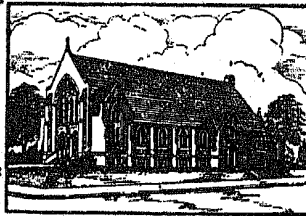


REV. E. G. HOMRIGHAUSEN
MINISTER
4411 CARROLLTON AVENUE
HUMBOLDT 5786



MAURICE G. LIPSON, Sec'y.
4046 CENTRAL AVENUE
HARRY F. LINK, TREAS.
2848 N New Jersey.

Carrollton Avenue Reformed Church

FORTY-FOURTH STREET AND CARROLLTON AVENUE

INDIANAPOLIS, INDIANA

CHURCH PHONE HUMBOLDT 5813
Jan. 22, '32.

Professor Karl Barth, D.D.
Siebengebirgstr. 18,
Bonn a. Rhein,
Germany.

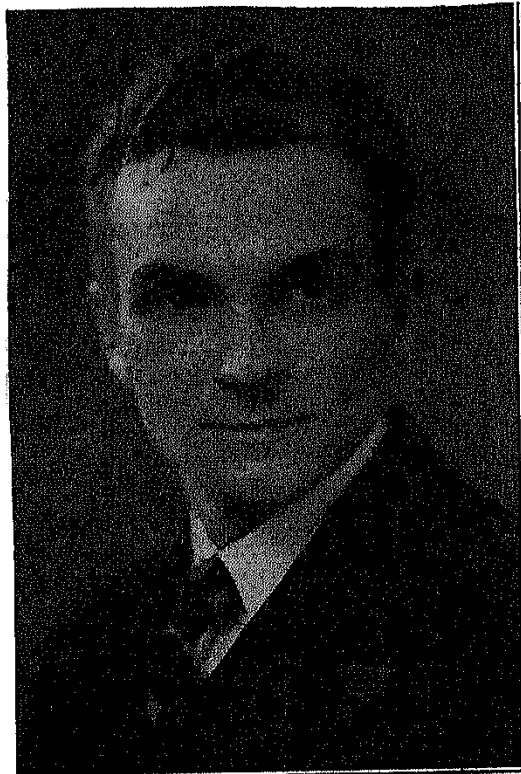
My Dear Dr. Barth:

Thanks you for your kind letter which you took the time to write me in the midst of your very busy schedule. Thank you also for the picture which you sent me. It will appear in THE PULPIT, an interdenominational magazine which has a wide circulation among the clergy and intellectuals in the United States, Canada and even Britain. It also goes as far as China, Alaska, the Phillipine Islands, etc. It will appear with your sermon: The Needy Lazarus.

I am happy that you were pleased with your sermon and the "Gewand" and "Umgebung" of the Messenger. I trust that I kept the spirit of your sermon and that its translation was satisfactory. The MESSENGER circulates among the Reformed clergy especially in the Eastern part of the United States in the vicinity of Philadelphia and Lancaster.

I am busy translating some of your other sermons. I am at the Easter sermon found in "Komm Schoepfer Geist", which I want to publish either in the MESSENGER or in some other magazine with a larger list of readers. It is an especially good sermon. I have written to the Chr. Kaiser Verlag to see if they would not give me permission to translate that whole volume of sermons in "Komm Schoepfer Geist". I really think that the book of sermons would give a wider impact upon the clergy than Dr. Horton's book. I still have your permission, do I not? For the next few weeks I am especially busy, but I hope to have enough time to do this translating by Pentecost.

You will pardon my writing in English. The German is so difficult for me. I was in Chicago the other week. I did not get to see Professor Pauck. I sense your disappointment with his book. In our Seminar at Butler University we discussed his book, and I gave them my impressions. You will be surprised to see, delighted too, - that the members of the Seminar do not agree with Pauck, and that all of them are ardent disciples of your main impact. Here and there, especially



The Rev. E. G. Homrighausen, Th.D.,
President of the Synod of the Midwest

among the clergy, not the intellectuals, there is a groping for what you have brought to light so vigorously. We will have to be saved from our naivete, from our methodology.

That is our trouble. We do not have social experience enough. We are still so immersed in the method of things. We have not yet felt the depths of life. The dualism of life has not yet become a reality. The difference between us and God is still so naive, so undiscerned. That is why we have no sense of sin, and where there is no sense of sin there is no sense of God, of the need for grace, of a Mediator, etc.

Now Professor Pauck lives in a very liberal atmosphere. Chicago University is extremely liberal. He has to say something critical or he would not have kept his reputation!!! That is the way I look at it. He is suspected of conservative leanings, -in fact, he is the most positive man in Chicago.

I wish I had time to tell you about the theological situation over here. We do have a lot of Methodism, which bases its theology upon experience, and is undergirded by the personalism, the idealism, of Boston University, whose chief theologians was Bowne, who studied in Germany with Lotze. Now you can understand its idealism. There is much of that influence over here. Idealistic and socialistic!! The influence of Rauschenbusch is still strong. That is not realistic enough. The extreme liberals have lost their metaphysical Grund. For that reason they do not have a strong Gospel to preach. Sie haben keinen Standpunkt. There is much Fundamentalism, especially among the Lutherans, and some Presbyterians and Baptists, especially in the South. OUR MAIN TROUBLE IS THAT IN MOST CASES THEOLOGY HAS BECOME TOO SIMPLE. Die Theologie ist zu einfach gemacht, wir wollen nicht paradoxisch sein! Das kommt noch, wenn wir einsehen dass unser Idealismus nicht stark genug ist uns aus ~~unser~~ unserer Hoelle zu erretten! Wir haben Gott gefangen genommen in unser Intellektualismus.

But you must rest assured that the book which is most read in America and is regarded as the best introduction to the Theology of Crisis is that by Dr. McConahie. There are signs on the horizon of our theological life. Some are turning to Phenomenology, going to Europe to study with Husserl. Many are turning to Tillich. A sense of utility is taking hold of many. Economic disturbances are turning many to God. Everywhere there is a sense of despair, wondering, insecurity. Subjectivism is driving us into bankruptcy. So while the outlook seems so shallow, so psychological, yet, the ministers and the laity are turning to Reality. I think A BOOK OF SERMONS WHICH WE MIGHT PUT INTO THE HANDS OF THE MINISTER WOULD HELP MUCH TO GIVE US FAITH. I hope that you will allow me to translate that little volume: Komm Schoepfer Geist, -or the other one: Suchet Gott. Which one would you prefer?

What will the next two months bring forth? Versailles must be revised, and many feel it. American will have to pay her share of the war! Der Weltgesit ist verkehrt. Und wir sind nicht von Natur Friedenskinder! Was aus dem Westen noch wird macht uns angstlich.

Now I must close. Schreiben Sie wenn Sie Zeity haben. Gott lebt! Er will in uns leben, -aber wir sind zu selbstgenuegsam! Das Kreutz ist noch das Herz unseres lieben Gottes! Mit Grues!

Ich wuerde Ihnen auch das Best! Perhaps some day, you will come to America to meet and greet many of your friends, - for there are already many some day, - for a rest, a vacation! And you will be welcome in Indianapolis, where many ministers will gladly hear you.

N.B. May I add another note. This letter has not been completed and I still want to add a few things. I trust you do not mind my writing in German? I had to learn German. My Father's folks came from the vicinity of Diensthausen, or Wunderthausen, or some such place. My Mother's folks came from Kiel. So between Plattdeutsch and Darmstatter, I had to learn high German!! Some day we want to come back to visit. Not this year, but next year if times are a bit more secure.

Now as to your coming over here! I have changed my mind.
 You need a rest and a vacation, and a trip would offer just
 that. ~~Perhaps~~ next year. There ought to be a change for the
 better by next year. You are welcome at our house. And I
 assure you that I can have an interested group of ministers
 to hear you when you come. Even if your English is not fluent,
yet there are enough folks here who know your thought and with
a look at the MS. a day or so before, could translate freely as you
without losing any of your vigor. spoke

Now I have a letter from Professor Pauck this morning. Rest assured, Pauck has your impact but he has to be so "careful to take men along with him in the liberal atmosphere of Chicago. I feel as if he has not done justice to you, and there are many others too. We must not fight or even fiddle about little things when Rome is burning. I will tell Pauck that when I see him.

An article of mine was published yesterday in the Christian Century about whether the Protestant sermon can live. Unless it lets God direct it, and unless it confronts men with the reality of God, it will go the way of all flesh. I expect to receive many letters about it in the next few days. Perhaps I can have a copy sent you as soon as arrangements can be made.

Again, -if I can succeed in translating that Komm Schoepfer Geist, or Suchet Gott, would you advise me to do so? The Chr. Kauser Verlag would have something to say. But I am sure that the book would be read by quite a number, but I would have to translate it more freely so as to make it easy to read.

Now I must close. I again beg your pardon for writing in English and I trust that you are well and that your work is still as interesting to you as it is to us who follow.

I wish I had time to tell you about life over here. I feel convinced that a new objectivity is coming. Here and there voices are being raised that are signs. We are realizing that we cannot imprison God in our little forms. We must free Him and let Him rule.

So I close , with the wish that God's choicest blessings may be yours and that the beauty of our God may be upon you and yours to bless and inspire.

Most sincerely yours,

yours,
E. H. Hough