

# Concordia

## Theological Monthly

Continuing

LEHRE UND WEHRE

MAGAZIN FUER EV.-LUTH. HOMILETIK  
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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 verfuehren und Irrtum ein-  
fuehren. — *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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ARCHIVES

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## Theological Observer. — Kirchlich-Zeitgeschichtliches.

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### I. Amerika.

**The Meaning of the Term “Day” in the Creation Account.**—The following excerpts are from an article by Prof. H. C. Leupold, which appeared in the April and May issues of *The Pastor’s Monthly*. “This matter did not constitute a problem in days of old. The term *day* was taken in its most common meaning to be a twenty-four-hour day. . . . But the standing tradition in this question was given a rude jolt at the time when geologists began to make rather sweeping statements with regard to what they had found, claiming that scientific proof was available demonstrating the fact that the earth had passed through a succession of creative periods, each of rather long duration, which periods could clearly be discerned by the scientist in the strata of rock or fossil-bearing rock with which the scientist had familiarized himself. . . . So a new trend sprang up in the world of exegesis, a trend which in some cases simply capitulated on the spot and said, ‘We must modify our interpretation so that it conforms to the latest achievements in science.’ Since *day* may be conceived of as ‘period,’ men with surprising facility injected this view into the Scriptural account. . . . This type of interpretation is dominant in the exegesis of the day. You find almost the entire corps of exegetes in array over against you if you attempt to take the term *day* as did the fathers. . . .

“Exegesis is not dependent upon, nor conditioned by, geology. It does not arrive at certain results which must afterward be checked up against the findings of geology and be rectified in accordance with the latest state of this science. . . . Just what does Gen. 1, 5 mean? A literal translation runs thus: ‘And it became evening, and it became morning, day one.’ . . . Let every man think soberly. What does this imply on the face of it? What impression did the writer intend to convey? Answer: The same impression that the Church has always gotten until somewhat more than a century ago and the same impression we all get. The author is speaking of a twenty-four-hour day. . . .

“The objections urged against our view shall also be examined. 1) It is objected that the term *yom* may mean ‘period.’ However, painstaking, exact lexicographers like Koenig know nothing of this. The only meanings he knows are these: a) ‘day’ in the broader sense (twenty four hours); b) ‘day’ in the narrower sense, the light part of the twenty-four hours; c) the general meaning, ‘time’; d) a figurative meaning, like ‘day of the Lord.’ Yet, though that ‘day of the Lord’ has none of the foregoing meanings it certainly does not yet mean ‘period’ on that account. Men have their ‘day’ when their season for action, for opportunity, comes. So it is when the Lord has His day: it is a time for Him to get into action with regard to works that He has long anticipated doing. But who has ever dreamt of substituting a word like ‘period’ for this thought? That *yom* should mean ‘period’ is pure fiction. 2) Perhaps the most common, at least the most popular, argument that is advanced by the day-period advocates

is the one derived from 2 Pet. 3, 8: 'One day is with the Lord as a thousand years.' . . . They should be sure, in order to give the thought of the passage correctly, to add the second half of the verse: 'A thousand years are as one day.' . . . A most unfortunate verse to quote here if it is not arbitrarily to be torn in half. But if they insist on using their half of the verse alone, then it must follow that every time the word *day* is used in reference to works that God does, then periods must be implied, as Ex. 13, 4: 'This day came ye out' of Egypt. Certainly the word cannot mean period in this instance. According to what principle is this newly found meaning, then, to be applied? When it suits the purposes of him who uses this meaning! . . . 3) Then comes the somewhat alarming argument that in the creation account itself *day* means period, namely, Gen. 2, 4. . . . The word *day* is here to be taken in the general sense, 'time,' a sense which is common enough. . . . 4) With a certain show of triumph, however, men point to the fact that for the first three days there was neither sun nor moon. However, the same expression is used after the sun was created on the fourth day as was used for the days before. . . . The most that could be proved by such an argument would be perhaps that the first three days were of different length than ordinary days. But we still have the last three days to which this contention cannot apply. Therefore the vote stands three against three. A deadlock! . . . But let it be remembered that this argument is built on the presupposition that day and night as we now have them cannot be except there be a sun. Who knows enough about these matters as they originally stood to advance any contention? . . .

"But the argument that seems to carry most weight in our day is the argument from geology. . . . Let me emphasize first of all that this problem, whether there were or were not long geologic periods, is still a mooted one. . . . Reputable geologists earnestly contend for a radically different view. . . . Herbert Spencer's remarks on this point are interesting: 'Though probably no competent geologist would contend that the European classification of strata is applicable to the globe as a whole, yet most, if not all, geologists write *as though it were so*.' . . . Note what Huxley in his day already had to say on the matter: 'In the present state of our knowledge and of our methods one verdict—"Not proven and not provable"—must be recorded against all grand hypotheses of the paleontologists respecting the general succession of life on the globe.' . . . It would be a mere trifle to cite countless cases where this order is absolutely disregarded by rock formation." (A number of cases cited by reputable geologists are given.) . . . "The ultrapositive claims in regard to the matter of long periods involved in the formation of the earth's surface are unsubstantiated theory or, to speak our mind freely, crude speculation."

Another matter: All the labor spent by the theologian in making *day* mean "period" in order to harmonize Scripture and "science" is misspent, since the *six* "periods" of Scripture do not conform to the rather larger number of periods which science has constructed, unless the theologian succeeds in making "six" mean twelve or any other number science may at any other time demand. (Cf. *Lehre und Wehre*, 1919, Oct.; *Theological Monthly*, 1924, Feb.)

E.

**Vereinigung von Unterrichtsanstalten in der Amerikanisch-Lutherischen Kirche.** Im „Luth. Herold“ lesen wir hierüber: „Ein Zusammenschluß von Unterrichtsanstalten ist von der Erziehungsbehörde der Amerikanisch-Lutherischen Kirche in Erwägung gezogen worden. Die folgenden Empfehlungen wurden gemacht: die theologische Abteilung der Capital University mit dem Wartburg-Seminar in Dubuque, Iowa, zu verbinden; daß St. Paul Luther College mit dem Eureka College in St. Paul, Minn., zu vereinigen; die Abteilungen für humanistische Studien und Lehrerbildung der Wartburg-Normalschule in Waverly, Iowa, nach Clinton, Iowa, zu verlegen und mit dem Wartburg-College daselbst zu verbinden; die Schule (St. John's College and Academy) in Petersburg, W. Va., zu schließen. Das Archiv soll der Capital University überwiesen und dort aufbewahrt werden.“ J. C. M.

**Vereinigung der Evangelischen Synode und der Reformierten Kirche.** Auf einer Versammlung der Vereinigungskommissionen der Evangelischen Synode von Nordamerika und der Reformierten Kirche in den Vereinigten Staaten, die am 12. Februar in Pittsburgh, Pa., stattfand, wurde einstimmig der vorgelegte Entwurf des Vereinigungsplans der beiden Kirchenkörper angenommen. Der Entwurf soll bis zum Herbst 1933 überlegt werden, und dann sollen die Hauptversammlungen der beiden Kirchengemeinschaften die entscheidende Antwort geben. Der Name des neuen Kirchenkörpers soll heißen „Die Evangelische und Reformierte Kirche“. Gemeinden und Anstalten mögen ihre Namen beibehalten, aber sie sollen ihre Mitgliedschaft in der Evangelischen und Reformierten Kirche kenntlich machen. In bezug auf die Lehre wird gesagt: „Die geschichtlichen Bekennnisschriften der beiden Kirchen erkennen wir an und nehmen wir an als Lehrgrundlage der Vereinigung.“ Die höchste gesetzgebende Körperschaft ist die Generalsynode, die sich aus einer gleichen Zahl ordiniert Pastoren und Laienmitglieder zusammensetzt. Die Gemeinden, Klassen, Synoden und Distrikte sollen weiterbestehen und ihre Arbeit in der Weise verrichten, wie es vor der Vereinigung geschehen ist; sie sollen auch das Auffichtsrecht über ihr Eigentum und ihre Anstalten behalten. Gemeinden oder Anstalten können sich mit gegenseitiger Zustimmung vereinigen; doch unterliegt eine solche Vereinigung von Gemeinden der Bestätigung der Klassen oder Distrikte, eine Vereinigung von Anstalten aber der Bestätigung der Generalsynode. (Kirchenblatt.)

**Testimony against the Lodge.** — A statement by Rev. J. P. Milton, appearing in the *Lutheran Companion* and answering a question on public testimony against lodge-membership and other popular sins, touches on points which deserve consideration by every pastor. Pastor Milton writes: —

“It is my firm conviction that the pastor should speak out with regard to these things. I believe that he should speak both publicly and privately. Some brethren, I know, disagree with me as to the value of the public utterance in such matters. They say that no good is accomplished thereby. It simply stirs up emotions. The effective way is that of private conversation, where calm reasoning and loving persuasion may prevail. Certainly, private conversation in these matters is effective and should be sought diligently by the conscientious pastor; but there is no more reason to rule out public preaching on these topics than to reject all preaching

in favor of personal work. The pastor is to be a watchman and as such should warn all where danger threatens. That resentment will sometimes be the result cannot be denied; but if it is resentment against the truth, the method of approach will have little to do with the case. Then, too, my experience has been that there have been just as definite fruits from the public preaching on these questions as from personal conversation; and often the two contribute equally.

"But I do believe just as firmly that preaching on these matters should never degenerate to mere nagging. First, there are other sins equally great. The people should not be given the impression that only these are condemned. Secondly, these questions should never be presented except in clear and unmistakable connection with the central relationship of the individual to Christ. It should be made clear that only the saved soul can be expected to see the wrong in these as in other things. Thirdly, I believe that these questions should rarely be referred to just "in passing," but should be given intelligent discussion. The whole case cannot be stated each time, but some well-motived reasons for the Christian's condemnation of these evils should be given. Fourthly, I believe that the tone should be that of warning and pleading love, never that of sharp, bitter, or sarcastic invective. On the lodge question, for example, I am happy to recommend the little booklet by Pastor S. Hj. Swanson, *Christ and the Lodge*, because of its fair and irenic, yet firm, straightforward, and fearless spirit."

A.

**The King James Version Praised.** — Our readers will be glad to read what an expert in Greek language and literature, Prof. John A. Scott of Northwestern University, has to say about the superior excellence of the King James Version. The *Classical Journal* of April, 1932, publishes a short note from his pen on the thirteenth chapter of First Corinthians, from which we cull two paragraphs: —

"When the translators of the New Testament undertook to render in English the *agape* of 1 Cor. 13, they saw they had a difficult problem in transferring to English the exact meaning of the original. The easy thing was to translate it 'love,' as had been done in so many other passages; but they knew that no word in English is so vague and so indefinite as the word 'love' when standing undefined and alone. The love of the flesh is called lust or carnal, love of wealth is named avarice, love of food gluttony, and selfishness is love of one's self. The list of ignoble loves is a long one, but Paul meant no one of these. The church at Corinth was torn with dissensions, and he wished them to overlook wrongs and to bear with patience the faults they could not cure; he wished them all to have 'a disposition that inclines men to put the best construction on the words and actions of others,' and that is the very definition of 'charity' given in *Webster's Dictionary*.

"The ability of the King James Version to rise above the letter and to get the spirit constantly thrills me. The trouble with the Revised Version is that it always hugs the ground; it is never sure enough of its knowledge of Greek or of English to trust its wings."

Coming from a man who is deeply versed in all things Greek, these words deserve our close attention.

A.

**An Ominous Law Enacted in New York.** — The *Christian Century* informs us that Governor Roosevelt of New York, on March 17, signed a bill which, if we mistake not, was sponsored by the Roman Catholic forces in the Assembly and is intended to strengthen the influence of this Church in the public-school system of the State. The law makes it a misdemeanor if people engaged in seeking or giving employment to public-school teachers "directly or indirectly ask, indicate, or transmit orally or in writing the religion or religious affiliation of any person seeking employment or official position in the public schools of the State of New York." The persons expressly mentioned in the law as enjoined from giving or seeking such information are "members of employment agencies and any board of education, trustee of a school district, superintendent, member, or teacher of a public school, or other official or employee of a board of education." If convicted of transgression of this law, a fine of not less than one hundred dollars and not more than five hundred dollars will have to be paid or imprisonment of not less than thirty days and not more than ninety days will have to be suffered, or both imprisonment and fine may be imposed. Will it, after enactment of this law, be surprising if soon the public schools of New York will be taught chiefly by nuns appearing in their religious garb? The *Christian Century* comments: "The people of New York are hardly aware of the outrage that has been perpetrated upon their constitutional liberty."

A.

**A Strong Word against Movies.** — An Episcopalian rector, writing in the *Christian Century* on the question, "Have the Movies Cleaned Up?" presents startling evidence showing that they have not. Beginning the discussion, he says: "I am not against moving pictures. I am only against the forty-five to fifty per cent. of them that are evil; but they constitute, I believe, the greatest menace to the morals of our boys and girls this country has ever seen; for sixty million of our young people under twenty-four years of age (as many as the entire population of Japan) have been going to see them every week; and nothing in my estimation is so fraught with danger to this country to-day as these evil pictures, and nothing seems to have less oversight by parents, Church, and State. Most parents in all probability do not realize the damaging nature of what their children are seeing. Therefore the great need to-day is to arouse American parents to that realization, so that they will rise up in indignant and overwhelming protest to the American Government and demand a change." Having presented a list of typical advertisements showing the degrading nature of the respective plays, he tells of the report of a committee of twenty women from a Presbyterian church who made a canvass of the films shown in their city during five weeks and who stated that of the sixty-seven feature films investigated twenty-one were judged to be good, seventeen indifferent, and twenty-nine bad. At that, some of the worst films shown during that time were not viewed at all. The writer quotes a recent article from a London newspaper, saying: "There is a flood of demoralizing screen stuff coming from the States at present, a Niagara of scum which deserves a barricade, a dam as firm and strong as we can make against it. . . . How America can permit these contemptible pictures of her youth and of her society to be distributed over the civilized world passes understanding. If we are to believe the picture of American life

as it is thus shown, we must accept it as disgraceful and as lamentable a state of affairs as any reputable nation ever suffered from." He likewise quotes the *New Statesman* of London thus: "Americans should realize that, so long as the United States travesties and profanes herself before the whole world by the loathsome pictures that pour steadily from Hollywood, there is little excuse for complaining if other peoples think America ridiculous . . . and not only ridiculous, but obscene and trivial. . . . America sometimes makes excuse for Hollywood on the ground that foreign nations must enjoy these pictures, or else they would not patronize them. . . . It is an argument that could be used equally well by the keepers of brothels. People willing to traffic in a certain line of goods can always do a lively business with the unhappy human race, but they should be content with gold for payment and should not clamor for respect." Are we alive to the dangers lurking in this institution for the spiritual life of our young people?

A.

**A Sample of Modern "Gospel"-Preaching.** — As reported in the *Church at Work*, the bulletin of the Metropolitan Church Federation of St. Louis, the guest speaker during the first week of noonday Lenten services, Dr. Bernard C. Clausen, delivered an address from which the following paragraphs are taken: "When young people say, 'For crying out loud,' they are labeling with scornful resentment what I take to be the worst sin of our present generation, the sin of the cry-baby, the disposition to excuse our own failures by paying attention to the difficulties involved in our own environment. It begins in our babyhood, when children find out the easiest way to get what they want is to cry loudly for it. We understand it in our babies, and we know that these babies will learn better as they grow older. . . . From this innocent extreme at one side this vice goes all the way to the logical extreme on the other side. This is the most prevalent form of disease in America. More than half of the hospital beds are filled by mentally ill rather than physically ill people. At least half of these have what is known as dementia praecox, which is the extreme of this habit of 'crying out loud.' This occurs when people prefer to live in an unreal world and to explain their present failures by means of existing difficulties. . . . Shocked by the most dreadful tragedy imaginable, tortured by heart-breaking anxiety, the Lindberghs have been showing the world what a brave spirit can do when they refuse to 'cry out loud.' They are showing the kind of Spartan courage I wish we could cultivate in business and daily life. That ought to show us who are complaining about the loss of a few thousand dollars or a half dozen extravagant luxuries to look facts in the face. But be fair when you select the facts. At the depth of our depression our average tax-payer is five times as well off as the average Englishman, our average worker has six times the buying power of the average Russian, and we are now at a higher level of material wealth than any other nation of the world has ever been at the height of its prosperity—and we are cringing and whining in despair! . . . Woman's favorite sport is 'speaking of operations.' A woman must have three or four symptoms to discuss nowadays in order to be accepted in polite society. Many confess that the most flattering photograph they ever had taken was an X-ray of their gall-stones. Is it any

wonder that we invite illness? . . . I plead for that great fortitude which Jesus showed when He climbed Calvary refusing to 'cry out loud.' ”— Even if one overlooks the exaggerations and the attempt to appear facetious, how can this be designated as a Lenten address? P. E. K.

**Meddling with Politics Condemned.**—A very sensible expression of opinion from Senator Borah was published recently in the *Presbyterian Magazine*. The Senator assigned to the Church its true sphere in the life of our nation, saying: “The Church has been, and ought to be, a great factor in all matters which pertain to the building up of character in the individual. The Church ought to devote its effort to equipping the individual for citizenship by building up his intellectual and moral status. The Church, however, has no business in politics. There seems to me to be a lack of steadiness, a lack of courage, a lack of willingness, on the part of the individual to-day to bear the burdens of adversity. If we are not on the crest of material success, we think the world has all gone to pieces. But, after all, material success is only a small part of life. It is the Church’s business to develop character that can stand up under adversity, character that realizes that life does not consist merely in possessions. Let the Church keep out of politics and center its effort on the development of character. It will then make a fundamental contribution to the nation—the development of true citizenship.” We would add that a true Christian character is developed where the message of Christ is received and man through faith in the Redeemer has become a new creature.

A.

**1932 the Centenary of an Antimasonic Wave.**—In a review of the *Commonweal* we are reminded that a hundred years ago an interesting movement was on foot which was directed against the Masonic order. It will be recalled that, owing to the mysterious disappearance of Mr. Morgan, which was quite generally charged to the revenge of the Masonic lodge, which had become incensed by the revelations made by Morgan with respect to Freemasonry, much feeling was aroused in the United States against this order. The *Commonweal* says that in 1832 this Antimasonic sentiment played somewhat of a rôle in politics. Clay, we are told, “could have had the Antimasonic support, but refused it, confining himself to saying nothing either way.” There was an Antimasonic party, whose candidate was William Wirt of Maryland. It is very interesting to note “that the one State which Wirt did carry was Vermont.” The point of the *Commonweal* is that Catholic influences had but little to do with Antimasonic feeling a hundred years ago, and it adduces the action of Vermont, which could not and cannot be considered a strong Catholic State, in proof of its contention. We remark, Alas, for human forgetfulness!

A.

**Lane Seminary Moved to Chicago.**—In 1829 two Presbyterian seminaries were founded, McCormick Seminary and Lane Seminary. The latter was located in Cincinnati, where, under the presidency of Lyman Beecher, it became a famous school. Living in this city, across the river from a slave State, the daughter of this president, Harriet Beecher Stowe, obtained the impressions which she voiced in *Uncle Tom’s Cabin*. McCormick Seminary, located at Chicago, is now known as the Presbyterian Theo-

logical Seminary, and it is with this school that Lane Seminary will be merged. The trustees of Lane will continue to administer the assets of the institution, providing fellowships, scholarships, and endowments for students at the school in Chicago.

A.

**Death Removes Secretary of U. L. C.** — “The Rev. Dr. Melanchthon Gideon Groseclose Scherer, secretary, since its organization in 1918, of the United Lutheran Church in America, died Wednesday afternoon, March 9, 1932, at the home of his son, Paul E. Scherer, D. D., . . . in New York City. Had he lived till March 16, he would have been seventy-one years of age.” This is the beginning of the obituary of Dr. Scherer, written by Dr. Kieffer and published in the *Lutheran*. The ancestors of Dr. Scherer, as this notice informs us, settled in Guilford County, North Carolina, about the middle of the last century and “have furnished the Lutheran Church quite a number of earnest, faithful, laborious, and successful pastors.” As pastor, professor, and synodical leader, Dr. Scherer played an important rôle in the United Synod of the Evangelical Lutheran Church in the South and in the U. L. C. This year a book of his appeared, entitled *Christian Liberty and Christian Unity*. His friends and acquaintances pay him high tribute as theologian and Christian gentleman.

A.

**Death of Dr. Hall.** — The Protestant Episcopal Church of our country lost one of its theological leaders when Dr. Francis J. Hall, who had been professor of Dogmatics at the Western Theological Seminary in Chicago and at the General Theological Seminary in New York, passed out of this life. In reading about him, we are told that on February 27 he for the last time received Holy Communion and on February 29 Holy Unction. In addition to this the *Living Church* reports that requiem masses were said for the departed. One step more, and these people are in the midst of Popery.

A.

## II. Ausland.

**Protestantische Führer in Europa.** Das „Kirchenblatt“ bringt die folgende interessante Mitteilung: „In dem zum größten Teile katholischen Frankreich ist der Präsident der Republik Doumer [† 7. Mai] ebenso wie der vorige Doumergue Protestant, so daß die kleine Minorität der französischen Protestanten zweimal nacheinander aus ihren Reihen das Oberhaupt der Republik gestellt hat. Daß der deutsche Reichspräsident von Hindenburg, aus altem evangelischem Geschlecht stammend, treu zu seinem evangelischen Glauben steht, ist bekannt. Daß die nordischen Republiken Estland und Finnland, die fast ganz der evangelisch-lutherischen Kirche angehören, auch evangelische Staatspräsidenten haben, ist dort selbstverständlich. Über zu verwundern ist es, daß auch Staaten, die zum größten Teile katholisch sind, wie z. B. Ungarn und die Tschechoslowakei, Protestanten an ihrer Spitze haben. So gehört der Reichsverweser von Ungarn, der frühere Admiral Horthy, der evangelischen Kirche an, ebenso wie der frühere Ministerpräsident Graf Bethlen. Auch in Böhmen (Tschechoslowakei) steht an der Spitze als Staatspräsident des überwiegend katholischen Landes ein Protestant, Professor Masaryk, der mit dreißig Jahren von der katholischen zur evangelischen Kirche übertrat und vor dem Jahre 1918 viel deswegen erduldet hat.“

J. T. M.

**Ein zeitgemäßes Wort über Goethe.** Wir zitieren aus dem „Luth. Herold“ eine kurze, populäre, aber im allgemeinen doch sachgemäße und wahre Kritik über Goethe. Das Blatt schreibt:

„Das Goethegedenkjahr wird wohl in allen zivilisierten Ländern gefeiert. Wir können es nur billigen, daß man die Verdienste dieses Mannes würdigt. Man soll großen Männern gerecht werden, aber man soll ihr Lob nicht übertreiben; man soll sie nicht, um einmal ein modernes Wort zu gebrauchen, ‚vergößen‘. Das geschieht jetzt vielfach mit Goethe. Man nennt ihn ‚den größten deutschen Mann‘, und dabei kennt ihn die Masse des deutschen Volkes kaum, und wenn er nie gelebt hätte, würde es ihn auch nicht vermissen. Wenn heute tausend Männer wie Goethe im alten Vaterlande auffänden, würden sie dem deutschen Volke schwierlich zum Aufstieg aus seinen mancherlei Nöten verhelfen. Dazu wären andere Männer nötig wie Luther oder, in kleinerem Maße, Paul Gerhardt, Ernst Moritz Arndt u. dgl. Man kann ihn als Dichter, als Denker, als Weltmenschen feiern, aber er war nicht ‚der größte deutsche Mann‘. Auch war er kein gläubiger Christ. Freilich war er auch kein Gottesleugner, kein Spötter und Lästerer wie die modernen Freidenker [das heißt, im Sinne der heutigen Atheisten; nach der Schrift gehört Goethe aber doch zu den Gottesleignern, Spötttern und Lästerern, weil er mit der Wahrheit des Wortes Gottes trotz aller schönen Aussprüchen über die Bibel seinen Spott trieb. — R e d.]. Der Goethebund in Deutschland, der sich zum Wortführer und Sachwalter aller Strebungen macht, die der Gemeinheit, allem Schmutz in Kunst und Literatur freie Bahn schaffen wollen, macht seinem Gedächtnis keine Ehre; aber auch die kritiklosen Bewunderer, die Goethe zum Kronzeugen des evangelischen Christentums erheben möchten, tun der Wahrheit und Gerechtigkeit keinen Dienst, wenn es auch nicht zu leugnen ist, daß man aus den 46 Bänden der Werke Goethes eine Blütenlese vieler schönen Worte und Gedanken über Bibel und Christentum sammeln könnte und gesammelt hat. . . . Goethe ist ein Stern erster Größe am Dichterhimmel, aber an dem Himmel, von dem Dan. 12, 3 geschrieben steht, prangt sein Name leider nicht.“ J. C. M.

**Die hebräische Hochschule in Palästina.** Über die Universität in Jerusalem, die bisher noch immer mehr Theorie als Praxis war, lesen wir in der „A. E. L. R.“:

„Als die britische Regierung im Jahre 1918 eine Kommission unter Dr. Weizmanns Führung nach Palästina sandte, um festzustellen, ob sich die Gründung einer jüdischen Universität ermöglichen lasse, sicherte sie zunächst Grund und Boden für die erforderlichen Gebäude auf der Höhe des Scopus, wo sich ein wunderbar schöner Rundblick bietet auf das Gebirge Moab und das Tote Meer auf der einen und auf Jerusalem auf der andern Seite. Nach Mitteilung des Spezialkorrespondenten des *Manchester Guardian* vom Februar d. J. enthält der inzwischen fertiggestellte Neubau der Hochschule Räumlichkeiten für folgende Unterrichtszweige: Humaniora, Mathematik, Biologie, Chemie, Naturgeschichte, Hygiene, Parasiten- und Bakterienkunde. Die in einem Sondergebäude am westlichen Abhang des Scopus untergebrachte Bibliothek enthält über eine viertel Million wertvoller Handschriften und Bücher in allen Sprachen, die zur Zeit aus der vorher in der Stadt in verschiedenen Häusern untergebrachten jüdischen Nationalbibliothek stammen. Das Gebäude ist von Lord Balfour feierlich eröffnet worden und enthält neben den Bücher- und Handschriftensammlungen Lese-

räume und eine einzigartige Sammlung von Manuskripten und Gemälden hervorragender jüdischer Männer. Professor Einstein stiftete hierher sein Manuskript über die Relativitätstheorie. Die erste Doktorarbeit fand kürzlich statt, und andere werden folgen aus der sich zur Zeit auf 180 befindenden Zahl der Studierenden, von denen die Hälfte aus Palästina stammt, während der Rest sich auf Deutschland, Polen, die Vereinigten Staaten, Canada, Finnland, Rumänien und die Tschechoslowakei verteilt. Der Körper der akademischen Lehrerschaft besteht aus 60 Gliedern, unter denen sich drei Engländer befinden und an deren Spitze der Rector magnificus Dr. Judah Magnes steht, ein Rabbi, der vormals Direktor der jüdischen Gemeinde in New York war. Kollegiengelder werden von den Studenten nicht gezahlt, und das Budget, in diesem Jahre 35,000 Pfund Sterling, wird vornehmlich von wohlhabenden Juden in Amerika und freiwilligen Stiftern aufgebracht. Unterkunftsräume für die Studierenden sind nicht vorhanden; jedoch besteht die Absicht, demnächst ein Gebäude für diesen Zweck zu errichten. Züngst ist ein Lehrstuhl für internationales Friedensrecht errichtet worden, gestiftet von Sir Montague Burton. Erster Inhaber ist der Generalanwalt von Palästina Sir Norman Bentwich."

J. E. M.

**Was Calvin Responsible for the Execution of Servetus?** — The latest *apologia* of Calvinism (*The Reformed Doctrine of Predestination*, by Prof. Loraine Boettner, 1932) also discusses this point. "Calvin conducted the theological part of the trial, and Servetus was convicted of fundamental heresy, falsehood, and blasphemy. During the long trial Servetus became emboldened and attempted to overwhelm Calvin by pouring upon him the coarsest kind of abuse. The outcome of the trial was left to the civil court, which pronounced the sentence of death by fire. Calvin made an ineffectual plea that the sword be substituted for the fire; hence the final responsibility for the condemnation rests with the Council." (P. 416.) Dr. Emile Doumergue, the author of *Jean Calvin*, gives this account, as quoted on p. 417: "On October 26 Calvin wrote again to Farel: 'To-morrow Servetus will be led out to execution. We have done our best to change the kind of death, but in vain. I shall tell thee when we meet why we had no success.' (*Opera*, XIV, pp. 590. 613—657.) Thus what Calvin is most of all reproached with — the *burning* of Servetus — Calvin was quite opposed to. He did what he could to save Servetus from mounting the pyre." What is the general Reformed opinion on this matter? Dr. M. G. G. Sherer quotes on page 65 of his book *Christian Liberty and Church United* (1932) the following from *John Calvin; His Life, Letters, and Work*, by Hugh Y. Rayburn: "On the spot where Servetus was executed there now stands a monument raised by some of those who have a more reverent regard for the convictions of their fellow-men than was cherished by their theological ancestor. On one side it bears this inscription: 'The 27th October, 1553, died at the stake at Champel, Michael Servetus of Villeneuve, in Aragon, born 29th September, 1511.' And on the other side: 'The respectful and grateful sons of Calvin, our great Reformer, condemning an error which was that of his time, and firmly attaching themselves to liberty of conscience according to the true principles of the Reformation and the Gospel, have raised this expiatory monument. 27th October, 1903.'" John F. Hurst's *History of the Chris-*

*tian Church* does the matter full justice when it says: "Calvin had him arrested and was never contented until Servetus had been executed. Indeed, he made it a condition of remaining in Geneva that Servetus should be put to death, although he wanted him beheaded, not burned." (II, 298.) Professor Boettner's statement that "the final responsibility for the condemnation rests with the Council" cannot stand. — Much less can Calvin's own later statement stand, as quoted on page 417 from *Opera*, VIII, p. 461: "From the time that Servetus was convicted of his heresy I have not uttered a word about his punishment, as all honest men will bear witness." And in one of his later replies to an attack which had been made upon him, Calvin says: "For what particular act of mine you accuse me of cruelty I am anxious to know. I myself know not that act, unless it be with reference to the death of your great master, Servetus. But that I myself earnestly entreated that he might not be put to death his judges themselves are witnesses, in the number of whom at that time two were his staunch favorites and defenders. (*Calvin's Calvinism*, p. 346.)"

E.

**Rom beerdigt Freimaurer.** Über den kürzlich verstorbenen Franzosen Aristide Briand berichtet die „A. G. L. R.“, wie folgt: „Aristide Briand, Freimaurer hoher Grade und als entschlossener Atheist bekannt, auch kirchlich exkommuniziert, ist trotzdem kirchlich beerdigt worden. Die Umgebung des Kardinalerzbischofs von Paris begründet die Sache gemäß der „Germany“ vom 12. März so, daß Briand im Laufe der letzten Zeit eine freundlichere Einstellung zur Kirche genommen habe. Ihm verdanke man die Wiederaufnahme der diplomatischen Beziehungen zwischen Frankreich und dem Vatikan und das Gesetz über die religiösen Orden. Der Kardinalerzbischof habe überdies ausgezeichnete Beziehungen zu Briand unterhalten und seine innere Entwicklung gekannt, die es ermöglicht habe, ihm ein kirchliches Begräbnis zu gewähren. Auch sei ein Schriftstück Briands da, woraus hervorgehe, daß er um kirchliche Beerdigung gebeten habe, und der französische Ministerpräsident sei in diesem Sinne beim Pariser Erzbischof vorstellig geworden.“

J. T. M.

**Die Mission in China unter dem Kreuz.** Unter dieser Überschrift bringt der „Luth. Herold“ eine Zitat aus dem „Ev. Deutschland“, das dem Leser einige wichtige Winke und Wahrheiten ans Herz legt. Wir lesen da:

„Aus dem *China Christian Year-book* teilt Professor Witte mit: „Die politischen Wirren, die großen Nöte, die Feindschaft der extremen Modernisten und eines Teils der Beamten haben zur Folge gehabt, daß die Zahl der Christen eher ab- als zugenommen hat. Eine neue Statistik fehlt. Das ist durchaus erklärlich, zumal China noch immer den harten Kampf um seine Freiheit von den ungleichen Verträgen kämpft, die Missionare aber noch nicht freiwillig auf ihre Vertragsvorrechte verzichtet haben, das Christentum also politisch gedeckt bleibt und unter dem Haß gegen die fremden Bedrückter steht. Daß die englischen und amerikanischen Missionare nicht auf die Vertragsvorrechte verzichten, bleibt höchst bedauerlich. Man braucht sich aber trotz allem nicht entmutigen zu lassen. Nur soll man vorsichtig sein mit der Auffstellung eines solchen Plans, wie die Mission ihn vor zwei Jahren aufgestellt hat: Verdoppelung der Zahl der Christen in fünf Jahren. Und nun sinkt die Zahl der Christen! Gottes Gedanken sind eben doch oft anders als Menschengedanken.““

Beide Gedanken, nämlich daß sich christliche Missionsfreunde durch die Wirren der Zeit nicht entmutigen lassen dürfen, das Missionswerk weiter zu betreiben, und daß man dem Herrn der Kirche keine Vorschriften in bezug auf den Bau seines Ziels machen darf, sind von großer Wichtigkeit zu gesegneter Führung der Mission überhaupt. In dem einen zeigt sich menschlicher Kleinglaube, in dem andern menschlicher Stolz; beide aber stehen der wahren Missionsswirksamkeit hindernd im Wege.

J. T. M.

**Rom bildet Missionare für Russland aus.** Folgende merkwürdige Nachricht bringt „D. A. L. R.“:

„Der ‚Ebd. Pressedienst Niederland‘ berichtet aus Rom, daß dort jetzt systematisch Missionare ausgebildet werden für die Zeit, da in Russland der Weg für Evangeliumsverkündigung wieder offen sein wird. Besonders der Kapuzinerorden hat den Auftrag bekommen, in seinem russischen Kollegium zu Rom junge Missionare dazu auszubilden. Einer der leitenden Persönlichkeiten dieses Ordens, der Pater Gondelphus Germont, ein Niederländer, ist sogar mit Zustimmung des Papstes von dem lateinischen Ritus zum byzantinisch-slavischen Ritus übergetreten und hat die Leitung der Mission, die demnach auch dem byzantinisch-slavischen Ritus folgen wird, auf sich genommen.“

J. T. M.

**Eine wichtige Erklärung christlicher Missionare in Indien.** Wie der „Christl. Apologet“ mitteilt, haben in Indien englisch-evangelische Missionare eine überaus weittragende Erklärung bekanntgemacht. Das Blatt schreibt darüber: „In Indien haben 240 evangelische englische Missionare ihre Stellung zum Christentum und zur nationalen Bewegung dahin festgelegt: ‚Wir Missionare sind keine Politiker. Parteipolitik liegt außerhalb der missionarischen Arbeit. Aber wir müssen in der wirklichen Welt in Indien unser Dienst tun. Sie ist erfüllt von Bitterkeit, Misstrauen und einem wachsenden Gefühl der Schmach im Herzen des indischen Volkes als einer Nation, deren Schicksal in den Händen eines fremden Volkes liegt. Wir betrachten daher die nationale Bewegung als eine Wiederentdeckung der völkischen Selbstachtung. Wir bitten die Regierung, daß die berechtigten Wünsche der indischen Völker ernstlich berücksichtigt werden. Bedenfalls muß der Schutz der Minoritäten in Indien gewährleistet werden. Wir wollen die Hände aller derer, die für den Frieden arbeiten, stärken und mit allen uns zu Gebote stehenden Mitteln dahin wirken, daß gegenseitigeachtung und gegenseitiges Vertrauen in den christlichen Gemeinden wiederhergestellt und der Geist der Liebe und der Versöhnlichkeit immer mehr die Oberhand bekomme.‘“ Die Missionare hätten unsers Erachtens besser getan, wenn sie erklärt hätten: Wir sind hier zur Verkündigung des Evangeliums. Punktum!

J. T. M.

**Open or Close Communion in the Anglican Church?** — A correspondent of the *Christian Century* writing from London informs us that in the Anglican Church the question, Who may be admitted to the Lord's Table? is again given wide discussion. He says: “Convocation was busy last week discussing the question how far non-conformists who are unconfirmed should be admitted on occasion to Holy Communion in the Church of England. The Bishop of Chelmsford has claimed that the instruction that requires confirmation before a worshiper is admitted to Holy Communion applies only to those who are within the Church of England. Non-conformists may therefore be admitted on occasion without

breaking the law. Others dispute this reading and point out that the instruction permits the Communion to be given to those who are 'ready and desirous to be confirmed'; but the non-conformists are not desirous. An ex-president of the Baptist Union, the Rev. J. C. Carlile, hoped that Free-Churchmen would appeal to the archbishop to leave them alone. 'We hope so, too,' says the *Church Times*. The question is shelved. But it will come up again at the church assembly in spring. Among other contributions to the discussion in the press there was one which has deeply moved those who read it. It may speak for itself. 'I was a young and jealous priest, very jealous for the rubrics. There came to my parish an old, retired Congregational minister. There was no non-conformist church within several miles, and he asked me if I would administer Communion to him because he thought he was not long for this world. I refused his request. Now I recognize that my action was unkind, uncharitable, and cruel.' Non-conformists, it will be remembered, is the name used for those Christian people in England who do not belong to the Established Church. The sad feature of the discussion referred to in the above item is that apparently the great question is not, What do the Scriptures say? but, What do our feelings dictate?

A.

**The Role of Ancient Egypt According to Dr. Rendel Harris.** — In connection with the notice of the eightieth birthday of Dr. Rendel Harris, English reporters point out that he is a member of the Society of Friends and is still connected with the Woodbrooke Settlement, Birmingham, where he was the first director of studies. We are told that at the present time he is working on a series of essays, "all aimed at proving, often in very quaint and interesting fashion, the diffusion of culture from Egypt in the early years of the civilized world." The following statement as to the views of Dr. Harris is certainly startling: "From the presence of place names Dr. Harris deduces the occupation by Egyptians of many sites in the British Isles." With deep and melancholy interest, too, one reads the following sentence: "During the war he went through some terrible experiences, being twice on a torpedoed vessel and seeing his friend James Hope Moulton die in an open boat after one of these experiences."

A.

**A Protest against Modernism in Korea.** — *Christianity To-day* (February, 1932) reports the founding of the Evangelical Fellowship League in Korea as a protest against the spread of Modernism in that country. While the organization is unionistic, its emphasis on the deity of Christ and His atonement of course fills us with joy. The doctrinal statement of the league reads: —

"1. We believe in the Scriptures of the Old and New Testaments as the inspired Word of God, inerrant in the original writings, and as authoritative in all matters of faith and practise.

"2. We believe in the Triune God, Father, Son, and Holy Spirit, equal in power and glory, three Persons and one God.

"3. We believe in the full deity and true humanity of our Lord and Savior Jesus Christ, who, being truly God, took unto Himself a human nature, was born of the Virgin Mary, wrought miracles, kept perfectly the Law of God in our behalf, died on the cross as our Substitute to satisfy divine justice and to reconcile us to God, rose from the grave on the third

day, leaving an empty tomb, who, having ascended unto the Father, ever liveth to make intercession for believers and will come again in a personal and visible manner.

"4. We believe that salvation is not to be obtained by human character or by man's effort, but by grace, through trust in the merit of our Savior Jesus Christ alone, and that all who so believe are justified by faith.

"5. We believe that those who truly trust in Christ as their personal Savior are regenerated by the Holy Spirit and must show forth their salvation by a life of conscious obedience to the will of God as revealed in the Scriptures.

"6. We believe in the resurrection of the body for all men, 'some to everlasting life and some to shame and everlasting contempt.'

"7. We believe that all those who consciously reject the offer of salvation through Christ Jesus are under condemnation of eternal punishment; and this fact constitutes an urgent call to preach the Gospel to all man.

"We accept this doctrinal statement without mental reservations and pledge ourselves to bear testimony to its truthfulness and to oppose all efforts to subvert, or hold as unessential, any of these Christian truths."

J. T. M.

**Dr. Eduard Sievers gestorben.** Die „Allgemeine Ev.-Luth. Kirchenzeitung“ enthielt letzthin folgende Notiz: „Am 30. März starb in Leipzig Geh. Hofrat D., Dr. phil., Dr. med. Eduard Sievers, Professor a. D. der deutschen Sprache an der Universität Leipzig, im zweihundertzigsten Lebensjahr. Er war 1850 in Lippoldsberg, Hessen, geboren, wurde mit einundzwanzig Jahren bereits außerordentlicher Professor der germanischen Philologie in Jena, fünf Jahre später Ordinarius dafelbst, kam 1883 nach Tübingen, 1887 nach Halle und 1892 nach Leipzig, wo er dreißig Jahre lang, bis zu seiner Emeritierung, wirkte. Sein Name wurde auch in Theologenkreisen viel genannt als Entdecker der Schallanalyse, wonach er Geschriebenes, bzw. Gedrucktes, mit dem inneren Ohr hörte und die Stimmen der Verfasser unterschied. Er hörte in den paulinischen Briefen heraus, was Paulus selbst geschrieben hatte, was seine Begleiter; er hörte die Stimme des Johannes und des Petrus oder im Alten Testamente die Stimme Davids und anderer. Er stellte u. a. fest, daß die ersten Verse des Psalms 110: „Jahve hat gesagt zu meinem Herrn“ echt davidiisch sind, im Gegensatz zu den „Ergebnissen“ der alttestamentlichen Wissenschaft. Dabei war sein Ausgangspunkt das „Bogenlied“, 2 Sam. 1, 19 ff., das bekanntlich allen Forschern als davidiisch gilt; diesen Stimmflang hielt er fest, las für sich laut die Psalmen im Hebräischen und hörte immer wieder die Stimme Davids heraus. Die wirkliche Verwendbarkeit der Schallanalyse im Gebiete der Wissenschaft ist noch umstritten. Ihr eifrigster Vertreter ist der Limbacher Pfarrer D. theol. Johannes Jeremias, der jüngst ein bedeutsames Werk über die Evangelien veröffentlicht hat und ihren echt apostolischen Ursprung auf Grund der Schallanalyse nachweisen zu können glaubt. (Der apostolische Ursprung der Evangelien. Leipzig, Dörffling & Franke; Preis: RM. 6.) Zedenfalls ist die Schallanalyse eins der interessantesten Probleme der theologischen Gegenwart; sie wird noch von sich reden machen.“

So weit die „Kirchenzeitung“. Das hier genannte Buch von Pfarrer Joh. Jeremias wird bald in dieser Zeitschrift besprochen werden. U.