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Theological Observer. - Kirchlich-Zeitgeschichtliches

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Theological Observer. — Kirchlich-Zeitgeschichtliches.

I. Amerika.

Aus der Synode. Die Distriktsblätter der letzten Monate beschäftigen sich fast ausschließlich mit den Nachrichten über die Distriktsynodalsitzungen. Trotzdem wir noch fast überall im Zeichen der Heimsuchung Gottes stehen, zeugen viele der Nachrichten doch von Mut und Gottvertrauen. Aus Ollahoma kommt die Nachricht, daß sich die Beiträge für den entsprechenden Zeitraum dieses Jahr etwa verdoppelt haben. Es scheint sich hier und anderswo zu zeigen, daß die Christen in unsern Gemeinden den Ernst der Sachlage erkennen und bereit sind, wirkliche Opfer zu bringen, wenn ihnen erklärt wird, wie es tatsächlich steht. Es ist durchaus nötig, daß jeder wahre Christ in unsern Gemeinden erkennt: „Sein' Arbeit darf nicht ruhn.“ — Ganz besonderen Mut und außerordentliche Ausdauer beweisen auch die Distrikte in Südamerika, wie die Berichte über die beiden Synodalsitzungen zeigen. Ein von dem Concordia-Verlag in Porto Alegre herausgegebenes Büchlein führt in anschaulicher Weise die Arbeit dieses Geschäftes vor. Der Verlag arbeitet sich je länger, desto entschiedener empor. — Aus dem Südlichen Distrikt kommt die Nachricht, daß in Florida eine Sonntagschule besteht, die Schüler aus verschiedenen Sprachen und Rassen aufweist: englische, deutsche, schottische, irische, skandinavische, italienische, jüdische und spanische Schüler (aus den Philippinen). Auf der Fichteninself hat man neulich ein Kirchengebäude für \$25 errichtet. — Aus verschiedenen Distrikten wird berichtet, daß man Gottesdienste für die Sommerfrischler einrichtet. Mancherorts werden diese Gottesdienste im Freien abgehalten. Auch in den öffentlichen Anstalten wird die Mission in manchen Distrikten mit großem Eifer und mit großer Zielbewußtheit betrieben, so z. B. in Minnesota. — Die Direktoren der Synodalanstalten zur Ausbildung von Pastoren und Lehrern werben mit großem Eifer um Schüler, da die Statistik nachzuweisen scheint, daß wir innerhalb eines Jahrzehnts kaum genug Kandidaten werden entlassen können, um die gewöhnlichen Lücken (durch Tod und Resignation) zu füllen. — Unter den Männern, die dieses Jahr ihr goldenes Amtsjubiläum feiern, finden sich die folgenden: Prof. D. O. Hattstädt von unserer Milwaukee Concordia, Präses H. Daib in Nord-Wisconsin, P. G. Dannensfeldt, P. W. Keller von Kansas, der während der fünfzig Jahre derselben Gemeinde gedient hat, P. A. G. Kuntz, der jetzt in der Blindenmission tätig ist, P. C. Merkel, Vorsteher des Waisenhauses zu Martwood, Pa., P. F. Rupprecht, Hauseditor in unserm Concordia-Verlag. Dazu kommen noch die folgenden emeriti: A. Wartling in Ortonville, Minn., A. Kaumeher in Lancaster, O., G. Kückle in Cleveland, O., und O. Prätorius in Louisville, Ky. P. E. H.

The Quadricentennial of the German Bible. — Under this heading the *Australian Lutheran* reports how the quadricentennial of Luther's Bible was observed by our Lutheran brethren living in and about the city of Adelaide, Australia. It says: "It was an imposing gathering that assembled at the Adelaide Town Hall on April 29, at 2.30 in the afternoon, to demonstrate that Luther's great work, the translation of the Bible, is appreciated still, though four hundred years have passed by since the work was completed. The gathering consisted almost exclusively of members

of the metropolitan congregations as also of those near by in the country. It is estimated that well over a thousand people were present. A special program for the occasion had been printed in attractive form, and in it were set out not only the order of procedure for the afternoon, but also many interesting references to the German and English versions of the Bible as we now have them. Prof. M. T. Winkler read the lesson and led the prayer. The first speaker was Pastor H. Hassold of Eudunda, who outlined the work that Luther accomplished in translating the Bible. He was followed by Pastor W. Janzow, who spoke on the relation of the Bible to the whole of Luther's work and the subsequent attitude of the Lutheran Church towards the Bible. Finally Prof. H. Hamann spoke on the influence of Luther's translation upon the English Authorized Version. An imposing feature of the celebration was the massed choir, which, under the baton of Mr. V. Appelt of Eudunda, rendered the anthems *Send Out Thy Light* (Gounod) and *Glorious Is Thy Name* (Mozart). A further gathering was held on Wednesday, May 2, in the Adelaide Town Hall. Some four hundred people, many of them strangers, attended. Addresses were delivered by Pastors C. Hoopmann, T. Lutze, and E. Graebner, and anthems were rendered by the choir. Pastor Hoopmann spoke on Modernism and the Bible, Pastor Lutze dwelt on the testimony of archeology to the truth of the Bible, and Pastor Graebner spoke on the inspiration of the Bible. To attract public attention to these celebrations, the Luther League had arranged for a Bible exhibit in a prominent show-window in Rundle Street. The British and Foreign Bible Society kindly furnished a few rare Bibles to supplement the exhibit. A German Bible printed in 1543 — before Luther's death — served to illustrate what kind of type was used in the earliest printed Bibles. Another very interesting exhibit was that lent by General Dean of Mount Lofty, an old German Bible, illustrated with hand-paintings. The display attracted much attention."

In concluding his address, Prof. H. Hamann said: "Luther was not like a star, dwelling apart; he was rather like some central sun, sending forth life-giving, fructifying, stimulating rays in all directions; and partly influenced by these rays, Tyndale became the great English translator. Hence we and all who prize the English Bible owe some debt of gratitude for this treasure, under God, to Martin Luther."

The Sunday afternoon service (April 29) was broadcast by two radio stations, 5CL and 5CK of Adelaide. Prior to the celebration, on April 27, Prof. H. Hamann published in the *Advertiser*, South Australia's morning daily, an article entitled "Translation of the Bible — Luther's Great Work." This article a Roman Catholic weekly, the *Southern Cross*, answered with a tirade against Luther, "in which some of the many falsehoods which Rome keeps on hand to besmirch the fair fame of the great Reformer were repeated." In refuting the Roman Catholic "outburst of misrepresentation and falsehood," the *Australian Lutheran* quotes, among others, the Jesuit historian Audin, who writes as follows of Luther's masterly translation: "Luther's translation of the Bible is a noble monument of literature; a vast enterprise, which seemed to require more than the life of a man, but which Luther accomplished in a few years. The poetic soul finds in this translation evidences of genius and expressions as natural, beautiful, and melodious as in the original languages. Luther's translation some-

times renders the primitive phrase with touching simplicity, invests itself with sublimity and magnificence, and receives all the modifications which he wishes to impart to it. It is simple in the recital of the patriarchs, glowing in the predictions of the prophets, familiar in the gospels, and colloquial in the epistles. The imagery of the original is rendered with undeviating fidelity; the translation occasionally approaches the text. [?] We must, then, not be astonished at the enthusiasm which Saxony felt at the appearance of Luther's version. Both Catholics and Protestants regarded it an honor done to their ancient idiom." J. T. M.

Shall Lutherans over against Each Other Practise Open Communion and Pulpit-Fellowship? — On this question we find the following remarks in the *Lutheran* of May 10: "We have in hand a pamphlet written by the talented, consecrated, and active president of St. Olaf College, Dr. L. W. Boe. He titles it 'God's Movement' and solemnly summons every Lutheran general body in the United States and Canada to revise the ruling that denies participation in the Lord's Supper to any Lutheran on the ground that the congregation to which this person belongs is connected with a general body which has not officially been declared in altar-fellowship with the general body to which the congregation administering the Sacraments belongs. That is a ponderous sentence, and we state a case. According to the rule now operative no member of a Church of the United Lutheran Church is allowed to receive the Lord's Supper in any administration of it conducted by the Missouri, Norwegian, or American churches. He can present himself (properly prepared) at altars of the Augustana and United Danish congregations. Missouri excludes all except its own members. Dr. Boe argues that pastors and congregations shall be given the right to admit Lutherans provided they are 'worthy' in doctrine and intention, regardless of the general body to which they belong.

"He proposes a similar amendment of the rule 'Lutheran pulpits for Lutheran preachers,' so as to lodge jurisdiction over exchanges of pulpits among Lutherans in the individual pastors, with instruction of course to maintain confessional fidelity, dignity, and edifications in their ministry of the Word. Dr. Boe believes the doctrinal unity now existent among Lutherans is so nearly complete as to justify this modification of the Galesburg Rule. By so doing, all Lutherans can have access to the means of grace in any community in which a Lutheran church is located. He urges the general bodies to consider revision of this rule at their next meeting. He does not believe we are yet ready for organic union."

We merely wish to remark the following: — 1. It is conceivable that a body bearing the Lutheran name is more heterodox than, let us say, a certain Presbyterian communion; hence the mere possession of the name Lutheran cannot be held to entitle a person to a place at our altars or in our pulpits.

2. Whatever action charity may prescribe in certain special cases no policy regarding pulpit- and altar-fellowship must be adopted which will sanction false teaching.

3. The large Lutheran bodies are not yet in a position to establish pulpit- and altar-fellowship among themselves. There are grave difficulties in the way which first have to be removed.

4. While it may be true that now and then harm has been done by

an overzealous emphasis on purity of doctrine, everybody who is not blind must see that the harm which has come, and is continually coming, to the Church through laxity and indifference in doctrine is far greater.

5. The U. L. C. itself, as the *Northwestern Lutheran* points out, is pledged to the above principle. Its Declaration says "that until a more complete unity of confession is attained than now exists, the United Lutheran Church in America is bound in duty and in conscience to maintain its separate identity as a witness to the truth which it knows, and its members, its ministers, its pulpits, its fonts, and its altars must testify only to that truth." There is no reason why this should not apply to relations with heterodox Lutherans as well as with the Reformed. A.

The Merger of the Reformed Church and the Evangelical Synod of North America. — On June 26 and 27, at a convention held at Cleveland, O., the merger between the Reformed Church and the Evangelical Synod of North America was consummated. Since the Reformed Church in the United States has 346,045 members and the Evangelical Synod 259,896, the united membership will be more than six hundred thousand. The faculty of Eden Seminary at Webster Groves, Mo., will be strengthened by three professors from the Central Seminary of the Reformed Church, which until the merger was maintained at Dayton, O. The Reformed Church, however, will retain its seminary at Lancaster, Pa., for the use of students living in the East, including those who are now in the Evangelical Synod. The church property of the united body is valued at \$96,000,000. The missions of the Evangelical Synod are in South America, Honduras, and India; those of the Reformed Church are in China, India, Japan, and Iraq. Medical work and schools are included in the missions of both. The Evangelical Synod carries on nine deaconess hospitals and two homes for epileptics and feeble-minded, also six homes for the aged. The Reformed Church maintains five orphanages and four homes for the aged. The Reformed Church is strong in the Eastern States, while the Evangelical Synod has most of its churches in the Central West. The merger was approved by the "classes" of the Reformed Church in September, 1933, and by the General Conference of the Evangelical Synod in October, 1933. The union is to be organic, not federative nor administrative.

J. T. M.

Episcopalians Discuss Preserving a Properly Qualified Ministry. At their Church Congress, which met in April in Philadelphia and which, by the way, is nothing but a free debating society within the confines of this communion, meeting annually, Episcopalian leaders looked at the question how their Church might keep men that are unfit out of the holy ministry. The essayist who treated this subject, Bishop Coadjutor Washburn, asserted that in a certain diocese, as a careful investigation had disclosed, of sixty men who recently were admitted to the ministry one-third should never have been ordained. Episcopalian have a system which makes candidates run a formidable gauntlet before they can reach the goal of a rectorate. In the first place, the rector and the vestry of the parish to which the candidate belongs must testify to his fitness; next, a board of examining chaplains tests his intellectual qualifications; in the third place, the standing committee of the diocese scrutinizes his credentials and the results of the aforementioned examination and possibly

launches into a little investigation of its own before passing on his fitness; and finally the bishop of the diocese has to be satisfied that he is dealing with a worthy candidate. In this array of hurdles theological seminaries have not been mentioned, although they, too, play a rôle. It is taken for granted that, as a rule, candidates attend one of the theological seminaries of the Church, where they are equipped for meeting the board of examining chaplains. Bishop Washburn finds little fault with the rules of his denomination for admitting men to ordination. What he stresses, deserves repetition here: "We are all beginning to learn, it is to be hoped, that legislation of itself cures few ills. Canonical as well as civil law can and will be disregarded if men wish to ignore it. Granted consciences actively functioning in those responsible for the admission of men to the ministry, the number of misfits will be greatly reduced." Now and then the view is expressed that church-bodies with an episcopalian polity function more smoothly than those that have a congregational basis and that the former have fewer difficulties to contend with than the latter. It seems the above might help to disillusion those holding such a view.

A.

The Convention of Northern Presbyterians.—In big head-lines the press reported that at the convention of the Northern Presbyterians, held in May in Cleveland, O., the Fundamentalists were defeated. There were several issues on which they were outvoted. In the first place, their candidate for the position of Moderator was not elected, the position going to Dr. William Chalmers Covert, who in the *Literary Digest* is described as a Liberal. In the second place, the Independent Board of Foreign Missions, organized by the Fundamentalists, was ordered by the Assembly to desist "from exercising any ecclesiastical or administrative functions, including solicitation of funds within the Church." All Presbyterian ministers and laymen who are members of the board must, according to the resolution of the Assembly, sever their connection with it under pain of being made the subjects of church discipline if they do not obey within ninety days. This Independent Board, it will be recalled, was organized when it became evident that Modernism had invaded the foreign field of Presbyterian mission endeavors. Matters came to a head through the case of Mrs. Pearl Buck, who was one of the Presbyterian missionaries in China and who had come to doubt the virgin birth of our Savior. Although she resigned from mission service, the Fundamentalists were not satisfied with the attitude of the official board and decided to organize a mission venture of their own. Having called several missionaries to represent them abroad, it will have to be seen whether the Fundamentalists will submit to the decree of the Assembly. In the third place, the Fundamentalists opposed the projected union of the Northern Presbyterians with the United Presbyterian Church. It is a rather strange situation which exists with respect to these two church-bodies. The Northern Presbyterians are described as a denomination having a good creed, but a liberal constituency. The United Presbyterians, on the other hand, are said to have a poor creed, but a conservative membership. The document of union is charged by the Fundamentalists to be of such a nature that the contemplated union would represent a church-body with a poor creed and a large liberal membership. It was on this account that the Fundamentalists

opposed the union, feeling that the cause of truth would not gain thereby. When the vote was taken, however, it was shown that they were decisively defeated. The General Assembly of the United Presbyterian Church will likewise have to vote on the union project, and if it approves of it, the presbyteries of both churches will have to express themselves on it. "If two-thirds of the presbyteries of the Presbyterian Church and a majority of the presbyters in the United Presbyterian Church give their assent, the union becomes final in 1936."—The skies look dark for the Conservatives in the Northern Presbyterian Church. It is held by some observers that, if the proposed union comes about, a split is bound to occur, resulting in the formation of a Conservative Presbyterian Church.

After the above had been written, press dispatches brought the information that the Assembly of the United Presbyterian Church voted negatively on the question of union with the Northern Presbyterians. A.

The Ultimate Cause of Our Troubles.—The Northern Baptists are experiencing difficulties similar to those through which our Church is passing. A committee has drafted a plan looking to a complete reorganization of the work of the denomination, and in the *Watchman-Examiner* issues of the last months this plan was thoroughly discussed by interested readers. What one of them writes in the issue of April 19 deserves to be heeded by us, too: "The real seat of our denominational difficulties is not in the realm of organization. In making these statements, I would not imply that there is no need of improving our organizational régime. There is grave uncertainty, however, as to whether the changes proposed, if adopted, will really improve the functioning of our convention and its cooperating agencies. The seat of our difficulties is in the local church; in the state of the thought-life and the heart-life of the members individually and collectively. It is the quality of life that lies behind our organized life as a convention that is conditioning its efficiency. We need to turn our attention therefore to the problem of improving the life of the churches. . . . Even a cursory study of church-life will disclose the following realities in the situation: 1. Superficial understanding of what it means to be a Christian; 2. lack of vital religion in the lives of most church-members; 3. invasion of the churches by a vast body of pagan life and practises; 4. utterly inadequate programs of Christian education. The mere mention of these realities is sufficient for those who know the fellowship life of the Church." Must we not say that this Baptist hit the nail on the head? If we should be called on to diagnose our own case, would not the four points which he mentions be included in the list of ills which we should draw up? Proper diagnosis—let us not fail to engage in it.

A.

Fosdick and War.—One of the major topics of discussion in church circles this spring was a speech in which Dr. Fosdick set forth his attitude toward war. He gave his address the title "My Account with the Unknown Soldier." We submit some of its striking sentences: "You may think that I, being a Christian minister, did not know him [the Unknown Soldier]. I knew him well. . . . I lived with him in dug-outs, in the trenches, and on destroyers, searching for submarines off the shores of France. Short of actual battle, from training-camp to hospital, from the fleet to No-Man's Land, I, a Christian minister, saw the war. Moreover,

I, a Christian minister, participated in it. I, too, was persuaded that it was a war to end war. I, too, was a gullible fool and thought that modern war could somehow make the world safe for democracy. They sent men like me to explain to the army the high meanings of war and, by every argument we could command, to strengthen their *morale*. I wonder if I ever spoke to the Unknown Soldier. One night, in a ruined barn behind the lines, I spoke at sunset to the company of hand-grenaders who were going out that night to raid the German trenches. They told me that on an average no more than half a company came back from such a raid, and I, a minister of Christ, tried to nerve them for their suicidal and murderous endeavor. . . . If I blame anybody about this matter, it is men like myself, who ought to have known better. We went out to the army and explained to these valiant men what a resplendent future they were preparing for their children by their heroic sacrifice. O Unknown Soldier, however can I make that right with you? . . . When the words that I would speak about war are a blistering fury on my lips and the encouragement I gave to war is a deep self-condemnation in my heart, it is of that I think. For I watched war lay its hands on these strongest, loveliest things in men and use the noblest tributes of the human spirit for what ungodly deeds! Is there anything more infernal than this, to take the best that is in man and use it to do what war does? . . . I am not trying to make others sentimental about this. I want them to be hard-headed. We can have, on the one side, this monstrous thing, or we can have Christ, but we cannot have both. O my country, stay out of war!"

What marvelous display of deep feeling for a temporal blessing—earthly peace! Fosdick has so dedicated himself to the abolition of war that he entirely loses his balance and brands every participation in war as sinful, it seems. But divine truth, revealed in the Scriptures, which leads to true, everlasting freedom, to heavenly bliss, is blithely ignored by this crusader. Fosdick and his associates have caught a vision of the life that now is, but not of that which is to come. They are working for the things that are seen, which are temporal, and not for the things that are not seen, which are eternal, 2 Cor. 4, 18. A.

An Astronomer Rebukes Modernistic Preachers.—While many so-called ministers of Christ fail to see that Modernism spells the death of Christianity, there are intelligent laymen who realize this very clearly. We take pleasure in reprinting the letter which an astronomer addressed to the *Christian Century* and which certainly is to the point. When the writer speaks of entertaining a "reverent agnosticism," we do not quite understand what he means. It may be that he has nothing more in mind than the limitations of our human, intellectual powers. We now submit the letter without further comment:—

"SIR: A recent issue of the *Century* points out a superfluity of ministers. It would be most astonishing if, when all other professions are overstocked, the ministry should escape congestion. But the results of a questionnaire, as reported in your columns, indicate that an alarming percentage of seminary students are either uncertain regarding matters of prime importance or, what is worse, definitely contrary to the most sacred teachings of Christianity. What business has one who questions the immortality of man or the divinity of Christ in the clergy? If Chris-

tianity to him is merely a system of ethics, let him live according to its principles (as some of the rest of us are trying to do); but let it be made clear that one cannot expect to be supported solely by good living. If he believes that the ministry offers opportunities for culture and scholarship, it may be pointed out that the average congregation cannot finance the development of his genius. Let him follow an academic career. He may find that he has made a slip in counting his mental blessings.

"As an astronomer I do not turn to the Bible for cosmological information, but I do not worry over the much-harped-on scientific fallacies — they are inconsequential. I admit a reverent agnosticism; for certainly I should not expect to comprehend the Maker of this complex universe or the cosmical significance of a single human being. But when I go to church, I want to hear a sincerely consecrated man who speaks with convictions and who prays as though he were sure he had a party at the other end of the line. The Author of Christianity interpreted His position as well as our own with respect to God and the future life in no uncertain terms. I can see no half way about Christianity; if divinely inspired, it leaves no questions to be asked; but if its origin is human, it is shorn of its power, is incongruous, and a bitterly disappointing delusion. In any case the Church will decay if it entrusts itself to these weak sisters with their emasculated religion." — *William A. Calder*, Harvard Observatory, Harvard, Mass. A.

Southern Presbyterians Vote Not to Return to Federal Council. At its meeting in Montreat, N. C., early in June, the Presbyterian Church in the United States, better known as the Southern Presbyterian Church, considered the question whether it should again become a member of the Federal Council. Several presbyteries urged that membership relations with the Federal Council be reestablished. When the matter came before the Assembly, a lively debate ensued. By and by a vote was taken, and the resolution to rejoin the Federal Council was defeated. It is with an aching heart that one realizes that there are Presbyterians who are more critical of the Federal Council than the U. L. C., which maintains a consultative membership relation to the Council. A.

The Backlash of the Depression. — In the *Lutheran Herald* Pastor O. J. Lutness of the United Norwegian Church sounds a warning against "the backlash of the depression." He writes: "Maybe I should not use the word *backlash*. Reaction would be a nicer word; but reaction is such a broad, general term. It can be positive and constructive in its results as well as negative and hurtful. Since there is a lurking danger that man may become depression-minded and reactionary towards the working program of our Church and since this will work havoc with both man and the Church, I have chosen to use this harsher term. The term *backlash* has a decided sting in it. I am happy and proud to state that the constituency of our Church has striven very nobly to keep our Church working during the times of stress that we are enduring. They have succeeded, too, in a way that has warmed the heart to behold. But we know also that there are those within our Church who have given nothing or very little and have used the depression as an alibi. To be fair, I will say that some have not been able to give, have even become destitute themselves. I do not refer to these. The fact remains nevertheless that

some who could have helped have not done so and have used the depression as their excuse. There is an insidious danger here for our own soul as well as for the Church. The present crisis may seem plausible as an excuse, but it will coax us into the habit of thinking that some time later, when the economic situation improves, we shall again do our full share towards supporting our Church. As a reply to this allow me to point out two facts. In the first place, the return to normalcy will be a slow, toilsome, up-hill climb. Some of us will not live to see the day when this depression is but a memory. Secondly, if all of us, or even most of us, should take this negative attitude, there would be no Church left to support when the present crisis has run its course." There is certainly much food for thought in this timely warning against "the backlash of the depression."

J. T. M.

Change of Name to be Noted. — "The National Conference of the Norwegian Lutheran Church of America has just concluded its sessions in Minneapolis. The Central Lutheran Church, of which Dr. J. A. O. Stub is pastor, was the host to the convention. With practical unanimity the delegates, nearly one thousand in number, voted to change the name of the organization to 'The Evangelical Lutheran Church of America.'" So reports the *Christian Century*. It will be noted at once that the name is too general and comprehensive. The uninitiated student will be led to think that this church-body comprises all people in America who call themselves Evangelical Lutheran. The same objection was raised against other too inclusive names: United Lutheran Church, American Lutheran Church, and American Lutheran Conference. While chronicling our dissatisfaction, we of course fully realize the difficulties which confronted the respective synodical committee. — More important than the question of name is that of doctrine and practise. Will this church-body which now bears the fairest name on earth, resolutely set its face against everything that is un-Lutheran, the various forms of unionism and synergism? In the past there has been much ground for complaint. We are thinking particularly of the *Opgjoer* and membership in the American Lutheran Conference.

A.

Seward Completes Fortieth School-Year. — Under this heading the *Southern Nebraska District Messenger* reviews the history of Concordia Teachers' College at Seward, Nebr., which has just completed its fortieth school-year. In the closing paragraph we find a thought which may encourage us in these days when we are confronted with so many serious difficulties. We read: "Thus a new institution, destined to be the most powerful single factor in the extension of our school system in this territory, was launched. Were the times so favorable for such an undertaking in 1894? Hardly. In the same issue of the *Lutheraner* in which the coming dedication of the first building is announced, there is an appeal for the drought-stricken people of Nebraska. Synod had chosen a relief committee, which reported: 'The western part of Nebraska has again been visited by drought. The need is great since the harvest has failed utterly, and there is no surplus from last year. Many are without the barest necessities of life.' In the same issue of this periodical Prof. A. Graebner of St. Louis is deeply concerned about the synodical debt, which had reached the total of \$10,628.90, a sum which was evidently considered

a serious matter in those days. A new *Lehrerseminar* in such times! How the spirit of Christian courage of so many of our synodical fathers again and again steps before us in their deeds and puts to shame the apparent defeatism of our age that is so ready to wail, "We can't!"

J. T. M.

Gettysburg Receives Large Bequest. — One of the largest bequests ever received by a Lutheran educational institution has come to Gettysburg Lutheran Theological Seminary upon the death of the late Charles Cronhardt, an eighty-year-old Baltimore resident. He named the Gettysburg institution as beneficiary in one half of his estate. It will amount to about \$450,000. It is to be applied to scholarship endowments. A portion of the income is to be used to erect a statue of Martin Luther on the campus of the institution. — *N. B. N. L. C.*

Union Services in Pittsburgh Not a Success. — If one might generalize concerning union summer services, one might draw the conclusion that the older they are, the poorer they are. Having watched the curve of a number of such movements, this is my conviction. Beginning with the middle of June such group meetings are held in Wilkinsburg, Squirrel Hill, Bellevue, South Hills, North Side, and, in fact, in nearly all distinct sections of the city. The most important group of twenty-one churches, which for sixteen years has been meeting in the beautiful and capacious Carnegie Music Hall, is not gaining in attendance and support. While still going strong, the interest is slowly decreasing.

John Ray Ewers, in the Christian Century.

Protestantismus in Amerika. „Das Institute of Social Research in New York hat unter der fachmännischen Leitung von Prof. Mark A. Ray, beraten von Prof. W. A. Brown vom Union Theological Seminary, drei Jahre lang eingehende Erhebungen gemacht über den derzeitigen Stand von neunzehn der größeren weißen Kirchen im Protestantismus in den Vereinigten Staaten und in Canada, und es hat das Resultat dieser Erhebungen nun in vier reichhaltigen Bänden herausgegeben.“ So beginnt der „Christliche Apologete“ einen Bericht über die genannten Untersuchungen. Es wird festgestellt, daß nur ein Drittel der protestantischen Prediger die wissenschaftliche und theologische Vorbildung habe, die jetzt erforderlich sei. „Das Durchschnittsgehalt sämtlicher Prediger habe im Jahre 1928 ungefähr demjenigen eines zweiklassigen (semiskilled) Berufsarbeiters entsprochen. Und in jener Zeit, also vor der Depression, habe das Durchschnittsgehalt eines Predigers in den Vereinigten Staaten und Canada 1,407 Dollars pro Jahr betragen. Eine Gemeinde müsse eine Mitgliedschaft von wenigstens dreihundert haben, um fähig zu sein, einen theologisch durchgebildeten Prediger bezahlen zu können; das können aber nur dreizehn Prozent der weißen protestantischen Gemeinden.“ Es soll ein Überschuß von vierzig- bis fünfzigtausend nur teilweise oder gar nicht theologisch geschulter Prediger vorhanden sein. Manches schiefes Urteil wird hier mit untergelaufen sein.

Als Ursache für den geschilderten Mißstand wird angegeben: Zersplitterung der Kirchen, Ruhelosigkeit des Lebens eines Predigers, Mangel an Übereinstimmung darüber, was die Pflichten eines heutigen Predigers seien, Uneinigkeit der Seminare in der Bestimmung darüber, wieviel von sozialer

Arbeit studiert werden solle, Mangelhaftigkeit der Seminarbibliotheken, zu geringe Bekanntheit der Studenten und Kandidaten mit der theologischen Literatur, ungenügende Maßstäbe für die Verleihung eines Diplomas. Der „Apologete“ meint, der Hauptschade sei nicht genannt: Mangel an geistlichem Leben. Und dieser Mangel, so fügen wir hinzu, kommt her von dem Abfall von Gottes Wort.

II. Ausland.

Schleiermacher der Schutzpatron des Neuheidentums. Anlässlich des Todes Schleiermachers vor hundert Jahren wird dieser „Schutzpatron des Neuheidentums“, wie ihn die „Freikirche“ mit Recht nennt, besonders in deutschländischen Blättern jetzt wieder viel genannt und gerühmt. „Wir können uns in den Tagen religiöser Neubildung gar nicht genug mit Schleiermacher, dem größten evangelischen Theologen nach Luther, beschäftigen“, so schrieb im „Reichswart“ in einem Artikel, betitelt „Schleiermacher und unsere Zeit“, ein gewisser Karl Schulz. Dazu schreibt die „Freikirche“: „Es ist interessant, daß dieses Urteil über Schleiermacher sich im „Reichswart“ findet. Es deckt sich mit dem, was zünftige Theologen der evangelischen Kirche erst kürzlich wieder über Schleiermacher geschrieben haben. Woher aber diese Begeisterung für Schleiermacher bei Karl Schulz? Weil Schleiermacher die Grundwahrheiten des Christentums vertwirft. Angeführt werden folgende Worte, die der junge Schleiermacher an seinen Vater geschrieben hat: „Ich kann nicht glauben, daß der ewiger wahrer Gott war, der sich selbst nur den Menschensohn nannte; ich kann nicht glauben, daß sein Tod eine stellvertretende Verjöhnung war, weil er es nie ausdrücklich gesagt hat und weil ich nicht glauben kann, daß sie nötig gewesen ist; denn Gott kann die Menschen, die er offenbar nicht zur Vollkommenheit, sondern nur zum Streben nach derselben geschaffen hat, unmöglich ewig darum strafen wollen, weil sie nicht vollkommen geworden sind.“ Gerühmt wird an Schleiermacher, daß er „mosaische Religion“ und die heilige Schrift keinesfalls für die ewigen Grundlagen der Religion ansah und daß er sich gegen die Menschen gewendet habe, „die an einer toten Schrift hängen“. Nach diesen seinen Aussprüchen eignet sich Schleiermacher sehr wohl zum Schutzpatron des Neuheidentums. Sie zeigen aber auch, daß er keinen Anspruch darauf hat, als evangelischer Theolog gepriesen und mit Luther in einem Atemzug genannt zu werden.“

Allerdings nicht jeder stimmt Schleiermacher zu. So schreibt z. B. im „Kirchenblatt“ der Ev.-Luth. Kirche in Preußen (Nr. 9, 1934) ein gewisser Artur Bach: „Uns ist Schleiermacher kein Prophet, uns ist er kein Führer der Kirche. Wir lehnen ihn und seine Theologie als Sekerei ab.“ Nachs Aussprache richtete sich gegen einen Artikel im „Reichswart“, in dem Schleiermacher als Kronzeuge echter Religiosität gerühmt wurde. Zum Beweis für dies Urteil wird dann die folgende Stelle aus Schleiermachers Schriften zitiert: „Jede heilige Schrift ist nur ein Mausoleum der Religion, ein Denkmal, daß ein großer Geist da war, der nicht mehr da ist; denn wenn er lebte und wirkte, wie würde er einen so großen Wert auf einen toten Buchstaben legen, der nur ein schwacher Abdruck von ihm sein kann? Nicht der hat Religion, der an eine heilige Schrift glaubt, sondern der, welcher keiner bedarf und wohl selbst eine machen könnte.“ „Das“, schreibt die „Freikirche“, „ist die von Luther in den Schmalkaldischen Artikeln so treffend

gegeißelte Schwärmgeistererei derer, die zwischen dem Geist und Buchstaben scharfe Richter sein wollen und wissen nicht, was sie sagen oder sehen, die das äußerliche Wort verdammen und doch selbst nicht schweigen, sondern die Welt vollplaudern und -schreiben, gerade als könnte der Geist durch die Schrift oder mündlich Wort der Apostel nicht kommen, aber durch ihre [der Schwärmer] Schrift und Wort müßte er kommen'. Diese Ketzerei hat aber die gesamte neuere Theologie, die an den deutschen Universitäten herrscht, vergiftet."

J. L. M.

Zur Klärung der kirchlichen Lage in Deutschland. Hierüber schreibt die „N. E. L. N.“: „Der Widerhall auf die Erklärung des B e k e n n n i s - t a g e s ist ungeheuer. Es laufen dauernd Zustimmungserklärungen ein. In einer Gemeinde haben sich z. B. durch handschriftliche Anmeldungen siebzehnhundert Gemeindeglieder, das heißt, 95 Prozent der Wahlberechtigten, in wenigen Tagen der Bekenntnisgemeinschaft angeschlossen. In den letzten Tagen hat sich ferner eine große Anzahl von Pastoren, die entweder bei den Deutschen Christen oder bei den Neutralen gestanden haben, bei der Bekenntnisgemeinschaft angemeldet. Es wird deutlich, daß eine starke Klärung innerhalb aller Arbeitszweige der Landeskirche und ebenso innerhalb der bisher bei den Deutschen Christen stehenden Gruppen eingetreten ist. Damit bestätigt sich eine Erkenntnis, die kürzlich aus den Reihen der Deutschen Christen selbst in einer Besprechung mit den drei Präsidenten des Landeskirchenamts in aller Deutlichkeit gesagt worden ist: ‚Geben Sie sich keiner Illusion hin. Hinter uns steht der geringste Teil des Kirchenvolks.‘ Von erheblicher Bedeutung für die Beurteilung der Lage ist auch, daß der Missionsdirektor der Hermannsburger Mission Schomercus eindeutig die notwendige Zusammengehörigkeit von Bekenntnis und Mission angezeigt hat.“ Bedeutsam ist, daß am zweiten Osterfeiertag D. Freiherr von Pechmann aus der Deutschen Evangelischen Kirche ausgetreten ist. In seinem Schreiben an den Reichsbischof erklärte er, daß er protestieren müsse durch den Austritt aus einer Kirche, „die aufgehört hat, Kirche zu sein“. Freiherr von Pechmann gehörte zu den führenden Männern des Weltluthertums und war von 1924 bis 1930 verfassungsmäßiger Präsident des Deutschen Evangelischen Kirchentages. Die „Freikirche“ bemerkt hierzu: „Diese Austrittsbewegung ist beachtenswert und insofern berechtigt und begründet, als ein solcher Tatprotest tatsächlich der einzige Weg ist, auf dem ein Christ sich der Mitverantwortung für schriftwidriges Wesen in der Kirche entziehen kann, wenn sein Einspruch dagegen unbeachtet bleibt.“

J. L. M.

Detailed Information on the Lutheran Movement among the Ukrainians. — The *News Bulletin* of the N. L. C. recently brought an article by Pastor Siegfried Lempp of Stanislaw, Poland, in which this movement, which has the support of the Executive Committee of the Lutheran World Convention, is described. We take over the chief paragraphs of this article: —

“It will soon be ten years now that a reformation has been in process among the Ukrainians, who constitute the majority population on the eastern border of Poland, at the door of Russia. Most of the Ukrainian people live in Russia, where also, as a result of uprooting experiences, a strong religious ferment exists, which is being suppressed by the bolshevistic terror. The Evangelical Movement there as also in Polish Wolyhnia until now seems to have been in the hands of the sects. The

Ukrainians in Little Poland, formerly Galicia, are now turning away from the sects and striving toward a national Church. For this reason they have from the beginning inclined toward the existing Evangelical Diaspora Church, whose leader is Dr. Zoekler in Stanislaw, the noted founder of large Evangelical Diaspora institutions. In the course of these ten years twenty evangelical congregations of the Lutheran confession have been established in the villages and towns near Stanislaw, where formerly the preaching of the Gospel was entirely unknown. There are at present eight Ukrainian preachers, of whom three are fully trained pastors and five are lay evangelists engaged in the work of preaching the Gospel. Four additional students of theology and eleven evangelists are being trained in Erlangen and Neuendettelsau.

"Four congregations have already erected chapels, whereas four others have made preparations for such buildings. The members of the young congregations are ready to make great sacrifices in order to build chapels, since there is no room for the services in their humble cottages. It is customary to hold the services in the open during the summer. In the winter those who cannot get inside crowd into the vestibule and stand at the windows. It is urgently necessary that more chapels be completed this year. . . .

"The Evangelical Movement has encountered the greatest difficulty. The entire strength of the Greek Union Church in Galicia has been thrown against it. In the congregation at Jezupol the members succeeded in building a simple chapel at the greatest sacrifices, but they are not given permission to use the building for services because it does not comply with the specifications of a house of worship.

"The transfer to the Lutheran confession is made difficult in every possible way. The Catholic clergy will not give the necessary documents. In addition, fees are demanded by the state authorities when official notice to go over to the Lutheran confession is given. These the poor people cannot pay. Above all, the people are aroused and incited against the Evangelical Church by much literature and by statements in the press. The opposition, however, is not succeeding. The Evangelical Movement is gaining very rapidly. Regular services have been begun in two additional villages in this month. The call for evangelical preaching is insistent from a number of other villages. Our ability is insufficient to undertake the work everywhere. Even in Wolhynia people are turning away from the sects and appealing for Lutheran preachers. It is a pity that this golden opportunity cannot be made use of.

"The services in Lutheran congregations are held with the full liturgy. The valuable old liturgy of the Eastern Church has been purified of its Catholic elements, but retained in its general form. In this way the people feel at home in the services in which the preaching of the pure Gospel is definitely the heart. In the past year an agenda was completed and given to the congregation for use. A new hymn-book for the service of worship was also printed in the past year. It contained in part translations of the evangelical chorals of the German and English churches and in part also old Ukrainian church hymns or such as have been revised.

"It was a great joy for the congregations that in the past year the

Augsburg Confession was translated into the Ukrainian language and may now take its place in the homes of the congregations by the side of Luther's Catechism, which had been translated some time before."

While its connections make one doubt that doctrinally the movement is entirely sound, we rejoice to hear of these victories of evangelical truth.

A.

Famine Conditions in Russia.—Reports from the Ukraine, the former granary of Europe, speak of the awful conditions which prevail in that part of Russia. One report, for example, from the single district of Kaliniwka, states that in the village of Saghwanschtechyna 2,000 of the 3,500 inhabitants have died of hunger; that in Nemyrintzi, a village of 700 inhabitants, only four or five families have survived; that in Kumaniwka 1,400 of the 3,000 inhabitants have succumbed; and that in Sambovrodok in one year's time 800 of the 3,000 inhabitants have died. The greatest mortality is among children under fourteen years of age. The same reports speak of increasing cannibalism. The authorities have ordered that dead bodies may be interred only after decomposition has set in, as otherwise they are dug up and consumed. Cannibalism is now punished with capital punishment; but capital punishment no longer has any terror for these people. It is estimated that during the last eighteen months ten to fifteen million people have perished from hunger.—*Evangelical News Bureau in Holland.*

Aus Böhmen, wo, wie wir früher bereits gemeldet haben, eine große Bewegung zum Evangelium hin entstanden ist, bringt der „Reichsbote“ die Nachricht, daß in drei evangelischen Gemeinden unlängst private evangelische Volksschulen errichtet worden sind. Die Mittel dafür sind zum größten Teil von den Gemeinden selbst aufgebracht worden.

(Ev.-Luth. Freikirche.)

A Hoax?—With respect to the widely heralded information that six hundred Protestant pastors of Germany had asked the Pope to be received into the Catholic Church, it seems a real canard has been foisted on the American public. The *Allgemeine Ev.-Luth. Kirchenzeitung* informs its readers that one man whose name figured in the startling dispatch joined the Roman Church, although there is merely an identity of names here, not of persons. The number six hundred seems to have developed from the more moderate figure four hundred, referring to a group of pastors who asked the Pope for protection of the Church, without, however, uttering any wish to come into the Roman fold. But the *Kirchenzeitung* declares that it even has no knowledge of these four hundred pastors with their strange request addressed to the Pope. Did here, too, the reporter manifest a greater attachment to fanciful writing than to absolute truth?

A.

A New Testament Manuscript.—The town library of Augsburg reports that it has in its possession a German Bible codex dating not later than the year 1350. It consists of 337 pages in small writing of the New Testament in a good German translation. In 1927 Prof. Dr. Adolf von Harnack resided in Augsburg for a considerable time in order to study this manuscript. He believed the codex to be a copy of a manuscript completed by a Regensburg Dominican order.—*Evangelical News Bureau in Holland.*