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Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren 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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ARCHIVES

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.

This Is the Victory. By Leslie D. Weatherhead. Abingdon-Cokesbury Press. Nashville, Tenn. 276 pages, 5½×8. Price, \$2.00.

A book written by so eminent a personage as Leslie W. Weatherhead, the well-known pastor of City Temple, London, will always be read with keen expectation, particularly if "written amid the crash of bombs," as the jacket states. One cannot read the book without being deeply moved by the conditions under which it was written and the harrowing experiences through which the author and his countrymen are now passing. These experiences have affected the author deeply. The first chapter, "Faith in Progress Shattered," is a frank and open confession on the part of a disillusioned man. "Our philosophy of life has broken down. We could not believe that in these 'progressive' days mankind would slip back to the bestial. Even Gibbon wrote: 'We cannot determine to what height the human species may aspire in their advances towards perfection; but it may safely be presumed that no people, unless the face of nature is changed, will relapse into their original barbarism.' So if faith is to be revived, faith in the victory of God, we need a new philosophy of life." (P. 41.) This philosophy is presented in some detail in the following chapters. We do not deny that this philosophy might produce an era of good feeling and make this world a better place to live in if universally adopted. A belief in God, the supreme Creator and Ruler of the universe, a belief which is not a mere assent but more than that, a firm conviction in the goodness of God and a confident trust in His guidance and leadership, overruling all evil for an ultimate good, such a faith would make for civic righteousness, for the shunning of wickedness, for a desire to live at peace and in harmony with one's fellow-men. But to call this philosophy a new philosophy of life is simply deceiving oneself. That is a philosophy as old as the hills and a philosophy that has time and again failed because it has resorted to wishful thinking rather than taken into consideration the hard facts actually confronting us. And these facts are sin and Satan. The latter is never mentioned in the book. And the author has an altogether faulty conception of sin. True, he writes: "The fact we forget, and which people hate hearing mentioned, is the fact of sin. Man is innately selfish. He is a glorious creature and can be made to behave like a son of God, but not by telling him he is an escalator called 'evolution,' not by changing his environment, giving him new programs or ideologies or isms, not by telling him he is getting better and better every day — not even by frightening him. No modernism, no culture, no act of Parliament, no education, no scientific discovery, no outward influence, will override the fact of original sin or blunt the fact of its pull." (Page 34.) He tells us: "We must settle down to the fact that unaided man is incapable of building a just world, let alone a perfect world. Even Mr. Joad in *Why War?* says: 'Evil will never be eradicated from human nature.' 'Never'

is a word which wise men never use! But it certainly is improbable that evil will be eradicated by culture and civilization and the things external to the spirit of man." (Page 35.) Yet he regards all the children of men as children of God, in all of whom God dwells as the loving Father, who suffers with His erring and suffering children. "But let us not forget our third truth, *that God is sensitive to all that wounds His world*. He is immanent in it, and wherever its harmony is broken, He Himself suffers from the disharmony. Never think of God as remote from human suffering, as a man who might sit on a wall and watch ants struggling in the dust below his feet. He is in it all, suffering, not physical agony, but a spiritual anguish far greater and too poignant for us to guess. . . . He is immanent and suffers more than we do, because His capacity for feeling is greater, His love deeper, His horror of sin more intense. God is the greatest casualty in this or any war; and while we are naturally concerned with our own troubles, He bears those of Finland and Poland and China and Spain and Abyssinia, Norway and Holland and Belgium and France and Greece, and has always carried the whole world's burdens. The problem is no different because it has been brought nearer to us. Do not, therefore, ask petulantly, 'Why does God let this happen?' Finish the question and say, 'Why does God let this happen to Himself?'" (PP. 87—89.) And redemption? Here is the author's definition: "God is not remote and removed from our sorrow and pain. Because He is immanent in His world, and because infinite love means an infinite capacity for pain, He not only shares it but bears by far the greater portion Himself. Yet there is joy at the heart of the universe, for ultimately the price paid will not have been too great to buy the world that shall be. That is what redemption means." (P. 91.)

The author speaks of Jesus' resurrection, but, while speaking of it, gives up the Scriptural doctrine so clearly taught 1 Cor. 15 as the one and only basis of Christian faith. "His resurrection is equally unassailable, equally real. I am not now concerned with its manner or explanation. What happened to His body, to my mind, matters no more than what happened to His clothes. But certainly nothing less than the certainty that all that was essential in Jesus of Nazareth had survived death could have changed those timid men, hiding in fear of their lives, into bold missionaries who, within seven weeks of His crucifixion, *when any one could have produced contrary evidence if it were to be had*, were preaching His resurrection in the very city where He had been done to death—men who later died rather than deny that affirmation." (P. 211 f.) Such faith is not the victory, it is defeat, utter collapse, hopeless overthrow, 1 Cor. 15:17-19, even though the author closes the fifth chapter with the hope that, "please God, we shall emerge, nationally and individually, not embittered, vindictive, spiritually defeated, or blatantly, boastfully victorious, but cleansed, purified, redeemed, to find our goal in blessedness and all our dreams come true in Him who loved us and gave Himself for us that He might bring us *all* to God. "This is the victory that overcometh, even our faith.'" (P. 107.)

TH. LAETSCH

The Bible and War. The Christian's Duty to His Country. By the Rev. Arthur F. Steinke, Pastor of Trinity Lutheran Church, Glen Cove, N. Y. The Studio Press, Brooklyn, N. Y. 47 pages, 5½×6. Paper binding. Price, 35 cts.

This well-written pamphlet takes issue with the pacifists. It inculcates the Biblical teaching that the Christian owes obedience to the government when it is compelled to wage a just war. It also inculcates true pacifism. Who would not want all wars to cease, seeing the great evils which result from any war? Wars will never cease in this sinful world, but what the Church can do in this matter is indicated in the statement: "To the extent that the Church carries out its mission and thus extends the spiritual kingdom of Jesus Christ, it helps to discourage and diminish warfare. Wars become less numerous and their horrors mitigated as the principles of Christianity pervade the world." — Valuable counsel is contained in the following: "The case is possible that the conscience of a Christian will not permit him to participate in a specific war because he is personally convinced that the war is an unrighteous one. In such a case he must voice his protest and refuse service even if it means ridicule, hatred, imprisonment, or even death. . . . If, however, because of the complexity of causes, the citizen is not able to determine for himself whether or not the war is just, he should obey the government, realizing that as a private citizen he may not be in possession of all the facts. It is Luther's advice (based on Rom. 13 and 1 Pet. 2:13) that even in case a Christian doubted the righteousness of his country's cause, he should give the government the benefit of the doubt." — We should like to pass on some of the *dicta memorabilia* with which the booklet abounds. General Lee: "I have fought against the people of the North because I believe they were trying to wrest from the South dearest rights. But I have never cherished vindictive feelings, and have never seen the day when I did not pray for them." The authors of a book published under the direction of Dr. William A. Brown write that they found "a distinctive attitude on the part of the Lutheran Church toward the State and toward political and social issues that set it apart from Roman Catholicism and from most of the other Protestant churches in this country." The historian Bancroft reminds us: "Luther alone has the glory of forbidding to fight for the Gospel with violence and death."

TH. ENGELDER

War in the Light of Prophecy. By Theodore Graebner. Concordia Publishing House, St. Louis, Mo. 143 pages, 5×7½. Price, \$1.00.

This timely publication is "a new and revised edition of a treatise by the same author which appeared in 1918 under the title *Prophecy and the War*" (Introduction, p. III). The author's purpose is "to show that World War II as little as its predecessor of twenty-five years ago has any specific relation to the prophecies whose fulfilment is so confidently asserted by most Fundamentalists of today" (p. V). At the same time it is "a plea for a sane and thoroughly Scriptural outlook upon the affairs of the Church and world in these Latter Days" (p. V). The book has grown from 112 to 143 pages, much of the material contained in the first edition having been condensed or omitted and a mass of new

information having been added. It is really a new and thoroughly up-to-date book, not merely a revised edition. The author takes up one by one the absurd claims that various adherents of millennialism, such as Russelites, Dispensationalists, and others, advance with a brazen cocksureness that defies history, logic, above all the clear Word of God, and shows convincingly that these claims are unscriptural and anti-Biblical and that the "predictions" of millennialists have invariably and ignominiously failed. Special chapters are devoted to the Return of Israel, the Antichrist, the Millennium, and Kingdoms and Wars of the Latter Days. Chapter IX exposes the fallacies of the date-setting interpreters. The closing chapter offers a few pertinent rules on "How to Read Prophecy."

While one may differ from the author in some of the views expressed, e.g., in his grouping together of Stalinism, Fascism, and Nazism on p. 140, we are convinced that a study of this treatise will help to safeguard our Christians against the dangerous poison of millennialism as disseminated by most Fundamentalists of our day and by the notorious Jehovah's Witnesses, who are making every effort to seduce our members also. We urge all pastors to call the attention of their parishioners to this timely publication. THEO. LAETSCH

The Building of a Great Church. A Brief History of the Lutheran Church in America with Special Reference to the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. By W.G. Polack, Concordia Seminary, St. Louis, Mo. Second edition, revised and enlarged. Concordia Publishing House, St. Louis, Mo. 235 pages. Price, \$1.25.

This book had its origin in articles written for the *Young Lutherans' Magazine*. These were published in book form in 1926 for use in school and Sunday-school. That should be the prime purpose of this edition, too, to give our children a knowledge of the beginnings of our Church in this country—though adults whose education in this respect has been neglected in their youth will here find useful information, too. The author has revised the material and brought it up to date, including the convention of 1938. So this edition is almost double the size of the former; yet it only whets the appetite of the reader for a larger, more comprehensive history of our American Lutheran Church. We hope that a wide use of the book will not only serve the purpose of acquainting our youth with our foundation story and particularly with the men to whom, under God, we owe the existence of our Church, but that it will also stimulate the demand for more, for a complete modern history of Lutheranism in America.—Statistician S. Michael has provided this edition with a serviceable index of 13 pages. THEO. HOYER

Social Wellsprings. Fourteen Epochal Documents by Pope Leo XIII. Selected, arranged, and annotated by Joseph Husslein, S. J., Ph. D., St. Louis University. The Bruce Publishing Co., Milwaukee, Wis. 284 pages, 6¼×9¼. Price, \$2.50.

We are sure that Protestant scholars interested in the vital social subjects which these encyclicals treat will be grateful to Dr. Husslein

for publishing in so handy and practical an edition fourteen outstanding encyclicals by Pope Leo XIII, easily the most forceful and expressive of modern Popes. Encyclicals, in their official form, do not make easy reading; nor are they intended for popular study. But Father Husslein has edited those collected in this book so well that any reader of average intelligence and education can study them with profit. Each encyclical has been given its own special preface, intended to serve as a brief orientation, to stimulate interest, and to lend additional zest to the reading of the accompanying document. Some of the editor's finest work has gone into the elaboration and disposition of these helpful analyses. New paragraphs, in agreement with modern usage, have been put in place of the paragraphing of the originals, making the text far more intelligible, while marginal titles have been supplied to simplify the study of the pronouncements, and italics, sparingly but intelligently employed, emphasize cardinal points. Explanatory notes elucidate or interpret the text, where this is necessary. The formal headings and ceremonious conclusions of the originals have been eliminated, and bibliographical references have been appended at the end of the editorial prefaces to the respective encyclicals. To the twelve social encyclicals have been added, by way of appendices, Leo's educational encyclical on Christian Philosophy (1879), in which he encourages renewed study of Thomas Aquinas, and an extensive extract from his apostolic letter written in the year of his death (1902) and picturing the condition of the world and the struggle of the Church at that time. A double index (a general index and an index to *Rerum Novarum*) greatly helps the student to find topics of special interest. In their new form the titles of the encyclicals read: "Evils of Society"; "The Socialists"; "Christian Marriage"; "Civil Government"; "Christian Constitution of States"; "Abolition of African Slavery"; "Human Liberty"; "Chief Duties of Christian Citizens"; "The Condition of the Working-men"; "Rosary and Social Question"; "Consecration of Mankind to the Sacred Heart"; "Christian Popular Action," and those of the appendices: "Our Social Foundation" and "The Grand Review." In a book review, which by its very nature is limited to essentials, it is, of course, impossible to enter upon the doctrines and theology of these papal pronouncements. This might be done later in a special article, for these social encyclicals represent the attitude of the Catholic Church toward practically all modern social phenomena and problems. There is an immense amount of information contained in these encyclicals and Husslein's *Social Wellsprings* belongs into the libraries of theological schools.

J. THEODORE MUELLER

Occasional Addresses. By F.J. Lankenau, D.D. Concordia Publishing House. 108 pages, 5×7½. Price, \$1.00.

This volume presents twelve addresses, selected and edited by Prof. F. Lankenau of St. John's College, Winfield, Kansas, delivered at various occasions by Dr. F. J. Lankenau, who died in July, 1940, after a rich career in the parish ministry amplified by a multitude of speaking and preaching engagements and by service to the Church at large, culminating in the office of Vice-President of the Missouri Synod. The

volume is, in a sense, therefore a memorial of love and will be welcomed by many who were stirred by the mellow but powerful personality of the sainted Dr. Lankenau.

The volume is to be commended, however, as a direct contribution to the art of sacred rhetoric. Stylistically, Dr. Lankenau stood between two epochs. In a slight formality of utterance, abundance of adjectives, sonorousness of cadence, his lines look to the past. But in a pungency and even homeliness of practical thought, a reverting to the Anglo-Saxon phrase, and a concreteness of imagery, they are very much of the present. Above all, these addresses offer a splendid illustration of a great pastor at work applying to *all* problems of life, including those of citizenship and vocation, the guidance and the stimulus of God's Word. For that duty every pastor may find these addresses an inspiration in form and method.

RICHARD R. CAEMMERER

How Shall I Say It? By Ross H. Stover, S. T. D., D. D., LL. D. Muhlenberg Press, Philadelphia. 175 pages, 5½×9. Price, \$1.00.

Public Speaking for College Students. By Lionel Crocker, Ph. D. American Book Company. 480 pages, 5½×8½.

Ross Harrison Stover is pastor of Messiah Lutheran Church at Philadelphia and professor of Public Speaking in Temple University School of Theology. He is very successful as a pulpit and platform speaker. He calls his book "The Art of Public Speaking." The brief, at times sketchy, notations, the illustrations, and the introductions by friends of the author to the various parts of the book give a glimpse of the vigorous personality and practical outlook of the author. Some sections of the book reveal the older approach to platform speech; we note the interest in the *vibrato* tone and the somewhat formalized concept of gesture. Others are the result of close study and observation as well as practical method; here we note the chapters on breathing and the voice. The material on inflection is limited, even for the scope of this book, and the sentences on the question misleading. Much of the material on content and personality is inspirational; it is through the writer's own use and presence that the book doubtless comes into its own. All pastors, however, will enjoy this vigorous and brief summary of speaking experience.

D. Crocker is professor of Speech at Denison University. His book is a most interesting blend of the Aristotelian concepts of persuasion and the current functional approach to speech. The book presents sections on The Speaker, The Speech, The Audience, and The Occasion. From the opening pages with their suggestions for directness, through the remarks on ways of delivering the speech, hints on diction, compact but complete materials on phonation and articulation; discussions of the speech itself with varieties of proof, of interest with a fine chapter on Illustrations, of structure and outlining; aims of speech with ample study of language to achieve certain results; analysis of the audience and the study of persuasion; concluding with a survey of speech situations and a useful chapter of radio speech—all in all, we have here an almost encyclopedic review of speech, but always fresh, homely, and compact.

A useful collection of exercises and materials, with much emphasis on current literature, is appended. This book, despite its text-book title, is of use to every speaker, present or prospective, who needs to learn and keep in mind the purpose of his speaking, namely, to change people's minds. Possibly the analysis in some instances is broken down too far, especially by means of classification brought in from other authors; but we should probably not find fault with the individual elements of the structure if the whole is so usable. Despite the compression of the material the author achieves a direct and unhurried style. This is facilitated by a diligent use of illustrative excerpts, much of it right from the current-speech scene. Our college instructors as well as our pastors should work with this book.

RICHARD R. CAEMMERER

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1940. Compiled by Rev. Samuel Michael, Statistician of Synod. Concordia Publishing House. 250 pages, 6×9. Price, \$1.00.

Here in tables, graphs, lists, and terse sentences is the distillate of a year of the lives and labors of 5,797 professional workers and of over 1,400,000 baptized people on five continents in the vocation as Christians. Within the cramped limitations imposed by the ability of human mind and sense to report and tabulate, and of fact and figure adequately to reflect, it is a summary of what God hath wrought through (and perhaps sometimes despite) us. In so far as the life and activity of a spiritual entity (such as our Synod) can be portrayed statistically, it represents the state of our sector of the visible Church as the eye of man discerns it.

One can — and should — spend hours assimilating, interpreting, and reflecting upon, its contents.

R. A. JESSE

BOOKS RECEIVED

From Fleming H. Revell Company, New York, London:

The Gospel of Salvation. By Hyman Appelman. 154 pages, 5¼×7¾. Price, \$1.00.

Consider Him. By Vance Havner. 100 pages, 5¼×7¾. Price, \$1.00.

