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

Luther

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

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

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Book Review — Literatur

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

The Way of Peace. Harry A. Ironside, Litt. D. American Tract Society, New York, N. Y. 202 pages, 5¼×8. Price, \$1.50.

In this time of unrest and war and bloodshed Ironside seeks to keep his readers conscious of that peace of God, surpassing understanding, procured by Christ Jesus. Yet he has not the proper conception of the way to this peace. "He who is Love," so we read on page 53, "could not, in the very nature of things, be an uninterested spectator of the sins, struggles, and penitence of any of His creatures. So he never fails to meet in grace any who honestly desire to know Him." Question: How can man, dead in trespasses and sin, honestly desire to know God? If God meets in grace only such as desire to know Him, how many will He meet? The desire honestly to know God, is a fruit of the grace of God and is possible only to one who has come from spiritual death and enmity against God to spiritual life and love, in other words, one who has been converted. In the first and last chapters the author assures us that the peace *on earth* promised in innumerable passages of the Old and New Testaments has not yet come and will come only in the millennium. And yet his purpose is to "point the way to a peace that all the exigencies of life can never destroy and which death itself cannot disturb—a peace that endures when the body decays and world-states are crumbling," "if men will but take God's way as revealed in His Word." (P. 8.) The Word of God knows of no visible kingdom of universal peace on earth.

TH. LAETSCH

The Chaos of Cults. By Jan Karel Van Baalen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 227 pages, 8×5¼. Price, \$2.00.

There is always room for a good study on the various cults and isms which trouble our pastors and their people. The Rev. Van Baalen's contribution to the literature in comparative symbolics is indeed such a good study. The author shows that he has a clear understanding of the basic philosophy underlying each of the cults treated in this book. After a brief historical survey of the respective cults he offers a Bible-centered critique of the movement as such and of its various doctrines in particular. A welcome feature in the majority of chapters is the addition of sufficient verbatim quotations from the group's own writings, so that the reader can form his own opinion. We wish that the author had added such authentic quotations to each chapter. The pastor will welcome the six-page selected bibliography, which is representative and up to date. The following cults and isms are discussed: Spiritism, Theosophy, Christian Science, Unity, Baha'ism, Seventh-day Adventism, Russellism, Mormonism, Buchmanism, Unitarian-Modernism. The only section to which we cannot give our approval is the author's attempted refutation of the Adventists' position concerning the Sabbath. Following the Reformed confessions, especially the Canons of the Synod of Dort,

the author holds that the "Fourth" Commandment has indeed a moral and permanent element, namely, to observe "a certain definite day appropriated for religion." To attack the Seventh-day Adventists on the ground that the Sabbath has been abrogated in the New Testament is described as "the wrong approach." The "correct approach" is as follows: In Palestine, which is only some 60 miles wide, all the Israelites could readily observe the Sabbath at precisely the same hours from sunset to sunset as demanded in the Decalog. Today the Adventists are found in various time and climatic belts and are therefore unable to celebrate the Sabbath at the same time. The "Fourth" Commandment can therefore not govern the Christians in the New Testament, especially not in the day of world-missions, for some Christians are still observing Friday when others are observing the Sabbath. While this may be used as an argument against the Adventists, it is not *the* argument, as our author maintains. Aside from this stricture we can whole-heartedly recommend this book to our pastors and to our laymen.

F. E. MAYER

The Lord's Prayer and Christian Living. By E. A. Landwehr. Zondervan Publishing House. Grand Rapids, Mich. 107 pages, 5¼×7¾. Price, \$1.00.

The Lord's Prayer and Christian Living is the title of this book, and the jacket informs us that it is "a commendable series of twelve messages on the Prayer of prayers." We cannot agree with this statement. To the author this prayer is quite evidently not the *Lord's* Prayer in the Biblical sense of this term but the prayer of a person who "believed God to be his Father; for God was responsible for his life and that of all mankind." (27, 28.) When Jesus spoke of His God as "My Father" rather than "Our Father," He implied that "so far He alone had experienced the true relationship He was trying to reveal to His disciples and that they did not yet know it. Not only did Jesus establish in this salutation [Our Father] the fatherhood of God, but He also recognized the brotherhood of man. God did not create one man, or even Jesus alone, but He created all mankind." (29.) On page 100 we read: "When Jesus was baptized by John in the river Jordan, He visibly received the power of God to do the things that God had assigned to Him. When the apostles convened on Pentecost after the ascension of Jesus, they visibly received the power that enabled them to do many of the things that Jesus had taught them to do in His name. Yet neither Jesus nor the apostles believed that they could or did accomplish the work by their own efforts; it was always God working through them; it was God's power that made it possible."

There is in the entire book, as far as we have been able to discover, not one syllable on the vicarious atonement of Christ, which alone makes Christian living possible. Therefore the book can be no trustworthy guide to Christian living. The Gospel that the Church is to preach according to the author is not that of which Paul writes, "I determined not to know anything among you save Jesus Christ, and Him crucified," 1 Cor. 2:2. Listen to this: "We know that Jesus preached the gospel of this brotherhood of man and asked that His followers go into all the

world and teach this message to all the nations, but, contrary to our professions of faith, we fail to practice this brotherhood of man and to demonstrate the fatherhood of God in our own lives. Even as Jesus challenged Philip (John 14:10): 'Believest thou not that I am in the Father and the Father in Me?' so does Jesus challenge us of today; for with Him as our example, we must endeavor to demonstrate that same relationship so far as we are humanly able." (31.) That is not Christ's Gospel, that is Law, but a very much diluted Law. Christ was not satisfied with asking us to do what we were humanly able to do. He demanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:48. The author continues: "As real instruments of God we must demonstrate the all-embracing fatherhood of God by living like obedient children of God and the equally all-embracing brotherhood of man by being real brothers and sisters to all of God's human creatures." (31,32.) Again, that is not the Christian Gospel nor even a gospel, good news; for the author demands of all mankind something that no man can possibly accomplish. And he demands that without pointing to Him who was made under the Law in order to redeem by His perfect vicarious fulfilment them that are under the Law that we might receive the adoption of sons, Gal. 4:4, 5.

In his exposition of the Seventh Petition we read: "It is quite possible that it [deliverance from evil] can be accomplished only by the incorporation of a certain amount and kind of religious instruction in the public-school curriculum; for only by this means can the unchurched be reached. For the reason that 'a little child shall lead them,' many people will be touched that could be reached by no other method, and then finally their interest in the higher planes of life can be aroused and child and parent led into the fold of the kingdom of God. Certainly in the Ten Commandments the three major religions in the United States find a common ground that cannot interfere with the doctrinal teachings of either the Jew, the Roman Catholic, or the Protestant." (94,95.) Mark, deliverance from evil, for which we pray in the Seventh Petition, must come, and is accomplished only, by teaching the Ten Commandments in public schools! And that is calling together all moral and religious forces available. Pity the Church that has no other forces to call together, and pity the Church that has no other means to reach the unchurched than through a certain amount of religious instruction in the public school.

Lutheran pastors must bear these conditions in mind if former members of the Evangelical Synod come to us for membership in our congregations. Coming from churches where such errors are preached, they need instruction in the a-b-c of Christianity. TH. LAETSCH

Preaching the Gospel. By Howard Chandler Robbins. Harper & Brothers, Publishers, New York. 5½×7¾. Price, \$1.50.

The idea which prompted the writing of this book is good. "In the ensuing chapters," says the author in his preface, "a plan is offered for a year's preaching appropriate to the seasons of the Christian year." The preacher's sermon work should not be done in a haphazard manner, the preacher not knowing from one Sunday to the next what he will

preach, but in accordance with a definite plan, keeping in mind the needs of the hearers. The Christian church-year suggests texts which will cover the chief doctrines of the Christian religion with their application to the life of the individual. About twenty-five pericopic systems offer an abundance of texts for this purpose.

The theology of the book under consideration is bad. The very first chapter, "What is the Gospel?" is disappointing. A "gospel" which does not call sinners "into the grace of Christ" is, as Paul says, "another gospel, which is not another," Gal. 1:6, 7. The author says: "John the Baptist had preached repentance and suggested somewhat lamely a few things that might be done about it, but he had no gospel, and he knew it." (Pp. 47, 48.) But the divine Word tells us, "John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world," John 1:29. Conversion is made subject to the "buried elements" of the subconscious mind. If they are base, no conversion results; if noble, there comes forth "a new birth to love and power." (89, 90.) This contradicts Scripture, which says that "there is no difference, for all have sinned," Rom. 3:22, 23.

When speaking of the vicarious atonement, on page 70, the author *seems* to say that it is the fulfilment of Is. 53. But in a previous chapter he refers to this prophecy, saying: "But what endears this prophet most to Christians is the evangelical note that is to be found in his prophecy. Israel is thought of as having been chosen of God for a mission to be accomplished through her own martyrdom. Destroyed as a nation and scattered abroad through the heathen world, her vicarious sufferings will be its means of salvation. For she will bring to the nations knowledge of the true and living God, and through her He will be made known as the sole and saving God of all the world, to whom every knee shall bow." (39.) The author repudiates the idea that hell is "an everlasting torture chamber," letting it be "separation from God with attendant loneliness and psychic pain." (128.)

Christian phraseology and quotations from Scripture make it appear at times that the author is presenting Biblical theology, but the Bible student will soon detect that "preaching the Gospel" as suggested by the author is not that Gospel of which Peter says, "But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you," 1 Pet. 1:25.

J. H. C. FRITZ

A Glimpse behind the Veil. Sermon Outlines on the Thomasius Selections of Epistle Texts. By R. E. Golladay, A. M., D. D. The Lutheran Book Concern, Columbus, O. 323 pages, 5½×7¾. Price, \$1.75.

Dr. Golladay adds another volume to the long list of titles which have made his name familiar to all interested in the sermonic literature of our Church. This volume contains outlines for sermons on the Thomasius series of Epistle-lessons. While a small volume, it is compact in make-up, its 323 pages containing much more text matter than is usually presented on the same number of pages in small octavo. Unfortunately condensation has been stressed to the extent of printing much of the outline material in very small type, too small to be comfortable even for eyes much accustomed to reading. There are some slips, as when

the statement is made regarding John that "he wrote all of his books after he was ninety." (P. 32.) We have examined the first hundred pages more carefully and were impressed not only with the strict adherence to the text evident in the preparation of these outlines but also by the homiletic skill evident in the treatment of some of the more difficult texts in the series. There is many a phrase that is striking by its pregnant force, as when the author says of our peace with God: "It is a fact, not because I made it a fact; it is a fact because God made it so." (P. 63.) Speaking of the doctrine of human depravity, so objectionable to the modern mind, he says concerning the text, 1 John 1: "We hold these words to be inspired of God. It is the only light we have on spiritual things that is entirely trustworthy." (P. 68.)

THEODORE GRAEBNER

Principles of Teaching for Christian Teachers. By C. B. Eavey, Ph. D.

Introduction by Clarence H. Benson. Zondervan Publishing House, Grand Rapids, Mich. 351 pages, 5×7¾. Price, \$2.75.

Every religious educator ought to read *at least one* good book on teaching every year, for example: Price, *Introduction to Religious Education*; De Blois and Gorham, *Christian Religious Education*; Horne, *Jesus, the Master Teacher*, and others that have been recommended or referred to favorably in these columns in earlier volumes. One is too apt to become self-satisfied and hence to find himself in a rut if he merely plods on his humdrum way in the many educational agencies which are the field of the average parish pastor in our days. This new book by Eavey contains pages upon pages of informational and stimulating material. The author is chairman of the Department of Education and Psychology at Wheaton College, Wheaton, Ill., and therefore represents the Fundamentalist viewpoint throughout his book. While the fundamental emphasis on the atonement and justification by faith alone as the center of the Christian religion is not brought out as emphatically as we are accustomed to, the book is thoroughly evangelical in character, the section on *Personality* alone being worth the price of the book. We found especially valuable the following sections and chapters: on the improvement of personality, p. 92; on the role of the voice in leadership, p. 84; on the problem of study, p. 107; on self-activity, p. 159 ff.; on methods, p. 237 ff.; on characteristics of good questions, p. 256 ff.; on lesson-planning, p. 304 ff. We found it necessary to place only one query on the margin, namely, in connection with the author's discussion of original nature, p. 143. Considering the abundance of the material offered, the price of the book is certainly not high. P. E. KRETZMANN

The Psalter. By Herbert Lindemann. Augsburg Publishing House, Minneapolis, Minn. 201 pages. Price, \$1.50.

This *Psalter* uses the text of the Authorized Version, which is set to the Gregorian psalm tones. The author's aim has been to give to the Lutheran Church, which largely uses the King James Version of the Bible, the full Psalter, set to the Gregorian tones, stating in his introduction that the researches of the Solesmes monks, since 1901, have

brought to light certain refinements of plain-song, notably the use of auxiliary notes in the psalm tones, unknown to Archer and Reed when they in that year published their *Psalter and Canticles*. He explains that these auxiliary notes make the Gregorian tones much more adaptable to the English text. Another feature of the work is that each psalm is provided with a suitable antiphon. The author states: "The value of this is apparent: one chief thought of the psalm is repeated three times—once in the antiphon before the psalm, once in the psalm itself, and once after the psalm, in the repeated antiphon. In this way the use of the antiphon adds immeasurably to the effectiveness of a psalm."

The author gives the necessary explanations of the marks and the punctuation used, and also adds a few remarks on the method of rendition. The use of matins and vespers in our circles is becoming more common, and as the tradition of the Lutheran Church favors the chanting of one or more psalms (Luther's rule was, "Not more than three") in these services, the publication of this volume is very timely, and many of our pastors and choir-directors will be able to make excellent use of it. The book throughout shows every evidence of careful, painstaking work on the part of the compiler. W. G. POLACK

The Collect for the Day. Paul Zeller Strodach. United Lutheran Publication House. Philadelphia. 263 pages. Price, \$2.00.

This well-known author has done a fine service to all who are interested in Lutheran liturgies by the preparation and publication of this volume of essays on the collects of the church-year.

The Collect follows the Gloria in Excelsis in the service. It is preceded by the Salutation and the Oremus. Together with the Introit, Epistle, Gradual, and the Gospel for the Day, the Collect forms the group of Propers in the service, all of which are variable and present the great theme of any given day in the Church's calendar.

These little "set," or "formal," prayers are all built according to the same pattern, and yet there is an almost endless variety in subject and language. They are so thoroughly Scriptural. They breathe the true spirit of prayer and devotion. They constitute one of the great heritages that have come down to us through the centuries.

Dr. Strodach discusses the contents of the collects for the Sundays, feasts, and festivals of the Christian year and concludes with a chapter each on the Preparatory Service, the Thanksgiving in the Communion service, the Matin Collect, and the Vesper Collect, and the grand Constant Collect of St. Chrysostom. His usual method of treatment is to discuss the historical background of each collect, followed by an analysis of its meaning; and then its relation to the chief lesson of the day is shown, the blessing of which forms the burden of the petition which the collect presents. An invaluable item of the book is that the original Latin text of each collect is given.

These studies first appeared in the columns of *The Lutheran* and were put into book form at the request of many readers. We heartily recommend this book to our pastors because we earnestly believe its study will deepen their appreciation of one of the grandest treasures in our liturgical heritage.

W. G. POLACK

Unfamiliar Stories of Familiar Hymns. By William J. Hart. W. A. Wilde Co., Boston, Mass. 218 pages. Price, \$1.50.

Dr. Hart, a member of the Hymn Society of America and author of *Hymns in Human Experience*, has in this volume compiled a large number of stories about many hymns, some of which are not so familiar as the title indicates. He has grouped his stories under such heads as "Strange but True," "Great Hymns on Historic Occasions," "Singing Seamen," "Missionaries and Music," "Sorrow and Song," etc. Naturally, the selection of the hymns in such a book depends largely on the predilections of the compiler and the stories that are available, and not every one will agree that his conception of a hymn is a very exact one. Certainly some of the hymns about which he writes are only carols and spiritual songs. On the other hand, in justice to Dr. Hart, it must be said that, however one may disagree with him as to what constitutes a true church hymn, his book is, both from the standpoint of interest and literary quality, far superior to a number of others of this kind that have been offered on the market during the last decade. We were interested to learn, among other things, that David Livingstone's favorite hymn was "O God of Bethel by whose Hand." Dr. Hart has dedicated his book to the Hymn Society of America.

W. G. POLACK

The Countrywoman and Her Church. By Mary Heald Williamson. Abingdon-Cokesbury Press, New York, Nashville. 80 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Paper cover. Price, 35 cts.

We have here an example of the manifold activities and the methods employed by the advocates of the social gospel, with its emphasis on making this world a better place to live in, building the kingdom of God by social, educational, cultural reform and uplifting, and with its neglect of the only saving Gospel with its other-worldliness. The author lists as the interests of today's countrywoman: home, religion, education, health, young people, cultural interests, rural housing, economics, and the community. To cultivate these various interests, the countrywoman and her family needs, according to the author, a church which places first emphasis on spiritual values, putting content and meaning into this term; a church that serves every rural family as a unit; that will do its part in rescuing for human society the native values of rural life; that approaches its task through educational processes; that is willing to heed the words of the student of rural sociology; that is cooperative, undenominational; that leads the way not only in religious but community cooperation; that meets the needs of youth and childhood. The author's fifteen qualifications of a minister are on the same line of social righteousness and cooperation. Some of the qualifications listed by her are good as far as they go, but none of them really gets to the essential qualifications demanded by the Great Shepherd from His undershepherds.

The countrywoman who gets no more from her church and minister than the author has to offer deserves our sincere pity. Christ did not tell the scribes and Pharisees to organize groups and establish community centers and churches in order to establish a visible kingdom of

God on earth. On the contrary, He tells us that the kingdom of God cometh not with observation, Luke 17:20. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5. "If ye believe not that I am He, ye shall die in your sins," John 8:24. The author evidently does not know Him of whom Paul says Gal. 2:20: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

TH. LAETSCH

Report of the Twenty-Third Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church. 91 pages, 6×9. Lutheran Synod Book Co., Bethany College, Mankato, Minn. Price, 35 cts.

This pamphlet offers not only the full report of the 1940 convention of the Norwegian Synod, held in Fairview Lutheran Church, Minneapolis, Minn., with comprehensive committee reports, but in particular two essays on doctrinal subjects, the first on "The Question of Non-fundamentals in the Light of Scripture," by Dr. S. C. Ylvisaker, and the second on "The Principle of the Separation of Church and State Applied to Our Times," by Pastor Geo. O. Lillegard. The first of these two essays in particular calls for earnest study and orientation on the part of all those who are truly concerned about the welfare and progress of our Lutheran Zion in America. The exposition is clear, logical, and, above all, Scriptural.

P. E. KRETZMANN

Proceedings of the Nineteenth Convention of the English District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 110 pages, 5¾×8¼. Price, 23 cts.

In his opening address President M. Walker urged the convention individually and corporately to look for direction, for strength, for assurance, unto Jesus, the Author and Finisher of our faith, more and more to give themselves to Him, to teach the children and youth of our Church, to look to Him, and to do His work as members of Synod looking for the return of Jesus. Pastor B. H. Hemmeyer read a paper on "The Church and Christian Discipline" in the light of Matt. 18, presenting his subject-matter under three titles: "1) The Church; 2) The Brother; 3) Persevering Love." The Rev. W. G. Schwehn spoke on Buchmanism, its founder, aim, and method, and warned against this dangerous movement, whose detrimental influence is becoming noticeable in our circles also. Mr. J. W. Bosse of Indianapolis, Ind., briefly outlined "The Laymen's Opportunities for Greater Participation in the Work of the Convention." We note that Pilgrim Evangelical Lutheran Church, Lakewood, O., was released to the Central District, the Lutheran Church of Our Redeemer, St. Louis, Mo., to the Western District, and Mount Olive Lutheran Church, Milwaukee, Wis., to the South Wisconsin District; transfers to be effective on July 1, 1940.

TH. LAETSCH

BOOKS RECEIVED

From Zondervan Publishing House, Grand Rapids, Mich.:

The Drama of Redemption. By Samuel Jackson Cartledge, D. D. 142 pages, 5½×7½. Price, \$1.00.