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## The Superman

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das werden?" und der Plural im Griechischen (ἄνθρωποι) geht auf die verschiedenen fremdlichen Punkte seiner neuen Lehre.

W. 21: „Die Athener aber alle sowie die [bei ihnen] sich aufhaltenden Fremden waren zu nichts anderm aufgelegt, als immer etwas Neues zu sagen oder zu hören.“ Dieser Vers ist offenbar eine erläuternde Zwischenbemerkung, die deshalb auch in manchen Bibelausgaben in Klammern gesetzt ist. Sie erklärt zugleich, weshalb ihre spätere Stellung zur Predigt Pauli, W. 32, nicht mit ihrem Eifer zu stimmen schien. „Athener“ steht ohne Artikel, bezeichnet also athenische Leute überhaupt. Sie waren immer auf etwas Neues gerichtet. Und gerade so gefinnt waren die dort sich aufhaltenden Fremden. Das Wort, das Luther mit „gerichtet“, die englische Bibel mit „spent their time“ wiedergegeben hat, ist ein spätgriechisches Wort und heißt gute Zeit haben, zu etwas aufgelegt sein, ἠνκαιροῦν. In dem Imperfektum liegt aber nicht, daß dieses Verhalten in der Gegenwart nicht fort dauerte, sondern es verbindet die Gegenwart mit der Geschichte. Dieselbe Charakterisierung der Athener findet sich bei den verschiedensten ihrer eigenen Schriftsteller, Demosthenes, Thucydides, Aelian und andern. Es heißt aber genau und anschaulich im Komparativ καιρότερον. Sie wollten immer etwas reden oder hören, was neuer wäre als das bisherige Neue. Das Wort steht am Ende des Verses hinter den beiden Zeitwörtern, damit recht der Ton darauf falle. Tatsächlich hat der Komparativ hier wie oft im Neuen Testament superlativische Bedeutung. Sie wollten das Allerneueste sagen und hören.

Und nun folgt die große Rede, W. 22—31, die in der nächsten Nummer genauer ins Auge gefaßt werden soll. L. F.

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## The Superman.<sup>1)</sup>

Ps. 2.

The Second Psalm instructs us concerning the revolt of the heathen, under their princes, against God and His Anointed.

1. The purpose of the revolt.
2. God's answer to the revolt.
3. His admonition thereanent.

1) This is a revision, amplification, and bringing up to date of an oration delivered and published a number of years ago. I should like to add that I have sometimes felt in preparing this paper that what Bergson, for instance, has been driving at has eluded me. I have tried to present fairly and justly the doctrines of the thinkers mentioned in this paper. Even if I have failed to discover what they wished to teach, I feel pretty confident of having found out what the bulk of their followers think they teach. For practical purposes that is sufficient; for we are concerned with the evil results of their teaching in the average educated person. By average educated person I mean one who has had at least a high-school education. It is clear that what is not understood of their teachings has no practical effect for either good or evil.



## 1.

The first three verses of the Second Psalm read as follows:—

1. *Why do the heathen rage and the people imagine a vain thing?*
2. *The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying:*
3. *Let us break their bands asunder and cast away their cords from us.*

The heathen, under the guidance of their kings and rulers, are arrogant. They do not wish to be subject to God, nor do they wish to accept the salvation offered in God's Anointed. They wish to be masters of their own destiny. Their slogan is: "Let us break their bands asunder and cast away their cords from us."

Egypt was once *the* world-power, the center from which the rays of culture were diffused among the neighboring nations. When Moses, at the command of God, told Pharaoh, king of Egypt, that the Lord God commanded him to let His people go, Pharaoh said: "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go," Ex. 5, 1. 2. This arrogance was, in due season, punished.

Another world-power was Babylon, whose king also was swollen with pride. Nebuchadnezzar "walked upon the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Dan. 4, 29. 30. This arrogance was, in due season, punished.

Another example. Herod Agrippa was a cultured prince of this world, he was a man of polished eloquence. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout, saying, It is the voice of a god and not of man." Herod accepted this homage as his due. This arrogance was, in due season, punished.

In our age the revolt is not the characteristic of one nation rather than of others—its leaders and their followers are found in many nations, in the nations that are the most powerful and the most civilized. Of the leaders in the revolt may be mentioned, for instance, George Bernard Shaw in England, Nietzsche in Germany, Bergson in France. These men and their disciples have a numerous following throughout the civilized and learned world—it is unfashionable to reject their doctrines. The arrogance resulting from their teachings is plainly heard. It appears in publications and in the public press somewhat after this manner: "Behold, is not this great Science that we have builded? By Science we bid defiance to the waves of the ocean and the raging of the tempest; we travel over the earth with speed approaching that of thought; we have seized the lightnings of heaven and made them our slaves; we sail through the air and wrest from the eagle its dominion among the clouds; we have solved



all the mysteries of the earth, of the planets, even of the stars. Behold, Evolution has explained away all mysteries; there is no mystery. By the means of Science, we shall, in a little while, become omniscient and omnipotent. Great is the Science of the Scientists!"

It is in accord with the command of the Creator that man rules the earth and makes use of the powers of nature as science enables him to do. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and *subdue* it," Gen. 1, 28. Without the devices with which science has provided mankind it would be difficult, to say the least, for the increasing population to manage to live. The prophets of evolution, however, do not see it that way. The God of the Bible is a myth; there is no absolute right or wrong; all is in process of evolution. The universe and the forces that govern it can be properly comprehended only through a correct understanding of this continuous development.

Morality is in process of evolution. "Stirner's fundamental thought is that different classes of ideas: the idea of God, the Ethical, the State, and Humanity, have in the course of time dominated man. They are all empty notions, and when the power of these ghosts has passed away, the individual remains as the sole reality and the egoism of the individual as the sole morality. He who has the might has also the right." 2) We are reminded of Fru Alving's words in Ibsen's *Ghosts*: "It isn't only what we have inherited from father and mother that haunts us. It is all kinds of old dead opinions and all sorts of old dead belief, and such like. It doesn't live in us, but it sticks all the same, and we can't get rid of it. Even if I just take a newspaper and read in it, it is as if I saw ghosts flit between the lines. There must be ghosts all over the country. They must be as thick as sand, so it seems to me." 3) Among these ghosts the up-to-date disciple of evolution counts the Christian religion and fixed standards of right and wrong.

The philosopher Nietzsche is one of the prophets of this new religion of evolution. The rapid growth of his influence may be seen from Heinze-Ueberweg's *History of Philosophy*. "In the edition of 1888 he is dismissed with a few lines. In 1897, along with Max Stirner, he receives four and a half pages. The edition of 1902 devotes an entire division to Nietzsche." 4) This prophet says: —

2) *Salmonsens konversations leksikon*. 2den udgave. Koebenhavn, 1915—25. Article: "Stirner." Max Stirner is the pseudonym of Johann Kaspar Schmidt; see also his *The Ego and His Own*, translated by Steven T. Byington, with an introduction by J. L. Walker. New York, 1912 (?). (The Modern Library.)

3) Ibsen, Henrik: *Gengangere*. (In his *Samlede vaerker*, 6te bind. Koebenhavn, 1899, p. 411.)

4) Barker, Thomas Stockham: *What Is the Superman?* (In the *Independent* for December 31, 1908 [pp. 1613—16], p. 1615.)



"What is good? Everything that increases in man the feeling of power, power itself." "What is evil? Everything that grows out of weakness." "What is happiness? The feeling that power is increasing, that an obstacle is overcome. Not contentment, but more power; not peace at all, but war; not virtue, but strength." Again: "Life for me is instinct for development, for endurance, for the heaping up of forces, for might. Where the will for power is lacking, there is retrogression in the will for power."<sup>5</sup>)

Again we see that good and evil in the proper sense do not exist. In order to indicate that those who believe in the reality of good and evil will continue to be lower beings, Nietzsche makes Zarathustra apply the doctrine of evolution beyond even man. He says:—

"I teach you the superman. Man is something that is to be surpassed. What have ye done to surpass him? All beings have hitherto created something beyond themselves, and are ye going to be the ebb of this great tide and rather revert to the beast than surpass man? What, to man, is the ape? A jest or a sore shame. Man shall be the very same for the superman — a jest or a sore shame. Ye have made your way from worm to man, and much within you is still worm. Once ye were ape; even now man is more ape than any ape. He who is wisest among you is but a discord and hybrid of plant and ghost. But do I order you to become ghosts or plants? Behold, I teach you the superman."<sup>6</sup>)

Convinced evolutionists may be divided into two classes: those who believe that the future course of evolution is predetermined by the immutable laws of nature, and those who believe that there are no immutable laws, that the future is rather a haphazard affair. Very many hold views that are a combination of these two extremes; Conklin, for instance:—

"Our acts and choices are determined by many causes, some of which are external and others internal; they are not absolutely fixed, but are more or less plastic; they are not lawless and causeless, but, on the other hand, they are not rigidly prescribed; they illustrate scientific determinism, but not fatalistic predeterminism."<sup>7</sup>)

"Experimental biologists are well-nigh unanimous in the opinion that the phenomena of the living world no less than those of inanimate nature are not only natural, but that they are also causal and mechanistic. However, no scientific or mechanistic explanation of anything is ever complete."<sup>8</sup>)

5) *Ibid.*

6) Nietzsche, Friedrich Wilhelm: *Also sprach Zarathustra*. Stuttgart, 1921. (His *Werke*, Klassiker Ausgabe, 6. Bd., p. 13.) See also article in *Independent*, mentioned in Footnote 4.

7) Conklin, Edwin Grant: *The Direction of Human Evolution*. New York, 1921, p. 188. It is interesting to see how the question of free will is a puzzle for the evolutionists, too.

8) *Ibid.*, p. 189.



If we admit that there are immutable laws governing the universe, then the evolution of man cannot take a course contrary to these laws — there must be a limit beyond which man cannot step and survive. In other words, there must be a Higher Being, who by His unchangeable laws controls the destiny of the universe, including man. If this be the case, the best thing for man to do is to find out what these laws are — in all his relations: in relation to other men, in relation to other created things, and, above all, in relation to the supreme Lawgiver. However mistaken evolutionists are, the deterministic ones, perhaps without knowing it, admit the existence of God. It is impossible to conceive of a universe ruled by law without deducing that the law must have an Author. In the sphere of morality, also, law, working through conscience, makes known the existence of God. Cf. Rom. 1, 19. 20; 2, 14. 15.<sup>9)</sup>

Not so with the evolutionists, who deny that the laws of nature are immutable. For them the future evolution of man will be what man makes it. It is in the power of man to change the laws of nature and the moral law. In the strict sense of the word there are no such laws. Hear what Bergson says: —

"The evolution movement would be a simple one and we should soon have been able to determine its direction if life had described a single course like that of a solid ball shot from a cannon. But it proceeds rather like a shell, which suddenly bursts into fragments, which fragments, being themselves shells, burst in their turn into

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9) Dean Inge, at the Church Congress at Cheltenham, in 1928, made some remarks about evolution which are reported in the *Literary Digest* for November 17, 1928, pp. 30. 31. Portions of this may be given here as having some bearing upon the subject discussed: "To those who think that the mere lapse of time must eventually bring about the Golden Age, the devil replies, 'You forget that I am evolving, too.' It is not certain that we can assert evolution in spiritual values. Rodin, the great sculptor, has said: 'Progress exists in the world, but not in art. Phidias will remain forever without a rival.' Jesus of Nazareth will remain forever without a rival. We must not deify evolution. Evolution is always of finite things within a whole. We cannot infer from the fact of human progress within the historical period that the whole creation is in progress of development toward 'one far-off divine event.' . . . The great philosopher F. H. Bradley says that the idea of an evolution of the whole universe is meaningless or blasphemous. I will be content to say it is contradicted by what we know of astronomy and that the idea of a God who is Himself evolving in His creatures is incompatible with Christianity. . . . Surely there is something in what Prof. J. A. Thomson says: 'A self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing machine is only by an abuse of language called a machine at all.' . . . Not only is God above the evolutionary process; we also have a footing in that eternal world of which we are citizens." The *Literary Digest* sums up his attitude thus: "England's famous dean holds that evolution is simply a process of change, which can be understood only in relation to something that is unchangeable, which is God, who is subject to no laws of time and space. God is not included in the process of



fragments destined to burst again, and so on for a time incommensurably long. We perceive only what is nearest to us, namely, the scattered movements of the pulverized explosions. From them we have to go back, stage by stage, to the original movement.

"When a shell bursts, the particular way it breaks is explained both by the explosive force of the powder it contains and by the resistance of the metal. So of the way life breaks into individuals and species. It depends, we think, on two series of causes: the resistance life meets from inert matter and the explosive force, due to an unstable balance of tendencies which life bears within itself.

"The resistance of inert matter was the obstacle that had first to be overcome. Life seems to have succeeded in this by dint of humility, by making itself very small and very insinuating, bending to physical and chemical forces, consenting even to go a part of the way with them, like the switch that adopts for a while the direction of the rail it is endeavoring to leave."<sup>10</sup>

The *élan vital*, the vital impetus, is not omnipotent. "If the force imminent in life were in unlimited force, it might perhaps have developed instinct and intelligence together and to any extent in the same organisms. But everything seems to indicate that this force is limited and that it soon exhausts itself in its very manifestation. It is hard for it to go far in several directions at once; it must choose. Now, it has the choice between two modes of acting on the material world: it can either effect this action *directly*, by creating an *organized* instrument to work with; or else it can effect it *indirectly*,

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evolution. The Roman Catholic Church, after opposing evolution, now permits it to be taught — with certain reservations. The article on 'Evolution' in the *Catholic Encyclopedia* (by H. Muckermann, S. J.) gives utterance to what was formerly prevalent in the Church of Rome. What is permitted nowadays may be seen from Windle, Sir Bertram: *A Roman Catholic View of Evolution*. (In *Current History* for December, 1925.) Dorlodot: *Darwinism and Catholic Thought*. Translated by the Rev. Ernest Messenger. Vol. 1: *The Origin of Species*. Benziger, New York, 1922. (Note. — Canon Dorlodot is director of the Geological Institute at Louvain University. I am not certain, however, whether he is still alive.) Dorlodot maintains that evolution has been taught in the Church since the days of Augustine. Two points must, however, be noted. The human soul is not a product of evolution; and the Creator, God, is not evolution, nor is He part of it in any way. He directs the processes of evolution just as He governs nature in general — by His laws." This manifestly contradicts the Bible. Genesis teaches that God created the plants after their kind and the animals after their kind, and finally He created man, both body and soul, in a special way and then ceased His work of creation. Since creation has ceased, no new kinds of creatures could have come into existence, for in that case creation would still be going on. Some creatures have become extinct since creation, dinosaurs, etc. Within the same kind of creature different varieties may develop, for instance, the varieties of roses, of dogs, etc.

10) Bergson, Henri: *Creative Evolution*. Authorized translation by Arthur Mitchell. New York, Holt, 1913, pp. 98. 99.



through an organism which, instead of possessing the required instrument naturally, will itself construct it by fashioning inorganic matter." 11)

Earlier, in the same book, he speaks more definitely:—

"It must not be forgotten that the force which is evolving throughout the organized world is a limited force, which is always seeking to transcend itself and always remains inadequate to the work it would fain produce." 12)

"From the bottom to the top of the organized world we do indeed find one great effort; but most often this effort turns short, sometimes paralyzed by contrary forces, sometimes diverted from what it should do by what it does, absorbed by the form it is engaged in taking, hypnotized by it as by a mirror. Even in its most perfect works, though it seems to have triumphed over external resistances and also over its own, it is at the mercy of the materiality which it has had to assume." 13)

It seems that Bergson identifies God with what he calls the vital impetus (*élan vital*).

"God, thus defined, has nothing of the already made; He is unceasing life, action, freedom. Creation, so conceived, is not a mystery; we experience it ourselves when we act freely." 14)

What does all this amount to? The answer must be stated in a blasphemy: God is part of evolution; He Himself is evolving.

Bergson is not alone in making God part of evolution. Ukichi Kawaguchi writes:—

"The critical question, then, is whether God can be held free from the process of evolution, or whether He is to be conceived in terms of such a process." 15)

The thinkers Kawaguchi discusses in his dissertation are Bergson, Royce, Eucken, Bowne, and William James. Of these men he writes:—

"We have observed that from the standpoint of our actual empirical experience all the philosophers of religion whom we have studied, attribute to God the evolutionary features of the experience.

11) *Ibid.*, pp. 141—2.      12) *Ibid.*, p. 126.      13) *Ibid.*, p. 127.

14) *Ibid.*, p. 248. Before leaving Bergson, I should like to add that I am tempted to say there is nothing new under the sun. Bergson, it seems, puts two things in opposition to each other: the vital impetus and inert matter. Is not Bergson's philosophy, then, just another form of dualism?

15) Kawaguchi, Ukichi: *The Bearing of the Evolutionary Theory on the Conception of God. A Study in Contemporary Interpretations of God in Terms of the Doctrine of Evolution.* Chicago, 1916. Thesis (Ph.D.), University of Chicago, p. 95.



And this experiential mode of conceiving God should be followed, for it is not in accord with the empirical temper of our age to find God outside of our evolutionary experience and to define Him other than in terms of such experience. Scientific spirit has come to be so dominating in our modern world that the speculative arguments for the reality and the nature of God, which were effective in the past, have become weak in their convincing power. Consequently, in order that any conception of God may be a living factor in our religious life, we must, it would seem, conceive God in terms of those characteristics which our evolutionary sciences and experience make manifest. There may be a realm or realms in the universe where change, unfinishedness, development, are not found and where God may be exempt from time and history; but the world of our empirical science and experience and God as He is known in the experiences of the race are all marked by temporal features. God, then, should be conceived under the category, not of completeness and of immutability, but of becoming and development. Thus to conceive God in terms of evolutionary experience rather than under the category of some metaphysical absolute is demanded by our religion and ethics." 15)

Kawaguchi lets the cat out of the bag. He confesses that the evolutionists will worship only the god that they have themselves manufactured. He states, unless I misunderstand him, that they have so formed their minds and will that they cannot conceive of God unless he is part of evolution. They certainly do not possess the open mind which should characterize the scientist.

George Bernard Shaw is in the fashion. I will quote his philosophy as recorded by the *Atlantic Monthly* because it puts the whole matter in a clear, unmistakable way:—

"To Bernard Shaw the universe is God in the act of making Himself. At the back of the universe, in Shaw's conception, there is a great purpose, a great will. This force behind the universe is bodiless and impotent, without executive power of its own; after innumerable tentatives—experiments and mistakes—this force has succeeded in changing inert matter into the amoeba, the amoeba into some more complex organism, this again into something still more complex, and finally there has been evolved a man with hands and a brain to accomplish the work of the will. Man is not the ultimate aim of this Life-Force, but only a stage in the scale of evolution. The Life-Force will go still farther and produce something more complicated than Man, that is, the Superman, then the Angel, the Archangel, and, last of all, an omnipotent and omniscient God." 16)

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16) Henderson, Archibald: *The Philosophy of George Bernard Shaw*. (In the *Atlantic Monthly* for February, 1909; Vol. 103, p. 233.)



In the First Commandment God says to mankind: "Thou shalt have no other gods before Me." The "prophets" whose doctrines have been quoted teach that man is evolving into God; they teach that man must worship himself.

## 2.

What is God's answer to this revolt? Vv. 4—9 of Ps. 2 read as follows:—

*4. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.*

*5. Then shall He speak unto them in His wrath and vex them in His sore displeasure.*

*6. Yet have I set My king upon My holy hill of Zion.*

*7. I will declare the decree: The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.*

*8. Ask of Me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession.*

*9. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.*

Pharaoh and his people were punished. The ten plagues came upon them. In the last of these it came to pass "that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon, and all the first-born of cattle," Ex. 12, 29. Finally, when Pharaoh and his host, pursuing Israel with their chariots, perished in the Red Sea, Moses and the children of Israel sang this song: ". . . The Lord is a man of war; the Lord is His name. Pharaoh's chariots and his host hath He cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone. . . . The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters," Ex. 15, 3—5, 9, 10.

Nebuchadnezzar was also punished. While in the act of eulogizing himself, "while the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men



and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers and his nails like birds' claws," Dan. 4, 31—33. When the time set by God had run its course, the king recovered his reason, and he humbled himself before the Lord, saying: "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and His ways judgment; and those that walk in pride He is able to abase," Dan. 4, 37.

Yes, the Lord was able to abase also the arrogant Herod. While in triumphant mood he was listening to the people who acclaimed him as god, "immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms and gave up the ghost," Acts 12, 23.

Have the modern apostles of arrogance been punished? Owing to the prevalence of the doctrine of evolution, its influence has become pervasive, it seems to permeate the whole community. We speak of "the struggle for existence," of "the survival of the fittest," as commonplace realities. The result is a speeding up of life, coupled with more or less disregard for our neighbors. "The meek shall inherit the earth," Matt. 5, 5, is slave morality; no, we must be self-assertive. The best man is he who tramples on others. This general disregard for others in the fierce fight to get to the top brings its punishment with it: overwork, ill health, nervous disorders, sometimes resulting in suicide, and so forth. It is a remarkable fact that the nations which took most active part in the World War were those whose intellectual leaders were most influenced by evolutionary doctrines. God still rules the universe. Is it too much to say that the World War came upon us all as a punishment for our sins and that among these sins must be reckoned the blasphemous doctrine of the superman? Evolutionary doctrines threaten our civilization. The heartlessness of those who have the upper hand and the strain caused by the competition fostered by these doctrines may yet cause the masses to explode in fury, as they have done in Russia.

The world-wide influenza epidemic at the end of the World War was, and is, a mystery to modern science. Strong men and women in blooming health were laid low. There was wailing in the palaces of princes and in the homes of peasants, in the mansions of the rich and in the hovels of the poor. The strongest nations of the world were fighting for the mastery of the globe. Is it too much to say that God brought on the influenza epidemic as a hint that He, after all, rules the universe and as a warning that, if men do not submit themselves to Him, their much-vaunted science will not avail them? He will break them with a rod of iron, He will dash them in pieces like a potter's vessel. Nations have been punished.



Let us turn to individuals. Loeb and Leopold accepted the doctrine of the superman. They do not look like supermen now. Nietzsche became a drug fiend and died a wretched lunatic, mouthing wild blasphemies.<sup>17</sup> God laughed at him, the Lord held him in derision.

## 3.

These things being so, it behooves us to heed the admonition of the Lord. The last three verses of Ps. 2 read:—

10. *Be wise now therefore, O ye kings; be instructed, ye judges of the earth.*

11. *Serve the Lord with fear and rejoice with trembling.*

12. *Kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him.*

The psalm closes with the words: "Blessed are all they that put their trust in Him." Those who put their trust in anything else,

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17) I have not been able to find definitely sure information as to the cause of Nietzsche's death. The following two quotations may be of interest: Papini, Giovanni: *Life of Christ*. Freely translated from the Italian by Dorothy Canfield Fisher. New York (copyright, 1923), pp. 4. 5: "In the mean time, partly in a German parsonage and partly in a professor's chair in Switzerland, the last Antichrist was making ready. 'Jesus,' he said, coming down from the Alps in the sunshine, 'Jesus mortified mankind; sin is beautiful, violence is beautiful. Everything that says "yes" to Life is beautiful.' And Zarathustra, after having thrown into the Mediterranean the Greek texts of Leipzig and the works of Machiavelli, began to gambol at the feet of the statue of Dionysius with the grace that might be expected of a German, born of a Lutheran minister, who had just stepped down from a chair in a Swiss university. But, although his songs were sweet to the ear, he never succeeded in explaining exactly what he meant when he spoke of this adorable 'Life' to which men should sacrifice such a living part of themselves as their need to repress their own animal instincts; nor could he say in what way Christ, the true Christ of the gospels, opposed Himself to life, He who wanted to make life higher and happy. And the poor syphilitic Antichrist, when insanity was close upon him, signed his last letter 'The Crucified One.'—Muegge, Maximilian A.: *Friedrich Nietzsche*. London, 1912, p. 35: "The catastrophe happened in the beginning of January, 1889. Nietzsche went mad. He spoke much and loudly, he paid gold for trifles; he imagined he was a famous murderer, he was the king of Italy, he was God. He walked about and said to people, 'Let us be happy! I am God, I have made this caricature!' . . . What were the causes of Nietzsche's insanity? We do not know. At any rate, not at present, for it is possible that, when the medical men who treated Nietzsche publish their data and when certain other sources of information become accessible, we may know. . . ." Nietzsche died on August 25, 1900, the immediate cause of his death being pneumonia.



who trust in themselves, are cursed. How can we, miserable sinners that we are, dare to put our trust in a righteous and just God? Christ has died for our sins. He has fulfilled the Law in our stead. By His active and passive obedience He has made peace for us with God; through Him we become children of God. We are admonished to "kiss the Son," that is, to worship Him as our God and accept Him as our Savior. Then we shall be able to serve God as we should: by striving to love Him above all things, to worship Him alone, and to love our neighbor as ourselves, *Matt. 22, 37—39*. True obedience to these two commandments, which are the sum of the Law of God, is a product and an evidence of the harmony, the peace, the love, that exist between a Christian and his Creator, Savior, and Sanctifier. The Christian is in tune with the Infinite. The self-worshipping evolutionist is not; he does not worship God, he worships himself; he does not love his neighbor; he loves himself to the exclusion of his neighbor, whom he endeavors to push to the wall in the struggle for existence. The result, as has already been shown, is certainly not harmony — war in man's soul and social unrest and upheavals. God is not mocked, His wrath cannot fail to punish the self-worshiper.

The Christians belong to an organized body, the Church. It is unchristian for the members of this body to be satisfied with having truth; its possession should make them ardently desirous of sharing it with others. In v. 8 of our psalm the Father says to the Son: "Ask of Me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." It has already been mentioned that God has told us to subdue the earth and to use the powers of nature so that the population, as it increases, may be able to have what is necessary for life. God puts "replenish the earth" immediately before "and subdue it." Dominion over the earth, yea, over heaven, is by our Lord, the Lord of the Church, put in connection with something else: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations," *Matt. 28, 18, 19*. Christians, then, should use the inventions of science for their bodily comfort and welfare, — we are taught that in *Genesis*, — but not only for that purpose; they should use them for spreading the Gospel throughout the world, so that the kingdom of the Son may be established among the heathen and extended to the uttermost parts of the earth. Steam and electricity, the locomotive, the automobile, the radio, the printing-press, and other inventions are put to their proper use when made carriers of the Gospel. It is the duty of the Church, by word and example, to preach the Gospel both at home and abroad; for in the danger that threatens it, the danger of the consuming wrath of the Almighty, only one thing can save the world — the Word of God.

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