

11-1-1953

Theological Observer. - Kirchlich-Zeitgeschichtliches

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Recommended Citation

Bretscher, Paul M. (1953) "Theological Observer. - Kirchlich-Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 24, Article 70.

Available at: <https://scholar.csl.edu/ctm/vol24/iss1/70>

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THEOLOGICAL OBSERVER

EITHER BULTMANN OR THE BIBLE

Among the most recent critiques of Rudolf Bultmann's theology is the following manifesto which a German pastor recently sent us. It will be noted that the author, in contradistinction to most other critics, attacks Bultmann's theology at its most vulnerable point. Our translation of the German text reads:

THE BIBLE IS AT STAKE

AN APPEAL TO ALL BIBLE-BELIEVING GROUPS IN OUR EVANGELICAL CHURCH

Our evangelical Church is in danger! From without, sects are attacking it in a way in which they have never before attacked it. From within, a new form of theology is undermining the foundation on which alone the Church can stand. In our day our evangelical Church resembles a besieged city which is threatened from without by enemies attacking it from all directions; and, from within, by the convulsions of the foundations caused by men who, in view of their calling as teachers of theology, ought to defend these foundations. Because of this crisis, Bible-believing groups in our evangelical Church may no longer be silent. The undersigned members of the Church are therefore approaching all those who are truly concerned that God's Word must not be placed under a bushel, with the earnest petition:

Be silent no longer in view of the serious danger threatening our Church. Confer with us—and, above all, pray with us that God may preserve for His Church His pure Word.

What is it that is at stake? Professor Bultmann, for decades (until his voluntary retirement this summer) incumbent of a chair of theology at the University of Marburg, has within recent years caused incalculable confusion among young theologians through his book *Die Entmythologisierung des Neuen Testaments*. Professor Bultmann aims to "demythologize" the entire Bible, that is, he wants to free it from all "myths" (he also uses the term "legends"). What the Bible reveals to us as the most central facts of salvation are for Bultmann myth and legend. Therefore he can say:

"Done for is the legend of the Virgin Birth!

"Done for is the belief that Jesus is God's only-begotten Son!

"Done for are the miracles of the New Testament!

"Done for is the belief in spirits and demons!

"Done for is the story of the descent into hell!

"Done for is the resurrection of Jesus Christ as a real and historical event!

"Done for is the story of the ascension of Christ!

"Done for is 'mythical eschatology,' that is, belief in the return of Christ!

"Done for is the belief in a real and true resurrection!

"Done for is the belief in a new heaven and a new earth where there will be no more death!"

What remains after such a "demythologizing" process? Nothing but a heap of ruins of human philosophy, as a Bible-believing teacher of our Church has termed it. What makes matters worse is that we are not dealing with the private opinion of a scholar, but with a poison which is seeping into the hearts of young theologians and is destroying the faith of many who plan at some time to stand in the pulpits of our churches charged with the commission to preach to us the Gospel of Jesus Christ.

In view of this situation, there remains for Bible-believing groups in our Church nothing but an inescapable *either — or*.

1. *Either* the Bible is the Word of God, and if it is, then this Word has the right to address me with its demands and to expect me to listen to, and to act on, these demands; then my reason must be silent and must bow before the Word in an attitude of prayer. —

Or the Bible is not the Word of God, but merely *contains* the Word of God, which, like gold, is hidden away under valueless clinkers. Then I must call on my reason for counsel and inquire which parts of the Bible are genuine and which are not genuine. Pity the Church in which man's reason sits in judgment over God's Word!

2. *Either* the Apostle is right when he writes 2 Tim. 3:16: "All Scripture is given by inspiration of God" (Adolf Schlatter translates still more distinctly: "Every Bible passage stems from God's Spirit"), *or* the Apostle Paul erred, and Professor Bultmann is right.

3. *Either* our assurance of faith rests on the Word, which "holy men of God" present to us in the Bible, as the Apostle Peter declares: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21) —

Or we must determine in our day which parts of Scripture the Holy Ghost inspired and which parts He did not inspire.

4. *Either* such introductory statements in the Bible, as "Thus saith the Lord . . .," "And God said . . .," "Jesus said . . .," "The Holy Ghost saith . . .," etc., are true —

Or they are true only in instances, and the critic of the Bible has the duty to eliminate from the Bible what is not inspired and to

piece together the remainder. Pity the Church which is expected to live by such a tailor-made Gospel! It will hunger and not have the Bread of Life. It will thirst and not find the Water of Life.

This is the crisis in which our evangelical Church finds itself in our day. In all evangelical theological faculties in Germany the opinion is held and taught that the Word of the Bible is indeed called the Word of God, but in the sense that it is the Word of God mixed with the word of man. Hence we can no longer tolerate it that men enter the ministry who do not believe in the inspiration of the entire Bible. Whoever denies the inspiration of the entire Bible denies also the final authority of the Bible. The "scientific" insights of a given generation, which have often been proved to be false, are accorded greater credence in our day than the Bible. In our day man's reason is the norm and determining authority and not the divine Spirit's guidance and enlightenment. If our future pastors are pledged on the Apostolic confession of the faith of our fathers, then they cannot, at the same time, conduct their office in the spirit of modern Bible criticism. We are reproducing a "demythologized" confession of faith, namely, the Second Article of the Apostolic Creed:

I believe in Jesus Christ,

~~His only Son,~~

Our Lord:

~~Who was conceived by the Holy Ghost,~~

~~Born of the Virgin Mary,~~

Suffered under Pontius Pilate,

Was crucified, dead, and buried;

~~He descended into hell,~~

~~The third day He rose again from the dead;~~

~~He ascended into heaven,~~

~~And sitteth on the right hand of God the Father Almighty;~~

~~From thence He shall come again~~

~~To judge the quick and the dead.~~

Our conclusion is: It is utterly impossible for the Church of Jesus Christ to tolerate in its midst servants of the Word who deny the decisive saving facts of the Word of God. Something must be done to change this!

Comments on the above critique seem unnecessary.

P. M. B.

"WE ALSO BELIEVE AND THEREFORE SPEAK" (2 Cor. 4:13)

It was faith in the truth of God's revelation in Christ which moved Paul and his colaborers to confess that faith and to oppose all objections to that faith raised by the erring judgments of men. It was that same faith which moved Martin Luther and his colaborers and

followers to protest against errors in the Church and to confess the truth of God's holy Word. It was that same faith which, in recent months, moved individual Lutherans in Germany to issue and to circulate in the regional Lutheran churches (*Landeskirchen*) of Germany a declaration which we are appending below.

By way of explanation, a few words seem appropriate. The Evangelical Church of Germany (EKiD) was organized in 1948. It was ostensibly organized as a federation and declared itself to be such in its constitution. Its member churches are primarily Lutheran, Reformed, and Union ("uniert"). At the time of its organization and since that time the official name of the Federation has been under fire, since, according to its constitution, the organization is a *federation* and not a *Church*. Though the Evangelical Church of Germany has repeatedly disavowed the charge that it functions as a *Church*, it has not been able to allay the suspicion that it is *de facto* a *Church* and that its ultimate aim is to bring about a united Church of Germany in which all confessions may find refuge and in which they will, in course of time, forget their confessional differences. In the light of this explanation the following "declaration" is of more than passing significance. It reads:

DECLARATION

1. I believe that the Holy Scriptures of the Old and the New Testament are the revealed Word of God and the only norm of the Church's doctrine and life. Therefore I shall, in the execution of my office, submit to this only norm in the doctrine which I proclaim and in the administration of the Sacraments.

2. I am aware that I have pledged myself to the confessional writings of the Evangelical Lutheran Church, including the doctrinal decisions of the Formula of Concord, *because they are the correct interpretation of Holy Scripture*. I endeavor, through continuous study, to penetrate more deeply into the theological statements of the confessional writings and to teach and to administer the Sacraments accordingly.

3. Because I am pledged to the Lutheran Confessions, I must demand that only such persons preach in the pulpits of Evangelical Lutheran churches and administer and/or receive the Sacrament of the Lord's Supper at their altars who are committed to this platform (statements 1 and 2 above) and who are members of the Evangelical Lutheran Church.

4. I favor conferences with brethren of other confessions and collaboration with Christians and churches of other confessions, with the proviso that through such contacts the truth is not compromised.

But I object to the functioning of the Evangelical Church of Germany (EKiD) as a Church. I also object to the term "Church," which appears in the official name of this body. I also disavow the ambiguous directives in the constitution of the Evangelical Church of Germany which allow for an interpretation in violation of the Lutheran Confessions. Therefore I demand that these directives be changed in order that the character of the Evangelical Church of Germany as a *federation* of differing confessions be unmistakably clear.

5. I shall, in a spiritual manner, support all those who act according to this declaration. Whoever finds himself in difficulties because he acts in conformity with this declaration should be assured that I will stand by him in word and deed as soon as the administration of the *Lutherischer Bruderkreis*, of the *Gesellschaft für Innere und Aeusserer Mission im Sinne der Lutherischen Kirche*, and of the *Martin-Luther-Verein, Evang. Luth. Diasporadienst in Bayern*, calls upon me to do so.

Almost prophetically, one might say, Dr. Hans Asmussen, widely known Lutheran theologian in Germany, wrote in April, 1948, a few weeks before the Evangelical Church of Germany was born: "Even though at this moment things do not look very bright, I am not discouraged. For we must pass through this stage *in order that those who are Lutherans might become truly awake*" (italics my own). We trust and pray that many disturbed Lutherans in the regional Lutheran churches of Germany will, as a result of EKiD's history in the past five years, "become truly awake" and that God will bless their witness. In response to Dr. Asmussen's observation in 1948, Dr. J. W. Behnken wrote at the time: "All these developments will help us to understand that we have a tremendous obligation in attempting to get the *Pfarrer* and other leaders in Germany to realize how important it is that they return to sound confessional Lutheranism. May God graciously bless the loyal insistence upon His truth!" The results of the Bad Boll conferences in Germany since 1948 have more than justified the truth and timeliness of Dr. Behnken's observation.

P. M. B.

1853 — CENTENNIAL OF IMMIGRANT SERVICE — 1953

Under this title, George W. E. Nickelsburg, in the *American Lutheran* (May, 1953), presents a brief overview of Synod's immigrant work, especially in the early period of our Church. He begins with the thought that those who contribute toward the Free Tract Fund of the American Lutheran Publicity Bureau continue the work of the founders of the Immigrant Mission, who spread free tracts among the German

immigrants and so directed them to our Church. The immigrant mission work of our Church is, as the writer states, largely the outgrowth of the fervor of Candidate Theodore Julius Brohm of Dresden, Germany, who joined the 1839 Saxon Immigration to St. Louis, Mo. In 1843 he was called to the pastorate of Trinity Church in New York City. When in 1847 the State of New York established its Immigration Commission, Pastor Brohm volunteered to contact in some measure the thousands of immigrants fleeing Germany as a result of the German Revolution of 1848. Together with two of Trinity's laymen, J. H. Bergmann and Joachim Birkner, he organized an unofficial immigrant committee. In 1851 Synod at Milwaukee turned down Pastor Brohm's plea for official recognition of the immigrant cause. At the Cleveland convention in 1853 Synod considered "the enterprising brethren as a committee of Synod." In 1872 the St. Louis convention was memorialized by the Eastern District to establish immigrant work at Baltimore, which began that year. In 1869 Rev. Stephanus Keyl was called as the first full-time immigrant missionary of Synod by the New York Pastoral Conference. The scene which greeted him was pathetic. The Immigrant Mission Board soon reported that the need, the helplessness, and the perplexity of the immigrants were so great that "here is a field which bids for deeds of Christian love and mercy as hardly any other." It was suggested to Pastor Keyl that he should make reports of the needs through the pages of *Der Lutheraner*. This he did so effectively that in 1878 Synod heard no lengthy report of its immigrant work, but declared that "everyone can trace a true picture of the importance and difficulty of the work from these reports." The work of the immigrant missionaries consisted largely in the distribution of tracts. In 1874, at the first delegate (national) convention at Fort Wayne, it was reported that 52,869 tracts and over 5,000 calendars had been distributed gratis. In addition, Pastor Keyl enclosed Scripture-text cards in 2,640 letters to the friends and relatives of potential immigrants. The successor of Pastor Keyl was the Rev. H. Restin, who carried on the splendid work after his predecessor's death in 1905. Meanwhile in 1885 Synod had purchased the *Pilgerhaus* at 8 State Street because of the increasingly heavy demands of the work. Missionary Restin, too, distributed tracts to Lutherans and non-Lutherans whenever he went to Ellis Island. The tract distribution work is now being conducted by the Rev. W. M. Stieve from offices at 422 West 44th St., New York City. One of the immigrants won for our Church was Henry W. Horst, who went west and built himself a one-room house on the Kansas prairie. His leadership in our Church in later years is well known.

J. T. MUELLER

DR. CLARENCE E. MACARTNEY TO RETIRE

According to a report in the *Presbyterian Guardian*, Dr. C. E. Macartney, for 26 years pastor of First Presbyterian (U. S. A.) Church, Pittsburgh, retired on July 1 of this year. He was then 73 years old. Dr. Macartney is widely known as a preacher and writer. A graduate of Princeton Theological Seminary, he became prominent in conservative Presbyterian circles as the author of the famous overture (1922—23) against Dr. Harry Emerson Fosdick's Modernism. This overture, adopted in substance by the 1923 General Assembly, along with a declaration concerning "essential doctrines," was followed by the Modernist reply, *The Auburn Affirmation*, the next year. In that year Dr. Macartney was elected Moderator of the General Assembly. A member of the Board of Directors of Princeton Seminary, Dr. Macartney opposed the reorganization of that seminary's administration in 1929 and joined others in planning and establishing Westminster Seminary in Philadelphia. He served as a member of Westminster's Board of Directors until 1936. When it became apparent that the movement headed by Dr. Machen would be compelled to separate from the Presbyterian denomination, Dr. Macartney and several other members of the Board, together with one member of the faculty, resigned. In 1936 Dr. Machen was suspended. With others he then organized the Orthodox Presbyterian Church. Dr. Macartney denounced the action of the Assembly against Dr. Machen, but chose to remain in the Presbyterian Church, U. S. A. He never married, just as also Dr. Machen was never married. Dr. Macartney will devote his leisure chiefly to writing. His retirement reminds one of the thirty years' struggle between conservatism and liberalism in the Presbyterian Church.

J. T. MUELLER

YEARBOOK OF THE THEOLOGICAL SEMINARY BETHEL

Who has not heard of the v. Bodelschwingh institutions called Bethel, located near Bielefeld in northwestern Germany! Among the various noteworthy enterprises conducted successfully in that place is a theological seminary which serves the Church of Westphalia; it has the simple title *Theologische Schule Bethel*. The school at present is staffed with ten teachers. In 1952 the faculty issued a yearbook which has the significant title *Wort und Dienst*. It is dedicated to one of the professors, Dr. H. Girgensohn, whose 65th birthday was thereby observed in a dignified manner. The yearbook is more than a report on the work done by the school during the two years (1950—52) it covers. It contains a number of essays written by members of the faculty pertaining to the speciality of the respective authors. The list of these

papers will be read with interest: *Das Sintflutgebet in der Taufsiturgie* (Alfred Adam); *Wicherns Ringen mit den sozialen Problemen seiner Zeit* (Wilhelm Brandt); *Vom Psalmenbeten* (Johannes Fichtner); *Geist und Amt* (Gerhard Friedrich); "Wer unter euch . . . ?" (a study of certain parables, by Heinrich Greeven); *Zu Hebraeer 2, Vers 10* (Helmut Kraemer); *Das achte Gebot—Exod. 20, Vers 16* (Hans Joachim Stoebe); *Arbeit und Beruf in christlichem Verstaendnis* (Hans Heinrich Wolf). The chief theological contribution of the volume is an opinion of the whole faculty entitled *Stellungnahme zu der von Prof. D. Bultmann vertretenen "Entmythologisierung."* The final pages of the volume are devoted to a report on the work done by the school 1950—52. Altogether it is a rich repast which is here offered to the theological world.

WILLIAM F. ARNDT

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

The second Scandinavian Roman Catholic diocese since the Reformation has been established in Norway. A Vatican announcement said that Pope Pius XII, had elevated the Vicariate-Apostolic of Oslo to be a diocese, with Bishop James Mangers, presently Vicar-Apostolic of Oslo, as first head of the see. Catholics in Norway number some 5,000 in a total population of 3,000,000. . . . In May the Vicariate-Apostolic of Denmark was raised to a diocese, with Copenhagen as the see city. That was the first Catholic diocese to be established in Scandinavia since the 16th century.

* * *

The Mongolian "Praesidium of the Great People's Khural of the Mongolian People's Republic," one of the 16 republics in the Soviet Union, issued an amnesty decree for various classes of prisoners who were thereupon released from jail; but the amnesty specifically excluded "persons convicted for counter-revolutionary activity, banditry, squandering of public property, premeditated murder, for the propagation of religion of any kind and religious superstitions for the masses, and rape."

* * *

At a meeting of clergymen and Chamber of Commerce members in the twin towns of Cutler and Orosi, Calif., for the purpose of promoting civic harmony and good will a Methodist church worker, the Rev. Irene Swinney, emphasized the need for strengthening family unity as a foundation for sound community life. She made the statement that "the church is as guilty as any other institution, since it takes the father away one night, the mother another, singing members

another, and the children some other time, so that the family is often separated and has very little time together." — It is perhaps well that this point be remembered; at the same time anyone who knows life as it is lived today knows that there are other modern institutions which are far more the cause of separating the family than the church.

* * *

In a meeting at Des Moines, Iowa, on August 14, the Danish Evangelical Lutheran Church of America decided to change the name of the organization to American Evangelical Lutheran Church. As reason for the change it was stated that "more and more of our members have nationality backgrounds other than Danish."

* * *

A thousand delegates of the Gideons International, assembled in Seattle, Wash., were told that the organization distributed more than 2,250,000 Bibles and Testaments during the past year, all but 300,000 of which were given out at Armed Forces induction centers, hotels, hospitals, and other public places in the U. S. A.

* * *

The Department of Commerce in Washington, D. C., reported that contributions to nonpublic elementary and secondary schools set an all-time record last year. These schools, most of which are parochial schools, received \$734,000,000, against \$652,000,000 in 1951 and \$498,000,000 in 1949. The figures indicate a great increase in support for religious schools in the last four years.

* * *

The German Luther Association has been reactivated in Hamburg, Germany, after a 14-year interruption. Founded at Wittenberg on Reformation Day in 1918 to promote "knowledge and understanding of Martin Luther and his works," the association suspended activities at the beginning of World War II. Dr. Paul Althaus of Erlangen University, who was president of the organization since 1927, continues as head of the reactivated group.

* * *

The 250th anniversary of the early ordination of a Lutheran minister in America was commemorated at Yale University's Battell Chapel in New Haven, Conn., during the annual convention of the United

Lutheran Synod of New York and New England. Dr. Abdel Ross Wentz of Lutheran Theological Seminary, Gettysburg, Pa., a leading historian of American Lutheranism, preached the sermon. He recounted the story of the ordination of the Rev. Justus Falckner at Philadelphia on November 24, 1703. The son of a German Lutheran minister at Halle, Saxony, Falckner was ordained by a Swedish Lutheran to serve a parish comprising 14 congregations of Dutch-American Lutherans in a territory extending from Manhattan Island north to Albany, N. Y., and west to New Jersey's Raritan Valley.

* * *

The article of Norway's constitution banning Jesuits from the land still stands. A constitutional amendment repealing this article has been shelved by the Parliament and will not be on the agenda again before January, 1955.

* * *

East Germany's Communist government has unexpectedly restored ownership of Mansfeld Castle, near Eisleben, Saxony, to the Lutheran Church. In the peace pact with the Evangelical Church leaders signed in Berlin in June Mansfeld Castle had been specifically excepted when Soviet Zone officials agreed to return confiscated church property.

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It is reported from Trieste that local Communist committees in Czechoslovakia have been ordered to confiscate organs from churches. The pretext given is that the organs are needed for the entertainment of the workers.

* * *

Much comment and criticism has been caused by the publication of Dr. Alfred C. Kinsey's *Sexual Behavior in the Human Female*. Dr. Kinsey is professor at Indiana University, and Archbishop Paul C. Schulte of Indianapolis said: "Every self-respecting Hoosier must profoundly regret the notoriety Dr. Alfred Kinsey has brought to our renowned Indiana University." It is not so much the report itself that is criticized, but the cheap publicity given to it. Said the Archbishop: "There can be no valid objection to a scientific investigation of sexual behavior that would assist lawmakers, educators, clergymen, physicians, and other professional people dedicated to the task of preserving and promoting the spiritual, mental, and physical well-being of society. But Dr. Kinsey has degraded science. Instead of circulating the findings of his investigations among those competent to weigh their worth and apply them to the betterment of mankind, he publicizes them, like a cheap charlatan, and in the most unscientific fashion makes them

available to the young, the unlearned, the mentally deficient—to their own great harm and the endangering of society." The *Indiana Catholic and Record* declared: "The harm that can result from the sensational popularizing of the Kinsey Report is really alarming." The promotion given the Kinsey Report "is perhaps the most evil thing about it," said the Rev. Leonard Cowley, pastor of St. Olaf's Catholic Church and chaplain of the Newman foundation at the University of Minnesota. "There is a danger that the report will arouse the curiosity of young people without giving necessary information. Young people may come to believe from statements in the book that certain sexual practices are more widespread than they really are and that if they do them, they are not deviating so much from normal behavior." "Kinsey's book is probably the most overplayed thing that has ever been published," said Dr. Dwight E. Loder of Hennepin Avenue Methodist Church in Minneapolis. "It doesn't carry as much significance as it has been given." In an investigation whether the book should be banned as "obscene, lewd, and immoral literature," Bernard J. Berry, Jersey City, N. J., public safety director, said: "It is far from representative of the right-thinking women of Jersey City and this nation. On the basis of interviews with a few thousand women it pretends to legislate morality for 80,000,000 American women." Dr. W. Alfred Diman, executive secretary of the Chicago Baptist Convention, warned that "the general public is likely to make the dangerous and incorrect assumption that Dr. Kinsey's statistics are representative of American women on a national level. I believe the fact that the women interviewed would answer such questions sheds some light on the type of women interviewed." And Evangelist Billy Graham: "It is an indictment of American womanhood of the lowest sort, because only a woman of the lowest sort would answer questions asked by a man about her most intimate life."

* * *

An extensive report was made to the meeting of the Lutheran Welfare Conference of America and the Associated Lutheran Charities by the Rev. Paul Hansen, director of the Family Research Project of the Missouri Synod. He told them that religious influence was the greatest deterrent to divorce at a time "when marriages are being entered into for better or worse, but not for good." The divorce rate among U.S. Lutherans, he reported, is far below the national average. The Family Research Project included surveys of families in the Evangelical Lutheran Church and the Augustana Lutheran Church as well as Missouri Synod members. The survey revealed that "the Lutheran Church can

point to a record of only one divorce for every 20 marriages instead of the national average of one in four, or even three, and the general Protestant average of one divorce in 10 marriages. "But," he added, "we must admit that a rising divorce rate indicates some weakness in our Church's program." He suggested that the Church might be adding to family tensions by failing to understand what problems really were disturbing American families. According to the survey, laymen agreed that the worst common causes of family disagreement were, in order of their importance, finances, in-laws, and child training. But the pastors "missed all three causes of conflict" and named drink, sex, and religion as the main causes of family conflict. Lutheran writings on divorce and remarriage have shown remarkable consistency, but "Lutheran practice has often been bewildering in its variety." "Divorce may be the only answer at times, but there needs to be a more clearly defined policy by which both family and counselor can arrive at the will of God in each instance." 86 per cent of pastors questioned in the survey favored thorough sex education for young people; but the Church has been "missing fine opportunities" to give sex education in confirmation classes, Sunday schools and, in many cases, parochial schools.

. . .

Under the heading "Catholic Protest Brings Revision in County History," RNS reports from Easton, Pa.: Two passages in a new history of Northampton County which was to be used as a text in the 9th and 10th grades of county schools were changed because of protests that they reflected unfavorably on Roman Catholics. The first passage referred to the reasons for Moravian migration to America. It read: "Numerous people in this area, as in other scattered areas throughout Europe, had for some years shown dissatisfaction with corrupt features of the Roman Catholic Church." The other passage questioned was: "Slum conditions frequently developed where large numbers of immigrants settled. Criminals and undesirables of all shades were among them. They were predominantly Roman Catholic in religion coming into a Protestant area, and in larger cities they came to be controlled by political bosses." By a vote of three to two a committee of the Northampton County Historical and Genealogical Society recommended revisions; the first passage to read: "Numerous people in this area, as in other scattered areas throughout Europe, had for some years shown signs of breaking away from the Roman Catholic Church"; the other: "Slum conditions frequently developed where numbers of

immigrants settled. In the big cities they came to be controlled by political bosses. As is usual in any large, unregulated immigration, there were criminals among them. Opposition to this unchecked flow from abroad became bitter. Fears were expressed that the newcomers would outnumber the native-born Americans and that they would soon control the country. Most of them were Roman Catholics, and this, *in the case of certain elements of the Protestant population* [italics mine], added to the resentment against them." — It was evidently taken for granted that Protestants have a thicker skin than the others! And history students in Easton (if any) seem to have been satisfied with the explanation of the two dissenting committee members: "A tempest in a teapot." — A pertinent remark of the *Presbyterian Guardian*: "History is supposed to be a record of what happened. However, many writers of history have discovered that it is practically impossible to record facts without also interpreting those facts. But if, as a result, history must be written to satisfy all those who may be involved in it, we shall soon cease to have any such thing as history at all. Roman Catholicism has many dark pages in its past. Forcing the rewriting of history books will not change history. Some people would like to rewrite the early chapters of the Bible. But what has happened cannot be changed."

. . .

Dr. John A. Mackay, newly elected moderator of the General Assembly of the Presbyterian Church in the U. S. A., warned that detestation of Communism has produced a "new form of idolatry" in this country. Anti-Communist fervor has in effect become a substitute religion. "A passionate, unreflective opposition to the Communist demon is coming to be regarded as the one and only true expression of Americanism and even of Christianity. It is proper to abhor Communism; let there be no mistake about that. But the spirit to which I refer, this new cult of negation, is something quite different. It is a form of idolatry, which, as always happens in idolatrous attitudes, engenders fanaticism. Fanaticism is a mood of the human spirit which glorifies feeling. It stifles thought; it rejects the formulation of questions requiring calm reflection. The reason is obvious. Any appeal to thought might diminish the white heat of passion in which the devotees of the new cult desire to live. . . . The only way in which men can be saved from the pressure of false absolutes, whether they be negations or affirmations, is that they be summoned to the one ultimate loyalty, which is the recognition and service of the Living God."

THEO. HOYER