

# METANOIA

AN INDEPENDENT  
JOURNAL  
OF RADICAL  
LUTHERANISM

The catholicity of Lutheranism in our present day has been seriously circumscribed. The voice of this church, a community born in revolution and reformation, repeats pious platitudes to a world yearning for prophetic leadership. This journal seeks to restore a forum wherein privatism and apathy may be vigorously answered.

METANOIA takes its place in the tradition of the "little magazine" and shall be published quarterly as long as the need for such a forum remains.

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The Reverend Sauli Laakso was ordained in Helsinki in 1967. His literary experience includes editing KYHKYENEN, a theological student publication; serving as assistant managing editor of VARTIJA; and writing the youth column in KIRKO JA KAUPUNKI. He is now in charge of youth work at the Oulunkylaa parish in Helsinki. Dr. H. Martin Rumscheidt is pastor of the Deer Park United Church in Toronto, Ontario, Canada. James A. Hinz, a Ph.D. Candidate at Stanford University, is editor of the BULLETIN OF THE AMERICAN SOCIETY FOR REFORMATION RESEARCH. Dr. James Luther Adams is Edward Mallinckrodt, Jr. Professor of Divinity of the Harvard Divinity School. Few men outside of the Lutheran denomination have done so much to inspire and encourage a continuing investigation of German Lutheran theological thought as has Dr. Adams. METANOIA acknowledges with rather special thanks his enthusiastic support of our journal's progress.

BLUMHARDT'S LETTER TO HIS FRIENDS was translated from the text in CHRISTOPH BLUMHARDT: IHR MENSCHEN SEID GOTTES (Erlenbach-Zürich:Rotapfel-Verlag, 1936) with the permission of the "Red-Apple Press." The LETTER is entitled, "Antwortschreiben von Christoph Blumhardt an seine Freunde!" and is on pages 443-452. Paul Tillich's "Antwort auf eine Anfrage des Evangelischen Konsistoriums der Mark Brandenburg" is in volume 13 of Tillich's Works. The translation published here is from the manuscript in the Paul Tillich Archive of the Library of the Harvard Divinity School. We thank Willy Collmer and the Evangelisches Verlagswerk for kind permission to publish Dr. Adams's translation in METANOIA. ["Den Aufsatz entnahmen wir den Gesammelten Werken von Paul Tillich, Band 13: Impressionen und Reflexionen, Evangelisches Verlagswerk, Stuttgart."]

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## ENCOUNTER WITH THE DEMONIC: FROM THE PSYCHE TO THE SOCIETY

BY DR. JAMES LUTHER ADAMS

Erich Fromm Archiv  
Dr. Rainer Funk  
Hennentalweg 5  
D 7400 Tübingen 1  
Tel. (07071) 27547

### AN INTRODUCTION TO CHRISTOPH BLUMHARDT'S LETTER TO HIS FRIENDS

It is surprising that the Blumhardts, father and son, are little known or appreciated in Protestant, indeed even in Lutheran, circles in the United States. The estimable three-volume work, CHRISTIAN SOCIAL RESPONSIBILITY, edited by Harold C. Letts (Philadelphia: Muhlenberg Press, 1957) does not so much as mention them. Yet, the work of Johann Christoph Blumhardt, the father, marks a turning-point in the modern development of pastoral care; and Christoph, the son, is the seminal figure of the religious-socialist movement that stems from him and extends through Kutter, Ragaz, Thurneysen and Barth to Tillich and the Kairos Circle. The young Blumhardt's LETTER TO HIS FRIENDS which is presented below deserves a key position in the documents of Protestant social ethics of the past century.

One cannot appreciate the character and significance of this document without an awareness of its roots and of the milieu in which it appeared. Equally important is it to observe the remarkable theological thrust of the document — its adoption and extension of concepts that stem from the New Testament and which through the writings of the Religious Socialists have gained wide currency in our time. It must suffice if we here center attention upon only two of these concepts, the idea of the Kingdom of God and the concept of the demonic — integrating concepts that condition all the other theological-ethical ideas that appear in the writings of the young Blumhardt and which are adumbrated in the LETTER.

"My only desire is to tell everything to the glory of Him who is Victor over all the powers of darkness." These words epitomize the message of both Johann Christoph Blumhardt (1805-1880) and the son Christoph (1824-1919), Lutheran pastors whose roots were in the Württemberg Kingdom-of-God Pietism of Bengel, Oetinger,

and Hahn. The words are quoted from the lengthy Report of 1850 made by the elder Blumhardt to church authorities, regarding the "faith-healing" in Moettlingen of Gottlieben Dittus, a young woman who "possessed" by "the powers of darkness" had been "tortured by spirit-like figures." [This Report has recently been published in English translation: BLUMHARDT'S BATTLE, tr. Frank S. Boshold (New York: Thomas E. Lowe, 1970, 62 pp.)] This Report recounts Pastor Blumhardt's struggle, one might say, to exorcise the demon of psychosomatic illness suffered by this young woman. It crowned a pioneer work in pastoral care which two years later took the Pastor and his family to Bad Boll. For years he had been directing attention to the healing miracles of the Gospels, relating them to the battle of the inbreaking Kingdom of God. Taking over an old hotel building in Bad Boll, he attracted thousands of people seeking relief. The story of Blumhardt's work is still remembered vividly today at Bad Boll which after World War II became the seat of a widely reputed Evangelical Academy.

Blumhardt's Report narrates such fantastic phenomena of mental hallucination and bodily distortion that it is scarcely credible. So puzzled was he by these phenomena that he repeatedly called for assistance at the hands of physicians. Here is his description of a climatic episode in an 18-month struggle against the dark powers that possessed Fräulein Dittus: "Foam flowed again from her mouth. It had become clear to me that something demonic played a role here after what had happened so far, and it hurt me to think that there should be no means of help in such a horrible affair. While in these thoughts, a sort of wrath gripped me. I jumped



forward, took her stiff hands, pulled her fingers together with force as for prayer, loudly spoke her name into her ear in her unconscious state, and said, 'Fold your hands and pray: Lord Jesus, help me. We have seen long enough what the devil is doing, now we want to see what Jesus can do.' After a few moments she awakened, prayed these words after me, and all convulsions ceased to the great surprise of those present." Ibid., p. 18/ "Jesus was Victor."

In the light of this experience and of similar, if less melodramatic, experiences the elder Blumhardt developed a vigorous eschatology, "looking toward a new outpouring of the Spirit in the struggle between the Kingdom and the power of darkness." "To him," said his son, "the Kingdom of God was something immensely greater, more eternal and more effective for body and soul than anything he saw in Christianity." Accordingly, Karl Barth was to speak of him as "the theologian of hope."

"Jesus the Victor" became the watchword of the younger Blumhardt also, who after the death of his father, with some misgiving took over the direction of the work at Bad Boll — misgiving because of his imagined lack of capacity for the task. Christoph, like his father, looked for new outpourings of the Spirit, but gradually he began to question the authenticity of a piety that centered attention alone on individual sufferers. He came to see in this sort of piety a kind of egoism, a using of God for private purposes. In his view, says the biographer, Friedrich Zündel, "the kingdom of God was not fulfilled in the satisfaction of private spiritual needs. He saw its goal to be as great and as wide as creation itself." Pursuing this insight the young Blumhardt became "a theologian of hope" in broader range than his father, even in a broader range than Luther. "According to Scripture," he said, "there is much more for us to learn and to practice than what the Reformers were able to give."

R. Lejeune, the editor of the four-volume edition of the writings of the young Blumhardt, has traced the path that led him to call for a new eschatology. This new eschatology, he

held, would undermine the fatalism of supposing the "world" is simply corrupt and is to remain so. The kingdom of God comes bringing unrest as well as hope. To the spiritualizers Blumhardt said, "You set up a God without hands, without a mouth, without any feet, so that we can do simply as we like. No thanks, I cannot believe in such a God." From these impulses he developed a theological view of history and a political theology, calling also for a recognition of the positive significance of the natural sciences. (Here we are reminded of the embracing vision of Oetinger.) "God so loved the world...." The whole world is the arena of the battle of the Kingdom, not only for the sake of mercy but for the sake of social justice. "We live in a newly created world, a newly created time." Jesus will be Victor.

A new world was in the making, but Blumhardt knew it would not come without dust and heat, and not without the pain of change. After the death of his father the young Blumhardt gained widespread popularity as "the preacher from Bad Boll"; in various parts of Germany he attracted hundreds and even thousands by his sermons. Yet, he came to the decision that this was too easy a path. He felt "obliged" to "extend the hand to the working class" among these millions "I want to build and validate the party that elevates these masses." His avowal of concern for the proletariat brought great disappointment to the "old-timers" and to those who were pleased with a renewal that would disturb nothing in the economic-political order. For many, this turn was the beginning of the end of his father's work. For Christoph it bespoke the shock of recognition that the powers of darkness, the demonic powers, inhabit and possess nations, socio-economic institutions, and even churches. The realm of the demonic he saw belongs not only to the psychosomatic realm but also the embracing social-institutional sphere of class tension where men are struggling for bread and justice and dignity, and where others in the name of God and Christ oppose this struggle or are indifferent to it. Where, then, are the demonic powers? Can it be that the churches are "possessed" by these powers, just as was the poor wretch Gottlieben Dittus? Yes, and not only that. The Kingdom of God may at times find itself obstructed by the churches, and God incognito may be working for righteousness precisely among the atheists.

The greatest shock to conventional



believers came when Blumhardt joined the Party of the Social Democracy. He was the first Pastor in Germany to do this. Shortly thereafter he began to serve for six years as the Party's representative in the provincial legislature of Württemberg. Ecclesiastical censure followed: he was asked by church authorities to relinquish his service (of thirty years) as Pastor at Bad Boll. The LETTER of 1899 which follows offers his apologia pro vita sua.

It is noteworthy that twenty years later in Berlin, Paul Tillich, an ordained clergyman, was asked by the Consistory of Brandenburg to justify as a Christian his having joined the Independent Social Democratic Party, the left-wing of the Social Democrats. In his response Tillich referred to Christoph Blumhardt and his

idea that a secular movement battling for social justice may be more responsive to the Kingdom of God than are the official representatives of the churches. On the other hand, Karl Barth at this time abandoned his open adherence to Religious Socialism, in favor of what Tillich was to call undialectical concern for the Word of God. Barth was not to recover a direct theological or practical interest in political and economic issues until after the Nazis came to power. Meanwhile, Tillich, following the general dialectical pattern proposed by Christoph Blumhardt, worked out in more substantial and elaborate fashion the "basic principles of Religious Socialism." [See Paul Tillich, POLITICAL EXPECTATION, ed. by James Luther Adams (New York: Harper and Row, 1971).]



## CHRISTOPH BLUMHARDT'S LETTER TO HIS FRIENDS

TRANSLATED BY JAMES A. HINZ

Bad-Boll, November, 1899

It has not been possible for me to answer individually the many letters I have received. Yet I would like to offer a quieting word of explanation to anyone who has been disturbed by my position and to stress a few points that may be able to bring a little clarification to all those acquainted with me.

I put foremost my attitude toward Christ and his Spirit. Everyone who knows me personally knows that I owe everything that I testify to and live by to Christ and his Spirit. My closer friends have known for a long time, however, that in order to confess Christ alone I have been forced into "confidential" circles. For my freedom in Christ was understood neither in ecclesiastical nor in other closed Christian circles. I have always been surrounded by misunderstandings, and neither my practical activity nor my success among the poor and sick has been able to overcome these misunderstandings and the reservations of those circles.

Today God has led me out of my "confidential" circles and through no desire of my own has brought me into the open. I have been obliged to extend my hand to the working class, today numbering in the millions, and I want to build and validate among these millions the party that elevates these masses. I extended my hand simply as myself, as a follower of Christ, and as such I was received with so much love that I had to recognize immediately that God is not denied here, at least not more than in any of the other social positions and classes that make up society today. At the present time theologians, philosophers, natural scientists, medical doctors and humanists deny God with their reason; yet they are accepted by state and church because of what they accomplish for the progress of mankind. Should we then consider such honorable men as godless, because their reason finds no expression for God? Not in the least. The heart of a man who denies God with his reason more often contains God in spirit and in truth than does that of one who confesses with the mouth. One should also not overlook the great accumulation of superstition and inconsistency found everywhere in official Christendom. Consequently, a thinking man can hardly be blamed if he feels repelled and reaches a negative conclusion.

If we now enter the sphere of the educated social democrats, we are immediately struck by the fact that they expect nothing lofty and cultural from the church and official Christendom, nor do they expect anything that will further the progress of mankind today. They make the general observation that indeed nothing can be expected because so-called faithful and orthodox Christendom is in the powerful grip of rigid dogma, which hinders the free development of man and puts daily life in conflict with the life of the church. One must serve both God and mammon. Another reason why social democrats have no expectations is because of the dependence of the church on the state; as a result free thoughts and free actions on behalf of the people jeopardize one's clerical position. This consideration has become a real preoccupation with the adherents of modern socialism. Thus the Social Democratic Party is severely negative toward the church, but not as those who can be called fanatics of unbelief. Rather, their negativity results from the restrictive principle that religion is a private matter. They have no quarrel with a god-fearing heart or with a genuine religious conviction. However, they battle energetically against the dominion the church has acquired over men's hearts--either through its external means of power or through a pious bearing with its spiritual threat--a dominion that compels religion according to its conception in rules of faith and liturgical practice. Thus each Social Democrat remains free to serve God in spirit and in truth, free also in the exercise of ecclesiastical affairs. It will never cause him



to oppress and despise anyone; nor shall he say, "I thank you, God, that I am not as other men," who might perhaps think quite differently. For a long time I have shared with the adherents of the socialist movement this free spiritual disposition concerning the historical forms of different churches and sects. I have seen for myself just how serious they are in letting each individual freely choose his own religion. What is more, I see that I am respected for my conviction as "follower of Christ." I must therefore give testimony against statements that the party denies God, even if some of its members do so, as do some in all associations. The socialists will, however, deny dominion to respective religions and will also demand that they do not trample underfoot the "progress of society" in the socialist sense.

The question now arises whether that is a reasonable demand; isn't it rather, as is often taken for granted, the duty of every citizen and cleric to oppose the Social Democratic Party at all costs because it represents the strongest support for the "future state?" One would have to be blind not to see that this whole century since the French Revolution has produced increasingly successful movements which have as their goal a new order in society. Is there a land that has not been affected by socialist ideas? There is an intense desire, a forward-moving spirit, that aims at a new order in society. Nobody is able to withdraw from this movement. As a result, state and church must grant freedoms to the people. We have lived through a century of revolution and upheaval and are living now in the midst of revolutionary activities which should produce a different order in society, one most certainly in accordance with God's will. What a change has accompanied these notions even in our own day! Who today is surprised that every citizen is enjoying a share in political rights and will receive more and more? Who is surprised that equal rights are demanded for all, both high and low? Who would again introduce serfdom and slavery? Who would abolish parliament? These are clearly new notions. In earlier centuries men who espoused the cause of such freedom were simply executed and exterminated. If then today socialism has its eye on the goal which specifies an equal right to bread for everyone--which necessitates that property relationships assume such a form that the life of man, rather than money and positions, has the highest value--why is that an objectionable desire? I am certain that it is based in the spirit of Christ that a goal in this direction will be pursued and that there will be uprisings until it is reached. Reaction is of no help here because it is God's will that all men be judged equally in every respect and, instead of being tormented on earth, become blessed creatures of God.

It is, of course, here that I meet the greatest opposition. I am almost always told that Christ wanted only to help and comfort spiritually and lead us over into the hereafter. I deny this, however, on all accounts; I even see in this notion the reason why Christendom has blocked the spiritual and material progress of man at decisive moments. As a result, in spite of Christendom, the path for ideas must be broken through more or less revolutionary means, in order that man's task may consist principally in the formation of a godly life on earth. Then can all nations of the earth be called blessed. I have preached this as long as I have been in the position to do so. The hope for a "new age" is the only thing that has given me strength and endurance in often very difficult times. Am I correct on this point or not? Has Christ appeared to establish a new religion with a view only toward the hereafter? Then he would have had to have given us a different revelation, and the thought and aspiration for the hereafter would have had to bear entirely different fruit. We see, however, that the more conceptions of purgatory, hell and heaven are developed at will, the darker Christendom becomes, up to the point of the monetary purchase of blessedness in the hereafter. Speculation into the hereafter has been positively invited just because Christ has given us no revelation about the hereafter. On the contrary, if you read the Sermon on the Mount or other sermons like the parables, which all deal with another time in this world, and if you see what he performed by his full support and encouragement of the visible world, you will be able to forgive me for having extolled in the name of Christ such a kingdom that enlightens earthly gloom and ends the woe of creation on earth. Is it anything other than that when it is said, "Look here--the house of



God among men." Why should I list all the promises that have their affirmation and goal in Christ? If you want to know about God's word and will in the Bible and in the men whom we call the apostles and prophets, you can look that up for yourself. To be sure, Jesus was silent with reference to the hereafter; he wanted to remove all fear before death. There is the statement, "Be co-workers with God, that the goal be reached--peace on earth." If I have been able to benefit countless men, it is as a result of my contemplation of Christ. For I am firmly convinced of the real and powerful force of his life today. The banner of his name is still able to summon a new mankind with cultured hearts and minds, as envisioned by the prophets of Israel and the apostles. At all times these endeavors of mine, directed toward the goal of a new age and world, have brought me both friends and adversaries. For in this work I must mobilize the freedom of men as widely as possible. At this point I waived completely the necessity of a denominational confession for this kind of follower of Christ. Whether such a man, who was intent on the goal, was born Catholic or Protestant, whether he belonged to this or that ecclesiastical jurisdiction, seemed to me to be of minor importance. It was enough if somebody became inspired with justice and truth, with love and tolerance for all men, assisted in combatting superstition, tyranny and haughtiness of position and birth, and renounced the damnation mania that is based on a particular religious point of view.

I cannot be accused of making propaganda with my convictions. On the contrary, I remained silent intentionally. Many thought my career had ended, and they viewed me as a religious crank. My becoming known happened without my doing anything and occurred in spite of my strong pleas to minimize adherence to personalities. But the truth spoke for itself. The fact is that many knew about me and remained in silence, and although there were thousands they were with me in their silence.

That was changed suddenly. I was spiritually compelled to agree openly with the endeavors of the Social Democratic Party before a gathering of workers. To date this is the greatest initiative I have undertaken. I observed, however, that very many understood me. Those acquainted with me must realize that it is I as I have always been who have openly placed myself on the side of the struggling and fighting proletariat. The proletariat carries enough idealism in itself not only to believe in the highest goal of mankind but also to work energetically toward that end, in addition to working hard to obtain its daily bread.

The fact that things were not always done elegantly in these circles of the fourth estate, and that many infeasible measures were proposed and considered, did not deter me. The basis of the movement, the driving will and the spiritual work toward the goal are enough to enable me to feel that we are allies in the spirit of Christ who has constantly guided me.

Anyone who examines the foundations of the Social Democratic Party and the ideas that necessarily follow from them must immediately realize that a follower of Christ can very easily ally himself with that party, even more easily than with any other. I am much less able to associate in the spirit of Christ, for example, where there is national ambition, the glorification of honor acquired through war and bloodshed, the battle of religious belief on behalf of a confession, or where one-sided economic interest are pursued according to a party line in order to disadvantage other men--wherever, in short, either egoism or capitalism must more or less be the motive force of action. I would rather find myself in an association which seeks a new order in society on behalf of the disinherited and suppressed, on behalf of the masses who have grown indifferent. Where war and slaughter, national hatred and class power, gluttony and immorality are resisted, what should there hinder my association as a true follower of Christ?

It has been said, however, that the Social Democratic Party wants bloody revolution, wants the unjustified overthrow of all existing relationships, wants general anarchy. I have a simple answer for those charges: they are not true. Many men retain a horror of revolution due to the fact that the French Revolution and subsequent movements of a revolutionary type took a bloody course. The Reformation of the sixteenth century took an even more bloody course; why do we then not abhor the Reformation? Because to a certain degree it paved the way for reli-



gious freedom. Why do we then hate the Revolution of the eighteenth century? Because it helped the people pave the way for political freedom? As far as I am concerned each of these freedoms requires the other. The blood spilled in the Reformation pains me just as much as that spilled in the Revolution, but I must make the best of both situations and look at the progress that was made: the freedom of man. Why is it that we do not ordinarily recoil from bloodshed, past and present, as long as the blood is shed for the sake of national interests? As a matter of fact, all of world history is one long, frightening, revolutionary stream of blood.

The principles of the Social Democratic Party, however, are intended to put an end to revolutions of that kind. The actual temporal progress of man should be allowed to develop fully in an unbloody manner. For it has always been the ones who wanted to put a violent stop to the progressive movements improving relationships among men who have caused bloodshed. We must move forward; the social question demands some kind of a solution. However, the solution can only be reached by means of new arrangements in property relationships. In a certain sense we live today in the midst of revolutionary movements just as did our predecessors in earlier times. The value of the Social Democratic Party lies in the fact that it wants these changes to occur by unbloody means. Since it has inherited the mantle of the French Revolution, the Party is a child of the times in which it was born; but its spirit aims at development and must be so aimed because of the whole interpretation of history which it considers valid. An adherent of Christ can quite easily agree with such an outlook.

But it is said that Christ avoided all plans of overthrow of any kind and had only the spiritual revival of man in mind. However, it was when he found himself in the temple of the Jews and when he came in contact with the false national and popular gods who opposed the kingdom of God that he announced the greatest revolution. "No stone shall remain unturned," he said of the proud national sanctuary of the Jews. He saw the destruction of the contemporary capitalist society approaching swiftly. He expected the greatest of revolutions to occur as a direct result of his coming, and he made his disciples aware of the fact that these revolutions would be very bloody. He always qualified this, of course, by adding that this would not be the true end, for at the very end there will be no bloodshed. The Son of Man, the man of men, will appear as a bolt of lightning and illuminate his earthly kingdom. It is well said, "God's thought and will penetrate everywhere, even forcibly into the hearts of men, where God creates the kind of men he wants." Thus we await a new heaven and a new earth. If we collected all of the statements made by Jesus and the apostles dealing with the final goal of human history, we would discover that in spirit Jesus was deeply concerned about political and social development; so much so that he could not imagine his kingdom coming without a revolt against the existing conditions. And he expected the first stages of this revolt to be violent. However, because we are disciples of Christ and have no use for acts of violence, we must not be bloody revolutionaries. Rather, let us proceed through all the processes of change full of quiet strength and keep our eyes on the final goal of peace. This goal cannot come to pass without turbulent revolutions. Like the scourge that Jesus brandished in the temple in Jerusalem, so now too a scourge is coming down on the completely unjust nature of man. As the prophet Malachi said, "The day is coming that will burn like an oven." And should the judgement begin in the house of God, I would rejoice. The socialist movement is like a beacon in the sky announcing judgement. And should the Christian community find itself faced with judgement, let us hope it will not adopt a reactionary stance, but will consider what in fact confronts it. Yes, it is true that avarice is the root of all evil! But what amazes me is that this truth is not more acutely perceived. The truth is that our generation is perishing in a brazen desire and quest for money. Today nothing noble and nothing sacred can attract attention unless it involves speculation for money. Even many of the very rich sigh under the burden, and even though they establish unselfish charities, they are unable to remedy their misery. True relief will come only with the end announced by Christ.

A society is emerging now, born in bitterest necessity, and is striving to-





ward this goal, the deliverance from this world and age of money. Who would prevent me from extending my hand to this society in the name of Christ? Who would reproach me for agreeing with their clear testimony that we are on a precipitous course and with their hope that, in spite of all the present destruction, we are on our way to a new age? This age--an age in which men will be born who will understand what life and happiness are--will justify the phrase "Peace on earth!" Such an ultimate goal is the kingdom of God on earth, of God, the one saviour of all mankind.

With cordial regards,

Christoph Blumhardt

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first be asserted that a necessary connection between the socialist idea and the revolutionary tactic does not exist. On the other hand the revolutionary attitude of Social Democracy can figure as absolutely unchristian only for him who identifies Christianity and Lutheranism. The Reformed church, since Beza, has taught that in case of the failure of the higher authorities the lower ones have the right of revolution, a doctrine for the maintenance of which we are indebted to Dutch and English Protestantism. Even Thomas Aquinas has recognized the right and, under certain circumstances, the duty of revolution. Even Lutheranism which is hostile to revolution put up armed resistance to the Emperor in the Schmalkaldic and Thirty-years War.

### III.

If neither in the socialist idea nor in the socialist parties a fundamental opposition (lying in its very essence) against Christianity and the church, if rather a longing is alive for a fulfilment with moral-religious spirit in wide circles of socialism, there results from all this the necessity of a positive attitude on the part of the church in face of socialism and Social Democracy.

By a positive attitude we do not understand:

A desire for Christian social reform. This signifies--without thereby contesting its relative necessity--a means for the maintenance in principle of the capitalistic form of society through cutting out its worst excrescences. It corresponds, however, more to the spirit of love to root out the evil itself than to mitigate the sufferings (it continues to produce) by partial measures; it is a higher goal to do away with the presuppositions of alms-giving than to alleviate poverty through alms; it is a higher goal to annul the bases of economic misery than to rescue the sufferers through the works of Christian charity or a thorough "social legislation" to save from the worst; it is a higher goal to prevent the possibility of an economic egoism than to circumscribe it by means of legislation to protect the worker or make an appeal for patriarchal alleviation of social evils.

It is also a higher goal to eliminate the source of war through relentless struggle against national egoism, through international legal organization, than to mitigate the wounds of war through works of love; if also social care and legislation for now and indeed a still longer time are not yet to be done without, yet the ideal to make them superfluous must be recognized also by those who do not hold it to be realizable; the church, however, must make this ideal its own and must demand its realization in the name of Christian love.

Under the positive attitude of the church in face of socialism is not to be understood the attempt to win the workers for the contemporary churches. However attractive this attempt may be it is necessarily doomed in the present situation. The socialistic worker sees in the contemporary church an ally of the capitalistic class-state and in its arrangements and life-forms a bourgeois creation, to whom psychological reconciliation is lacking.

It would mean, therefore, like the Judeo-Christian who tries to impose his

