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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 Wölfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

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

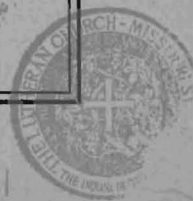
If the trumpet give an uncertain sound, who shall prepare himself to the battle? — 1 Cor. 14:8

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ARCHIVE

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Scripture Cannot be Broken. Six Objections to Verbal Inspiration Examined in the Light of Scripture. By Dr. Th. Engelder. Concordia Publishing House, St. Louis, Mo. 498 pages, 6½×9½. \$3.00.

In view of the controversy on the inerrancy of the Scripture which during the last fifty years or so has been in progress in Protestant circles here in America and for a number of years has been troubling the Lutheran camp, too, the appearance of the volume before us is extraordinarily timely. What Dr. Engelder, our esteemed and well-beloved colleague, seeks to defend is precisely the precious truth which is under attack, that everything in the Bible is God-given and without error. The contents of this stately volume were published as serial articles in the *CONCORDIA THEOLOGICAL MONTHLY* from April, 1941, to December, 1942. The caption used for these articles was "Verbal Inspiration—a Stumbling-Block to the Jews and Foolishness to the Greeks." For the book the shorter and more convenient title given above was chosen. If the question is asked, Why republish what has appeared in a journal? the answer is that requests for such republication in book form were voiced both inside and outside Missouri Synod circles, and that the articles are so valuable in furnishing our clergy useful material in combating a prevalent error that they ought to be at a pastor's elbow for ready reference and study.

The author indicates the scope of the volume in the subtitle "Six Objections to Verbal Inspiration Examined in the Light of Scripture." These objections are: 1. The Bible contains errors; 2. It is marred by moral blemishes; 3. It deals in trivialities; 4. Verbal inspiration is mechanical inspiration; 5. It implies an atomistic conception and use of Scripture; 6. It means the establishment of the legalistic authority of the letter. These six points are examined with great thoroughness. The arguments of the critics are presented in their own words, and then follows the refutation—definite, annihilating. Careful documentation is one of the strong points of the work. The book is written with genuine warmth. *Pectus facit theologum*, we say, and that the heart of the author is speaking here and not merely his head one will soon perceive. It is not an amiable afternoon-tea discussion which is here conducted, in which no excitement is noticeable because the subject is inconsequential. What is defended is a divine truth of high significance to the children of God, and the author will not stand by while it is crushed.

The book has the charm which is characteristic of all of Dr. Engelder's writing. With absolute clarity of presentation, which betokens that the subject has really been mastered, there is coupled a special flavor, a felicity of expression, an occasional refreshing humorous sally, which fascinate and show that the writer, while intensely serious, still is really human.

What will strike everybody at once and what makes the book a veritable mine of information is the great number of quotations embodied here. The author has read most widely, and what he has found in books and magazines, new and old, pertaining to the subject, he submits to us. Let the reader look at the elaborate index to convince himself of the host of authors adduced.

Will the book be read and studied? For the sake of our dear Church and her future, we hope it will. Not by a mere repeating of traditional slogans can we hope to keep this and the next generation loyal to the divine Scriptures, but only by a careful study of all the points of doctrine involved, so that both the attacks on the Scriptures and the proper manner of meeting them become familiar to us.

W. ARNDT

The Doctrine of the Trinity. By Leonhard Hodgson. Charles Scribner's Sons. 237 pages, 5¾×8¼. \$2.50.

Here is a book which has been favorably reviewed both in England and America, and there is indeed much to say in favor of it. In the first place, it is a very profound treatise of the doctrine of the Trinity, and that in itself is rather a novelty in modern theological circles, which for many decades have so steadfastly refused to take Christian theology seriously that they have avoided all lengthy discussions of Christian doctrine. In the second place, it is a very learned and positive study of the subject. Dr. Hodgson is regius professor of divinity in the University of Oxford and canon of Christ Church, and his book presents the Croall Lectures, delivered at Edinburgh in January, 1943. They bear the following titles: Revelation as the Source of Doctrine; The Revelation in the New Testament (2 chapters); Trinitarian Theology; The Doctrine and Philosophy: Three Classical Expositions: Augustine, Aquinas, Calvin; Trinitarian Religion, the last a practical application of the doctrine. Eight appendices add valuable illustrative historical material and an index makes it easy for a student to locate such topics as he desires to consider. The whole book challenges the reader to careful study and thoughtful reflection, as practically every statement supplies him with rich theological data. Finally, the author wishes to defend the traditional doctrine of the Church as this is set forth in the *Quicunque Vult* and other creeds, as also in the Litany of the Book of Common Prayer and in the various church hymns. To the reviewer it was interesting to find that Dr. Hodgson supports his own view (recently presented in the *CONCORDIA THEOLOGICAL MONTHLY* in an article on the Theology of Crisis) that Karl Barth does not regard the three Persons of the Godhead as Persons in the full sense of the word, but suggests that what are commonly called "Persons" would better be called three "modes of existence" of the one God. Dr. Hodgson considers this surprising, since Barth claims to be a Biblical theologian, expounding Biblical doctrine. Yet the writer need not be surprised, for Barth is not a Biblical theologian, but an exponent of a new philosophy based on fundamentals of Calvinism. Hodgson, however, is himself not a Biblical theologian, but an exponent of a new approach to traditional doctrine adapted to modern thinking. He indeed propounds that

revelation is the source of the doctrine of the Trinity, but to him revelation does not mean what it does to the orthodox believer, namely, the inspired Word of God, teaching propositions that are to be believed because of its very divine authority. To Hodgson, Scripture is not a divine book at all in the orthodox sense, but a human book containing the reactive reasoning of men to God's self-revelation in history. The *revelatum* was not by direct word, but by deed; and what certain men, endowed with psychological predispositions to appreciate this gift of God, have recorded forms our present Scriptures. However, the divine revelation given in divine acts is never complete. God must open the eyes of men continually to see the significance of what He does and has done. This is repeated in each generation, and as God opens men's eyes to see fresh light breaking forth from His Word, man's knowledge of divine things is rendered more and more complete and certain. The doctrine of the Trinity thus is the result of God's opening the eyes of men to see the theological significance of certain salvation acts performed by the Father, Son, and Holy Ghost. It is not derived from definite propositions of Scripture, but represents "the conception of God involved in the Christian life of adopted sonship in Christ." In other words, the Church argues the doctrine of the Trinity because definite redemptive actions have been accomplished by a God who is three in Persons. To put it in different words: there is a doctrine of the Trinity because there has been experienced by followers of Christ a triune act of redemption. Traditional theology reverts the process and declares: "Scripture reveals to men the Triune God, Father, Son, and Holy Ghost, to whom man, lost in sin, owes his salvation." As the author denies the divine inspiration of Scripture, so also the Incarnation in the sense of traditional orthodoxy; for to him the Incarnation is but "the carrying out in history of the divine plan wherein God manifests His omnipotence by triumphing over the limitations prescribed by Himself in His creation of finite centers of freedom." The objective of the author's discussion is dogmatico-apologetic. He desires to declare, deepen, and defend the Christian faith as this is held in the church creeds. But if the doctrine of the Trinity (and that includes all other doctrines) rests upon no surer ground than man's conception of God's activity in history, who will guarantee to anyone that the Christian doctrine of the Trinity is, after all, correct? If each generation must see fresh light breaking forth from God's redemptive activity, may not, after all, the Modernist be right in maintaining that the orthodox Christian experience of a Triune God is altogether wrong, in other words, that there is no Trinity, no redemption by Christ, no sanctification by the Holy Ghost, indeed, no hell and sin from which to redeem? Philosophy certainly will not convince the doubter and gainsayer, as the author himself admits when he says that "if we cannot fully understand the divine unity, it is more philosophical to acknowledge the mystery than to ignore, distort, or explain away any of the evidence." Such argumentation will get us nowhere. We dare not base the doctrine of the Trinity on experience, reason, or empirical evidence, but it must be based on the persuasive witness of the divine word, which not only tells us that God has revealed Himself by definite acts in history, but also that He has given us

a divine, infallible book of truth in which He Himself tells us very definitely that there is a Triune God, who is the Author of our salvation. As a thorough study in philosophical apologetics Dr. Hodgson's book is most interesting; as a means of convincing men of the truth of the Trinity it is bound to fail, just because it so thoroughly rationalizes this greatest of all mysteries of faith. The theologian who wishes to help our confused age, must go the whole way back to orthodoxy; he dare not stop at any half-way station where conceited reason still dictates the theological method.

JOHN THEODORE MUELLER

The Creative Delivery of Sermons. By Robert White Kirkpatrick. Published by The Macmillan Company, New York. 235 pages, 5¼×7¾. \$2.50.

This is a book on sermon delivery which is written along unusual lines. It emphasizes the great importance of a good delivery in the pulpit. The author maintains that this part of the minister's equipment has in many cases been greatly neglected in his courses given at the theological seminary. Dr. Sockman, who has written a Foreword, says, "The mental machinery may turn, the moral fervor may surge through the speaker, but if the spark fails to flash between pulpit and pew, the power is wasted. . . . Theological seminaries have treated sermon delivery as a far too subordinate subject." (P. ix.) The author of the book puts it in these words: "During each year in the ministry the average minister buys, or borrows from some library, book after book in an effort to increase the effectiveness of his preaching. Yet he seldom, if ever, reads even one volume that is intended to help him convey his sermon to the hearers. . . . This need is accentuated by the fact that the radio and the screen have thoroughly familiarized the person in the pew with what good speaking is." (Pp. 2—3.) Therefore the author in his own Preface says: "The aim of this approach is to enable the minister intelligently and confidently to employ the best possible means of attaining and maintaining a vital experience of the truths presented in a particular sermon and of effectively conveying them to others in preaching. Worded differently, the aim is at the moment of preaching to provide the Holy Spirit with as sensitive and as effective an instrument as possible." (P. xiii.) Perhaps the following paragraphs taken from chapter XI will sum up what the author attempts to teach: "The minister's aim in sermon delivery is through the utilization of every capacity of his personality that can aid, and through the use of only those capacities in only that degree, to lead his hearers into such an awareness of the reality of the sermon as will cause them to bring their thought, feeling, and life into accord with the divine will as it is expressed in the sermon. Creative preaching enables the minister intelligently and efficiently to employ his powers toward achieving this goal. By insisting during preparation on the imaginative, pantomimic, and vocal re-creation of the content and by insisting during delivery on the imaginative re-creation of the content for the hearer, including the employment of appropriate muscle tensions even though they be covert, there is the strongest likelihood in creative preaching that every helpful capacity of the minister's personality will be enlisted in ex-

perienicing and conveying the sermon. Furthermore, since the consciously realized purpose of such preaching is for the benefit of the hearer, it is equally probable that the minister will not employ any capacities that have no place in conveying the sermon as winningly as possible." (P. 217 f.)

In order fully to understand how the author would accomplish his purpose for an effective pulpit delivery, one must read and *study* his book. Many a preacher who thinks that his pulpit delivery is satisfactory may find that he has yet much to learn. The fact remains that the best sermon will not well serve its purpose if not well delivered.

J. H. C. FRITZ

The Philosophy of St. Thomas Aquinas. By Hans Meyer. Translated by Rev. Frederic Eckhoff. B. Herder Book Co., St. Louis, Mo. 581 pages, 5¾×8¾. \$5.00.

There are numerous reasons why Meyer-Eckhoff's *The Philosophy of St. Thomas Aquinas* should be cordially welcomed and eagerly read also by Protestant scholars who are interested in the subject which it treats. As everyone knows, Thomas Aquinas is the theologian *par excellence* of the Roman Catholic Church, and without at least some knowledge of the fundamentals of his thought Roman Catholic theology remains unintelligible. To understand the principles underlying the *Canons and Decrees of the Council of Trent*, the Protestant theologian must go back to the "Prince of Scholastic Theologians," the *Doctor Angelicus* of Scholasticism, whose *Summa Theologiae* is still the standard authority in Roman Catholicism, he having been proclaimed *Doctor Ecclesiae* in 1567. Hans Meyer's thorough and painstaking work, excellently translated by Rev. Frederic Eckhoff, is of course too difficult for beginners, who, unacquainted with the nature and methodology of Scholasticism, require a shorter manual, in which a brief analysis is offered of the essentials of Medieval Thomism. For the scholar who wishes to acquaint himself with Thomistic doctrine in detail a much larger work is needed, as, for example (to mention an older, but still valuable work), Werner's *Der heilige Thomas von Aquino* (3 vols., Ratisbon, 1858—59). But Meyer-Eckhoff's work fills the gap between the introductory compend and the exhaustive reference work with its technical minutiae, which are apt to deter the beginner from the study of so complex a subject. It is neither too elementary nor too exhaustive, but offers a splendid overview of the essence and objective of Thomistic philosophy. In addition, it holds to such essentials as are of universal interest and presents these in clear and simple language, which also such readers can easily grasp as are not adept in philosophical terminology. The English translation has been done remarkably well, in fact so much so that usually the reader hardly notices the fact that he is dealing with a rendition. It does not require much study of the book to understand why Meyer's original work, which appeared in 1938, should now be made accessible to so many more students by presenting it in English. The fact that the book is written by a Catholic author does not detract from its value, for while the writer did his work with a sympathetic understanding and deep appreciation of the Angelic Doctor, he nevertheless reserved for himself the right of independent thinking and criticizes Thomistic

thought in many places, frequently, as it appears to the reviewer, too severely, as, for example, when he condemns Aquinas' views of the social status of woman. The volume will greatly aid such as endeavor to ascertain what Thomism proper and Neo-Thomism have in common and in what respects they differ, though in general the *nexus indivulsus* between Medieval Thomism and Neo-Thomism is apparent. The author certainly is justified when he speaks of "the mental acrobatics" of which certain Neo-Thomists are guilty (p.527). As the reader peruses the book, he is reminded time and again that it is only with certain limitations that one may speak of a "philosophy" of Thomas Aquinas. His philosophy, in fact, is his theology, and vice versa. The clear line of demarcation which orthodox Protestantism draws between philosophy and theology is missing in orthodox Scholasticism, which may be interpreted as an endeavor to solve "the problem of faith and science, of reason and supernatural revelation" (p.5). However, in using reason "as an instrument of progress in theological knowledge" (p.45), theology becomes a species of *Religionsphilosophie*, and the confusion following with regard to such fundamentals as sin and grace, the human soul and redemption, etc., explains Luther's seemingly very severe judgment: "St. Thomas, as all Thomists and all Scholastic teachers, never possessed the right and true understanding of even only one chapter of Scripture" (St. L. ed., IV, 1305); or: "Thomas and the Summists have never written anything else than their stammerings" (St. L. ed., VI, 398). As a determined Scripture theologian, accepting the Bible as the only and supreme authority of divine truth, and its several doctrinal teachings as pure articles of faith, with which reason must not tamper, the great Reformer simply could not bear the *credo ut intelligam* principle of the Medievalists. Contrary to the opinion of many Protestant scholars that Thomas Aquinas was a pure Aristotelian, he, as the author shows, was influenced in his thinking also by pagan Neo-Platonism, though also here he was as ready to reject what he regarded as wrong as when he dealt with pagan Aristotelianism. Ultimately it was the influence of Christian Augustinianism which made Thomas the accepted teacher of the Roman Catholic Church (p.20 f.). The book treats, in its first part, the background of Thomistic thought; historical influences; his contribution to philosophy; St. Thomas the man. The second part is devoted to the structure of reality, with four great sections: The Structure of Individual Things; the Hierarchy of the Forms of Being; the Origin and Corruption of Things; and, finally, Order in the Universe. Next follows an evaluation of the work of Thomas and his influence on philosophy in later times. An "Appendix" offers the most important dates of his life and a chronological list of his works. As one considers that Thomas Aquinas died when he was less than fifty years old, one marvels both at his intellectual endowments and the great amount of work which he did in the short span of his crowded life. The reviewer knows of no other work of its compass on Thomas Aquinas which in general is quite so helpful to the average student of medieval thought as this new volume by Meyer-Eckhoff, and he cordially recommends it for critical study to all who are interested in Thomistic philosophy.

JOHN THEODORE MUELLER

Gloria in Excelsis Deo. By Walter Wismar. Concordia Publishing House. 47 pages. 25 cents.

This collection, compiled by Cantor Wismar of Holy Cross Church, St. Louis, includes choir pieces for Advent, Christmas, New Year's Eve, New Year, and Epiphany. All are in three-part harmony, suitable for children's, girls', and adult female voices. The text is limited to three stanzas, as a rule. The eminent cantor has here carefully selected thirty-four numbers from the wealth of hymns and carols available for these seasons. The arrangements are simple enough for the average choir. Our choirmasters, who must nowadays depend largely on children's and female voices for their church choirs, will no doubt welcome this fine little volume. We heartily recommend it to them.

W. G. POLACK

The Music for the Liturgy of the Lutheran Hymnal. Authorized by the Intersynodical Committee on Hymnology and Liturgics for the Synodical Conference of North America. Concordia Publishing House, St. Louis, Mo., 1944. 124 pages, 6½×9. Various bindings. \$3.00.

The Graduals for the Church Year. (Including Sentences for the Seasons and Sequence Hymns.) Prepared for the Intersynodical Committee on Hymnology and Liturgics for the Synodical Conference of North America by Erwin Kurth and Walter E. Buszin. Concordia Publishing House, St. Louis, Mo., 1944. 103 pages, 7×10¼. \$1.25.

Sacred Music for Choir and Organ. Catalog of Concordia Publishing House, St. Louis, Mo., 1944. 91 pages, 7½×10¼.

The Music for the Liturgy provides the six orders of service of the *Lutheran Hymnal*, with musical settings for those items of the service not scored in the latter. The Introit is set to a modified Gregorian tone. A chant is suggested for the collects, although not for the lections. The Creeds are given an accompaniment of which the monotone of the chant is the treble, or leading tone, contrary to the previous settings. The Sentences for the Seasons are scored individually. An alternate form for the chanting of the Lord's Prayer and the Words of Institution in the Communion Service is characterized by a predominantly minor mode.

A simple setting for the chanting of the Gradual is given in the *Music for the Liturgy*. *The Graduals of the Church Year* provides a large variety of settings for the graduals from season to season. These settings range from Gregorian, especially for the Alleluias of the festivals, through early and newer Anglican, to modern chants, some prepared especially for this volume. Reactions to the choices will probably vary widely. This reviewer found the variety and dignity quite acceptable. Setting the Gradual for the Festival of the Reformation to the tune of *A Mighty Fortress* may seem naive to some. The introduction to the work is especially valuable. Together with the compilation of the chants it should serve to enrich the service properly. This reviewer finds the custom of the pastor's reading the Gradual liturgically and artistically unsatisfying; to replace the spoken Gradual

with a hymn, after the precedent of Luther's *Deutsche Messe*, or to assign it to a competent chanting group seems preferable. This work suggests principles and materials.

Concordia's Catalog of Sacred Music is more than a sales device. It climaxes a long series of publications, including those of the Choral Union of the Walther League, and provides authoritative suggestions for every church need from the lists of many publishers.

RICHARD R. CAEMMERER

Student Manual of Speech Correction. Richard R. Hutcheson and Klovla McKennon Tilley. Wm. B. Eerdmans Publishing Company. 143 pages. 5×7½. \$2.50.

Mr. Hutcheson is a speech clinician associated with a number of colleges in the Washington, D. C., area. Mrs. Tilley is associated with him in clinical work. The book is designed to provide introductory points of view and suggestions for therapy to the clinician at work particularly with children. The work travels a middle-of-the-road course between current theories on stuttering and makes much of the mental-image theory of articulation. The introductory chapters are good, but presuppose considerable acquaintance with the physiology of speech. Also the exercises and suggestions for therapy are useful, but imply the use of much supplementary material. In view of the partial character of the work and the price of equivalent books on the market the price of this book is very high.

RICHARD R. CAEMMERER

A Manual of Ecclesiology. By H. E. Dana. Second Edition Revised in Collaboration with L. M. Sipes. Central Seminary Press, Kansas City, Kans. 1944. 358 pages, 5½×8. \$2.00.

This volume, useful for all who wish to study the doctrine of the Church and Baptist church polity, is written from the Biblical conservative point of view. The authors (we use the plural although it is chiefly Professor Dana who has written the book even in its present edition) endeavor to fix the exact meaning of *ἐκκλησία* in the New Testament—a much-discussed term, as our readers are aware. The various passages where the word occurs are analyzed, and their bearing on the subject is pointed out. The conclusion reached is that in the great majority of instances where *ἐκκλησία* is employed it has a local meaning—a congregation, a community of Christians residing at a given place. On the question concerning which there was a slight difference of opinion between Dr. Walther and Dr. Pieper (Walther holding that a term like "the church at Corinth," 1 Cor. 1:2, designated all who professed to be members of the church at Corinth, while Pieper believed that the term was meant to refer to real believers only), the authors hold the same view as Dr. Walther. When speaking of the church at large, the authors oppose the Episcopal system of church organization and the "connectional system," found, for instance, with the Presbyterians and with the Lutherans in those countries where the State exercises some control of the Church. In our country, so they say, synods take the place of the State in governing the Lutheran churches. The authors, we fear, do not fully understand the Lutheran system at this point.

They apparently are not aware of it that of our synods we hold they are not *jure divino* but *jure humano*, and their function is advisory. Quite valuable is the section which deals with the various union movements which during the last forty or fifty years have been parading prominently on the ecclesiastical stage. Naturally, merely the efforts to unite denominations, not intradenominational attempts, are treated.

At many places the reviewer had to dissent from the view expressed. This was true, of course, especially in the second part ("Principles of Church Polity"), in the sections where the Sacraments, Baptism and the Lord's Supper, and their significance were surveyed. The authors defend, as was to be expected, the well-known Baptist positions on these heads. Among the things that jar the Lutheran reader is the use of the words "redeem" and "redemption" in a sentence like this one, "The Church is the divinely ordained agency of redemption" (p.205). For us, who hold it a precious truth that Christ completed the work of redemption on the cross, the use just mentioned is disconcerting, to put it mildly. The book will render an important service to all those of our readers who desire to make a special study of the word ἐκκλησία, and for that reason we are happy that the work has appeared. Professor Dana, we ought to add, is well known for the excellent *Grammar for the Greek New Testament* which he together with Professor Mantey gave to theologians and for his text on the New Testament world.

W. ARNDT

Jesus the Christ. By Charles Cullen. Abingdon-Cokesbury Press, Nashville. 88 pages. \$2.50. Order from Concordia Publishing House.

Charles Cullen, graduate of the Pennsylvania Academy of Fine Arts and winner of the Cresson European Scholarship after several periods of study abroad, has achieved some renown in our country as an illustrator. His work has appeared in a number of important magazines, and he has illustrated a number of volumes of poetry. In this book he presents the product of years of work, fulfilling a lifelong ambition to illustrate the life of our Lord. The drawings are all in black and white. There are forty in all. Each one illustrates an outstanding event in Christ's life. Opposite each drawing is given the text of the story illustrated, in the words of the King James Version. The style of the artist is truly modern in its chasteness and simplicity, yet with an intensity of feeling that is at times startling. We highly recommend this volume to clergy and laity alike. To have this book is to peruse it often and to treasure it the more as time goes by.

W. G. POLACK

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.

God So Loved the World. A Children's Christmas Service by H. W. Gockel and E. J. Saleska. 20 pages, 8¼×5½. Price: single copy, 5 cents, postpaid; dozen, 50 cents, and postage; one hundred, \$3.50, and postage.

All My Heart This Night Rejoices. A Children's Christmas Service by Gervasius W. Fischer. 20 pages, 8¼×5½. Price: same as above.