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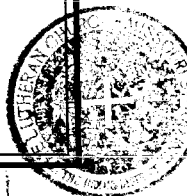
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre veruehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24*.

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVE

Menschen. Durch die Erkenntnis seiner Liebe wirkt er Gegenliebe, 1 Joh. 4, 19; 3, 1 ff.

Weil eben allein der Weibessame der Schlange den Kopf zertreten, weil allein das Wort vom Kreuz uns vom Satan befreien und zu Gottes Kindern machen kann, was anders wollen wir predigen als allein Jesum, den Gekreuzigten? Gott segne diese Predigt an unser aller Herzen!

L. L.

Theological Observer. — Kirchlich-Zeitgeschichtliches.

I. Amerika.

Silbernes Jubiläum unserer lutherischen Kirche in Argentinien. Unter dieser Überschrift berichtete das „Kirchenblatt“ von Porto Alegre, das Organ unsers Brasilianischen Distrikts, gegen Ende des vorigen Jahres: „Es sind fünfundsanzig Jahre vergangen, seit die Missourishnode die Arbeit in Argentinien in Angriff genommen hat. Im Jahre 1905 wurde P. W. Mahler, der damalige Präses des Brasilianischen Distrikts unserer Kirche, von P. v. Matthäus nach San Juan, Argentinien, gerufen. Ende 1905, also gerade vor fünfundsanzig Jahren, kam dann P. Wittroß als erster Missionar nach diesem Lande. Seitdem hat sich die Arbeit immer mehr ausgedehnt und trotz vieler Hindernisse manch herrlichen Sieg errungen. Davon legt das Büchlein, das wir in dieser Nummer anzeigen, berechtigt Zeugnis ab. Wo P. Wittroß früher allein stand, dort wirken gegenwärtig 18 Pastoren; im kommenden Jahre werden es voraussichtlich 23 sein, da mehrere Stellen, die augenblicklich vakant sind, in nächster Zeit besetzt werden sollen. Wo vor fünfundsanzig Jahren nur eine Gemeinde bestand, sind jetzt einige 80 organisierte Gemeinden und Missionsgemeinden vorhanden. Der Argentinische Distrikt hat seit elf Jahren eine Bücheragentur unter der geschickten Leitung P. Kröger's. Der „Kirchenbote“, der von den PP. Hübner, Kröger und Trünow redigiert wird, steht im 13. Jahrgang. Seit 1926 hat der Distrikt eine eigene Lehranstalt, die sich die dortigen Christen aus eigenen Mitteln erbaut haben. An der Anstalt unterrichten die Professoren B. Ergang, H. E. Kramer und Hilfslehrer Lang. Präses des Argentinischen Distrikts ist P. G. Hübner. Nicht nur in der deutschen Sprache, sondern auch in der spanischen ist schon Bedeutendes geleistet worden. Sicherlich sind unter dem Gnadenbeistand Gottes alle Voraussetzungen zu einem gesunden kirchlichen Wesen vorhanden. „So ein Glied wird herrlich gehalten, so freuen sich alle Glieder mit!“ Wir in Brasilien können es deshalb nicht unterlassen, im Geiste müssen wir mitfeiern und dem Herrn danken für das, was er im Nachbarlande durch die Predigt seines Wortes gewirkt hat.“

J. B.

Undermining the Foundations of Christianity.—The *Watchman-Examiner* very aptly summarizes the three present-day tendencies by which Modernism seeks to undermine the foundation of Christianity. The brief, but true and pithy remarks excellently characterize the spirit of Modernism as it is presented by men like Fosdick, Cadman, Bishop McConnell, and others. We read:—

“There is a threefold tendency quite evident to-day. The first is

that of reducing Christ to a good man with a great message — the highest type of manhood, in whom we have an illustration of what man in himself may become. Christ's vicarious suffering and death on the cross are either ignored or repudiated. The second tendency is that of reducing Christianity to a system of ethics. The new birth is considered unnecessary. The primary emphasis is placed on one's relationship to his fellow-men. A recent book seeks to lay its emphasis 'where Paul laid his, not on theology, but on morals'! The author is evidently not acquainted with Paul's Epistle to the Romans. The third tendency is that of reducing the Church to a mere social organization. Strange how a little truth overemphasized can pervert truth in its larger aspects! Such over-emphasis has turned many of our churches into club-houses and places of entertainment. Over against these modern tendencies is Jesus Christ 'the same yesterday, to-day, and forever.' The Christianity needed for our age is apostolic Christianity." J. T. M.

When Masonry Calls Jesus Master. — Under this title the *Australian Lutheran* quotes S. H. Swanson, who writes in the *Bible Banner* (Minneapolis): "Over and over again I have read in books written by good Masons that Jesus was a Mason, a Master Mason. When Masons call Jesus 'Master,' that is what they generally mean. And John the Baptist and John the Evangelist are patron saints of Masonry. Take your Bible and read the Gospel of St. John and his letters. If after that you can imagine either him or that other John led by a cable-tow through a Masonry initiation or looking with approval upon such a religious mixture of paganism, Judaism, and Christianity, I confess that I am at a loss to understand your conception of Christianity. In all seriousness I ask: Could you imagine John, who wrote the wonderful Gospel of 'Jesus only,' saying to some Jews, Mohammedans, Buddhists, Confucianists, etc.: 'I'll respect your religion as much as my own; therefore I'll not require that you believe in Jesus as I do; but we'll get together at one common altar and pray to the Great Architect of the Universe, and if each one of you will follow to the best of his ability the light which he has and does his very best, living every day "on the square," as it were, we'll all meet in the Supreme Lodge by and by'? And if you slipped up behind John the Baptist and tied a white apron on him, I think he would still be preaching: 'Behold the Lamb of God, which taketh away the sin of the world!' But we digress. We come back to what we were saying — 'that Jesus was a Mason'! During the years until He became thirty, He was being initiated and taking Masonic degrees! That is why we do not know anything about Him between the years twelve and thirty! You did not know that before? Do not take my word for it. Study Masonic writings, like Buck's, Clymer's *The Great Work*, and others, including Pike's."

The following quotations are given to prove the statements just made: "To this great School [Masonry] Jesus went for His spiritual preparation. From it He went forth to preach the Gospel of peace and the kingdom of love. . . . These records are not open to the public, but only to those who are duly and truly prepared, worthy and well qualified, and who can establish the right to such confidence. . . . When He refused to tell the chief priests and scribes by what authority He came among them and performed such wonders, He was but following the policy of secrecy and silence

in strict conformity with the great School." (From Clymer's *The Great Work*.) "In all ages a few have lived the life, gained the experience, and made the demonstration in complete verification of what our Brother Jesus, a Master, said and what has been put on record by one of the patron saints of Masonry, St. John." (Stewart, *Symb. Teach.*, p. 81.)

The writer continues: "In Christ's defense against such slanders and perverters of truth let me quote a few words from His lips, and let us remember that these words are recorded by 'that patron saint of Masonry St. John': 'I spake openly to the world; I ever taught in the synagog and in the Temple, whither the Jews always resort; and in secret places have I said nothing,' John 18, 20. The same openness He demanded of His disciples when He said, 'What ye hear in the ear, that preach ye upon the housetops,' Matt. 10, 27."

The *Australian Lutheran* concludes: "Much more, of course, might be said. Masonry can no more be brought into harmony with Christianity than can fire with water. . . . Christ says: 'He that believeth and is baptized shall be saved; he that believeth not shall be damned.' Masonry says, 'Baptism and faith count for nothing; as long as a man has been a good Mason, he will be saved.' *Masonry uses Jesus not as a Savior, but only as an advertising medium.*" (Italics our own.) J. T. M.

Lenins Werke und die Verbreitung der Bibel. Der „Christl. Apologete“ teilt mit: „Nach Dr. Deißmann wurden in den letzten Jahren in Sowjetrußland 13 Millionen Bände von Lenins Werken verbreitet, und zwar in 36 Sprachen. Das war Zerstörungsbauarbeit. Demgegenüber berichtet die Britische und Ausländische Bibelgesellschaft, daß sie in demselben Zeitraum 95,039,000 Bibeln, Testamente und Bibelteile in 890 Sprachen und Dialekten verbreitet hat. Das war Aufbauarbeit.“ J. T. M.

The Lutheran Home Missions Council of America.—“This is the newest development in American missions,” writes the *News Bulletin* (July 10, 1930); “five Lutheran bodies united to form it in Chicago, July 1 and 2.” How it came about the *News Bulletin* explains in the following: “Early this year the Board of American Missions of the United Lutheran Church issued an invitation to the presidents of the Norwegian Lutheran Church, the Augustana Synod, the United Danish Church, the Joint Synod of Ohio, and the Iowa Synod to send representatives to consider the advisability of closer approach and cooperation in Home Missions in America. All of them responded favorably and appointed delegates. They met in the Hotel Sherman, Chicago, and revealed a harmony of spirit and clarity of vision which promise great things.”

The purpose of the Home Missions Council is stated thus: “All Lutheran bodies in America are to be invited to join the Lutheran Home Missions Council. It is to be as widely representative as it can be made. No group, however small, shall be overlooked. The field is the Western Hemisphere. Our aim is to establish and extend the Lutheran Church in Canada, the United States, including Alaska, the West Indies, Mexico, Central America, and South America. . . . They propose no more duplication and overlapping of Home Mission congregations anywhere in America. This includes relocation of established churches as well as the planting of new missions. The Church's resources of men and money will be safeguarded in this united endeavor. . . . The Lutheran Home Missions Coun-

cil of America is a high adventure for Christ and His Church. It plans comprehensive surveys of the Home Mission fields on these Western shores. It is a partnership and cooperative enterprise which stands for steady progress. Its controlling purpose is to win America for Christ and to establish the kingdom of God in the hearts of men."

The Council meets annually on the fourth Tuesday of January. The first regular meeting under the new constitution will be held in the Chicago Lutheran Bible School, January 27, 1931. According to agreement, the United Lutheran Church will have eight representatives; the Norwegian Lutheran Church, five; the American Lutheran Church (Ohio, Iowa, Buffalo), five; the Augustana Synod, four; the United Danish Church, two. "Thus," the report reads, "we begin with an enrolment of twenty-four."

The Lutheran Home Missions Council of America is a high adventure in unionism, one of the most phenomenal which the Lutheran Church in the Western Hemisphere has ever witnessed. What it means, and what it will mean still more in the future, is almost incredible. Practically the union of all Lutheran church-bodies in the United States outside the Synodical Conference has been consummated; for, while organic union, which for many reasons is undesirable, has not taken place, the Lutheran Home Missions Council of America presumes fellowship of faith. For if church-bodies cooperate in the way the Home Missions Council proposes, divisive differences can no longer be said to receive recognition.

In the report on the organization of the Council we read: "We prayed together. We counseled together. We planned for the future. Every vote, after thorough discussion, was unanimous. We were conscious of the immediate presence and guidance of the Spirit of God. . . . We can do wonders for the Kingdom."

J. T. M.

Unionism Openly Advocated in the United Lutheran Church. —

The U. L. C. not only tolerates the unionism practised by a portion of its members, but the *Lutheran* even advocates and recommends it. We quote from an "Open Letter" published in its issue of August 28, 1930: ". . . While we need in America a Church like the Lutheran, that offers spiritual comfort and consolation, yet we are also in need of churches like the Methodist, that are militantly aggressive in their championship of social reform, or the Quaker Church, whose members made such practical opposition to slavery. (My own opinion is that, if heaven is reserved for only one Church, that Church is the Quaker.) This is no criticism of our Lutheran Church; for surely it is also needed, so that too much emphasis will not be put upon the social side of religion, but it is a criticism of many of our ministers, D. D.'s and otherwise, who seemingly feel that anything that is not Lutheran is decidedly inferior. They are not inferior, they are merely different and are needed in our American life as much as our Church is needed. Let me hasten to add that the editorials of the *Lutheran* do not carry this attitude toward other churches that so many of our learned pastors seem to have. Especially do I like the sane stand taken by the paper towards prohibition, and I only wish that the newspapers, when they quote Lutherans on that much-argued question, would quote the *Lutheran* once in a while as well as the Missouri Synod. Hoping to receive the *Lutheran* for next week

(for I consider it and the *Western Christian Advocate* two extra-good weeklies), I am, yours truly, John McCleary. (One whose name shows that his Lutheranism was not inherited for many generations and who cannot understand why any Lutheran would be so thoroughly Lutheran that he cannot work with Methodists, Presbyterians, Baptists, and many others, or even join their churches if a Lutheran church were not in his neighborhood.)”

If the sentiment expressed in the postscript had appeared on the editorial page, we would be justified in charging the *Lutheran* with direct advocacy of unionism. As it is, we make the same charge. The letter is published *without one word of comment*. Mr. McCleary needs to be set aright. And if the letter was to be published at all, the rebuke needed should have accompanied the publication lest some of the readers should take comfort in its sentiments. The *Lutheran*, by its silence, becomes *particeps criminis*.

The *Lutheran Companion*, of the Augustana Synod, is certainly right when it says: “If the broadest wing of Lutheranism in our country would cease its unionism with other creeds, discipline its clergy as to secretism, and stand for a genuine Lutheranism, it would hasten unity.” The *Lutheran Standard*, publishing and commending the address of President Hein which approved of the *Companion's* verdict, takes the same stand. And the *Lutheran Church Herald* (Norwegian Lutheran Church) agrees with its sister periodicals. It characterized, on September 9, 1930, “the more liberal United Church” as “radical in spots where unionism and secretism is not only tolerated, but professed.”

In spots. The testimony of Mr. McCleary to the same effect, that “many of our ministers, D. D.'s and otherwise,” take an antiunionistic stand, is duly noted, and noted with pleasure. A grave responsibility rests upon them. They will not themselves commit unionism. Will they tolerate its commission by others? That, too, would be unionism. E.

The Centennial of the Lutheran Seminary at Columbia, S. C., was observed in November of last year. From Dean Voigt's remarks as printed in the *Lutheran* we glean these facts: The seminary was founded by the South Carolina Synod, numbering at that time ten ministers and twenty-six congregations. After almost two decades the North Carolina Synod began to cooperate in the maintenance of the school. Having first found a home at Lexington, S. C., the seminary, in 1858, was removed to Newberry, S. C. During the Civil War it came close to dissolution. After the war it was moved from place to place, and in 1872 was located at Salem, Va., where it stayed for twelve years. Next we see it back in Newberry, then at Mount Pleasant, a suburb of Charleston. Finally, in 1911, it was established in Columbia, S. C. In 1889 it had been adopted by the United Synod of the South. Viewing the vicissitudes which befell this school, it seems certain that there is no theological seminary in the Lutheran Church of America which has had such a varied history as this institution, which now serves the six Southern synods of the U. L. C. The theology taught in it during the early years approximated the Gettysburg type. At present, with Drs. Greever and Voigt in its faculty, the seminary has perhaps come closer to the ideal of confessional Lutheranism than ever before. We wish we could say that it has entirely turned its back on the uncertain, wavering position of the U. L. C. A.

Lutheran Seminaries Fellowship Each Other.—Our Lutheran exchanges inform us that recently the Association of Lutheran Seminary Students met at Capital Seminary, Columbus, O., for its annual conference. Eleven institutions were represented: Capitol, Luther (Norwegian), Luther (American Lutheran Church), Wartburg, Philadelphia, Waterloo, Augstana, Chicago, Gettysburg, Augsburg, Hamma. The general subject discussed in several of its phases was "Practical Lutheranism." Prof. A. R. Wentz of Gettysburg presented a paper on the Augsburg Confession, Prof. Weswig of the Norwegian Luther Seminary spoke on "Practical Lutheranism and Our Young People," Prof. L. F. Gruber of the Chicago Seminary spoke on "Present-day Religious Unrest," and Professor Sverdrup of Augsburg on "Effective Seminary Curriculum." Three Students, representing three different institutions, submitted papers dwelling on the development of the intellectual and spiritual life of the Lutheran seminarian. In the paper from which we take the above details, the resolutions passed are thus reported: "The resolutions confirmed the purpose of the conference: 1) to create a stronger bond of fellowship between the students of the various Lutheran seminaries; 2) to maintain and promote a common consciousness in faith, life, and theological thought; 3) to broaden the vision of seminary students that they might gain a vision of the Lutheran Church in its entirety; 4) to make for a more practical application of the 'faith of our fathers.'" Knowing, as we do, that some of the men who participated in this gathering are opposed to unionism, at least *in abstracto*, we are at a loss how to account for their willingness to take part in a conference of this kind, which, in spite of the common denominational name claimed by all members, bears all the earmarks of unionism. For, however one wishes to justify this gathering, it cannot be denied that here a number of people met representing two sections of the Lutheran Church which are opposed to each other on important points, that they fellowshiped with each other in the manner of brethren, and that they declared it their set purpose to continue in this course. If it is argued that the common name affords a sufficient basis for such fraternizing, we must reply that on that basis every union of people who call themselves Christians could be defended. Where such a course is pursued, what, we ask, becomes of the warning of St. Paul against the "little leaven which leaveneth the whole lump"? What of all the injunctions of the pastoral letters to adhere to sound doctrine? The situation would have been different if the meeting had undertaken to remove the existing differences by examining them in the light of God's Word and correcting such errors as need correction, although it will be granted that this task does not belong to seminarians, but to responsible men whom the Church has entrusted with work of this nature. We fear that the conservative Lutheran theologians who are sponsoring this conference, doing so with the best of intentions, we have no doubt, are sowing the wind and will reap the whirlwind, that they are assisting in destroying in their own students that sensitiveness and dread with respect to false teaching which is a prominent characteristic of Lutheran theology, and that they are paving the way for conditions such as almost wrecked the Church in the latter half of the eighteenth and at the beginning of the nineteenth century.

A Remarkable Concession. — Under the heading "Darwinism Is Dead" the *Golden Book Magazine* for July, 1930, cites a passage from *The History of Biological Theories* by Emmanuel Radl (E. J. Hatfield). Our readers will be interested in the following sentences: "Ideas are like men. They come into the world, but no one knows whence they came; they grow and flourish and for a time cherish the illusion of eternal life, and then they depart into that land 'from whose bourn no traveler returns.' This was the fate of Aristotelian science, of the ambitious science of the eighteenth century, of Cuvier's ideas, of naturalism; this fate is now rapidly overtaking Darwinism. Many still hold that Darwin was right and proudly point out that no one has yet given any better explanation of the facts of animal history. This is true. But Darwinism is not being replaced by a better view; it is simply being abandoned. Not one of those who had become convinced Darwinists afterward recanted, neither Darwin nor Huxley nor Spencer. But they grew old, they vanished from the world, and were replaced by new investigators, who had not experienced the vital glow aroused by the original Darwinism. Darwin is dead; and in that peaceful home to which philosophers from the whole world came as pilgrims a girls' boarding-house (was once) established. New names come into prominence, and a revision of values is in progress. . . . We may sum up the modern position in Driesch's words: 'For those with insight, Darwinism has been dead for a long time. The last pronouncements in its favor were little more than funeral odes inspired by the text *De mortuis nihil nisi bene*; they contained a complete admission of the inadequacy of the defense.' Darwinism as a tyrannic doctrine, which imperiously enchains the minds of men, is dead. But it will continue to live as a great intellectual system, worked out by men with great minds and of high ideals. In the future it will be included among the greatest of the ideas which form the legacy of the past; on it investigators of the future will train their intellectual talents. . . ."

Our interest was not so much roused by the statement that Darwinism was dead. We knew that. We were impressed by the remarkable concession that Darwinism in a certain aspect was "a tyrannic doctrine, which imperiously enchains the minds of men." Darwinism, once hailed as the truth which was to make men free from superstition and prejudice, to free men from the chains and fetters of Jewish traditions regarded as religious tenets, this Darwinism is described by one of its admirers as a tyrannic doctrine, enchaining the minds of men! What a remarkable concession! Nor does the author hold out any hope that men will in future be freed from this slavery to tyrannical doctrines similar to Darwinism. The views replacing dead and abandoned Darwinism are no better views, mind you. The author concedes "that no one has yet given any better explanation of the facts of animal history." He assures us that Darwinism "will continue to live as a great intellectual system, worked out by men with great minds and of high ideals"; "it will be included among the greatest of the ideas which form the legacy of the past." Now, the point we wish to make is this: If Darwinism, this great achievement of man's mind, was a tyrannic doctrine, imperiously enchaining the minds of men, will any of the newer views, which are conceded to be no better than the opinion they are replacing, do more for men than tyrannically,

imperiously, to enslave their minds? Having run their course, having cherished the illusion of eternal life, having fettered the minds of men, enchained their intellect, enslaved their reason, these theories finally die and depart into that land from whose bourn no traveler returns! What, then, will become of their poor, deluded followers? A prospect more discouraging, more hopeless, we cannot imagine. — After all, there is but one truth that makes us free indeed — the truth spoken by Christ in His Word, the incorruptible Word of God, "which liveth and abideth forever." "This is the Word which by the Gospel is preached unto you," 1 Pet. 1, 23. 25.

T. L.

Present Church and Theological Situation. — Under this head, Mrs. C. A. Mason, in the *Watchman-Examiner*, issues an earnest warning against the encroachments of Modernism in the Baptist denominations of our country. The rapid spread of Modernism since 1907 she attributes largely to the liberalistic Divinity School of the Chicago University, which its first president, Dr. R. Harper, has imbued most thoroughly with the virus of infidelity. What his associates and followers urged in place of traditional Christianity a few excerpts show: —

"Out of those centers (universities) will come a new interpretation of life and religion. The Church teachings cannot be cast into the mold of antiquated dogma and command respect. They must undergo the most thoroughgoing criticism and be brought before the bar of reason to answer for themselves. The New Testament story of supernatural birth, miracle, resurrection, is an antiquated affair, a relic that is worthless to cultivated classes. . . . Historical science must repudiate the entire supernaturalist position. . . . The hypothesis of God has become superfluous in every science, even that of religion itself. . . . An intelligent man who now affirms his faith in miracle can hardly know what intellectual honesty means." (*Prof. George B. Foster, Chicago.*)

"The Bible is not now, and has not been in the past, an authority in any sense of the word." (*Prof. Frank Lewis, Crozer.*)

"Jesus was the child of his time, a merely human Christ, who does no more and no less than interpret to us the eternal revelation of God in human nature. . . . In Foreign Missions increased emphasis is being placed on the claims of the political and social future of the non-Christian peoples. . . . The missionary enterprise is rapidly being conceived as a democratic social program." (*Prof. G. Birney Smith, Chicago.*)

"The Greeks had all that was important to religion, and, in fact, Socrates and Plato were in some respect in advance of Christ." (*Professor Shorey.*)

"On any sane philosophy this universe is engaged in a business too vast to be solicitous about merely individual desires." (*Dr. Harry E. Fosdick.*)

In criticism of these pronouncements of the sheerest kind of unbelief by Baptist Church leaders, Mrs. Mason writes: —

"These glimpses into the modernist mind seem to indicate that, while those who hold these views have a perfect right so to do, they can hardly at the same time call themselves Baptists. For the essentials are seen to be the rejection of the supernatural *in toto*, including the deity of Jesus and the authority and integrity of the Scriptures. In the second place,

what preparation, if any, had been made among Baptists at large in the first and second decades of the new century for the new teaching? Had their point of view been undergoing any modifications favorable to its acceptance? Inevitably. Since they are living in this highly privileged scientific century, they cannot remain untouched by its spirit. The young people of Baptist families, being taught psychology in their schools, learn that sin is an obsolete notion and that religion has nothing to do with the New Testament and its doctrine of salvation and a risen Christ, 'so lacking in objective reality.' It may further be said that no spiritual conviction is likely to be widely operative when the urge towards material comfort, enjoyment, and advantage has become so overwhelming as it has to-day. These and other characteristics of our mechanistic age have had their part in bringing about important modifications of the original Baptist singleness of mind, modifications which contribute to facile reception of a reversal of the principles for which their fathers fought and bled. For it cannot be denied that Puritan restraints and coercions a generation ago became a thing of the past and that the conception of 'a regenerate church-membership' is largely lost."

Regarding the effects of the attack of modernistic infidelity on the "faith of the fathers," the writer ventures the following gloomy forecast:—

"Those who compose the modernized wing among Baptists consider themselves by no means unethical in their position. They have been, and are still, fiercely accused of 'boring from within,' of using their position within the denomination for purposes of propaganda subversive of the Baptist faith and the like. But a certain latitude of the use of pious strategy has always been allowed in the formative phrases of a new cult. The insistent fling: 'You are Unitarians. You have no right to call yourselves Baptists. Why do you not go where you belong?' leaves the 'enlightened' unperturbed, unresentful. They will bide their time. They might, indeed, execute a wholesale exodus into the Unitarian fold. They would be warmly welcomed. They are already cordially affiliated. But they can show a more excellent way than this would be. The present method finds endorsement among Unitarian leaders themselves, one of whom, alluding to nominally evangelical men and women who have abandoned their ancient faith, but not their church-membership, says:—

"'A good many Unitarians are doing more good where they are than they can do anywhere else. They are undoubtedly capturing strongholds that we could never carry by direct attack. They are the Modernists of Protestants who are working within the fold. . . . We want more of them, and we want them where they are.'

"*Per contra*, why should the Modernists within the Baptist ranks precipitate a movement to attach their own religious body, numbering more than 8,000,000 communicants, to another of far less ancient lineage, numbering less than 120,000 members? The fact that, as the Union could not exist half slave and half free, so the Baptist denomination cannot exist permanently half evangelical and half modernist is now obvious. A break must come. Dr. Shailer Mathews thinks ten years will bring about the necessary realignment. 'The older type of confessional Christianity,' he foresees, 'will not disappear immediately, but it will be in-

creasingly ineffective. The Modernist movement can hardly fail to proceed.' The head of the Baptist Divinity School of Chicago knows whereof he affirms. Modernism is at the helm in the new system of church government, as it is also in many of the more important so-called Baptist schools and colleges of the North. H. G. Wells mournfully says: 'The Bible has lost hold, but nothing has arisen to take its place. That is the gravest aspect of the matter. It was the cement with which our Western communities were built and by which they were held together.'

A final thought is given to a *modus operandi* by which the "genuine, old-fashioned Baptists of the evangelical type should meet the situation." But it is here that the inherent weakness of American Fundamentalism reveals itself. On perusing the writer's clear and emphatic denunciation of Modernism, we had expected that, having analyzed the tragic situation so thoroughly, she would suggest perhaps Spurgeon's method of witnessing against error. But that step American Fundamentalism is unwilling to take, and it is for this reason that the prophecy of Shailer Mathews that "the modernistic movement can hardly fail to proceed" may come true. A half-hearted combat will never save evangelical faith from the destructive forces of Modernism. As did Spurgeon in his day, so to-day the Baptist Fundamentalists must come out from among them and be separate; in other words, they must abandon their program of unionism.

J. T. M.

Why Methodists Are Modernists.—Dr. A. C. Knudson's dogmatical work *The Doctrine of God*, which is an exponent of extreme Modernism, is being advertised in Methodist periodicals as follows: "This is a book of masterly scholarship, which increases its tempo and power, reaching a brilliant climax in the treatment of the Trinity. It is the first really great book written by an American on the doctrine of God in the past quarter century." No wonder Modernism flourishes in the Methodist Church. For a review on the book see CONCORDIA THEOLOGICAL MONTHLY, Vol. I, No. 12.

J. T. M.

The Difficulty of Formulating a Creed Confessing and Denying the Deity of Christ.—Peter had no difficulty in expressing his faith in the deity of Jesus. "Thou art the Christ, the Son of the living God," Matt. 16, 16. John had no difficulty. "This is the true God and eternal life," 1 John 5, 20. The framers of the Nicene Creed easily found suitable words. "Jesus Christ, God of God, Light of Light, very God of very God." The Small Catechism has words of clear, unmistakable meaning. "Jesus Christ, true God, begotten of the Father from eternity." Dr. H. S. Coffin, president of Union Seminary, finds it an easy matter to give expression to his belief that Jesus was just a man. But he finds himself in difficulties when he attempts to formulate a statement which would declare that Jesus, while not true God, is still true God. A review of an article by him had stated: "The article is written from the standpoint that Christ is just a man, a very remarkable man, it is true; but there is not a single clear-cut assertion to His deity. 'Jesus kept constantly drawing on the universe for the resources which He needed to be Himself.' . . . He does indeed use the word Son, but it is clear that this is not meant to imply the godhood of Jesus Christ. Anointing with the Spirit,

Virgin Birth, a preexistent Word made flesh, these are called 'first-century metaphors.' . . . No one who believes in the deity of Christ would or could have written this article." That drew the following indignant protest from Dr. Coffin: "Editor, *The Presbyterian*: In a review of the book *Ventures in Belief*, in your number of October 9 [1930], the reviewer, after paying his respects to an article which I contributed to that collection upon 'The Meaning of Jesus,' concludes: 'No one who believes in the deity of Christ would or could have written this article.' May I simply venture to call his attention, and the attention of your readers, to the concluding sentence in my article: 'In view of all that Jesus has done for mankind and of all that He continues to be to those who trust Him, we cannot express our conviction by saying less than that in Him God has come among us in His fulness and given us His very Self'? If this is not faith in the deity of Christ, I simply am incapable of expressing it. Henry S. Coffin."

Dr. Coffin has not succeeded in formulating the creed needed. A man who does not believe in the preexistence of Christ ("begotten of the Father from eternity") nor in the atonement cannot formulate a statement that covers both his unbelief and the truth that Jesus Christ is "very God of very God." Fortunately human language has been so constructed by the Creator that the denial of a fact cannot at the same time serve for an assertion of the fact. That concluding sentence, summarizing the entire article with all its denials, cannot be expressive of a real deity of Christ. What the reviewer said of the entire article covers also the concluding statement: "The deity of Christ is antipodes away from that pantheistic, evolutionary conception of Schleiermacher and his followers."

William Adams Brown is confronted with the same difficulty. His creed even contains the words: "Jesus is God incarnate." But lest that phrase conflict with the belief that Jesus is not "very God of very God," the creed runs thus: "When we say that Jesus is God incarnate, it is our way of reminding ourselves that in Jesus God is teaching us by example. . . . To believe in the deity of Christ means to make Jesus normative both for our *thought* of God and for our *experience* of God. . . . When we say that we believe in the deity of Christ, we do not mean that God is in Jesus quantitatively, as one can put jewels in a box, but that He is in Him qualitatively, as the sun's light is in the sun's rays." (*Beliefs that Matter*, pp. 106. 113. 115.) Dr. Brown feels that he has not quite solved the difficulty. He says, on page 116: "Christians who approach Jesus from these different angles often find it difficult to understand one another." Surely; we cannot understand this new human language.

How does the creed of S. Parkes Cadman read? He unhesitatingly uses the phrase, "His only-begotten Son Jesus Christ." At the same time he teaches Subordination. This is the best he can do: "Jesus was and is the finest example of oneness known to history. He was also a great Brother because he was a perfect Son. He taught that all human beings are brothers, since they are the children of God, their Father. If we believe in His teaching we find in its practise an unequalled program for life. We are to live as brothers and as sons. Brotherhood means service and sonship means love, obedience, and faith." (*Answers to Every-day Questions*, pp. 247. 174. 37.) We find it difficult to understand one another.

H. E. Fosdick also insists that he believes in the divinity or even the deity of Jesus. ("We need not quibble, either, about a supposed difference that is not really there between His deity and His divinity," *Modern Use of the Bible*, p. 268.) He would refer the doubters to the eighth lecture in his book *Modern Use*, entitled "Jesus, the Son of God." He believes that Jesus was just a man. He will not accept the "very God of very God" of the Nicene Creed. "Of course, they made this declaration in terms of current philosophy. . . . It never would occur to me to use the Nicene Creed as the natural expression of my faith." Jesus is not very God. Yet He is divine, the Son of God. The creed that reconciles the contradiction is built on the modern doctrine of the pantheistic immanence of God and runs thus: "Wherever you look at the underlying presuppositions of men's thinking about God to-day, you find, not the old dualism against which the ancient Church had so long and fierce a conflict, but a gladly recognized affinity between God and man. In our theology no longer are the divine and human like oil and water that cannot mix; rather, all the best in us is God in us. This makes faith in the divine Christ infinitely easier than it was under the old regime. . . . The presupposition of all our thinking is the conviction, not that there is a vast distance between God and man, but that God and man belong together and in each other are fulfilled. . . . The God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity" (pp. 266 ff.). If this is not faith in the deity of Christ, Dr. Fosdick might also say, I simply am incapable of expressing it. — The case of Dr. Fosdick is aggravated by the fact that he quibbles not only when employing the term "Jesus, the Son of God," but also when using the term "God." "The *New York Times*, in its religious department, said within a few months that on a recent Sunday Dr. Fosdick in his sermon said: 'You may be surprised when I, a minister, say to you that it does not matter very much whether you believe in God or not.'" (*Watchman-Examiner*, October 3, 1929.) It means that he does not believe in a personal God.

The *Presbyterian* of October 9, 1930, submitted a selection of grand and glorious titles the unbeliever is willing to bestow upon Jesus. Pilate called Him "the man without fault"; Diderot called Him "the unsurpassed"; Napoleon called Him "the emperor of love"; David Strauss, "the highest model of religion"; John Stuart Mill, "the guide of humanity"; Leckey, "the highest pattern of virtue"; Pecaut, "the Holy One before God"; Martineau, "the divine flower of humanity"; Renan, "the greatest among the sons of men"; Theodore Parker, "the youth with God in his heart"; Francis Cobb, "the regenerator of humanity"; Robert Owen called Him "the irreproachable." Add to the list Coffin, Brown, Cadman, Fosdick. They may employ higher-sounding titles, but refusing to confess that Jesus is true God, begotten of the Father from eternity, very God of very God, they belong, as creed-makers, in the Pilate-David Strauss-Robert Owen class.

E.

Is Chiliasm an Open Question? — Some of the present-day Fundamentalists wish to have it regarded as such. They wish to see Chiliasm tolerated, even if they themselves do not accept it. That seems to be the view underlying the following editorial remarks in the *Watchman-Examiner*: —

"We are amazed at the number of men who sneer whenever the subject of our Lord's return is mentioned. Some professed disciples of Jesus among us have a positive aversion to the subject. They have no hesitation in declaring that they do not believe in the coming, which, beyond all doubt, is emphatically taught in the New Testament. Their antagonism to all 'this second-coming nonsense' knows no bounds, and their choicest sneers are reserved for 'those premillennialists,' among whom might be numbered such scholars as Alford, such preachers as Spurgeon, and such saints as Gordon.

"We are not insisting that all Christian men shall agree as to the interpretation of the Scripture teaching concerning Christ's second coming, but we do insist that a doctrine so interwoven with the thought of the New Testament is too sacred and too sublime to be laughed out of court. Furthermore, we do insist that consecrated and able men who find joy for themselves, and give joy to others, by preaching the imminence of Christ's visible return to the earth should not be made the butt of ridicule. Some men who strongly believe in the immediate coming of Christ are, it is true, not patterns of New Testament charity and would be found with bitterness on their lips should Christ suddenly appear. We plead for Christian courtesy and for the manifestation of the spirit of Christ."

We, of course, agree with the writer of the above remarks when he pleads for Christian courtesy and for the manifestation of the spirit of Christ in polemics. An error, however, is an error, and no amount of Christian courtesy can change that fact. Chiliasm is wrong, and Christian forbearance and charity cannot make it right. It is overlooked by our contemporary that Chiliasm is clearly anti-Scriptural. Prof. M. T. Winkler of the Lutheran Seminary in Adelaide, Australia, writing in the *Australasian Theological Review* (Vol. I, No. 3), shows quite convincingly that the Chiliasts, while wishing to be loyal to the Scriptures, become disloyal to them, inasmuch as they do not treat them fairly. He has summarized the matter in these three points: 1. The definite statements of the New Testament that certain Old Testament prophecies are fulfilled are not final to them (the Chiliasts); 2. they positively distort clear passages of the New Testament in order to support their views; 3. they continually introduce these distortions into clear texts which in themselves disprove their theories. A.

The Reformation and American Liberty.—The protest of Father Burke against the letter of congratulation sent by President Hoover to the Lutherans on their celebration, on October 31, 1930, of the anniversary of the Protestant Reformation and the four-hundredth anniversary of the reading of the Augsburg Confession, led to a general discussion in various newspapers throughout our country of the contribution of the Reformation to the making of America. The *News Bulletin* of the Publicity Bureau of the National Lutheran Council, in its November issue, publishes a comprehensive symposium of editorial comment, in which occur several expressions that are of more than passing value. *The Post* (Chicago, Ill.) comments:—

"In the perspective of the centuries it ought to be possible to view the historic importance of the Protestant Reformation without engender-

ing ill feeling. Its effects upon the thoughts of men, upon social and governmental institutions, were too profound to be ignored. That it extended to American life is beyond controversy, and that the vast majority of Americans rejoice in certain of its consequences is unquestionably true. Separation of Church and State is an American principle, which, together with religious liberty, has embodiment in the Constitution of the United States. It is beside the point to argue that Luther did not believe in this separateness. The principle evolved out of the movement which he inaugurated. It is not necessary to approve all that grew from the seed he planted in order to pay tribute to this cherished American policy or to recognize gratefully the part he had in furnishing impulse for its development."

The Christian Science Monitor (Boston, Mass.) says, in part: —

"Certainly the great body of Americans—including many Roman Catholic citizens—recognizes that as Americans they owe a debt to the Reformation. But for it there would be a state church in the United States to-day, entailing conditions which many citizens have escaped by emigrating from their native lands. But for it there never would have developed the very foundation of religious freedom, the necessity for tolerating another creed. But for the Reformation political liberty, that flower of individual freedom of thought, would not have blossomed as it has. But for it there would have been no public school, the keystone of democracy. But for it the very clause of the Constitution to which the Welfare Council appeals never would have been written; for there would have been 'an establishment of religion,' a single Church, without thought or necessity for toleration of another."

These statements are all the more noteworthy since they appear in papers which certainly are in no way prejudiced through Lutheran influence on behalf of the Reformation.

J. T. M.

Battologizing Prayers.—The *Lutheran Church Herald* sounds an earnest warning against "battologizing prayers." We quote in part: —

"The most perfect and unattainable in prayer is, of course, the 'Our Father' of our Lord Jesus. How simple, and yet how wonderfully intimate is it not!

"In the Reformed Churches the pastor is supposed to have what they call the morning prayer. To no small extent this has also become customary within some of our congregations, and these prayers are but too often painful to listen to because their elaborate, artificial, verbose character gives the impression that the pastor is talking against time, that it is part of his task to occupy just so much time in telling the Lord just what is what. The childish simplicity, the confident intimacy of the child toward its father, has entirely been lost sight of, and just these two features are, to my mind, the essential characteristics of the child's call to the Father in heaven.

"Our Lord Jesus has Himself warned us against the use of many words. In Matt. 6, 7 we find the warning. The Greek word for it is *battologein*. Let us try and give heed to this warning. I am well aware that there are special occasions that may call for prayers that necessarily must partake of a vocabulary of a more elaborate character. But even here a reform is needed; for but too often we hear many words

and very little sense, see too much spasmodic closing of the eyes, much contortion of the face, and very little real edification.

"Why cannot our Lutheran pastors at least adhere to the Lutheran custom also in this respect? Whoever prays in public, trying to voice the needs and emotions of the audience they are about to address, should take this warning of the Lord to heart. Let them, as briefly as possible, and as concisely as possible, submit their cause to the Father 'who knoweth what things ye have need of before ye ask Him.' Beware of battologizing, needless repetition of words and phrases that can mean nothing to God and are irksome to an audience at worship.

"Now, some may think that a warning of this kind is out of place; I maintain it is timely. When a pastor steps into his pulpit he is there to bring to thirsty souls the Water of Life, to bring the greatest message that can be delivered to an audience. If the pastor feels this,—he certainly ought to,—he knows that he is under a responsibility as great as any ever entrusted to man. He has been given the high ambassadorship of God to man, and woe be to him if he garbles the message. . . . Feeling this, he will make his prayer a cry as out of the depths to the Father in heaven for himself and his flock, a prayer so far removed from some of those heard off and on as earth is from heaven. These prayers will not be the verbose stilt-walking on more or less obsolete dictionary words, but real prayers, such as Dr. Luther's sacristy prayer or the beautiful, concise collects of our church service, prayers that very, very few of our moderns can improve upon. *Beware of battologizing!*" J. T. M.

Magic or Superstition?—A writer in the *Commonweal*, using the caption "Religion, Magic, and Science," after mentioning the charge of Dean Inge that the Roman Church is the antithesis of Christianity, examines the attack made on Romanists by the Anglican Bishop of Birmingham, who among other things has declared that in the celebration of the Holy Eucharist Roman priests are guilty of performing, and their parishioners of joining in the practise of, magic. In his defense the writer gives a definition and description of magic. It will be worth while if we here reproduce this part of his article. Drawing on the book by Dr. Malinowski, an authority on magic, he says:—

"The idea underlying the practise of magic is that of human power, not of human impotence. Man, so it is said, possesses certain occult powers by the exercise of which he can control and command the powers of nature with which he comes in contact. These powers are possessed by certain persons (magicians). They are brought into play by means of certain rites, spells, incantations, etc., and it is absolutely necessary that these spells should be used with the utmost fidelity and accuracy, otherwise the magic won't work. Magic is always used for a definite purpose. To obtain the death of an enemy or the recovery of a sick person, to insure a plentiful harvest and ward off the attacks of pests, to obtain a prosperous fishing season and prevent storm and shipwreck—these are the sorts of things for which magic is employed.

"Magic can be employed only by men, and the magic itself, the spell (and this is the point on which Dr. Malinowski lays stress), is absolutely effective. Of its very nature it produces infallibly the desired result; the power of the wielder of magic is supreme. If it fails of its effects,

as of course it often does, it is either because some error has been made in the delivery of the spell, or some opposing magician has been at work to cancel its effect."

On the basis of this definition it is plain that we ought not to say Roman Catholic priests practise magic when they celebrate the Lord's Supper. But while we have to absolve them of this charge, we have to raise another one, which is equally serious, namely, that their celebration of the Lord's Supper is based on superstition (*Aberglaube*), because they, without any authority in the divine Word, merely because their Church has so decreed, believe that bread and wine are changed into the holy body and blood of our Savior. When a person holds that such miraculous events as the one referred to happen and he has neither Scripture proof nor any other evidence that is valid for this view, we have to say that he is superstitious. A.

The Truth about "German Atrocities."—In view of the wide dissemination given black calumnies against the Germans during the World War, it will be considered perfectly appropriate if we reprint a few sentences from an article in *Current History* by P. W. Wilson, who uses the caption "Some Historical Forgeries." "In his book *Falsehood in Wartime* Lord Ponsonby, labor peer, has analyzed some of the stories reflecting on Germany which were used as verbal ammunition by the allies. He finds that the inquiry led by Cardinal Mercier at the instance of the Pope failed to produce one case of a German's violating a Belgian nun or cutting off a baby's hands. 'The crucified Canadian' was sometimes a girl and sometimes an American. In 1919 Private E. Loader, Second Royal West Kent Regiment, wrote to a weekly, declaring that he had seen a crucified Canadian. It turned out that there was no such private in the regiment and that during the whole war the regiment had served in India. The story of the *Kadaverwertungsanstalt* (corpse-utilization establishment) in Germany arose originally out of a genuine misunderstanding. *Kadaver* was translated *corpse*, whereas, according to the German contention, it means *carcass*, that is, the body of the animal, not of a human being. . . . As reported in the *New York Times* of October 20, 1925, General J. V. Charteris explained the use which the intelligence department made of these hideous accounts. One day he received two photographs, one showing German wounded on a train and the other showing dead horses. He changed the captions, thus suggesting that the human beings were to be utilized for products. Also, he explained, as reported, that the intelligence department prepared a bogus diary, assumed to have been taken from a German soldier, which would have confirmed the story of the corpses, but that it was held to be too dangerous to promulgate this fabrication. While it is not the fact, then, that General Charteris invented the story, he appears, on his own confession, to have manufactured evidence of its plausibility for use especially among Eastern peoples." A.

The Present-Day Attitude of Americans toward Religious Truth.—In an article printed in the *Forum*, J. T. Adams portrays the position the average American takes with respect to truth. While it is not particularly religious truth that he is speaking of and while there are some things in his article that are abominable, there is much in his

sketch which strikes one as just criticism and as directly applicable to the religious situation in our country. He says: "Our American philosophy has always tended toward pragmatism. The 'booster' seemed to fit into the ethical and intellectual order of things, whereas the realistic critic was hurled into outer darkness by economic powers. Not to claim that your own ugly town was a city beautiful, that it was bound to become a cultured metropolis in ten years, that everything was for the best, was to become a suspected social pariah. Luck, hope, emotion, seemed to be better than critical thought." Continuing in this strain, he shows that our people are swayed more by emotional appeals than by considerations based on real truth. This, it strikes us, exactly characterizes the attitude of the average American when questions of religion confront him, whether he is a member of a Church or not. Instead of ascertaining what our only infallible authority in affairs pertaining to the realm of the spirit has to say, the *vox populi*, that which pleases everybody, is made the arbiter. The question asked is not, What does the Bible teach? but, What will work in our community? What type of religion will the people accept? This tendency accounts for the preaching of moral platitudes instead of the Gospel-message, because it is held that such preaching will have a universal appeal. It accounts, furthermore, for the wave of unionism sweeping over the land and battering down barriers between churches; for if there is anything that is popular in our age, it is the declaration that, however men may differ in religious views, their differences do not matter and they can all worship together in one great brotherhood, their peculiar religious beliefs notwithstanding. It is the day of the "booster," who calls upon men to leave behind their narrow religious prejudices and to march ahead to greater things, fighting for the common welfare under a common banner. The people who remind themselves and others that the great God has given us directives as to our work which must not be violated or ignored, are looked at askance as a disturbing factor. In the last analysis, this attitude signifies that one refuses to follow the dictates of truth and rather would be guided by what is pleasant and effective according to our human way of thinking. From such a stand may God mercifully deliver us! A.

II. Ausland.

Seit dem Sündenfall gibt es nur einen Heilsweg. Über diese in der Heiligen Schrift klar geoffenbarte Wahrheit bringt die „Freikirche“ vom 7. Dezember v. J. die folgenden Zeugnisse aus der Apologie der Augsburgerischen Konfession bei: „Solcher Glaube und Vertrauen auf Gottes Barmherzigkeit wird als der größte, heiligste Gottesdienst geprieset, sonderlich in Propheten und Psalmen. Denn wiewohl das Gesetz nicht vornehmlich predigt Gnade und Vergebung der Sünde wie das Evangelium, so sind doch die Verheißungen von dem künftigen Christo von einem Patriarchen auf den andern geerbet, und [sie] haben gewußt, auch geglaubt, daß Gott durch den gebenedeiten Samen, durch Christum, wollte Segen, Gnade, Heil und Trost geben. Darum, so sie verstunden, daß Christus sollte der Schatz sein, dadurch unsere Sünde bezahlt werden sollte, haben sie gewußt, daß unsere Werke eine solche große Schuld nicht bezahlen könnten. Darum haben sie Vergebung der Sünde, Gnade und Heil ohne alles Wer-

dienst empfangen und sind durch den Glauben an die göttliche Verheißung, an das Evangelium von Christo, selig geworden als wohl als wir oder die Heiligen im Neuen Testament. Daher kommt's, daß diese Worte ‚Barmherzigkeit‘, ‚Güte‘, ‚Glaube‘ so oft in den Psalmen und Propheten wiederholt werden, als [zum Beispiel] im 130. Psalm: ‚So du willst, Herr, achthaben auf die Missethat, Herr, wer wird bestehen?‘ Da bekennt Davids seine Sünde, rühmt nicht viel Verdienst, sagt auch weiter: ‚Denn bei dir ist die Vergebung, daß man dich fürchte.‘ Da fühlt er wieder Trost und verläßt sich auf Gnade und Barmherzigkeit, verläßt sich auf die göttliche Zusage und spricht: ‚Meine Seele harret des Herrn, und ich hoffe auf sein Wort.‘ Und aber[mal]: ‚Meine Seele wartet doch auf den Herrn.‘ Das ist, dietweil du verheißest hast Vergebung der Sünde, so halte ich mich an die Zusage, so verlasse und wage ich mich auf die gnädige Verheißung. Darum werden die heiligen Patriarchen vor Gott fromm und heilig auch nicht durchs Gesetz, sondern durch Gottes Zusage und durch den Glauben.“ (Müller, S. 97.) „Erstlich ist die Verheißung der Gnade oder das erste Evangelium Adam zugesagt: ‚Ich will Feindschaft setzen‘ usw. Hernach sind Abraham und andern Patriarchen von demselbigen Christo Verheißungen geschehen, welche denn die Propheten hernach gepredigt [haben], und zuletzt ist dieselbige Verheißung der Gnade durch Christum selbst, als er nun kommen war, gepredigt unter den Juden und endlich durch die Apostel in alle Welt ausgebreitet. Denn durch den Glauben an das Evangelium oder an die Zusage von Christo sind alle Patriarchen, alle Heiligen von Anbeginn der Welt, gerecht vor Gott worden und nicht um ihrer Reue oder Leid oder einigerlei Werke willen.“ (S. 175.) „Denn die Patriarchen und Heiligen im Alten Testament sind auch gerecht worden und Gott versöhnt durch den Glauben an die Verheißung von dem zukünftigen Christo, durch welchen Heil und Gnade verheißt ward, gleichwie wir im Neuen Testament durch den Glauben an Christum, der da offenbart ist, Gnade erlangen. Denn alle Gläubigen von Anbeginn haben geglaubt, daß ein Opfer und Bezahlung für die Sünde geschehen würde, nämlich Christus, welcher künftig und verheißt war, wie Jesaias am 53. [Kapitel] sagt: ‚Wenn er seine Seele wird geben ein Schuldopfer für die Sünde‘ usw.“ (S. 261.)

Die una via salutis seit dem Sündenfall der Menschen wurde auch bei der Gedächtnisfeier des fünfundsiebzigjährigen Bestehens unsers Östlichen Distrikts behandelt. In den Bericht ist u. a. folgendes aufgenommen worden: „Es hat seit dem Sündenfall nie einen andern Weg zur Gnade Gottes und zur Seligkeit gegeben als den Glauben an Christum, den Gott selbst zum Mittler zwischen sich und dem schuldigen Menschengeschlecht gemacht hat. Die irren sehr, welche meinen, daß zur Zeit des Alten Testaments die Menschen auf dem Wege des Gesetzes, das ist, ihrer eigenen Werke, selig geworden seien. Nein, nicht also! Gott hat — nach Bestrafung der Sünde des Abfalls — Adam und Eva und dem ganzen Menschengeschlecht sofort die Verheißung von dem Weibessamen gegeben, der der Schlange den Kopf zertreten, also Sündenschuld und Tod, die durch des Teufels Verführung in die Menschenwelt eingedrungen waren, abtun werde. Dieses Evangelium ist auch von allen Propheten des Alten Testaments tatsächlich g e l e h r t worden. Das ist nicht eine Eintragung in die Geschichte des Alten Testaments, wie auch moderne Lutheraner be-

hauptet haben, sondern die ausdrückliche Lehre der Heiligen Schrift. Der Apostel Petrus bezeugt im Hause des Hauptmanns Kornelius: „Von diesem [Jesu] zeugen alle Propheten, daß durch seinen Namen alle, die an ihn glauben, Vergebung der Sünden empfangen sollen“, Apost. 10, 43. Die Schrift bezeugt ferner, daß die Kinder Gottes des Alten Testaments diese Verheißung auch geglaubt und dadurch die Vergebung der Sünden erlangt und sich des Heils durch den Namen Christi gefreut haben. Als in den Tagen Christi hier auf Erden die werlgerechten Juden dem erschienenen Messias den Glauben vertweigerten und sich für ihren Unglauben auf Abraham als ihren Vater beriefen, bezeugte ihnen der Herr: „Abraham, euer Vater, ward froh, daß er meinen Tag sehen sollte; und er sah ihn und freuete sich“, Joh. 8, 56. Die Schrift bezeugt ferner, daß es unter dem Volke Israel zu allen Zeiten solche Seelen gab, die wie Simeon und Hanna auf den verheißenen Messias als den Trost Israels warteten, Luk. 2, 25. 38.“

F. P.

Ein Grundschaden der „lutherischen“ Landeskirchen. In einem Bericht über eine Versammlung der lutherischen Freikirchen, wobei es sich auch um die Stellung zu den Landeskirchen handelte, sagt die „Freikirche“ u. a.: „Ein Grundschaden der ‚lutherischen‘ Landeskirchen besteht darin, daß die Ausbildung ihrer zukünftigen Diener am Wort den staatlichen Universitäten überlassen bleibt, deren theologische Lehrkörper ebenso zusammengesetzt sind wie die Pastorenschaft der Landeskirchen, ja bei denen die schrift- und bekenntniswidrige neuere Theologie die herrschende ist. Gerade auch in diesem Punkte gilt es für alle lutherischen Freikirchen in Deutschland, rechten Ernst zu brauchen und die Ausbildung ihrer Pastoren selbst in die Hand zu nehmen, wenn sie nicht der Lehrverwirrung und der Gleichberechtigung der Richtungen, die den Landeskirchen zum Verderben geworden ist, in ihrer eigenen Mitte Tor und Thür öffnen wollen. Und dafür sind nicht nur die Pastoren, sondern auch alle Gemeindeglieder vor Gott und der Kirche verantwortlich. Wir verkennen nicht die großen Schwierigkeiten, die gerade hier vorliegen. Aber sie sind nicht unüberwindlich, wenn wir im Glauben auf die Verheißungen schauen, die der allmächtige Herr denen gegeben hat, die seinem Gebot, nicht am fremden Joch mit den Ungläubigen zu ziehen, gehorchen, 2 Kor. 6, 14 ff.“ Die vorstehenden Worte der „Freikirche“ gelten zunächst den lutherischen Freikirchen Deutschlands. Sie sind aber auch am Platze, wenn wir an die amerikanisch-lutherische Kirche denken. Zwar sind hierzulande alle lutherisch sich nennenden Gemeinschaften vom Staate unabhängig und in dem Sinne „Freikirchen“. Aber damit sind sie noch nicht gegen die Gefahr geschützt, in ihren theologischen Fakultäten Lehrer zu haben, die der Gleichberechtigung verschiedener Richtungen innerhalb der lutherischen Kirche, auch bei nicht vorhandener Übereinstimmung in der Lehre, das Wort reden und dadurch das Zustandekommen der Einigkeit in der Lehre hindern.

F. P.

Der Kleine Katechismus Luthers in Deutschland. Die Herbsttagung des Ev.-Luth. Landeschulvereins wurde am 8. und 9. November v. J. abgehalten. Zur Beratung lag vor allem vor die Besprechung des Katechismus mit dem verbindlichen Lernstoff, ein Thema, worüber Dr. Kropatschek referierte. Über den Verlauf der Tagung berichtet nun die „N. C. Z. R.“, wie folgt: „Nach einer lebhaften Aussprache wurde einmütig in einer großen öffentlichen Versammlung folgende Entschließung angenommen: ‚Wir er-

kennen dankbar an, daß nach langer Zeit wachsender Willkür ein Mindestmaß an verbindlichem Lernstoff für den Religionsunterricht in allen Volksschulen Sachsens vorgeschrieben worden ist und Luthers Kleiner Katechismus den Kindern wieder in die Hände gegeben wird. Eine vom Landesschulverein in wiederholten Eingaben und Kundgebungen erhobene Forderung ist damit endlich grundsätzlich erfüllt worden. . . . Wir vermiffen [aber] weiter die Erfüllung unserer alten Forderung, daß der Kleine Katechismus mit Luthers Erklärung zu den Zehn Geboten, den Glaubensartikeln und dem Vaterunfer auswendig gelernt wird. Zur Erreichung dieses Zieles fordern wir nach wie vor Erhöhung der Stundenzahl für den Religionsunterricht. Bis dahin bleibt es Pflicht der Eltern, in Ergänzung des Religionsunterrichts in der Schule durch vermehrte Pflege christlicher Unterweisung und Erziehung in Haus und Kirche den Kindern den Katechismus als ‚eins der sichtbaren einigenden Stücke evangelisch-lutherischen Glaubens- und Bekenntnislebens, die in Zeiten des Schwankens doppelt nötig erscheinen‘ (Ministerialrat Dr. Meinhold in der ‚Sächs. Staatszeitung‘), vertraut, lieb und wert zu machen.“

J. L. M.

Intoleranz in Spanien. Das „Ev. Deutschland“ berichtet: „Eine der gelesensten Tageszeitungen in Madrid, *Heraldo de Madrid*, berichtet von einem neuen Fall, in dem ein Evangelischer (Bonifacio Joaquin Garcia), in den Skandal eines Prozesses verwickelt wurde, weil er einer Katholikin eine evangelische Schrift verabreichte. Dabei ist zu bemerken, daß er das Büchlein der betreffenden Frau, die Anzeige erstattete, auf deren besondere Bitte übergab. Der Chefredakteur des genannten Blattes nimmt mit Recht in dem Artikel Stellung ‚gegen die Übergriffe des dörflichen Fanatismus gegen die Verbreitung evangelischer Ideen‘. Der Fall, über den uns eine Bestätigung von zuständiger Stelle zuzuging, trug sich in Guisando (Provinz Avila) zu. . . . Der kürzlich in Barcelona abgehaltene Zweite Spanisch-Evangelische Kongreß, der von der Spanischen Vereinigung der Evangelischen Weltallianz veranstaltet wurde, hat an die Regierung eine Botschaft gerichtet, ‚um Mittel zu ergreifen, die zur vollständigen Freiheit der Gottesdienste in der spanischen Gesezgebung führen‘. Die gegenwärtigen Geseze hätten sich als ungenügend erwiesen. Der jüngste Fall zeigt erneut die Berechtigung dieser Forderungen der Religionsfreiheit, wie sie in der Botschaft ausgesprochen sind.“ Wie sich bei solchen Verhältnissen in katholischen Ländern der römische Stuhl über „protestantische Intoleranz“ beklagen kann, in Ländern, wo er doch gewaltig Propaganda treibt, ist uns nicht verständlich.

J. L. M.

Wiedervereinigung gleich Rückkehr. Im Anschluß an seine „Berichte aus dem Kirchlichen Jahrbuch Prof. Dr. J. Schneiders“ schreibt D. C. Schieler im „Friedensboten“ über eine etwaige Wiedervereinigung protestantischer Gemeinschaften mit der Papstkirche: „Wiedervereinigung! Schon vor hundert Jahren träumten davon Idealisten, und in unserer Zeit nahmen gewisse Kirchenmänner in wohlgemeinter Absicht diesen Gedanken auf. Sogar aus dem Jesuitenorden kamen Stimmen der Toleranz zur Wiedervereinigung im Glauben. Was man damit meint, hat der jetzige Papst in seiner Bulle *Mortalium Animos* klar genug erklärt. Darin ist ausgesprochen, daß es schlechterdings keine andere Wiedervereinigung gibt als Rückkehr in den Schoß der alleinfeligmachenden Kirche Roms,

Unterwerfung unter den Primat des Papstes, in „Anerkennung und Gehorsam unter der autoritativen Gewalt Petri und seiner rechtmäßigen Nachfolger“. Es gibt aber auch und muß geben ein evangelisches Non possumus (Wir können nicht)! Rom hat nach dem Weltkrieg seine Ernte mit großer Weltklugheit einzubringen gewußt. Das imponiert ungeheuer. „Der politische Einfluß des Romanismus war in Deutschland kaum jemals so groß wie in der Gegenwart“, schreibt Dr. Schneider. Er zeigt sich in der Staatsverwaltung, er wirkt sich aus im sozialen Leben, er macht sich geltend fast bis ins kleinste Dorf. Und doch macht die katholische Bevölkerung Deutschlands nicht ganz ein Drittel (32.36 Prozent) aus. Deutschland ist zu zwei Dritteln evangelisch. Und wie sieht es in Amerika in diesem Punkt aus? Macht nicht auch hier der Katholizismus gewaltige Fortschritte von Jahr zu Jahr? Der Duodezkirchenstaat, die „Vatikanstadt“, der Papst ein Souverän, der Vertrag mit Italien, worin die katholische Religion Staatsreligion ist, dies alles sticht Kurzsichtigen in die Augen!“
J. T. W.

Religion wieder Pflichtfach. Die „N. G. Z. N.“ berichtet: „Der Schulerlaß des letzten braunschweigischen sozialdemokratischen Volksbildungsministers, der den Braunschweiger Schulen den Charakter der Bekenntnisschulen nahm und an ihre Stelle die Gemeinschaftsschule setzte, ist von dem neuen nationalsozialistischen Kultusminister Dr. Franzen aufgehoben worden. Mit diesem neuen Schulerlaß wird die Religion wieder Pflichtfach und ist bei Zensuren zu beachten. Auch die Andacht in den Schulen wird wieder eingeführt. In den Reichsinnenminister sandte Dr. Franzen ein Schreiben, in dem von der Aufhebung des sozialdemokratischen Schulerlasses Kenntnis gegeben wird. Diese Mitteilung war notwendig, da zwischen dem früheren braunschweigischen Volksbildungsminister und dem Reichsinnenminister auf die Anträge des Evangelischen Elternbundes des Freistaates Braunschweig Verhandlungen über die Rechtungültigkeit des sozialdemokratischen Schulerlasses geführt wurden.“
J. T. W.

Book Review. — Literatur.

Griechisch-deutsches Wörterbuch zum Neuen Testamente. Mit Nachweis der Abweichungen des neutestamentlichen Sprachgebrauchs vom Attischen und mit Hinweis auf seine Übereinstimmung mit dem hellenistischen Griechisch. Dr. Heinrich Ebeling. Dritte Auflage. Hahn'sche Buchhandlung, Hannover. 1929. 434 Seiten 7×9½, in Leinwand mit Goldtitel gebunden.

Dieses zuerst im Jahre 1912 erschienene Wörterbuch hat nun seine dritte, soweit wir sehen, unveränderte Auflage erlebt und ist unsers Erachtens das wertvollste kürzere, aber für den täglichen Gebrauch durchaus ausreichende Wörterbuch zum Neuen Testament, uns persönlich so wertvoll, daß wir, obwohl wir die größeren Wörterbücher von Wille-Grimm-Thayer, Preuschen-Bauer und Cremer-Rögel besitzen, bei wichtigen Wörtern auch Ebeling heranziehen. Der verstorbene Verfasser war klassischer Philolog, Lehrer der griechischen Sprache an einem deutschen Gymnasium, und es hat seinen großen Wert, wenn auch ein Wörterbuch zum Neuen Testament von einem griechischen Sprachgelehrten bearbeitet ist, der