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## Luther's Connection with the Divorce of Henry VIII of England and the Bigamy of Philip of Hessen.\*

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Everything Midas touched became gold; everything Luther touched became famous.

To understand all is to pardon all, say the French; we merely wish to understand everything and not to pardon anything.

It may help the understanding to recall the historical background.

1. Duns Scotus considered the possibility of polygamy after man-murdering wars and pestilences. The learned Cardinal Cajetan said polygamy was not excluded by divine Law, and in the ancient Christian Church many had two wives, according to the example of the Old Testament patriarchs. Durandus, Gerson, Biel, and others taught the same. On February 14, 1650, a Franconian *Kreistag* at Nuernberg resolved to introduce bigamy in, or to populate, the waste places made thus by the Thirty Years' War, and the Archbishops of Bamberg and Wuerzburg agreed.

2. The power of dispensing. It was considered a historical fact that Emperor Valentinian I, praised by Ambrose and others,

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\* Published by request of the Northwestern Conference of the English District. — The Faculty of Concordia Seminary calls attention to an article which was published on this subject in Vol. IV of the *Theological Quarterly*, the parent publication of the THEOLOGICAL MONTHLY, where the following conclusion is reached on page 196: "From all this it appears beyond a shadow of doubt that Luther did not advocate or recommend, but emphatically discountenanced and condemned bigamy; that he did not advise the Landgrave to take a second wife, but earnestly and repeatedly dissuaded that measure; that he never defended the Landgrave's second marriage when, against his advice, it had been contracted and given a measure of publicity; that Luther's opinion as to the admissibility of the second marriage in the Landgrave's case was based upon peculiar circumstances confided to him and never made public either by him or by the Landgrave, and that this opinion was never intended to cover more than the individual case for, and in consideration of, which it was asked; that Luther never uttered a doubt as to the correctness of that opinion while, at the same time, he rejected and strenuously denied the right of bigamous or polygamous marriage."

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## BOOK REVIEW.

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Synodical Report of the Central District of the Synod of Missouri, Ohio, and Other States. 1924. 52 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This report is printed in English, with the exception of the report on members received by the Delegate Synod, the report on visitations, and the president's address. The doctrinal paper by Pastor Paul L. Dannenfeldt treats the subject, "The Doctrine of the Call to the Public Ministry of the Word and Some of Its Practical Features." The Central District has

decided to publish its own District paper, to be known as the *Central District Messenger*. We trust that the publishing of such District papers will not keep the members of our churches from subscribing for, and reading, the official church-papers of the Synod. FRITZ.

**Hans Egede.** By *J. H. Schneider*. 191 pages, 5×7½. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is an excellent biographical sketch of Hans Egede, the devout, zealous, and successful pioneer missionary of Greenland. His struggles and victories, as well as the final results of his arduous work among the Innuits in Greenland are graphically depicted. In addition to this, the fine description of the country, the graphic delineation of the noble missionary trio, Hans Egede, Gertrude Egede, and Paul Egede, and the detailed account of the continuation of Egede's work to the present time, renders this sketch valuable to all who desire information on the evangelization of Greenland. There are several errors which ought to be corrected in future editions, such as the statement that Hans Egede landed in Greenland in 1921, etc. MUELLER.

**David Zeisberger.** By *L. H. Schuh*. 181 pages, 5×7½. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is a fascinating biography of the intrepid Moravian missionary David Zeisberger, who during sixty years of his life labored as pastor and missionary among the American Indians. The book is charmingly written and ought to be found in all the libraries of our young people's societies. MUELLER.

**A Strong Man's Defeat, or, The Story of Samson.** By *William Schoeler*. 260 pages, 5¼×7½. Cloth, 75 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

*A Strong Man's Defeat* is the story of Samson, the Judge of Israel. The narrative is retold in the modern style of story-telling. While this may have some advantages, we fail to see how it improves on the story as told in the Bible. — Besides this tale, which covers 235 pages, the book contains a short story traced against the background of the struggle which the language question is liable to stir up in German-American congregations. In the story the problem is solved when old Mr. Brendel, the chief opponent of the English work, sanctions the marriage of the pastor with his daughter Alice. Taken all in all, the story is rather unsatisfactory. MUELLER.

**Prophecy and Fulfilment, or, The Word Proved True.** By *Wm. Schoeler*. 93 pages, 5×7½. Cloth, 75 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

"Prophecy and Fulfilment" evidences the truth of God's Word by pointing out how the various prophecies concerning the ancient heathen cities, as well as those concerning the Messiah, have been literally fulfilled. The lesson which the book teaches is of great importance in the present time of unbelief and higher destructive criticism. MUELLER.

**Katherine Luther of the Wittenberg Parsonage.** By *Clara Louise Dentler*. Illustrated.

**An Eagle of the Wilderness.** A fascinating story of Henry Melchior Muehlenberg. By *Margaret R. Seebach*. (The United Lutheran Publication House, Philadelphia, Pa.)

We have in these two volumes cleverly written accounts of two historic personages ever dear to the hearts of Lutherans. They are worked up from the original records, although this is not indicated in a formal manner. The story of Katherine Luther is told in the form of interviews suggesting almost modern conditions. Both books are a great credit to the authoresses and deserve to be widely disseminated. DAU.

**John Bugenhagen Pomeranus.** A Biographical Sketch. By *Walter M. Ruccius*. 135 pages. (United Lutheran Publication House, Philadelphia, Pa.) Price, \$1.00.

Not always is the reviewer's task made as delightful as in the two hours' reading bestowed on this little volume. It is no small achievement to build up, with scholarly exactness, from a mass of source material, a life of the *Pastor Germaniae*, that is, a speaking likeness of the sturdy and patient Pomeranian who showed Northern Germany, Livonia, and Denmark what the principles of the Lutheran Reformation are worth in practical church-life and, in general, in the private life of a consistent Christian. The Lord loved this rugged, plain-spoken, and, withal, jovial man, who was the earliest, most intelligent, and most effective propagandist on a large scale for Lutheranism; who was the first pastor to celebrate a Bible Sunday and a Reformation Day in his church; and who at the time of his death, in 1558, had turned the Baltic Sea into a *mare evangelicum*. He had the confidence of the common people as well as of great rulers and was the truest friend of Luther himself. The beautiful friendship that sprang up between Luther's Kate and Bugenhagen's Walpurga—so different from the relationship between Luther's Kate and Melancthon's Kate—also proved a great blessing to the two reformers, and might have been given a little more space in this volume. It is correct to say that Bugenhagen's best epitaph is his own motto:—

Si Jesum bene scis, satis est, si cetera nescis.

Si Jesum nescis, nil est, quod cetera discis.

The author has done his work exceedingly well, and with his lucid style, his gift as a narrator, and his student's passion for telling facts from original records has produced a volume that will be prized alike by the general reading public and persons of historic erudition. He deserves the best wishes of the Lutheran Church for future efforts. May there be many of them!—A few reminders: On page 18, it seems, some qualifying clause has dropped out of the statement that the content of Bugenhagen's sermon on June 29, 1520, "is Biblical from the point of view of the righteousness that comes by works." This righteousness is "Biblical" only in the sense that it is denounced in the Bible.—On page 25, there is a view of the Messianic Psalms expressed that involves undue criticism of the sixteenth century interpreters. While admitting readily "prophetic perspective" and, accordingly, both an immediate and a larger, distant application of prophecy, it is not readily seen to what particular events

in the psalmist's life the remarkable statements in Pss. 2, 22, 72, and 110 refer. We are all opposed to *eisegesis*; however, we do not want either an *exegesis* with such a powerful emphasis on the first syllable that there is nothing left of the truth of the text when the *exegete* is through with it. — The remark on page 30 that Luther "entrusted the oversight of the churches to the nobility" (comp. p. 61 on territorialism) finds its correction in what the author states on p. 84. Luther never changed his mind on the matter of congregational sovereignty. By the way, actions of German diets had a decisive influence on the turn which affairs took for the new Church that sprang from the teaching of the reformers. — On page 38 the verse should be supplied for John 11. — On page 90, last line, either "stolen" should be changed to "stealing" or the number of the verbs in the sentence should be changed. — Cannot the literary world agree on a more idiomatic rendering for "Hans Wurst" than "Jack Sausage"? p. 106. How would "Johnny Joke" do? DAU.

**My Church.** An Illustrated Lutheran Manual. Pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. X. 128 pages. (Augustana Book Concern, Rock Island, Ill.)

In this latest issue of the Swedish Lutheran annual, which Rev. Nothstein publishes, we have the usual materials characteristic of this publication. DAU.

**The Church and the Ministry in the Early Centuries.** By *Rev. T. M. Lindsay, D. D.* 398 pages, 5½×8. \$4.00, net. (George H. Doran Company, New York.)

One of the fairest, certainly the fullest, description of the subject announced in its title that we have ever seen. A veritable mine of information concerning the organization and practises of the Church, the various forms of public ministry, and the relation of ministry and congregation, during the first three centuries. No one who wishes to acquaint himself with the picture of early church-life, especially with the twofold aspect of organization and public ministry, can do better than to familiarize himself with this survey of all questions incidental to the subject. Whether it is the precise meaning of "apostles," "evangelists," "elders"; the calling and appointment of ministers; the authority of the clergy in the first age; offerings, communion, or love-feasts; treatment of the lapsed and of heretics or the origin of synods and councils — he will find here an exposition by one who writes with a decent regard for the sources, both Biblical and patristic. The price is somewhat high, doubtless owing to the cost of printing quotations from the Greek. Rev. Lindsay is principal of the Glasgow College of the United Free Church of Scotland, and his book is a volume in the Cunningham Lectures established in Free Church College, Edinburgh, by W. B. Webster in 1862. GRAEBNER.

**The Modern Use of the Bible.** By *Harry Emerson Fosdick.* 291 pages, 5½×7¾. Cloth, \$1.60. (The Macmillan Company, New York.)

**Spiritual Energies in Daily Life.** By *Rufus M. Jones.* 179 pages, 5×7¾. Cloth, \$1.50. (The Macmillan Company, New York.)

The first of these books is the *confessio fidei* of the well-known Liberalist Harry Emerson Fosdick. In a clear and fascinating way he airs his views on the inspiration of the Bible, the deity of Christ, the vicarious

atonement, the purpose and mission of the Church, etc. While retaining the names and formulas current in orthodox circles, he rejects every distinct teaching of Christian orthodoxy. Fosdick has thoroughly absorbed the rationalism which prevailed in Germany a century ago and is offering old, worn-out, and discarded errors in a new and charming way so as to cover their superficiality and rottenness. He is a master of style and diction and argues with the grace of a true gentleman. This book is well written, but the author does not succeed in disguising the ugliness and hollowness of the unbelief which he champions. His antichristian theories are without power to vivify, without hope to inspire, without faith to bestow upon man that divine comfort and assurance which he seeks in religion. He produces in the hearts of fair-minded seekers after truth only *ennui* and disgust.

The second book, *Spiritual Energies in Daily Life*, contains essays on religion, some of which appeared in various periodicals and are reproduced here as shedding light on the question under discussion. In this book the author attempts to show how religion, as a divine dynamic, must exert its power in the life of the individual and of the Church. This noble subject, which is always of profound interest to the aspiring Christian, the writer, however, is incapable of treating adequately. He does not stand upon Scriptural ground, and therefore his discussion is based upon false premises. He defines Christianity as "a type of life, a way of living" (p. 94); "the continued incursion of the divine into the life of the human" (p. 96). Equally wrong is his definition of faith. "Faith does not mean *believing* something. It is a moral attitude and response of will to the character of God as He has been revealed in Christ" (p. XII). That presupposes, of course, that man has a free will in spiritual matters. "Hardly less important [than the grace of God] is the simple human energy which meets that centrifugal energy and makes it operate within the sphere of the moral will" (p. XII). The conclusions which are drawn from these premises are as untenable as the premises themselves, and the author loses himself in a maze of error. MUELLER.

**His Salvation.** By Norman B. Harrison. 158 pages, 5½×7¾. Cloth, \$1.25. (The Bible Institute Colportage Institution, Chicago.)

This is a helpful little book, which we heartily recommend. In the Foreword the writer says: "Dedicated to the glory of God and the good of fellow-man, this little volume undertakes to elucidate the book that is conceded to be at once the most profound ever penned and the most fundamentally essential to an understanding of Christian faith." We agree that the method which the writer employs may well serve to elucidate Paul's great Epistle to the Romans to lay students. By means of *outlines*, which furnish the basis for an accurate analysis of the chapters; of *charts*, which exhibit to the eye the essential truths of each division; of *notes*, which clear away any possible misunderstanding of the texts; and of *comments*, which are designed to apply the great cardinal themes and doctrines, the author succeeds in setting forth graphically the wonderful contents of the epistle. In general, the truths are stated correctly. The blessed truth of salvation by grace through faith, the cardinal doctrine of Christianity and of Romans, the writer has clearly grasped, and he views all the other teachings from the viewpoint of this central theme.

Nevertheless, the reader must use the book with caution, for not always does the writer interpret Paul's thought correctly. While he rightly says that "faith claims that Cross as my salvation," he distinguishes between faith and surrender and says of the latter: "This is the step that alone makes salvation personal and actual to me." As a matter of fact, faith itself is the surrender to Christ, who bestows salvation as a free gift.

MUELLER.

**The Minister and His Ministry.** By *John Mahan English*. 126 pages, 5×7½. Cloth, \$1.25, net. (The Judson Press, Philadelphia.)

This volume contains three lectures, entitled: The Minister as Preacher, The Minister as Leader, The Minister's Equipment. They were delivered under the auspices of the alumni of the Newton Theological Institution, who established "The John Mahan English Lectureship" for the purpose of "bringing to the institution experienced pastors and other specialists in Christian work to reside with the students and hold conferences with them concerning their future labors." The first-fruits of these student conferences are embodied in the present series of lectures, which are timely, practical, and inspirational. The minister is to be, first of all, a preacher, whose outstanding qualifications are joyfulness, hopefulness, faithfulness, urgency, experience, ability to reason, tenderness, fervor, aptness to teach. However, he is also to be the official leader of the church. Accordingly, the second lecture sets forth wherein that leadership consists. This lecture is less satisfactory than the others. Too much emphasis is placed upon character building, and not enough on the saving of souls through the incessant preaching of God's Word. Manifestly the author was guided by the Calvinistic ideal of church leadership. The last address discusses the equipment of the pastor and contains excellent suggestions. If read with care, the book may be used with great profit by the brethren in the ministry.

MUELLER.

**Sermons for the Times.** Edited by *Rev. Peter Walker*. 208 pages, 5×7½. Cloth, \$1.50. (Fleming H. Revell Co.)

This collection of sermons should have been called "Sermons of the Times" rather than "Sermons for the Times." Only a few of them touch on the ever vital and necessary message of the Gospel of Jesus Christ, which constitutes the only sermon that is ever timely and needful, especially in our time of apostasy. Leander S. Keyser, the only preacher representing the Lutheran denomination, has contributed an apology rather than a clear-cut Gospel testimony. His sermon, however, is by far the best of the collection. The other preachers mentioned in the book are: Burrell (Reformed), Cadman (Congregational), Fosdick (Baptist), Hillis (Congregational), Jefferson (Congregational), McConnell (Methodist), Merrill (Presbyterian), Quayle (Methodist), Riley (Baptist), Shannon (Independent), Stone (Presbyterian), and Woelfkin (Baptist). Their efforts show what the most prominent preachers of the present day, both Fundamentalists and Liberals, regard as the fitting message for the people of our time, who—as also the majority of these sermons attest—cannot bear sound Gospel preaching. As "Sermons of the Times" this collection is of value to the historian who wishes to inform himself with regard to what is being preached in sectarian circles. It is a sad description of the doctrinal confusion that prevails there, both among the Conservatives and the Liberals.

MUELLER.

**The Christian and His Money Problems.** By *Bert Wilson*, Promotion Division, United Christian Missionary Society. 236 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . \$1.50, net. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

In the preface the author says: "The extension of the kingdom of God depends upon the making of money. That is why God is in the money-making business with men. He expects them to use their money-making talents not simply for themselves, but for His glory. This brings upon the farmer, the manufacturer, the banker, and the laborer a new motive for money-making, a nobility and idealism of purpose which dignifies and sanctifies every business transaction. . . . The thesis of this volume is that men should Christianize all of the processes of money-making, money-saving, and money-spending; that the kingdom of God should come not only into a man's heart and into the Church, but into the every-day realm of business, which involves the acquiring, investing, and distribution of wealth."

This book is written from the Scriptural viewpoint, states plain facts on the money problem, has valuable statistics, and gives good advice.

In a table giving the stewardship possibilities of twenty-six communions, also the Missouri Synod is listed. The tabulation shows that on the basis of a ten per cent. contribution the contributions of our Synod during the year 1922 *were short about \$25,000,000*. In this computation the average *income* per communicant member is figured at \$586 a year.

We advise pastors and laymen to buy and carefully read this book. The price paid for it will be a good investment.

The following chapter heads are treated: The Christian and the Sources of Wealth, The Christian and the Division of the Increase, The Christian and New Testament Stewardship, The Christian's Administration of the Lord's Share, The Christian and National Wealth and Income, The Christian Whose Income is \$5,000 or More, The Christian and the Unnamed Sin, The Christian and His Intangible Wealth, The Christian and His Wife, The Christian and His Children, The Christian and His Will, The Christian and His Church's Financial Methods. A bibliography is added.

Fritz.

**The Influence of the Bible on History, Literature, and Oratory.** By *Thomas Tiplady*. 128 pages,  $5 \times 7\frac{3}{4}$ . \$1.00. (Fleming H. Revell Company, New York.)

Some good things are said in this book. We are, for instance, told that "Bible English seems so simple that any schoolgirl could write it; but try, and you will realize that the men who gave us the English version were the lords of the English language, and have never been surpassed or even equaled." On another page we read: "The Bible is not like a sloppy novelist, who takes four hundred pages to say what can be said in four by one who knows his business." Under the caption "The Secret of Greatness" the following remarks are interesting: "Mr. J. L. Paton, a well-known educationalist, says: 'If men read trash, they think trash, and if they think trash, they become trash.' The English people in the reign of Elizabeth did not read trash. They read a great book—



the book. Therefore they thought great thoughts and became a great people." A true prophetic word it is when the author says: "Any serious decline in Bible-reading and the influence of Bible principles will be followed by the decline and fall of the English-speaking peoples." FRITZ.

#### Brief Mention.

From the United Lutheran Publication House of Philadelphia has come the **Lesson Commentary for Sunday-schools, 1925**, edited by *Charles P. Wiles, D. D., William L. Hunton, D. D., and D. Burt Smith, D. D.* The arrangement of the materials, the style, and the general character of the book are the same as those of the preceding volumes, as described in our review in Vol. III, p. 341. — To guide the workmen in its Systematic Missionary Endeavor, decided upon at its conventions in 1923 and 1924, the Walther League offers two well-digested booklets of 10 pages each: **Send Me!** Workers' Manual for the Systematic Mission Endeavor, by *Paul E. Kretzmann, Ph. D., D. D.,* and **The Great Commission**, by *Rev. Paul Lindemann.* — For the Jubilee of the Lutheran Church in the Wimmera District of Victoria, Australia, J. F. Noack, at the request of the pastors of the Wimmera District, has prepared an instructive and edifying illustrated account of 47 pages, covering the period from 1874 to 1924. — Hazel, Watson & Viney, L. D., of London, have published Prof. R. A. Reiss's, D. Sc., **The Comitadji Question in Southern Serbia**, which is a hair-raising account of the unspeakable atrocities committed by Bulgarians and Turks upon Servians, before, during, and after the World War. — The Prophetic Society of Dallas, Tex., is distributing an eleven-page tract by *John Quincy Adams*, entitled **Europe Remapping According to Prophecy . . . and Its Meaning.** The meaning is that in 1931 the end of "the time of the Gentiles" shall have arrived, and that the final seven years of John's and Daniel's prophecy preceding that time will be a period of unusual distress. — President M. Wiskari of the Finnish National Church sends us **Joulurauha**, an illustrated Christmas annual of 32 pages in Finnish. — The Lutheran Publication at Haemeenlinna, Finland, announces a Finnish translation of Dr. Walther's Easter sermon: "The Resurrection of Christ the General Absolution of the Sinner World." The Finnish title is "Kristus Heraettety Knolleista Maailma Paacestetty Synneistae." — From the Knights of the Ku Klux Klan, Incorporated, has come a pamphlet giving two addresses, which the Imperial Wizard, H. W. Evans, delivered at the Second Imperial Klonsvokation at Kansas City, Mo., September 23 to 26, 1924. The themes of the kladdresses are: "The Klan of 'To-morrow'" and "The Klan Spiritual." — The *Normal School Herald* of Shippensburg, Pa. (October, 1924), shows that a Lutheran, Hannah A. Kieffer, is a director of Rural School Work. — From the office of *Blaetter aus Spanien* has come Dr. theol. A. W. Schreiber's (Berlin) treatise: **Deutschlands Anteil an der evangelischen Bewegung in Spanien.** — The American Lutheran Publicity Bureau, 69 Fifth Ave., New York City, has published a beautiful calendar, conveying valuable information regarding the work of the Bureau. Pastors who have not received a copy may obtain one free by writing to above address. DAU.