Ala. demonstrated in a doctrinal manner 'The Reliability of the Scriptures.' Though the world is by and large faithless; though Satan has tried in various ways to do away with the Scriptures; though the Pope and the worldly wise disparage the Scriptures: yet they are and remain the eternal Word of God, which makes men happy and blessed. The work was so instructive, that the time appointed for it was prolonged." - Concerning the undertaking of a negro mission in Africa, for which the negro congregations have raised about \$2,500, the conference acceded to the resolution of the synodical conference, to the effect that the commission on negro missions should make inquiries and report to the next meeting of the synodical conference.

F. P.

On the settlement of the Synods of Iowa and Ohio, the 'Congregational Bulletin' of the Wisconsin Synod informs us: 'At the meeting of the Ohio Synod this year, August 26 to September 1, at Columbus, O., as at the Iowa Synod, a principal subject of deliberation was the impending union with the Synods of Buffalo and Iowa. The Lutheran Church Gazette' gives the following account of this deliberation: 'Probably every one among us had expected that this question would be discussed at this

Synod would be easily and quickly resolved, since all our districts had declared themselves in favor of organic union with the Iowa and Buffalo Synods on the basis of the Toledo Theses. Unexpectedly, however, the Iowa Synod, at its recent meeting in Dubuque, had voted by an overwhelming majority to enter into organic union only on condition that several important changes be made in the proposed constitution and the attached recommendations of the intersynodal committee. These changes could not be readily agreed to by our Synod, although the official representative of the Iowa Synod, who was warmly welcomed as a guest of the Synod, made a personal statement of these changes which I think satisfied most of us. It was then finally resolved, that the Ohio Synod should still be willing to communicate with the Honorable Synods of Iowa and Buffalo. Synods of Iowa and Buffalo, upon the constitution submitted by the joint commission; that our commission, in connection with similar commissions of the Iowa and Buffalo Synods, make an earnest attempt to remove all difficulties in the way of such a union; that the constitution, with all the changes proposed by the joint commission, be submitted to the districts of our Synod; and that we urge all concerned to work in favor of a truly united Synod, in which God's Spirit dwells, and pray God to promote the accomplishment of this union."

F. P.

Centennial of Gettysburg Theological Seminary. A St. Louis political newspaper reported from Gettysburg on September 18: "The centennial celebration of the Gettysburg Theological Seminary, which has given 1,400 pastors to the Lutheran Church, will be celebrated September 21-23. It was on September 5, 1826, that the 'Theological Seminary of the General Synod of the Lutheran Church in the United States' first opened its doors to students in a small building formerly used for school purposes and donated by the town of Gettysburg. Samuel S. S. Schmucker, D. D., a young pastor, who had proved himself especially active in founding the new theological institute, was chosen first as professor and later as superintendent of the institute, which post he held until 1864. Through a long period of development in the history of American Lutherans, marked by sharp struggles and fraternal connections, the work of service to the church was carried on by the Gettysburg Seminary." About the program of the centennial celebration, the report said, "The centennial celebration will begin on September 21 with a service of thanksgiving, which will include a sermon by Prof. H. C. Alleman, secretary of the faculty. A banquet will be held in the evening. On Wednesday morning addresses will be delivered by F. H. Knubel, D. D., J. B. Markward, D. D., and P. L. B. Wolf, D. D.. In the afternoon speeches will be made by: Rev. J. Ross Stevenson, D. D., of Princeton Seminary, Prof. J. A. Faulkner, D. D., of Drew Theological Seminary, Prof. A. Weigle, Ph. D., of Yale Divinity School, President H. W. A. Hanson, D. D., of Gettysburg College, and official representatives of sister institutions will be received and entertained in the evening for which

occasion the following speakers will be on the program: Hon. J. W. Brown, representative from the State of Pennsylvania, Hon. Franklin Menges, member of Congress, Rev. G. W. Richards, D. D., of Lancaster, and Kev. J. Henry Harms, D. D., of Philadelphia. On Thursday the Rev. H. E. Jacobs, D. D., of Mount Airy Seminary, will deliver an address, after which the Rev. John Aberly, D. D., will be inaugurated as the new president of the seminary, which became vacant last winter by the untimely passing of the Rev. J. A. Singmaster. Also Prof. R. T. Stamm, Ph. D., and Prof. H. D. Hoover, Ph. D., will be inducted into the offices for which they were recently elected by the Seminary Board, the former as Professor of New Testament and Greek, the latter as Professor of Practical Theology." - Of experiences of the institution in the Civil War, the report says: "On and around the campus raged the decisive battle of the Civil War in 1863, the dome of the Seminary building being used as a lookout post by General Buford and General Reynolds. The campus of the Seminary and the path on the front of D. Schmuckers' house became the first post of the Union troops. Later General Lee made his headquarters in the neighborhood of Charles Krauth's house, and the cupola was used by the Confederate forces as an observation point. The wounded and dying were hauled into the Seminary Building, and the dead were buried on the campus. Batteries were placed behind the walls of the buildings, the windows of which were shattered to pieces by exploding shells. For several months after the battle the seminary was used by the government as a hospital for wounded soldiers from both armies." - More information about the centennial will be forthcoming later.

F. P.

There is to be no more lying and slandering. American dailies report: "The organized American motion picture industry pursues as the first purpose of its activity to initiate and maintain friendly relations among countries." This statement by Motion Picture Co. president Will H. Hays, communicated by letter to acting German Consul General Dr. Gustav Heuser in New York, also reports that all anti-German scenes in the film "The Four Horsemen of the Apocalypse" will be deleted. All scenes and individual images which portrayed the Germans as barbarians, as the cruel Huns, are being eradicated in order to make even any thought of repeated war-time propaganda appear absurd. The suggestion for this deletion of scenes from the well-known Wandelbild, which established the fame of the recently deceased outstanding amateur actor Rudolf Valentins, came from the German Consulate General in New York. - So much for the newspaper report. This repentance comes abundantly late. What "reparations" will these shameful slanderers pay to the aggrieved?

F. P.

I. Instand.

The changed public position of the Evangelical Lutheran Free Church in Saxony and other states became apparent at this year's Synodal Assembly, at which the fiftieth anniversary of the Synod could be celebrated at the same time. Twenty-eight years ago, when the undersigned attended a synodal meeting of the Free Church in Dresden on the occasion of a trip to Europe, this meeting took place in the city of Dresden.

The meeting was held in a small pub on a side street. This year's meeting of the Free Church (as "a church community recognized by the authorities under public law") was held in the parliament building in Dresden. The report, written by P. A. Hübener, rightly points out this change in the external position of the Free Church, admittedly in order to connect a serious warning with the reference to the change that has occurred. The report reminds us "of the unspeakably poor beginnings of our Synod. They were not only under great poverty - we are still poor today - but also under severe oppression by the authorities: Brunn, Stöckhardt, Ruhland, the blessed printer Joh. Herrmann - how they were persecuted! Bans on official acts, prison sentences, banishment from the country were the means of violence with which they were to be crushed. Today, under God's great grace, we stand there, tenfold in number, as a church community of public law recognized by the authorities, to which the parliament building has been made available for its annual meeting. Of course, boasting is of no use, but God wants to tell us what is written in Ps. 12:6: "Because the wretched are desolate and the poor groan, I will arise, says the Lord; I will create a help, that they may teach with confidence. And this also God wants to show us, that we are in the midst of the world, that we stand on a high mountain in the midst of the world, and have a higher task than the princes who made Dresden rich and glorious, and that we are not of the world, but strangers and pilgrims hastening toward the eternal city of God. The devil would have it otherwise, and therefore we also ought to be reminded that we -keep ourselves unspotted from the world', Jam. 1, 27. God also wants to tell us this, and this came especially to the fore in the doctrinal discussions on rightly combating the worldly. A timely topic, especially on the occasion of the fiftieth anniversary celebration, when in all the sermons, in the synodal address and in the speeches this was the keynote: Glory to God alone! But this only happens where the Word of God is taught loudly and purely and where we also live by it holily as the children of God. And if we were allowed to express to God's glory that we stand today on the same foundation of doctrine as our fathers did fifty years ago, and that Bible critics, Baptists, Russellites and the whole swarm of false prophets have hardly troubled our congregations in any way, we could only face the question of whether the heartfelt piety of the fathers, the application of the divine truth given to us by grace, has also been preserved in our walk with heartfelt remorse and repentance. Thus we were reminded in the doctrinal discussions how great the danger of secularization is also for our Church. When Balaam could in no way change the blessing upon Israel into a curse, then at last by his diabolical counsel he succeeded in corrupting God's people by the heathen worldliness, and 'the people began to fornicate with the daughters of Moab,' Num. 25:1; 31:16. Yes, this was Satan's last trump in tempting the Lord, after the attack on the doctrine: 'Art thou the Son of God' was beaten off, that he tried it with the love of the world: 'and showed him all the kingdoms of the world and their glory', Matth. 4, 8. Shall the devil finally succeed in this with us? To the discourse on this danger and its victorious combat, to which the principal part of every

The morning session was always followed by a very lively debate. Also, especially during these proceedings, numerous listeners were present in the galleries". F. P.

The theological college in Berlin-Zehlendorf. Rector M. Willkomm writes in the "Freikirche" about the necessity of such an institution, the teaching and life in it: "It is still one of the most important tasks of the church and its ministers today [as in the apostolic church, 2 Tim. 2, 2; Tit. 1, 5] to take care of the training of right preachers and to pursue it with all seriousness. She should not let others take over this business, which is so important for her existence and her future; least of all should she burden the state with it, which is commanded to do other things and which, in its present condition, is not at all able to take over this task from the church. It is an absurdity that the future ministers of the church receive their education in the state universities, whose lecturers, without the church being able to exert its influence, are employed and paid by the state authorities. Our Free Church, ever since it has existed, has recognized as its duty the care of training preachers. As long as it was small and had only a few congregations, it was not possible to carry out the plan of establishing and maintaining an educational institution of our own. Nevertheless, our congregations did not suffer hardship, because we were allowed to train our young theologians in the teaching institutions of the Lutheran Synods of Missouri, Ohio and other states, which are united with us in faith and confession. Now, however, after our church has grown and the need for pastors has become greater, God, according to his great goodness, has so arranged that we have our own institution for the training of preachers in our midst, and the sacrificial love of our fellow believers on the other side of the ocean has seen to it that it has been given a beautiful home. This is our Theological College in Berlin-Zehlendorf. A new semester will begin at this institution in the next few days. It is certainly good for our Christians, on whose behalf we do our work at the college, to be reminded once again that this college is their college, and to be asked to remember them. The task of our college consists in founding and fortifying young men, who have acquired the necessary linguistic and general education for their studies at the Gymnasium, in the right, scriptural theology of our Lutheran Church. This is done in lectures and exercises given before and with the students. The most important subjects covered are the interpretation of the Old and New Testaments, dogmatics (doctrine of faith), church history, symbolism (introduction to the confessional writings of our church and other church communities); furthermore, the students receive instruction in the preparation and delivery of sermons and catechesis, as well as in the conduct of the ministry of preaching and pastoral care in general. They also have the opportunity and are encouraged to study independently, to delve into and work on individual questions. Our daily work begins 1/2-7 in the morning in the summer, 148 in the winter, with a common morning worship. The morning is filled with lectures; the afternoon is spent in study. An evening devotion given by a student concludes the day. On Sundays and feast days, we, lecturers and students, take part in the services of our Berlin southern congregation (Fr. Dr. Koch) in Steglitz.

or Mariendorf, where we are parochial as an institution. In addition, during the semester there is a public church service every two weeks in the afternoon at 5 o'clock in the college itself. The physical well-being of our students, who all live in the institution, is well taken care of. They take their meals together. The beautiful, large park, in which the institution buildings are situated, makes it possible for them to work out physically after the intellectual work; they keep the park in order and also have opportunities for sports and games. If I have told something about the work and life at our college, I have done so because I believe that our dear Christians like to hear about it, and because I hope that it will help to increase and strengthen participation in our institution. "

F. P.

On the School Question in Germany. The "Ev.-Luth. Volksblatt für Stadt und Land" publishes in its August 1 issue an article entitled: "Der Linksabmarsch des Deutschen Lehrervereins. It contains these sentences: "In the early part of 1919, when the Saxon teachers found that the child really had no religious aptitudes, the representatives of the German Teachers' Association met in Berlin and discussed the question of whether religious schools should be established or not in heated debates. It is true that the rapporteur Preßel (Berlin), the same man who now burned in Danzig what he then still worshipped, stood on the ground of the Simultanschule. His resolution also still adheres to it. But the debate had shown with what stridency the Saxon teachers were already demanding the secular school. Paragraph 4 of the program was amended as follows: 1. The public schools are in principle common for children of all confessions. 2) The school sees its highest task in the education of the moral personality and seeks to cultivate this throughout the entire school life. 3) Religious education as a special subject shall be the responsibility of the religious communities. 4. the State and the municipalities shall, on application, provide the religious communities with school rooms at times suitable for the school. 5. teachers shall have the right to participate in religious instruction by free contract with the religious communities. 6. no child may be forced to participate in religious instruction against the will of the legal guardians. ... There followed the great Hamburg teachers' meeting in 1925, at which a very heated debate arose, the main leaders of which led an open struggle against the Church, indeed against everything metaphysical. A hastily introduced motion for adjournment prevented a catastrophe. But the radicalization continued at a rapid pace from then on. And in 1926 the same man who had championed the simultaneous school in 1919 announced that in his conscience he could today demand only 'the so evil called' secular school." Those six propositions, with the exception of the second, which is at least misleading, are correct and should be universally accepted. It is most strange, nay tragic, that the teachers who advocate right principles in regard to separation of church and state, do it mostly from hostility to the gospel, while the friends of the gospel, according to the great majority, cherish wrong principles in this piece. Have we not here also a case where God uses evil to work good by it? Parallel is the establishment of religious liberty in our country, which we also owe in no small part to enlightened deists.

A.

Conversion of the teacher training colleges into "pedagogical academies" in Prussia. The "Deutsche Lehrerzeitung" of June 4 wrote: "The old is falling, the times are changing. On March 31 of this year almost all Prussian elementary school teachers' seminaries closed their doors; only a few, with autumn examinations, will follow them in September, and then the training of teachers for the German elementary schools will be on a different basis. In Prussia in 1914 we had 201 state educational institutions; of these 183 were for teachers and 18 for women teachers. To these were added a few municipal seminaries and the teacher training colleges connected with the Oberlyzeen. After the Prussian territories were looted, the number of seminaries was reduced to 172, which disappeared on April 1. Probably every institution had invited its former students to a closing ceremony, and many young and old had rushed to their old educational institution to give thanks and to see how it had been worked on in the last time. Whoever came there without any prejudice had to recognize that the old institution was working in a new spirit and knew how to stimulate the minds of its students for further education and work. The seminary towns suffer great damage in cultural respects; one need only refer to the lectures given by the seminary teachers in the various associations and to the concerts given by the seminary choirs, which were attended from near and far and delighted the hearts and minds of the listeners with their performances. It was astonishing in the small seminary town of Franzburg, Pomerania, where the senior music teacher, with the seminarians, with Franzburg ladies, with some soloists and with the Wolgast orchestra, performed the oratorio 'Elias' by Mendelssohn-Bartholdy at the closing ceremony on March 30. It was a delight of art." Now the report goes on to say, "A new type of education is taking the place of the seminary. Whether it is right to create the new institutions [the pedagogical academies], only time will tell. They will have a disastrous effect if they disregard the value of seminary education." - In the same issue of the "Deutsche Lehrerzeitung" there is a report on the inauguration of the "Pädagogische Akademie" in Kiel. In the speeches given at the inauguration it becomes clear what the goal of the new teacher training is and by what means it is hoped to achieve this goal. The report says: "On May 4, the Pedagogical Academy in Kiel was inaugurated, one of the two Protestant academies among the three in Prussia. It has twelve lecturers and fifty students of both sexes. With the establishment of the Pedagogical Academy, the history of the elementary school has entered a new stage: it is to be a means of raising the education of the people to the heights of culture. The Pedagogical Academy does not want to be a copy of the university, but to stand as an independent educational institution. Its task is to acquire, through the thorough incorporation of pedagogy, as the proper and only specialized study in German culture, a cohesive, scientific education which includes in itself the immediate relation to professional practice." After a service in the Holy Spirit Church, "the place of academic services", the Minister for Science, Art and National Education, Prof. Becker, held the ceremonial address, the content of which the "Lehrerzeitung" summarized as follows: "After we have given God the glory in church,

we want to gather for the great work that is to be accomplished here; it is about the reconstruction of the entire German education. We have come with the Academy from Berlin to Kiel, to Schleswig-Holstein, because the Schleswig-Holstein teachers have taken the lead in the further education of the elementary school system. But we also came to Kiel as the university city. Unfortunately, it was not possible to organically link teacher training with the university. But the university cities are on the whole good breeding grounds for the intellectually creative forces; that is why here is the right place for an academy. The Pedagogical Academy is to be something of its own power; in it the science of pedagogy is to grow freely. The aim is the preservation of the great German cultural heritage and the development of the individual forces. It is not possible to bridge the social contrasts by external organizational forms, such as elementary and extension schools; rather, this is the purpose of the new teacher training as an outgrowth of social development. The elementary school teacher should not merely be an educator of the young, but at the same time an educator of the people. But it is not only a question of social problems, but also of intellectual conflicts. If it is no longer possible today to come together in a common worldview, we can all believe in a common humanity. Hereby the great educational task of the elementary school is essentially designated." The Lord Mayor of Kiel, Dr. Luken, said in a "congratulatory address": "If the work succeeds, it will be a landmark in the development of German education and intellectual life such as the centuries have known only a few. May people grow in this house, as we need them as future youth educators, free, inwardly healthy people, powerful personalities! The task of an educational academy also includes the awakening of an understanding for German folklore, as it has been developed in a peculiar and powerful way in Schleswig-Holstein. If all this succeeds, then the Academy will gain a value far beyond all previous wishes and hopes." The reporter in the "Lehrerzeitung" concludes with the wish: "Let us hope that the new institutions will be a blessing to the people and the fatherland." This hope would only be fulfilled if the confidence in human ability and knowledge in general, and the high self-esteem in particular, which is expressed in the statements and speeches, were to disappear. We Americans, to be sure, lie ill in precisely the same hospital with regard to our state educational system. One would think that after the events of the last twelve years, any reasonable person, even if he did not believe Christ's characterization of the natural human heart (Matt. 15:19), would have lost forever faith in the "common humanity," the world-saving power of "culture" ufw! That this has not happened is also among the proofs of the fact that man cannot save himself from his high self-assessment.

F. P.

The Catholic Heiler teacher at a Protestant theological faculty. In order to put an end to the "increasing guesswork" about the young thirty-four-year-old professor at the Protestant theological faculty in Marburg, after a report in the "A. E. L. K." the following is published in the "Protestantische Rundschau" (April 1925) in an article, entitled: "Friedrich

Heiler," about his religious position: "This 'Protestant' professor, who helps to prepare the future ministers of the Protestant Church for their office, is himself not Protestant, but Catholic; he has never left the Catholic Church. "'I am Catholic and wish to live and die Catholic,' he says in a letter to his Catholic friend, the Benedictine Bernhard Seiler in Augsburg. To him he also tells how he, the Catholic, made it to become a Protestant professor. In August 1919 he was in Sweden, preaching in the morning in the pulpit of the Brigitta Church in Vadstena, and in the evening receiving Communion according to the Protestant rite from Archbishop Söderblom, after previous discussion. "'By this cultic act I had,' he writes, 'entered the Protestant Church without actual rupture and without formal withdrawal from the Roman Catholic Church.' In March of the very next year he was appointed associate professor at Marburg, and two years later he became full professor there. At Christmas 1920 the Kiel theological faculty named him its honorary doctor. His turn "from Roman to Protestant Catholicity" was almost entirely due to Söderblom, in whom he reveres not only the greatest religious scholar but also the greatest churchman of the present day. When Heiler calls himself Catholic, he does not mean Roman Catholic, but 'ecumenical Christian, that is, evangelical Catholic'. As for Söderblom, so for him the Orthodox, the Roman, the Protestant Church are "three distinct but perfectly legitimate branches on the tree of the one Church of Christ. Four things separate him from the Roman Church: 1. its claim to be the Church, and yet it is only a particular church; 2. its "degeneration" by curialism and Jesuitism, which does not allow it to come to the great Catholic thought; 3. the conviction that Luther and Calvin were God-sent prophets; 4. that he met the "holiest men" outside the Roman Church, namely Söderblom and Sundar Singh. Heiler is so ecumenical that he has worshipping fellowship with all Christian churches. .I receive the Lord's Supper in Old Catholic, Anglican, Lutheran and Reformed churches. I attend Greek and Russian Orthodox services with pleasure, and, last, not least, I like to go to Roman Catholic churches to attend Mass or to refresh myself in the fullness before the tabernacle.' How attached his heart is to the Catholic mother church he testifies in the 'Oak', 1926, No. 1: 'With my High Church tendencies, ineradicable memories from my mother church naturally linger on. I have never denied my connection with the Roman Catholic Church and never will. I have never made a secret of the fact that I cling to this church with filial piety and love as to a mother, in spite of the fact that I have discovered many bad qualities in this mother. Nor have I ever formally renounced her, nor completely separated myself from her. In spite of all objections to the contrary, I have not formally withdrawn from the Roman Church; my admission into the fellowship of the Protestant Church was not by a civil legal act, but by a worshipful act of love at the table of the Lord. Nor have I ever ceased to have worshipful communion with my mother church, apart from the sacramental communion denied me as an excommunicate.' Accordingly, apart from his rejection of the Absolute-.

He venerates the tabernacle and the Mass, he venerates the Mother of God; the Catholic Church is his beloved mother to whom he remains faithful. That he can be a teacher in a Protestant theological faculty with this constitution is a novelty in the history of Protestant faculties, but at the same time an ecclesiastical impossibility." One might add: "At the same time, however, an appalling testimony of poverty for a church which allows such a man to be the teacher of its theological youth. "

J.T.M.

Is the situation really so favorable with regard to the spread of the Gospel in Russia? From the "Swedish Church Newspaper" church papers report the following: "In recent years a great revival has come over Russia. God's living Word is now pouring like a mighty torrent through the deadly weary, bled and devastated land. From the freezing north to the hot south, from the land of the rising sun in the east to the densely populated west, believers are scattered today. Villages and cities are encompassed by a network of churches. Many millions have already come to Christ and consecrated their lives to His service. In the course of a short time the good news has reached not only the broad masses of the Russian population, but also the foreign peoples living in Russia. Samoyeds, Tartars, Grusinians, Jews, and many other tribes are now hearing the Gospel in their native tongue; and in all these races and tribes are already found evangelical churches. Russia is beginning to awaken from her spiritual sleep of death. Chains of sin and barbarism are giving way. The seed of the Word of God, scattered in many millions of human hearts, will sprout and bear fruit a hundredfold. The ice-cover under which the people lay bound in spiritual sleep has already been broken; the future will cause spring tides to rise from it. The great joy of having served the spiritual revival of the Russian people has not come to philosophers or writers, to leaders in public or ecclesiastical life, or to the great masses of the intelligentsia. No, the peasant behind the plough, the artisan in his workshop, the fisherman at his nets, the women at the domestic hearth-all with the Bible in their hands-they have brought about the wonderful change to this day. Without education, without spiritual and material resources, but with deep faith in their hearts and in the power of the Holy Spirit, these countless witnesses of the Gospel, children of the common people, bring the message of Christ to the masses. Millions of souls have already come to Christ. But many more millions could come if the friends of the Gospel would heed this wonderful manifestation. We are indeed witnessing extraordinary historical events here. Such times were once experienced by Palestine and Rome in the days of the apostles, and by the nations of the West in the Reformation period. The distribution of Bibles, New Testaments, and spiritual literature is a .main condition for a victorious and widespread spread of the Gospel. The lack of it greatly hinders the vigorous evangelization of the Russian people." - "All with the Bible in hand" - reading the Bible and keeping the read word in the heart, that is the way by which people obtain rest for their restless hearts. Only the Gospel of JESu Christo given to us with the Bible has in itself

the power to awaken a man, even millions of men, from the spiritual sleep of death to spiritual life, to make poor sinners children of God. " F. P.

"Was this necessary?" asks the Evangelic Lutheran Free Church, which reports the following: "The sister of the well-known philosopher Friedrich Nietzsche, who has collected and published his writings, has been awarded an honorary salary by the President of the Reich on the occasion of her eightieth birthday. When one considers what harm these writings have done and will continue to do, one is all the more justified in asking the above question, since Hindenburg, who after all is supposed to be a convinced Christian, cannot be unaware of this harm, and no Reichstag resolution obliges him to pay such tribute. "

J. T. M.

Reconciliation instead of divorce. The "A. E. L. K." reports: "The 'Rostocker Anzeiger' No. 104 writes about the successes of the police missionaries: 'The missionaries attached to the London police court have, according to the official report, reconciled no less than 2,209 husbands and wives who had grown tired of living together and wanted to initiate divorce, and restored the disturbed marital peace. In addition to their mediation work in marital disagreements, these police auxiliaries develop a comprehensive, beneficial activity in the most diverse fields of welfare. For example, they have made 32,986 visits to parties who were in dispute with each other and who were induced to bury the axe of contention by the arbitration work of the missionaries. They have also determined employers to reinstate dismissed workmen in 429 cases, paid arrears of rent to over 3,000 persons, and secured their livelihood by supplying food, clothing, and shoes. The idea of attaching missionaries to the police courts was suggested fifty years ago by a simple English house painter named Alfred Rainer, who donated the first five shillings. From inconspicuous beginnings, in the course of half a century, a generous institution has grown up, and the coming into force of the law which, from the 1st of July, will make it compulsory for a missionary to serve in every English court, will open still a wider field of operation to the work of this beneficent institution.'" Were our American courts more concerned with the reconciliation of spouses coming in for divorce, our country would truly not have the lamentable fame of being the country of most divorces in the "Christian world." Our courts could learn a great deal from the English. J. T. M.

An English University in Jerusalem? From Jerusalem it is reported under August 21: "Within the next two years an English University is to be built near Jerusalem on the Mount of Olives at a cost of \$250,000. The center of the new university will be the present English College, also known as the Anglican Episcopal Mission. The model for the new teaching institution is the American university at Beirut in Syria. The anti-Zionist Arab newspaper 'Meraat el Shurk' welcomes the plan, declaring that the new institute will weaken the influence of the Hebrew University and restore a home to Arab instruction and Arab national feeling." F. P.

Doctrine and Defense.

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Speech delivered at the dedication of the new organ in Concordia Theological Seminary at St. Louis, Mo. on November 22, 1926.

Dear gentlemen and colleagues of the faculty, students of the seminary, brothers in the ministry and friends of the institution in general!

In the first book of Chronicles, which together with the Psalter gives us the most precise information about the singing and music of the Old Testament church, we read these words in the 16th chapter: "And David said to the rulers of the Levites that they should make their brethren singers with stringed instruments, with psalteries, harps, and bright cymbals, that they should sing aloud and with joy. . . And David was clothed in linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the songs with the singers. . . . So all Israel brought up the ark of the covenant of the Lord with shouting, with trumpets, and with drums, and with bright cymbals, and with psalteries, and with harps," 8. 16.27.28. These words remind us of a special feast in the history of the nation of Israel. David had won a glorious victory over the hereditary enemy of God's people, the Philistines, and had recovered the ark of the covenant which the Philistines had stolen, the greatest sanctuary of his people, and had brought it happily and without accident to his royal city, Jerusalem. What wonder that he now gave mighty expression to his joy and that of his people with psalteries and harps, with the sound of strings and cymbals, with songs of praise and thanksgiving! God was now again in the midst of his chosen people. This great, glorious fact moved him to joyful singing, to joyful playing. If we read the whole chapter from which the verses are taken, we can imagine quite vividly how David, the chosen servant of the Lord, beckoned joyfully to his singers and players and called out to them:

Come in droves!

Psaltery and harp, awake! Let the mufikam be heard!

And what a glorious service it may have been, which was now held, when hundreds of holy singers praised the Lord.

while the priests and Levites accompanied the singing with trumpets and trumpets and all kinds of other instruments!

The time of the Old Testament is over. The Jews have ceased to be God's people. Their ark of the covenant has perished, their temple and their beautiful services are gone. But singing and playing with strings in honor of the Lord has not ceased. We Christians of the New Testament are to praise the Lord much more in His sanctuary; for we have much more cause than Israel of old to rejoice in the nearness and gracious presence of God. No one of the people was allowed to touch the ark of the covenant, no one was allowed to look at it; whoever did so atoned with his life for the crime of having come too close to God. But we Christians of the New Testament have come very near to God, and may do so; we look upon God in JESUS Christ our Saviour; through JESUS Christ we have free and open access to the Father; we talk and act with him as children with their father; nothing can separate us from the love of God which is in JESUS Christ our Lord. We do not need priests to pray and give thanks for us, to sing and sacrifice for us, but as the chosen generation, the royal priesthood, the holy nation, the people of the possession, we are to proclaim the virtues of Him who called us from darkness to His marvelous light. And this proclaiming we are to do not only by word and sermon, but also by singing and playing with strings, with much greater joy, with much more heartfelt rejoicing than the Old Testament church. That is why St. Paul, in his epistle to the Ephesians and Colossians, calls Christians directly: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual and sweet songs, singing and playing to the Lord in your hearts." And our Luther once says, "Let the church of God of the New Testament be God's chapel and singing choir, and through the joyful gospel let the whole earth be his valley of praise."

We are thinking of this truth at the present meeting and its occasion, the consecration of our new seminary organ. And when we take it into use from today on and designate it for the service of our theological institution, then we always want to keep a threefold purpose of it in mind.

First of all, this organ is to accompany the singing in our devotions. And there the organ is not a mistress, but a servant. The organ is not there for its own sake, but for the sake of those who sing there. In the passage from Chronicles quoted earlier, it is expressly said: "And David said unto the rulers of the Levites, that they should make their brethren singers with strings, and with psalteries, and with harps, and with cymbals, that they should sing aloud, and with joy", chap. 16:16. And further on it is said: "The organ is not a master, but a servant."

says that David "set before the ark of the Lord some Levites to be ministers, that they should praise, give thanks to, and extol the Lord God of Israel," chap. 17:4, and then gave them the charge, "Give thanks to the Lord, preach his name . . . Sing, play, and sing unto him of all his wondrous works," vv. 8, 9. So they were not only to play the various beautiful sounding instruments, the psalteries and harps, the cymbals and trumpets, the pipes and trumpets and timpani, but above all they were to sing, praise, and give thanks, and the instruments were to accompany and support and guide and lift up the singing.

This should now also be the first task of our organ. Right away, through its introductory notes, it should tear the heart away from all earthly things, gather it and tune it to holy devotion. And then, when the song begins, the organ will join in our singing, guide and accompany it, support it, carry it and encourage it, so that we sing our songs joyfully in honour of God and Christ, so that our hearts, as it were, gain wings with the singing and swing ever more lightly, joyfully and gladly upwards. Our institutional service also consists, as Luther once said, of these two things, "that our dear Lord speaks to us through his holy word and we in turn speak to him through prayer and praise.

But our institution organ has another purpose. It should also serve, as time and opportunity bring, for special organ music at organ concerts. This is quite justified according to the first and main purpose. After all, the 150th Psalm read earlier and also the much-negotiated Selah of the Psalms, which has not yet been satisfactorily explained and will probably never be fully explained, show that among the children of Israel the musical instruments also played without singing. For the old Greek translation renders the Selah by Diapsalma (that would be intersalm and interlude); and the most acceptable explanation is, that the musical instruments entered with full force, and ascended to the height, while the singing was silent. But even on this point our Luther has shown us the right way and use. There are in his writings so many and beautiful sayings about music in itself, especially about instrumental music, that one could arrange a whole flower lecture. More than once, as is well known, he calls music an excellent gift of God and the closest to theology. He marvels at the fact that music had already increased beyond measure in his time, and says: "We have many and various instruments of art, since in David's time there were only psalteries, harps, violins, pipes, cymbals, etc." What would he have said if he had heard a present-day organ, the queen of instruments, which, as it were, cleanses in itself all the instruments mentioned in the 160th Psalm: the strong trombones and the soft strings, the sweet

Harps and bright pipes, voices of all kinds that express power and gentleness, thunder and roar and soft, gentle tones? But Luther wants to see the art of music, like all the arts, in the service of the one who gave and created it, our Lord and God. Here, too, the creature should always honor the Creator. All music that is contrary to the character of the organ should be excluded; and no other instrument, by its nature and composition, is so contrary to all unholy, profane use as the organ. However, what the masters of the organ have given us, from Johann Sebastian Bach, the greatest Lutheran musician, to the many older and newer right organ composers, Mendelssohn and Herzog and Volckmar and Guilmant and Dudley Buck and Reubke, and as they are all called, that may, that should be heard on the organ, in honor of God, the giver of all art, and for the joy of Christians.

And finally, this organ, like everything earthly and transient, should point us to the lasting and eternal. Especially the Lutheran singers and masters of music always emphasize that even the most beautiful and glorious music of this earth is only a faint prelude to the heavenly music and the great Hallelujah spoken of in the Revelation of St. John. Then Joh. Walther, the cantor of Torgau, who was well versed in music and a good friend of Luther's, and who had so much of Luther's intimate, childlike nature about him, expresses his joy about the wonderful music to be expected in his imperishable Advent and Eternity Song and sings:

There you will hear sound
The right string play;
The art of music will bring In God of joys much.

And the Lutheran Kapellmeister Michael Prätorius puts this into the equally imperishable melody that we still sing today to Walther's song "Der Bräut'gam wird bald rufen". Joh. Matthäus Meyfart, the "Lutheran Dante," as he has been called, writes his "Heavenly Jerusalem" and poems his incomparable hymn "Jerusalem, thou high-built city." The outstanding ecclesiastical composer Melchior Franck finds for it the incomparable tones which one of the first modern music critics describes as "that wonderful manner which resembles a seraphic ray of light which sinks down from the upper sanctuary into the night of the earth, from which the pious singer's enthusiastic gaze looks up to the light-flooded battlements of the eternal city". And both, Meyfart and Franck, sing together in wonderful harmony and sing of the heavenly Jerusalem:

The Hallelujah pure one sings in holiness, The Hosanna fine Ohn' End' in
eternity

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With jubilant sound, with instruments beautiful, In choirs without number,
That from the sound and from the sweet sound
The hall of joy shakes;
With a hundred thousand tongues,
With voices much more, As from the beginning sung The heavenly host.

May this new organ therefore always serve this threefold purpose, and may all who play on it also always be mindful of this purpose: to accompany the singing in a right, dignified way, to bring to the right use the gifts of art which God gives and which no man can give himself, and finally also to point with all right music to the joy and delight of eternal life I

L. F.

To understand the struggle between the Mexican state and the Catholic Church.

Unhappy Mexico! In 1521, the year of the Diet of Worms, Mexico succumbed to the Spanish invasion under Cortez. It became a Spanish colony. As a Spanish colony it became at the same time a colony of Catholicism, in which mostly brute force measures were put into action for the introduction and spread of the Catholic religion among the pagan inhabitants. For three hundred years Mexico's physical and spiritual servitude lasted under Spanish rule. In 1822 Mexico declared its independence from Spain. France, which intended to intervene as a "soldier of the Catholic Church abroad" to maintain Spanish Catholic rule, was held in check by the North American Monroe Doctrine. Thus, while Mexico was freed from panifcher rule, the rule of the Roman Church remained. In fact, Mexico's Republican Constitution of 1824 states with regard to religion: "The religion of the Mexican people is and will always be the Roman Catholic religion. The nation protects it by wise and just laws, and forbids the practice of any other religion." Those who were an increasing anti-clerical and national-minded party worked toward separation of church and state. In the Constitution of 1857 the separation of church and state was established by law, and in order that this separation might not remain merely on paper, but be carried out in practice, the so-called Reform Acts were added in 1859. By virtue of the Constitution of 1857, and its addition by the Reform Laws, the situation in Mexico was now thus: The church property would be confiscated, the monasteries abolished, the Jesuits expelled from the country.

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All the bishops, including the archbishop of Mexico, who had opposed the new order of things must also leave the country. For the same reason the papal nuncio will be deprived of his passport. It can be seen that the Mexican liberals, in order to carry out the separation of Church and State, found it necessary to impose a seizure on the operating apparatus of the Roman Church.

With this change of affairs in Mexico, France, in its capacity as a soldier of the Catholic Church, again felt obliged to take action. A French army landed in Mexico and entered Mexico City victoriously in June 1863. Under French influence, an assembly of Mexican notables again adopted a monarchical constitution in July 1863, and the Archduke Maximilian of Austria was to become emperor of Mexico. Maximilian, after many misgivings, accepted the offer in 1864, and was apparently received with great enthusiasm in the city of Mexico. Juarez, the leader of the Republicans, had to retreat with his troops to the northern provinces of Mexico. At the urgent request of the United States government (January, 1866) the French soldiers were withdrawn. Napoleon III. broke the promise he had made to Maximilian. Now the latter wished to resign, but was induced to remain, was shut up in Queretaro, forced to lay down his arms, court-martialed, condemned to death, and shot on June 19, 1867. Juarez entered Mexico City with the republican troops, again became president of the Republic of Mexico, and also again took charge of carrying out the separation of church and state. In 1877, Diaz became president. Diaz had been an opponent of Juarez and his successor, Lerdo, and had been at the head of several revolts against the government. But after his election to the presidency he, too, made efforts, though gradually less and less, to carry out the Constitution of 1857 and the reform laws of 1859. Prof. Ross-Madison, who has recently written on Mexican conditions, says of the period under Diaz: "In the earlier years of his regiment General Diaz feared ecclesiastical encroachments and advocated the reform laws. But excuses were found. To evade these laws, the title of church property was very often transferred to the name of some prominent Catholic, with the understanding that he was in charge of the property only as a trusted man for the good of the church. In the course of time, however, the steward not infrequently became accustomed to regard the property as his own, with the result that he finally ceased to deliver the revenues, and thus the Church, or, under the Constitution of 1857, the State, was deprived. Partly under the influence of Mrs. Diaz, a *modus vivendi* between the State and the Church ensued, so that in the later part of Diaz's reign the reform laws were not consistently carried out. The church bells

disturbed the morning rest as in the old days, the church schools spread again and the religious processions could be seen again." From 1911 to 1920, Mexico went through a great revolutionary period. Prof. Ross calls this period a *via dolorosa* for the Catholic Church. "The revolutionaries considered the Church the mainstay of the landowners and treated the Church as a political enemy. Numerous atrocities occurred, and from 1911 to 1919 representatives of the Church kept in hiding or fled to save their lives. In order to destroy any trace of superstitious timidity about church matters in their ignorant rural following, the revolutionist leaders deliberately allowed the soldiers to bring their female attachments into camp with them and to eat, drink, throw dice, and sleep in the church buildings. When the Mexican peasant saw that no fire fell from heaven as punishment for the desecration of the sanctuary, he concluded that his priest had betrayed him. Since the cessation of these revolutionary struggles, the Church has regained some of the ground it lost. In the western part of central Mexico, one can feel transported back to Ecuador or Peru. In Moralia the church bells begin to ring at five o'clock in the morning, and for the next hour and a half there is not five minutes' silence. In Guadalajara there are said to be at least half a dozen convents of nuns, and Mexico City houses several of the same, although such buildings have been forbidden for sixty-five years. . . . In the northern States of Mexico the Catholic Church confines itself to middle schools; but, in spite of the legal prohibition, it has its elementary schools in the States of Puebla, Michoacan, and Jalisco." The former custom of inciting the masses against the Protestants has also been resumed in several places.

It is helpful to a survey of the present state of affairs in Mexico to note what the official representatives of the Calles government have to say in explanation of the Mexican anti-Catholic legislation. This explanation takes the form of apology before the American public, in part, because in Mexico the Roman Church is denied what is granted to her unobjected to in the United States. Mexican and American Catholics compare Mexico and the United States, and say, "In the United States ecclesiastical persons may exercise the suffrage, hold public office, organize political parties, teach in government schools, appear in public places in clerical dress, hold services even outside ecclesiastical buildings, lead religious processions through the streets, and solicit contributions to their church anywhere, while none of these things are permitted Mexican priests." That none of these things are allowed to priests in Mexico, however, looks like "religious persecution" to the American public at first glance. Also, the American Catholic press is at the extreme

endeavors to present the matter as if the Mexican state constitution were at all "hostile to religion". In contrast, the representatives of the Mexican government point out a double point. Against the accusation that the Mexican Constitution is hostile to religion they point to Article 34 of the Constitution, where the separation of church and state is pronounced and freedom is guaranteed to all religions that recognize the existing state laws. On the other hand, they point out that the restriction of ecclesiastical activity, about which the Catholic Church complains, comes only from the fact that this Church rejects and fights the separation of Church and State established by law and stubbornly claims dominion also in secular matters (in temporalibus). "Let the (Catholic Church abandon its arrogant pretensions," say the Mexican government officials, "and all exceptional laws against it will soon disappear."

Against this Rome now sets her "Non possumus." And that is why there can never be real peace between Rome and all the States where religious freedom is the law of the land. The Mexican "liberals" express a hope that will never be fulfilled when they say, "Let the [Catholic] Church avoid the political field and occupy herself with the spiritual welfare of her people. Let her, as the Catholic Church has done in other parts of the world, send herself into the coexistence of a secular government not controlled by her." The Catholic Church has never recognized the separation of church and state as rightly existing. Catholic writers, however, have presented the state of affairs as if the Catholic Church Wohl in earlier times claimed dominion in and over the state, but in more recent times abandoned that claim. Cardinal Mundelein of Chicago also wrote in his organ, the *New World*, in 1924, in refutation of the fear that the ecclesiastical conquest of the United States by the Catholic Church would also bring our state government under the dominion of the Pope: "The usual talk of the Church's capturing America is claptrap pure and simple." "Doctrine and Weal" but 1) Cardinal Mundelein recalled Leo XIII's encyclical *Immortale Dei* of November 1, 1885. In this circular, intended especially for the United States, religious liberty is rejected as a perversion of the divine order and, on the other hand, it is made the duty of every state to recognize the Catholic Church as the sole ecclesiastical community and to treat it accordingly in legislation. If the State does not fulfill this obligation, it is guilty of "sacrilege" (scelus). Thus the papal circular *Immortale Dei* states: "Civitates non possunt citra scelus . . . asciscere de pluribus generibus [religionis] indifferenter,

1) Jahrg. 70, p. 340 ff.

quod libeat, omninoque debent eum in colendo numine morem usurpare modumque, quo coli se Deus ipse demonstravit velle." 2) In the official Roman translation: "It would be sacrilege on the part of the States . . . to admit one or the other of the various religions at will; even for them [the States] there is no other way of worshipping God than that which God's will itself has prescribed." The Roman Catholic religion is meant. The papal encyclical grants a kind of absolution for the toleration of a religion other than the Catholic religion only in the case when the state does not yet possess the power or does not yet consider it opportune to expel other religions from the country. The encyclical literally says: "If the [Catholic] Church declares it unlawful to grant to the manifold forms of religious practice the same right as to the true (Catholic) religion, she does not therefore condemn those authorities of the State which, for the attainment of a great good or for the prevention of a great evil, patiently endure the existence of various cults in the State." In this license graciously granted to the States to temporarily tolerate other cults, however, all Catholics in the various States are at the same time exhorted to "adhere with resolute conviction to all that the Popes have commanded or will command," and that for the purpose of "introducing the wise doctrines and moral law of Christianity (meaning: the Papacy) as the most salutary lifeblood into all the veins of the State system." In particular, the representatives of the Catholic press in the various countries are urged to "obedience to the Apostolic See". So resolutely does the encyclical *Immortale Dei* hold fast to the demand that the Catholic religion be recognized as the religion of the state. All Catholics are made to work in conscience for the suppression of all other cults as the supposedly ideal, God-willed state. "The usual talk of the Church's capturing America" (and all the States) and of "the surrender of government to the Pope" is not "claptrap pure and simple", but in fact "the talk" of Pope Leo XIII in the encyclical *Immortale Dei*, "given at Rome at St. Peter's on November 1, 1885". Because it stands thus, that is, because Rome clings to the claim to be the state religion, so, as has already been said, there can never be any real peace between the Catholic Church and the states where religious liberty exists by law. To avoid conflict, the Roman Church would have to withdraw from such states. As she professes not to be able to do this, but rather holds herself bound to "introduce her Roman lifeblood into all the veins of the state system," so in every state where religious liberty constitutionally exists she necessarily operates

2) Circular Letter, issued by our Most Holy Father Leo XIII. second collection, 1881-1885. Freiburg. Herder, p. 15.

a revolutionary activity. The Catholic Church, therefore, cannot complain when Mexico, which has freedom of religion in its Constitution, seizes the whole operating apparatus of the Catholic Church, including its property, convents and church buildings, parish rights, eligibility of clergy to state offices, right of instruction in elementary schools, etc. The representatives of the Mexican government explain these exceptional laws as a necessity to protect the Mexican constitution against the efforts of the Catholic Church, which has still not given up its claim to be the state religion.

Incidentally, there is nothing unheard of about what is happening in Mexico at the present time to protect the State against the pretensions of the Roman Church. The same thing has happened for fifteen hundred years, even in true Catholic times and in true Catholic countries. When Boniface VIII wrote to King Philip IV. of France, "We do thee to know that thou art subject to us in spiritual and *temporal* things" (*Scire te volumus, quod in spiritualibus et temporalibus nobis subes*), not only did the Pope receive the reply, "Let thy very greatest foolishness know that we are subject to no one in temporal things" (*Sciat maxima tua fatuitas, in temporalibus nos alicui non subesse*), but the French King also cut off the Pope's revenues from France. And when the Pope resorted to his most dashing weapon, banishment and interdict, King Philip sent his chancellor Nogaret to Italy, who there recruited an army of mercenaries and placed the Pope in captivity at Anagni. "The improvement of the Church in head and members" was also, before the Reformation of the Church by Luther, an almost standing subject of negotiation at councils and other ecclesiastical-political assemblies. But a major part of this "improvement of the Church" was the attempt to curtail the power of the popes and to prevent to some extent the financial plundering of the countries and peoples. The Council of Kostnitz sought to limit the power of the popes. It deposed three popes, including John XXIII, who fled from Kostnitz under the protection of Duke Frederick of Austria, was recaptured, again formally deprived of his office, and held in captivity for several years. In order that the decision to depose the popes should hold, the Kostnitz Council decided that the council had its authority directly from Christ (?) and that therefore the popes owed obedience to the councils. That the financial plundering of the peoples by the papacy should be stopped was also agreed upon by the princes and cities in Germany and other countries in the 16th century at the time of Luther. Even after the time of the Reformation, especially in Catholic countries, the struggle of the state against the Catholic Church continued in ever new repetition and form. In particular, the nationalization of the Church's property is by no means something new in Catholic countries. The representatives

of the state invoke for this procedure the axiom: "Necessity knows no commandment", *necessitas non agnoscit legem*. The confiscation of the church's property, to be carried out from time to time, is an absolute necessity if the country is not to become hopelessly impoverished and degenerate into poverty. Because, according to the doctrine of the Roman Church, there is a purgatory, and the torments of purgatory are mitigated and shortened by donations to the church and by the reading of masses for those who have died, the Catholic Church has a tendency to absorb the wealth of the country. A Spanish statesman of the last century is credited with the remark, "The Church is like a sponge, which is allowed to soak itself up from time to time, in order that afterwards it may be the better expressed." F. Fliedner, an expert on Spanish conditions, writes the following about this country: 3) "The clergy and the monasteries had seized the wealth of the country to such an extent that two-fifths of all property was in the hands of the clergy. A reaction was inevitable. On July 29, 1836, all the property of the church, with the exception of the benefices and patronages attached to the person, and the endowments to charitable institutions, was declared national property and sold. After centuries of pressure, the people breathed a sigh of relief and began to turn to agriculture, where previously the "estates of the dead hand" had served at best for pasture. But after eight years there was a reaction and with it the royal decree of July 26, 1844, which suspended the sale of the church properties. In the Concordat of March 16, 1851, church property was partially restored to the parishes, and in its Article 41 the church was guaranteed the right to acquire new property; and this right was to be respected forever. But in a new political movement on May 1, 1855, the church property was again put up for sale, and it was not until four years later that the church's right was again recognized in a new agreement with Rome on August 28, 1859. The revolution of 1868 threw this treaty over, and on October 18 all the buildings and estates of the Jesuits, the convents, the ecclesiastical schools and cooperatives, which had been founded since July 29, 1837, were declared national property. The return of the Bourbons again brought the Jesuits into the country. Though forbidden by the law of the land, new convents and great Jesuit schools are being built in quantity; the clergy are again acquiring new property in quantity by inheritance and large purchases. And the liberal party only waits for its time to come, when it is at the helm, to confiscate all these church properties again. For the words of a Spanish statesman will remain unforgotten by the liberal parties: 'The Church is like a sponge which is allowed to soak up from time to time, in order to squeeze it out the better afterwards.'"

3) RE.2 XIV, 477.

How the present struggle between State and Church in Mexico will end is as yet uncertain. According to the reports we have at the writing of these lines, both parts, the Pope and the Mexican government, intend to hold fast to their fighting position. The American Knights of Columbus wanted to induce President Coolidge to intervene to protect religious liberty in Mexico. But our President declared that the dispute was a Mexican matter; American missionaries had not complained of any restriction on their religious liberty. It was also reported that the Mexican Knights of Columbus did not desire intervention by the United States. The labor associations of Mexico seem to be on the side of the government. It will probably come to some sort of compromise as in Diaz's time. Perhaps Rome will also succeed in overthrowing the Calles government by instigating a new revolution. A real overcoming of the papacy requires more than a national constitution in which the separation of church and state is laid down in law. Were there a more general acquaintance with the Gospel in Mexico, the presumed authority of the Pope would fade from the hearts and consciences of the Mexican people, and with it the claim of the Papacy to temporal dominion would be recognized as a fraud.

F. P.

Miscellany.

Merely "Pagan Influences"? D. Kaftan (Baden-Baden), in his review of Otto Kunze's pamphlet "Political Protestantism in Germany", says that the author's Catholic point of view consists "in the naive identification of the Roman religion with the Christian religion, despite its pagan influences". "Pagan overtones" does not adequately describe the Roman religion. The Roman religion has not merely pagan overtones, but is pagan in its essential content, because it teaches the attainment of the forgiveness of sins from the works of the law, with the appended express cursing of the Christian doctrine of justification. That there are Christians in the external association of the Roman church, is because they believe not the Roman, but the Christian religion, namely, justification without works of the law, through faith alone in Christ.

F. P.

How Archbishop Glennon of St. Louis exhorts ample contributions for this year's St. Peter's penny collection. A pressing agent of the Catholic Church writes in a St. Louis German newspaper, "On November 21, the annual St. Peter's penny collection will be held in all the churches of the diocese. On this occasion Archbishop J. J. Glennon issued a circular letter to the clergy and laity, which was read from the pulpit in all the churches of the diocese on that day.

By way of introduction, the Prelate writes: "Among the many gratifying evidences of the life of the Church in America is the growing interest in the welfare and growth of the Church everywhere. We are becoming more Catholic in our views and distant sympathies. We are beginning to see what the all-inclusive Church means. And this in its consequences is given to us according to the command of the divine Christ, "Go ye, and teach all nations." But this universal Church is united under one central authority-that God-appointed Head-whose care and jurisdiction extend over all the Churches, whose duty it is to guide and protect the whole flock. "Feed my lambs!" said the Saviour to St. Peter; "feed my sheep!" Not a member of the Church, nor even a single soul redeemed by JEsu Christo, no matter how far it may have strayed or how far it may have alienated itself from the Church, is a stranger to this Chief Shepherd. Though men in many lands may be hostile to him, he is to them as to us the universal Father in Christo. To support the Chief Shepherd is to support the universal Church, and therefore the generous impulse which our faith now manifests in supporting the Church in all countries should be directed to, and in turn guided by, our Holy Father. In this way our generosity will manifest the unity of our faith and have a greater impact. The circular then points out the immense task of administering the whole Church, which is much greater than that imposed on any other mortal, shows that many means are necessary for this, etc., and then continues: 'All this you devoted priests and faithful of the diocese already know; but we present it to you now in the most earnest expectation that you will bring a munificent offering to the Holy Father as your annual St. Peter's pence for the year 1926.' The Prelate then goes on to point out the special honors bestowed upon the Diocese of St. Louis this year by Pope Pius XI, namely, the sending of a Cardinal Legate a latere, the highest office in the Church outside of Rome, to the consecration of the cathedral and the centenary celebration of the diocese, and an apostolic letter wherein the Holy Father praised in most honorable terms the devotion and goodness of the faithful of the diocese and bestowed the apostolic blessing. Finally, reference is made to the collection of St. Peter's penny on November 21, and the conviction is expressed that abundant contributions will be made to it." - So far the message of the Catholic press agent. The Archbishop's exhortation to a willing and abundant contribution to the "St. Peter's Penny" is based on the assumption that the Pope is the successor of the Apostle Peter. The Pope and Peter, however, stand in relation to each other in opposition. The Pope claims, as the Archbishop's exhortation amply expresses, supremacy over all the members of the Christian Church. The apostle Peter exhorts all the elders to regard themselves as fellow-.

The pope curses the doctrine that justifying faith is trust in divine mercy, which forgives sins for Christ's sake (Tridentinum, Sessio VI, s. 12). What the Pope curses, the Apostle Peter teaches as the only consolation of Christians, "Know that ye are not redeemed with corruptible silver or gold from your vain walk after a father's manner, but with the precious blood of Christ, as of an innocent and spotless Lamb," 1 Pet. 1, 18. 19. Hence it is certain that every contribution to the "St. Peter's penny" is a contribution to the destruction of the Christian Church.

F. P.

Baier and other old theologians again "scientifically" correct? Baier says of the light created on the first day of creation: "Intelligi videtur *corpus* quoddam aethereum et lucidum de- penderet a substantia coeli productum." (Baier, Comp., ed. Walther II, 84.) Although Newton also advocated the so-called theory of emission, yet in more recent times this view was considered by most to be dismissed. Now we read in a secular newspaper in a treatise by Prof. Dr. W. Anderssen under the heading "Is light a body?" among other things the following: "Until quite recently it was considered established that light was a form of motion, and more precisely an ether vibration. But already such an outstanding natural scientist as Newton had a different opinion. He believed that light consisted of tiny particles that were hurled away at a speed of 300,000 kilometres per second. His successors often ridiculed this view, and yet today we are well on the way to returning to it, more or less. At the end of the day, all we really know of matter is that it possesses inertia and gravity. In order to set a body at rest in motion, or to stop one in motion, a certain amount of force is required, and when the body in motion encounters resistance, it is able to give off the same amount of force that was expended in giving it motion, and thereby either set the object it encounters in motion in its turn, or produce an equivalent quantum of heat. Heaviness is only an expression of the fact that every body is attracted by every other body with a certain force. The inertia of light has now been perfectly demonstrated. Already in 1874 Maxwell and a few years later Bartoli found that a tuft of light falling on a surface exerts a pressure on it. This pressure is, of course, very weak. The pressure exerted by sunlight on one hectare of earth does not exceed 4 grams. Nevertheless, it has been possible to measure the strength of this pressure in the laboratory by means of a disc suspended in an airless glass bell jar by an iron thread, and irradiated with an electric arc lamp." It having been stated in the following that the investigations on the

The author states: "It should be noted, however, that all previous observations have been in favour of the gravity of light and none against it. If, therefore, this property of light should prove to be a fact, it would be difficult to see in what it still differed from a body, and Newton would have judged the nature of light more correctly than most of his successors." On the theory of undulation and emission see also "Christian Dogmatics" I, 575, note 1450.

F. P.

The Pope's Golden Rose. *America*, the famous weekly

of the Jesuits, wrote some time ago: "What has been called the most precious Christmas gift, indeed the most delicious gift of the Holy See, has been presented by the Pope to the Queen of Belgium on the occasion of her silver wedding, namely, the golden rose." The article then goes on to describe in detail this "most precious Christmas gift" and its importance. We will now refrain from the effusive praise of this "delicious gift," as *America* brings it, and offer instead, because it is more factual, the description of the golden rose as Meusel presents it in his "Kirchlichen Handlexikon." He writes s. v. "Golden Roses": "Replicas of a rosebush bearing leaves and blossoms, made of gold. Since the eleventh century, on the Sunday of Lent, whose liturgy calls the congregation to joy in the midst of Lent and mourning in view of the final victory of the contending Church, the popes used to offer roses after Mass in the Basilica of St. Croce in Gerusalemme. Croce in Gerusalemme to consecrate a golden rose, which they then showed in procession as a sign of spiritual joy, and soon gave away to a prince who was at that moment at the papal court, or, if no prince worthy of this honor was present, to princes, cities, or churches abroad." The special services rendered to the Golden Rose by the Queen of Belgium, a native of the Duchess Elisabeth of Bavaria, who married Prince Albert of Belgium in October 1900, are only fleetingly stated. Mention is made of "the queen's personal qualities and her devoted service to the Catholic Church," notably during the Great War, but especially after it. "Since the peace she has ardently striven to repair the injuries done her people and her religion by the German invasion." Has the Belgian Queen perhaps rendered service to the cause of the Roman Church in a special way hitherto unknown to the public? In any case, the cunning Cardinal Mercier will also have used the influence of the Belgian Queen, that almost fanatical Catholic, to carry out his plans for the glorification of the Roman Church. - The article also mentions the previous recipients of the "precious gift" of the golden rose. Named are: the Empress Eugenie, wife of Napoleon III; Queen Isabella of Spain; Henry VIII, who received it in 1510; Frederick the Wise of Saxony, to whom the pope

the golden rose in 1519 "for his opposition to Martin Luther, the apostate Augustinian friar"; finally also Charles IX of France, who received the golden rose in 1572 soon after the bloodbath of St. Bartholomew's Day ("just after the dreadful and infamous Massacre of St. Bartholomew's Day"). How the Pope came to send the golden rose to this subject murderer is described in the article as follows: "The Pope really sent the rose to Charles IX, misled by the first reports that the awful business was not of the king's contrivance and had not his sanction. Charles was so overwhelmed with horror and remorse that he implored the Holy Bather to send him some signal proof that he had not forfeited all claim to be looked upon as a Christian monarch. The Pontiff was imposed upon and subsequently deeply regretted his action, learning the truth of the horrible matter." But this explanation does not agree with the historical facts. According to all accounts, it was clear even to the Pope that the bloodbath was not a feud between the houses of Guise and Coligny, but the extermination of the hated Protestants. For a bloodbath because of a feud between the houses of Guise and Coligny the Pope would surely not have awarded the golden rose to the King of France; for the gift of the golden rose is a special merit for the Roman Church. The Jesuit explanation is therefore not correct. This is also well proved at least by the writer's confession, "Charles IX of France was the only recipient of the Golden Rose who is regarded as having been unworthy of it." - But the other sentence, namely, that the Pope sent the Golden Rose to Frederick the Wise because of his "opposition to Martin Luther, the apostate Augustinian friar," does not agree with historical facts either. History knows nothing of such opposition. From the first Frederick the Wise was a faithful friend of Luther's cause. But the fact is that Cajetan and Miltitz, by awarding the golden rose, wished to induce the Elector to deliver Luther to Coblenz. In the letter to the Elector it is expressly said: "It is only left that E. K. F. G. persist in following the footsteps of your ancestors, who have rendered excellent service to the Pope and the whole Christian religion, as you do, honour the Roman, orthodox Church, adhere to it lovingly, and protect it manfully." The Elector behaved quite coldly towards this "honour" and afterwards did not accept the papal gift in person, but only through his ministers. For the veneration of the golden rose the Elector paid only two hundred florins, whereupon Miltitz had to ask for another two hundred "because of the uncost." (St. L. XV, 729-746.) In a letter to Spalatin, Luther declares, "The same doctor [the provost at Collerburg, who had come from Rome] reported that, as he was to deliver the rose, an apostolic breve had been handed to him [to Miltitz], in which

in which he was commanded that he should deliver the rose to the prince in such a manner that he should send Martin [to Rome] in return, and it would have gone on in this way if a certain understanding cardinal had not intervened, who, after reading the breve, said with great vehemence, 'Are you all children or nonsensical that you should presume to buy the friar from the prince?' And straightway he had torn up this breve with his own hands." (A. a. O., 2456.) In another letter to Spalatin, Luther reports, "For he [Miltitz] sees that he brought the rose in vain, which he also indicated by words, however darkly." (Op. cit., 2460.) In Miltitz's letter to Luther it says, among other things: "I have spoken with the brethren, by authority of our most holy Lord the Pope, in the chapter, which will not be a harm to your brotherhood, but will be very profitable. ... I would come to your brotherhood myself if friends of your brotherhood did not pursue me and consider me an enemy of your brotherhood. I hope, however, not to depart from these regions, for I have spoken to your brotherhood as my dearly beloved friend." (A. a. O., 777.) Thus ended the story. Elector Frederick the Wise did not make any merit to the Roman Church, but remained Luther's faithful friend, and in the end Miltitz wrote a very friendly letter to the "highly learned Martin." It is curious what all history becomes when a Jesuit pen is dipped in ink. It is interesting that the Jesuit weekly does not place Frederick the Wise among the unworthy recipients of the golden rose. "Charles IX of France was the only recipient of the Golden Rose who is regarded as having been unworthy of it." J. T. M.

Literature.

Hirschberg Bible. The Bible or the entire Holy Scripture Old and New Testament after the German translation D. Martin Luther, accompanied and explained with short summaries preceding each chapter, most carefully selected, and numerous added real and verbal parallel passages, and especially with all difficult passages misused by scoffers or otherwise seeming doubtful with as brief as possible notes according to and from the basic text, for the indication of the reprint found in the same, for the clarification of the context, lifting of seeming contradictions, and rejection of disdainful scoffers. Brought to light by Ehrensried Liebich, Lutheran pastor at Lomnitz and Erdmannsdorf near Hirschberg. With a preface and in the notes previous examination, also largely own contribution and self-directed pen by D. Johann Friedrich Burg, royal Prussian chief consistorial councillor at Breslau, inspector of the Lutheran churches and schools. Book and art publisher Carl Hirsch A. G., Constance. Price: \$6.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

Every Bible-believing Christian who knows the Hirschberg Bible will be pleased that this fine work is available again. From the beautiful preface, which D. Fürbringer gives to this new edition on the way, some sentences are taken over:

"This edition of the Bible is usually called the 'Hirschberg Bible' because it was first published in Hirschberg in Silesia by Immanuel Krahn. Its author was the learned, capable and pious Lutheran pastor Ehrenfried Liebich zu Lomnitz und Erdmannshof near Hirschberg, born June 13, 1713 at Probsthayn near Liegnitz and died December 23, 1780 at Lomnitz. He was one of the better known song poets of the eighteenth century, who was especially encouraged to write poetry by Gellert, and whose songs have also been translated into English. His best-known song is 'God is faithful, his heart, his father's heart.' But his main merit is this Bible work, on which he spent fifteen years. It was written, as the title suggests, especially in opposition to the mockeries of the English deist Tindal and in opposition to the notorious rationalist Bible translations of the time, such as the 'Wertheim Bible' by Joh. Schmidt. Liebich's meritorious and efficient co-worker was Johann Friedrich Burg, died 1766, Lutheran Oberkonsistorialrat zu Breslau, the editor of the excellent old Breslau hymnal, who not only wrote the very noteworthy preface and reviewed the entire work, but above all acted as an explainer himself." The merits of the Hirschberg Bible are briefly the following: In difficult passages an exact translation of the words in question is given in the notes; alleged contradictions are conclusively proved not to exist; obscure matters are explained; Luther's marginal glosses are utilized; everything is infused with a Christian believing spirit. It will happen, however, that one cannot agree with a certain explanation. But where can one find a commentary whose explanations are acceptable to one in every case? Because of the brevity of the annotations, this work should enjoy great popularity, especially in our time, which no longer has the leisure and patience to read longer treatises. It should also be noted that this Bible forms only one, not uncomfortably large volume. We confidently hope that the publisher does not count on considerable sales in American Lutheran circles for nothing. The Concordia Publishing House informs us that it has assisted in the new edition of this noble Lutheran work.

A.

Daily Bread, or Home Devotions. By *F. E. Rasche*. Concordia Publishing House, St. Louis, Mo. price: \$3.00.

While there is no shortage of Lutheran devotional books in the German language, the English literature of our church is still relatively poor in such works. Wherever, therefore, a good book of devotion, imbued with a genuine Lutheran spirit, appears in the English language, we should rejoice over it and help in its distribution. A work of this kind is here before us, and we would warmly recommend this book. It seeks to serve Christian edification by treating of Christian doctrine. And this is precisely the right way. In the epistle of St. Jude, v. 20, Christians are exhorted, "Build yourselves up by your most holy faith through the Holy Spirit!" Right edification consists in being encouraged in Christian knowledge (and this has to do not merely with the head, but also with the heart) and thus in one's faith. The present book deals with Christian doctrine in 318 short sections, suitable for use at morning or evening devotions, each concluding with a prayer and a hymn verse. The order in which the various doctrines are discussed is, on the whole, that of the Catechism. With all its simplicity of exposition, which does not rise above the level of average writing, the book is sterling and full of the most delicious gold. It is especially worth mentioning that even contemporary errors such as the theory of evolution are discussed here and brought into the light of the divine Word. May the Lord of the Church bestow his blessing on this meritorious work.' A.

Outlines for Catecheses and The Technique of Questioning. By *H. B.*

Fehner, M. A. Concordia Teachers' College, Seward, Nebr. Concordia Publishing House, St. Louis, Mo. price: \$1.25.

From the very beginning, our Synod has held in high esteem works that provide good instruction for school and confirmation classes. Our fathers were very serious about teaching the youth the truths of the Holy Scriptures and everything that could make them more capable.

in this high work, have welcomed and used them with joy. However, they did not have at their disposal the tools that are available today. If they have achieved great things, then one should be able to say even more of the present generation of preachers and teachers, since they are much better provided with works that equip the catechist for his difficult work. Prof. Fehner's book is, in my opinion, a delicious gift to our Church. In the first part, brief outlines are offered, by the hand of which a pastor or teacher may without much trouble work out a good catechesis. In the second part, the honored author deals with the art of questioning and makes us acquainted with all the important moments of this not at all easy field. I confidently hope that this work will soon be widely distributed and popular in our dear Church. A.

Concordia Edition of the Bobbs-Merrill Seventh and Eighth Readers. Revised by A. C. Stellhorn. Concordia Publishing House, St. Louis, Mo. price: 96 Cts. each.

The great enterprise of our publishing house in bringing to the market a new series of English reading books, meeting all legitimate requirements, has been happily brought to an end by the appearance of these two books. We congratulate the publishers and the editor, Superintendent Stellhorn, on the completion of this important work. We cannot give an expert judgment, but are not above saying that the books are tastefully furnished, and that the reading matter pleases us well. May God's blessing accompany the books as they now pass into the hands of teachers and pupils!

A.

The Christian Fundamentals. By John Theodore Mueller. 179 pages 4X7. Ernst Kaufmann, New York. Price: \$1.00. Also available from Concordia Publishing House, St. Louis, Mo.

This attractively designed booklet is presented by the author to introduce to those who wish to become more closely acquainted with the truths of the Holy Scriptures, the great main sayings of the Bible, which are the seat of Christian doctrine. For each day there is a chapter in which, under headings that name the Christian doctrine or subdivision of a doctrine in question, several striking proofs are given. At the top is a quotation from a famous writer, and at the end a prayer. The author says in the preface that the Bible is clear and interprets itself. Therefore he has added nothing or little of his own. The book seems excellently suited for the teaching of God's Word. May God's blessing also rest upon this work of our dear colleague!

A.

The Titles of the Christians in the New Testament. By Wm. Dallmann, D.D. Northwestern Publishing House, Milwaukee, Wis. Price: A1.75. To be obtained from Concordia Publishing House, St. Louis, Mo.

This book has its origin in a paper which the honored author presented to the Synodal Conference in several meetings years ago. In his well-known fresh manner, D. Dallmann treats here the various names attached to the children of God in the New Testament. In 41 paragraphs these titles of Christians are discussed. No one will read this book without being significantly advanced in Christian knowledge. The decoration is very beautiful. The work makes an excellent gift.

A.

History of the Gettysburg Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States and of the United Lutheran Church in America, Gettysburg, Pa. 1826-1926. by Abdel Ross Wents, Ph. D., D. D., Professor of Church History in the Seminary. United Lutheran Publication House, Philadelphia, Pa. 624 pages 6^X9^, bound in cloth with gilt title.

This is an accurate, detailed history of the oldest Lutheran theological seminary in our country, at Gettysburg, Pa. Founded in 1826-the principal person in its founding being D. S. S. Schmucker, who is distinguished in the history of the General Synod, and who was also a professor in the Seminary for thirty-eight years-the institution celebrated its centennial this year.

Celebrates. The author is an alumnus of the institution and the present representative of church history in the seminary, D. A. R. Wentz, who has already made a name for himself by various historical writings and in this work also proves himself to be a capable historical researcher. His studies for it were mostly source studies, letters, unprinted reports of officials, faculty minutes, synodal reports, hundreds of volumes of church periodicals, such as the well-known collection of the Lutheran Historical Society at Gettysburg, invaluable to the history of the Lutheran Church in America, presented to him. The actual history of the Seminary comprises the first 356 pages of the large, handsome volume. This part is printed on special paper, that the numerous illustrations may stand out well. The second part, pp. 357-594, is the "Alumni Record," a complete biographical list of the students and candidates of the Seminary during the hundred years of its existence—a most estimable addition. Pp. 595-624 contain two detailed indexes. The history of the seminary proper is preceded until p. 89 by introductory chapters on the theological education of Lutheran pastors prior to 1826. The history breaks down into four periods: The Seminary's youthful history, 1826-1846; the period of internal strife, 1846-1864, which is somewhat familiar to anyone with a historical knowledge of the former General Synod; the period of Reconstruction, 1864-1896; the period of expansion and growth, 1896-1926. No one who is more closely acquainted with the history of the Lutheran Church of our country and its institutions can pass this work by. It is probably the most thorough history of an American Lutheran seminary yet written, and makes one wish that our St. Louis Seminary, now in existence for eighty-seven years, might also find a fitting historical account. A historical society is presently being reorganized to cultivate this area. A register of all our alumni has already been prepared and should be added to the *Concordia Cyclopedia*, which is currently in print.

but in the end it was abandoned. Hopefully, however, it will come to print in some other way. But there is still much, much to do.

L. F.

Norwegian American Lutheranism up to 1872. by J. Magnus Rohne, Th. D., Professor of Christianity in Luther College, Decorah, Iowa. The Macmillan Company, New York, N. Y. 271 pages 6X9, bound in cloth with gilt title. Price, \$3.00.

This is a very valuable contribution to American Lutheran church history. The author, at present "Professor of Christianity" at Luther College of the great United Norwegian Synod at Decorah, Iowa, was well qualified to do this work. He is himself of Norwegian descent, at any rate comes himself from the church whose history he describes, has studied at Decorah and at the theological seminary of the Norwegian Synod at St. Paul, has undergone special "church and dogma history" studies at Hartford Theological Seminary and at Harvard Divinity School, and then wrote his dissertation for the degree of Doctor of Theology from the latter institution on this subject, "Norwegian American Lutheranism up to 1872," out of which this book has grown. And the manner of presentation also betrays the able historian. In a calm, matter-of-fact manner, always going back to the sources, as the accurate bibliography and the many notes show, he has treated his subject and has not concealed even unpleasant facts (unpleasant facts). The result is a book that will be of interest not only to Norwegian-American Lutherans, but especially to our Synod. For among the most detailed accounts are those of the contacts between the Norwegians and ourselves, and the influence which emanated from the Missouri Synod upon the leaders of the Norwegian Synod. Men like H. A. Stub, H. A. Preus, N. Brandt, J. A. Ottesen, V. Koren, L. Larsen are mentioned almost countless times and their connection with C. F. W. Walther and other members of our Synod is described. But also Hauge, Eielsen, Dietrichson, Rasmussen, Muus, F. A. Schmidt find the consideration they deserve. And also the doctrinal struggles in the old Norwegian Synod over absolution, slavery, and Sunday are treated and discussed in detail. Otherwise we cannot independently judge the historical account and examine its correctness, since we lack the necessary detailed knowledge in this field. The book does not go further than 1872, and the last fifty-five years with

The following are examples of the important history of the Norwegian Synod (connection with the Synodal Conference, withdrawal from the same, doctrinal dispute over the election of grace, division of the Synod over this, reunification). Some small oversights have escaped us; e. g., that Walther is once (p. 127) given as Karl Friedrich Wilhelm Walther, instead of Ferdinand, which was just his call name (correct p. 196), and that in the register (p. 259) L. Fürbringer is mentioned, while it should of course be O. Fürbringer, as the collation with Steinbach and Lochner (p. 158) shows. But this is of no consequence compared with the other accuracy, which touches us very pleasantly compared with the frequent lack of such accuracy in the statements appearing in our own midst about our own Synod, its men, its institutions, etc., in printed matter. Just this work has again created the lively desire in us that we should finally get a proper, thorough, accurate, reliable history of our Synod, reaching into modern times. For the many incorrect statements are simply accepted and repeated and spread further and then go down as "history". The present work is also distinguished by a very accurate table of contents and a good index. It was with a wistful feeling that we laid it down from our hands. It reminds us of the close, very beautiful and intimate relationship that existed between the fathers of our Synod and the fine, amiable fathers of the Norwegian Synod, which was also known to us from many an oral and written account of our Synodal fathers, and which has now - alas! - has ceased.

L. F.

Venite Adoremus. ("Come, Let Us Adore Him.") A children's vesp^r service for Christmas Eve. Compiled by *J. R. Webber*. ConcorJ^m Concordia Publishing House, St. Louis, Mo. price: 6 Cts. the dozen 60 C[^] ' the hundred \$4.50 and postage.

This new Christmas liturgy, which, however, only takes into account the liturgical and musical part of the children's service on Christmas Eve, will be received with thanksgiving. The songs are well chosen.

A.

Sounding Joy. A Collection of Christmas Carols and Chorals for Mi[^]. [^]Voices. Collected, revised, and adapted by *Walter Wismar*, orgafl^{*8} " and choirmaster of Holy Cross Lutheran Church, St. Louis, iy⁰ - Concordia Publishing House, St. Louis, Mo. Price: single 35 C[^]> the dozen: H3.36; the hundred: K23.00.

Teacher Wismar has undoubtedly earned merit by compiling the beautiful Christmas carols presented here. The number of songs is 42, and as is natural for him, he has paid special attention to the harmonization of the melodies. The music lover will find here the names of many of the greats he admired, e.g. Bach, Handel, and Mendelssohn.

A.

Day by Day with. Jesus. A Christian Calendar for 1927. Edited by *W'*.

T. Dau. Ernst Kaufmann, publisher, 7-II 8prnce 8t., Xev Voric. Pr[^] 60 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

This tear-off calendar is gradually becoming well known in our circles. It offers a Scripture reflection and a prayer for each day of the year. The meditations are written by pastors of our synod who contribute under the leadership of D. Daus. We are assured that our laity read d "e meditations gladly and with profit. Favorable judgments are also coming from circles outside our Synod. May the calendar again this year serve its high purpose of keeping the Saviour and His Word ever before the eyes of our Christians!

A.

Bible text calendar for 1927. Thoughts for daily contemplation.

Scripture-Text Calendar for 1927. Thoughts for Daily Meditation Concordia Publishing House, St. Louis, Mo. Price: 30 Cts. each, dozen \$2.88, the hundred \$17.00.

These two wall calendars, identical in layout but different in illustrations, are both a beautiful ornament for the room and an excellent Mi[^]" the one that is necessary to always show us, since for each day at "E respective date a short Bible verse is brought.

A.

For eye and heart. A new type of tear-off calendar for the German Protestant home. Published by the Evangelical Press Association for Westphalia and Lippe, edited by D. Hans Josten. Westdeutscher Lutherverlag GmbH., Mitten. Price: M. 2. In quantities cheaper.

Another tear-off calendar, and a peculiar one at that. It is described as follows: "Two calendars in one, namely an art calendar (54 sheets) and a devotional calendar for each day. On the top an artistically beautiful picture, which remains hanging for a week, on the bottom for each day a devotion following a Bible word with appropriate song verses, sayings, words of famous men etc.. The seven devotions of the week are internally connected with the picture of the week." We have not been able to examine the teaching presented in the devotions for lack of time. A.

Neukirchener Abreißkalender. 1927. for the dear Christian people. With biblical reflections and short stories and poems. Buchhandlung des Erziehungsvereins, Neukirchen, Kr. Mörs, Germany. Price: 60 cts, the dozen \$6.50.

This tear-off calendar, well known in some circles of our Synod, published by H. Dannert and J. Haarbeck in connection with a number of co-workers, for the benefit of the Neukirchener Erziehungsverein, is also beautifully furnished this time. It can be obtained in Germany from the above-named bookstore; here in America it can be obtained through the International Book Depot, F. Ott, 140 Liberty St., New York, N. Y.

The "Neukirchener Jugendfreund", a tear-off calendar for children, is also an ornament for the room. Price: 45 Cts. A.

Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands. 1926.

A book of aids to contemporary ecclesiastical studies. Published by D. I. Schneider, Berlin. 53rd year. C. Bertelsmann, Gütersloh. 703 pages 6X8". Price: H5. 10; hardback: \$6.00. The work may be obtained through the International Book Depot, F. Ott, 140 Liberty St., New York, N. Y.

The richest and most valuable German yearbook in existence, a reference book on German ecclesiastical conditions. The volume grows from year to year, in spite of the editor's efforts to keep it down. Eleven theologians stand by him, each of whom has treated a chapter. But the editor is still the main man. It cannot be stated in a few words what all the book contains; but it will not be easy to look for anything in vain. Besides the chapters on the different missions, and on statistics, the list of officials, of theological faculties, of ecclesiastical societies, and the review of the dead, are especially valuable to us. The point of view, of course, is throughout that of the country church. L. F.

Introduction to Philosophy. By Helmut Falkenfeld. Deutsche Buchgemeinschaft, Berlin-SW 61, Teltowerstr. 29. price: R. M. 4; \$1.10 abroad.

This book seems suitable to introduce someone who has some education to philosophy. It is written in an easily understandable way and makes one familiar with the great questions that have occupied thinkers from time immemorial. The first part is entitled: "Introduction to the problem of philosophy", the second: "Introduction to the teachings of the philosophers" (historical part). However, Christian the book is not. Especially the chapter, titled: "Christianity and Philosophy," is such that the Bible Christian is startled at the views there expressed, and regrets that the otherwise serviceable and stimulating work places the Saviour and His Gospel in a perverted light. A.

Blätter für christliche Archäologie und Kunst. Edited by Geh. Konsistorialrat Prof. D. Eger and Geh. Konsistorialrat Prof. D. Dr. J. Ficker. Volume II, No. 2 and 3.

The present numbers of these sheets contain an essay on the hymnal and confirmation certificate and one on the tasks of ecclesiastical art in the Saxon Provincial Church. Enclosed are several interesting

Illustrations, including especially noteworthy the Wittenberg Chorgesangbuch 1524 (after the only copy in the Munich State Library); Luther's "Deutsche Messe", Wittenberg 1526; "Geystliche Lieder", Leipzig 1545; and "Hymni Sacri" 1542, also: "Neue deutsche Gesenge", Wittenberg, Rhau, 1544.

Königserinnerungen. By Dr. Ludwig Schneller. Published by H. G.

Wallmann, Leipzig. Price: LI. 5.

Dr. Schneller's name has a good reputation in our circles as well. Anyone who has read his famous book on Palestine, entitled: "Do you know the country?" will gladly seek out other works by this gifted author. In the present book Schneller recounts all kinds of experiences from his eventful life, namely experiences that have to do with crowned heads. The monarchs he tells about here are King Theodoros of Abesfinia, Sultan Abdul Hamid, Carmen Sylva, Kaiser Wilhelm I and Kaiser Wilhelm II. In the chapters about Wilhelm II there is also a section about Empress Hermine. Even if Schneller has a few things that a confessional Lutheran would not approve of, one must be pleased with his faith in the Savior, his courage in confession, and the simple yet appealing way in which he tells his story. His enthusiasm for the emperor in exile will be readily forgiven even by those who do not share it. A.

Ecclesiastical contemporary history.

I. America.

From the Synod. Prof. R. W. Heintze, hitherto a teacher for over thirty years at our Eastern College (Grammar School) at Hawthorne and Bronxville, was inducted as Professor and Librarian at our St. Louis Institution on October 22. At the same time the new seminary organ, a donation of the Behrens family in San Francisco, was handed over to its use in a short ceremony. The speech given by Prof. D. Fürbringer is printed in this issue of "Lehre und Wehre". The lectures at the St. Louis Institution have been held without interruption since the opening day, October 13. This was connected with some inconvenience, because the professors still had to live in the old place due to the late completion of the new apartments. If, under these circumstances, some of the outside work, such as correspondence, could not be attended to promptly, the faculty asks for your indulgence. The undersigned also joins in this request. - The conference of pastors and professors of Alberta and British Columbia, recently assembled at Calgary, Alta. can. discussed at great length the establishment of parochial schools. The following resolutions were passed: "1. since, according to Eph. 6:4, and many other passages of Scripture, all children are to be brought up in discipline and admonition to the Lord; 2. since Christian education is impossible without God's Word; 3. since the government schools of our provinces are necessarily destitute of this means of education; 4. since, on the contrary, false morals and works righteousness are often taught in the state schools; 5. since the Christian church school, together with the Christian home, is, to our knowledge, the best institute by which we can do justice to the divine injunction of Eph. 6:4, as well as to the laws of the land; 6. since the Christian church school is undoubtedly, even today, for our Church, a high and important institution of education; 6. since the Christian church school, together with the Christian home, is the best institution by which we can do justice to the divine injunction of Eph. 6:4, as well as to the laws of the land.

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We are convinced that in our district, too, although it is a so-called missionary district, and although we must increasingly occupy the field in these years of immigration, we are convinced that we must do so: therefore we are convinced that even in our district, although it is a so-called missionary district, and although in these immigration years we must more and more fill the field with laborers, as many parochial schools as possible should be established; and we advise all congregations, pastors, and synodical officers, to work with all earnestness toward the establishment and maintenance of such schools, if necessary with the financial aid of the missionary authority." It was also resolved "in the interest of the Christian education of children, to establish the custom of publicly celebrating our national holiday, July 1, Dominion vs[^], with our parish, Sunday, and Saturday school children, similar to the way the 4th of July is celebrated in our circles in the United States." The traveling preacher (missionary at large) for the Alberta and British Columbia District, Rev. H. Kuring, reported on a trip he had made to Alaska. He visited most of the cities now of importance and made over a thousand home visits as he passed through. As a result of this report, the Conference decided to recommend to the Missionary Commission that, if at all possible, a missionary be called at once for Alaska. - Pointing out the necessity of training native preachers and teachers in our mission fields, Praeses D. Pfothenauer said: "Thus did the apostolic church. Paul and his co-workers, Barnabas, Timothy, Titus, and others, willingly traveled to distant lands and preached the gospel. But as soon as they had established churches in such and such a place, in such and such a country, they saw to it that native preachers were trained and employed. We find, therefore, that a few years after the word was preached in the worldly city of Ephesus, there was already a large native ministry there, 1 Tim. 3:1-13; 5:17-22. And in regard to Crete, Paul expressly commanded Titus to staff the cities to and fro with elders, Tit. 1, 5. One of the main reasons why the newly founded Lutheran congregations in our country did not flourish and soon fell into sectarianism was that they did not provide for the training of preachers, but lent themselves to Europe. When, therefore, the fathers of our Synod immigrated here, soon ninety years ago, their first care was to establish a college for the training of native pastors. How far-seeing our fathers were, and how wonderfully the Lord blessed their doings, is now in evidence. Out of the institutions of our Synod have come thousands of preachers and teachers, who have carried the Word to all parts of our continent. We have now already made a good beginning in the establishment of teaching institutions in the territory of our foreign missions. In South America we have the Seminary at Porto Alegre in Brazil and the College at Crespo in Argentina. These two institutions, if properly managed and cared for, can provide for the needs of South America in the foreseeable future. Porto Alegre has already trained a large percentage of our pastors there. In Germany we have Zehlendorf, a theological college that will not only serve Germany, but also other European countries where the Lord has given us open doors: France, England, Denmark and Finland, also Poland, where our sister synod

of Wisconsin is active. And in India and China our missionaries are earnestly engaged in establishing schools to train native messengers of the gospel. Such schools are especially needed in the heathen countries, since climate, language, distance, and the many millions of blind heathen make it impossible for a sufficient number of missionaries to be sent there from here. "

F. P.

Theses on Marriage and Divorce. The Committee on "Morality and Social Welfare" of the United Lutheran Church, at the last session of this Synod, held the third week in October, at Richmond, Va, submitted for its consideration the following theses: "1. That marriage is monogamous, and as such is an indissoluble bond of life; 2. That marriage is one of the most important problems in the home and church, and that therefore education should be given both as to the necessity of spiritual and natural self-control, and as to the sanctity of married life founded on love and mutual understanding; 3. That we recognize but one standard of morality for both sexes; 4. That the chief end of married life is the production of children, and that through these often comes the greatest blessing of God; 5. That the restraint of birth by artificial means is anti-Christian; 6. That divorce is only lawful when the marriage covenant has been destroyed by the husband or wife, and that remarriage is lawful according to the Scriptures only for the innocent part, Matt. 5:32; 19:5, 6; 7. That it is also considered a legal divorce where legal provisions decide that the marriage had no legal existence, as in the case where the marriage covenant was never supplemented by cohabitation, or a manifest fraud was committed (this is not a divorce proper, but rather a declaration that no marriage bond existed in the covenant; such a divorce agrees with Matt. 5:32; 19:5, 6); 8. That 'malicious desertion' is considered a lawful ground for divorce, according to 1 Cor. 7:15, but that those so divorced have not the right of remarriage, 1 Cor. 7:11, except in such cases where the party who has deserted the other is found guilty of adultery; 9. That where either the adulterous husband or wife obtains a decree of divorce, the innocent part is free and entitled to remarry; 10. That the decree of divorce frees the innocent, but grants no right of remarriage to the guilty of adultery; 11. That no minister shall perform the marriage of any person whose husband or wife is still living, unless such person is legally divorced from the adulterous party (in such cases ministers shall be entitled to remarry [marry] only the innocent party; the church believes that at least one year should elapse between the decree of divorce and the remarriage of the innocent party); 12. That the United Lutheran Church would like to instruct the committee [to consider] the *Common Service Book* to include Sections 6, 7, and 11 in the regulations governing marriage ceremonies." This last provision proves that the aforementioned paragraphs are considered especially important. But in these paragraphs, as in almost all others, there is a lack of clarity of expression and sequence of thought, which is partly due to the fact that we are dealing with a translation. The

English original is not available to us. In any case, point 8 goes too far in its provision. Namely, if divorce has occurred as a result of malicious desertion, the innocent party is free to remarry, even if the guilty party has not been found guilty of adultery (extramarital carnal intermingling). Judging by paragraph 11, pastoral practice in the United Lutheran Church must leave much to be desired in these pieces. It is gratifying that these theses point out the primary purpose of marriage and the sinfulness of birth restriction. Such a testimony is much needed by our present generation.

J. T. M.

The *Christian Advocate*, the first Methodist church paper in our country, celebrated its centennial in early September. In 1826 it was a leaflet of four small pages, printed on a hand press purchased for \$200. It is now the mother of many papers of the same name, published in all parts of the country, and has a large number of readers to show for it. In the commemorative issue the history of this church paper is given, with special reference to the institutions and missionary enterprises to which it has led the Methodists. Even today the various *Advocates* are warm advocates of missions. Unfortunately, however, they also advocate proselytism, and from the beginning their theological position has been thoroughly contrary to Scripture, which is to be expected in view of the Arminian orientation of the Methodist Episcopal Church in our country and in England. The decay of doctrine in this church is clearly shown to the reader by the various vintages. The most glaring modernism has pervaded the whole Methodist church body like a horrible cancer, leaving but little in doctrine still reasonably sound.

J. T. M.

An increase in theology students. As the "Friedensbote" reports, "according to reports from Protestant, Catholic and Jewish seminaries, this fall the number of theology students has again reached pre-war levels. Judging by enrollments, seminaries of a conservative bent are being preferred. The greatest increase is found in the large teaching institutions, while the small ones have about the same number as before. There are in America, in all religious denominations, about 250,000 persons ordained to the ministry of the church. As the number of churches is increased by 55,000, so it is very welcome that the number of young men preparing for the clerical profession is on the increase. They will all find enough work". It is to be regretted, however, that among the many "preachers" of our country there is only a vanishing minority who still preach the gospel of Christ crucified.

J. T. M.

II. Abroad.

Introduction of the new constitution of the Saxon regional church. The "Ev.-Luth. Freikirche" reports about this in one of its last numbers: "The introduction of the new constitution of the Saxon regional church was celebrated on October 1 in all of Saxony by ringing all church bells from 12 to 1 o'clock at noon. In Dresden a solemn service took place on these days in the morning at 1/2-10 o'clock in the former court church.

(Sophienkirche), which henceforth bears the name Domkirche (Cathedral Church), took place, in which the regional bishop D. Dr. Ihmels preached on Revelation 21:5. He emphasized very correctly that God's Word must be preached purely and the sacraments administered correctly; that was the main thing, while the constitution was less important. Then he exhorted the congregation, after God had given the new, to recognize their guilt; for preachers and congregation were to blame for the fact that so many were alienated from the national church. Finally, he said, the responsibility for whether or not the new thing God had given would turn out to be a blessing now rested with the preachers and congregations. He urged prayer and giving all glory to God alone. . . . But the strongest impression was made by the common closing song of the verse 'Das Wort sie sollen stahn' ('Let the Word stand'), except that anyone who knows the position of many Saxon theologians on the Word of Scripture must be concerned that it is precisely these who do not let the Word stand. Singing Luther's hymn alone is not enough; it is necessary to take the pure Word and sacrament seriously and to consider that everyone who teaches differently than the Word of God teaches desecrates the name of God, yes, that everyone who preaches the Gospel differently than Paul preached it is under the curse, according to Gal. 1:8, 9. Against this no ceremony, however solemn, and no constitution, however good, will help." The "Free Church" closes the report with the very appropriate words, "May all earnest Christians of the national church realize that this is a time of gracious visitation, but that only complete return to the inerrant Word of Scripture can bring the desired unity! For by this Word alone is faith wrought and maintained, and thus the church built." What Germany needs above all is a reformation among the theological university professors, the teachers of public preachers, all of whom need to return to sola Scriptura unb satisfactio vicaria with repentant hearts.

J. T. M.

The English Abomination Book on Germany Destroyed. That the English abomination book on Germany's colonial mismanagement has been officially recognized as a lie is confirmed by the "A. E. L. K.", which writes: "The National Council of South Africa has unanimously decided to destroy the official blue book published by the South African Union in 1918. It was acknowledged that this so-called South West African Abomination Book was published as a slanderous weapon, written under the rule of martial law, by the Royal Bookshop in London and transmitted to the American as well as the other Allied Governments. The charge of colonial mismanagement and incompetence brought against the German Reich and the German people, with which they sought to justify the robbery of German colonies, is based in part on this slanderous official Blue Book. By the Treaty of Versailles, Germany's flourishing South-West African colony was allotted to the South African Union as a mandate, with the proviso that the League of Nations should decide anew on the allotment every five years. The First Minister of the Union had already declared on his first visit to the colony that that Blue Book had only the historical significance of showing what means of struggle had been used in the World War. Now Parliament, with its one-

unanimous resolution sought to cleanse the honor of the Union and of England from the stain of deliberate falsehood. All the speakers expressed their sympathy with the Germans. The Administrator said, among other things, that the colonization of all nations had serious excesses; he merely recalled India." All who were guilty of the atrocious slander of Germany during the World War should not be satisfied with the destruction of the Blue Book; as long as there is not a public and official retraction of the lies, the disgrace done to Germany will remain, but at the same time the curse of God which He has threatened to all liars.

J. T. M.

October 31 and the Protestant Schools of Prussia. The provision recently made by the Prussian Minister of Science, Art, and National Education in regard to October 31 is noteworthy. The ministerial decree decrees that October 31, as the commemoration day of the Reformation, when it falls on a weekday, shall in future be free from instruction for Protestant teachers and pupils. "At schools which are also attended by non-Protestant pupils, classes for these non-Protestant pupils shall also be cancelled on October 31 if, in the judgment of the principal, fruitful instruction is not possible for them. Where school celebrations are held, if 31 October falls on a weekday, they shall normally be held on that day. A possible connection of the school celebration with the church celebration is left to local connection. If no school celebration takes place, the significance of the Reformation shall be commemorated in a dignified manner in the religious lesson nearest to October 31, and where Protestant pupils are regularly united in weekly devotions, in the school devotion preceding or following October 31. These provisions shall apply mutatis mutandis to those localities in which another day, such as November 10, is customarily celebrated as a day of commemoration of the Reformation. "

J. T. M.

Emstündige Ehe. "Where the new marriage legislation is leading to," reports the "Ev. Deutschland," "is at present again illuminated by a blatant case reported from Moscow, which has apparently aroused displeasure even in circles of the Soviet State. A political alderman of the Red Army regiment stationed in Odessa proposed marriage to a girl and insisted that it be performed immediately before the registrar's office. Only two hours later he expressed his regret at what had happened! You are still completely undeveloped and cannot become the mother of my children. We don't puff each other; it was an accident.' As the young wife burst into tears, the 'husband' impatiently drew out his watch; at eight o'clock he had to be at the regiment, and would only leave the apartment with the key in his pocket. With the authorities and the courts the young wife found only shrugs of the shoulders: 'Marriage, divorce, all legal acts. In no paragraph does it say that one may not divorce after one hour of marriage. If after a year, why not after an hour? Legally sound.' A complaint to the party brought the -deputy' a reprimand for -uncommunist behaviour'. But in circles of friends the 'deed' was recognized." It is precisely such cases that will accelerate the "back-to-the-writing movement" currently reported from Russia.

reprimand. About a hundred years ago, the "holy Synod" forbade the laity to study the Bible, thus destroying the glorious work of Bible dissemination which had then begun. The ghastly result of this criminal act has been witnessed in the last decade. Russia's recovery will only begin when the Word of God comes to glory among the masses.
J. T. M.

Cremation and the Roman Church. The "A. E. L. K." writes: "The once firm attitude of the Catholic Church on the question of the cremation of corpses seems to have softened. D. Hermenlink makes reference in the 'Christl. Welt' (No. 15) to the recent Instruction of the 'Holy Office' to all bishops (Act. Apost. Sed. No. 7, of July 1, 1926). The Instruction is no longer harshly dismissive. In a casuistic discussion of the various cases, whether the cremation takes place against, without, or on the order of the deceased, or whether the deceased at the hour of death repented of such orders, the various ecclesiastical measures are ordered; also the various possibilities of the burial of the ashes and the ecclesiastical participation in it are discussed. Of course, the fundamental obligation to bury the bodies is duly emphasized. In every case of ecclesiastical participation in cremation, care must be taken to prevent public nuisance. Against the rampancy of cremation, the bishops, with their clergy, should from time to time publicly and privately set forth the beauty, utility, and deep meaning of ecclesiastical burial, so that the faithful may be informed of the views of the Church and deterred from 'nefarious cremation.'" Judging from this, the Roman Church, though by no means in favor of the cremation of corpses, may yet be willing to compromise on this increasingly burning question.
J. T. M.

Falling crime rate in Germany. In Spandau, as the "Lutheran Herald" reports, the fortress prison, which was taken over by the judicial treasury in 1920 and converted into a penal institution for 600 prisoners, will be dissolved. At present there are only 200 prisoners there, who can be transferred to other prisons, since at present there is no longer a shortage of space in the ordinary penal institutions. The Spandau prison, however, remains in the hands of the judicial authorities, but the flood of criminality which prevailed especially during the epidemic of theft in the inflationary period has now been overcome. What saved Germany in the unhappy post-war years from the abyss into which, for example, Russia plunged, was Luther's Church Reformation, which wrote the Small Catechism into the hearts of the people. With the help of this "Layman's Bible" the German people found their way again.
J. T. M.

Giving Englishmen. In a series of articles, entitled: "Impressions from English and Scottish Churches," published by Dr. Karl Schneider, Leipzig, in the "A. E. L. K.," he writes the following about English zeal for giving: "In all these things [ecclesiastical work] the Englishman shows such an unheard-of willingness to sacrifice time and personal strength that one can already learn many things from it on the Continent, even if the shallowness of the English motivation must never be sufficient for us. Just as hospitality in England is exemplary, for instance, so it is shown in the

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The great ones, more than ever, have an astonishing generosity. One must never forget, however, that England is a very rich country. It is nevertheless quite incredible that the Church Army, for example, has spent 427,297 pounds in the last year; that is over 8-1/2 million gold marks. For this it preaches stratagems, builds workhouses for the war wounded and unemployed, has a generous orphan and poor relief fund, builds hospitals, does all kinds of social work, cares for the neglected youth, etc. I visited the main office of the Society and was indeed amazed at its generous organization. Some other figures may speak for themselves: The Society for the Propagation of the Gospel in Foreign Parts, which has perhaps the finest missionary library in the world, spent for missionary purposes last year £354,026; the China Inland Mission, confined to a few Chinese provinces, £166,000. The London City Mission, a most generous interdenominational inner missionary society, spends £2,000 (M. 40,000) weekly, and yet had £5,000 surplus last year. Thus one could go on for pages. In every little church bulletin one reads of endowments which seem to us almost fabulous. Bequests of £5,000 to £10,000 to one society or another are not uncommon, and if you look at the Sunday church collection you see that even poor-looking people are putting in pound notes. Why does one do all this? Every English sermon gives one answer: 'to establish the kingdom of God'. I believe today, having seen England, that most of them are in earnest about it. May the kingdom of God be only a pretext for many politicians to pursue the interests of the kingdom of Great Britain all the more selfishly; may this great religious work be abused politically in England as nowhere else in the world; may the Opium War and the Treaty of Versailles show that the kingdom of Great Britain still has very little to do with the kingdom of God: yet I have known people enough who were capable of giving everything for the idea of establishing the kingdom of God on earth. To establish the kingdom of God, one sends hundreds of missionaries and stratagem preachers every year all over the world; to establish the kingdom of God, one goes into the darkest dives of London East, a truly ghastly neighbourhood; to establish the kingdom of God, last month thousands of English women went in long processions from almost every English town to London, to hold a great rally for world peace; to establish the kingdom of God, the unmarried old academics of Liverpool - including some university professors - have united to form a University Settlement, bought a house, and established youth clubs in which they are educating the wholly neglected youth of Liverpool's dock districts into useful human beings entirely voluntarily and without all government aid at enormous sacrifice of time and energy. . . . To establish the kingdom of God, the British Broadcasting Company broadcasts the services of a different denomination every week from the great English stations throughout the world." - That among these thousands there are also funds from truly believing Christians, who well know what the kingdom of God is all about, is indicated by Dr. Schnei-

of themselves. still these contributions to mission and charitable purposes are surpassed by the vast sums which are annually raised in this country for that purpose. J. T. M.

Reconstruction of the Palace of the Popes in Avignon. The Associated Press reports from Avignon, France, on November 14: "The proceeds of a tourist tax will make it possible to restore the historic Palace of the Popes here. Built in the fourteenth century, the building, which served as the residence of several popes, fell into disrepair during the nineteenth century, when it was used as barracks. The poor state of the city finances made it impossible to undertake the restoration of the edifice until two years ago, when a sojourn tax on tourists, most of whom are Americans, was voted and introduced, which brings in between 40,000 and 50,000 francs annually. This money is used for the restoration of the noble edifice, which, on a lofty hill, overlooks the valley of the Rhone." According to this report, local financial interests of the city of Avignon underlay the restoration of the Popes' Palace in Avignon. Since the transfer of the popes from Rome to Avignon, completed in 1309, marked a defeat of the papacy in its struggle with the rulers of France, the reconstruction of the papal palace in Avignon was likely to make Rome uncomfortable. F. P.

Papal Receptions and Protestants. The "A. E. L. K." writes: "In the report brought by the Wolfish Telegraph Bureau that in future Protestants will no longer be admitted to papal receptions, the 'Bayerischer Kurier' (No. 223, August 11) learns that recently Protestant Americans, although they had been informed that they had to observe the ceremonial prescribed for the Vatican, which also includes kneeling down to receive a blessing from the Pope, demonstratively remained standing. Even in the Holy Year, Protestants not only did not kneel down when the Pope passed by them at a major reception, but also pushed away his rights, which he offered them for a kiss, with a gesture of disdain. In the future only those of other faiths would be admitted who were especially well recommended (by legations or consulates) and had declared themselves willing by handshake to submit to the prescribed ceremonial."

J. T. M.

Bilingualism in Hungary. According to a report from Budapest, the Hungarian Prime Minister, Count Bethlen, spoke on this point before a deputation consisting largely of Hungarians of German descent: "You have demonstrated through your election that you attach great importance to working shoulder to shoulder with the Hungarian-speaking majority for the welfare and happiness of this country. You have shown that you do not want to send a minority member of parliament of your own, because you see the complete protection of their interests in the framework of the Unity Party, and thus you remain true to the tradition which was expressed by the permanent union of the Hungarian and the German-speaking population of the country. In the past there may have been people who considered only those who spoke Hungarian to be good patriots. From the point of view of patriotism, however, it is not the language that is important, but rather the

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but the sentiment is important. After all, the events of 1918 proved that there were people who spoke only Hungarian and who nevertheless flirted across the border and strove to completely destroy the badly afflicted country. In any case, the acquisition of the Hungarian language is also in the interest of the German-speaking population, if only from the point of view of the requirements of daily life. However, the government intends to ensure that the mother tongue of the Hungarian German people is taught in elementary schools, and that the German people in Hungary are able to preserve their own national character. For this reason, the Government issued a decree on the minorities in 1923, and for this reason the Government offered the opportunity to establish a German Education Association, the purpose of which is to enable the Hungarian-German population to maintain and develop their language and national character, in addition to cultivating their traditional attachment to the Hungarian fatherland. The Government will under no circumstances tolerate administrative obstacles to the implementation of this decree being placed in the way of those who live in an outdated ideology that has long since become obsolete. I strongly emphasize that we will implement all the provisions of the decree point by point. I ask you to convey this message to all German-speaking citizens resident in the country. I am convinced that the German-speaking population in Hungary will continue to live in brotherly harmony with Hungarian society. In the past, too, the happiness of the country depended on the Hungarian and German people working together as brothers. I hope that this cooperation will also come to

fruition in the future and that the country will regain its former splendour in this way.

Concerning the turmoil in China,

which also affects our mission, Senator Borah, Chairman of the Senate Foreign Relations Committee, recently said: "We must treat the Chinese as an equal nation and do absolute justice to their rights as a sovereign nation, as well as to their right to live their lives as they see fit, and to their claim to all they possess and enjoy by right as a nation. China may become the touchstone of whether the world has really come to the point of wanting to do justice in international intercourse, or whether it intends to continue to follow the barbaric principle: Force goes before law. It is in the power of foreign nations to be just to China and thus to show the way to peace. The Chinese have for many years been deprived of the means of maintaining a government, and by demands to dismember their nation they have been demoralized. But it would be dangerous to suppose that the prevailing spirit of nationalism cannot succeed in creating out of the confusion a united national strength after all. If China is treated fairly, and if foreign nations adopt toward her a policy of aid instead of exploitation, she can take her place among the strong and prosperous nations. It will soon be able to arrange its internal problems, and it possesses the manhood, wealth, and territory which condition a strong, great empire." F. P.