

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE

MAGAZIN FUER EV.-LUTH. HOMILETIK

THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. XVI

February, 1945

No. 2

CONTENTS

	Page
The Marburg Colloquy of 1529: A Textual Study.	
George John Beto	73
Syntactical Peculiarities in Revelation. Paul M. Bretscher	95
Outlines on Gospels Adopted by Synodical Conference	106
Miscellanea	113
Theological Observer	129
Book Review	139

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 verfuehren 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

Published for the

Ev. Luth. Synod of Missouri, Ohio, and Other States

CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.

PRINTED IN U. S. A.



ARCHIVES

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.

The Christian Sacraments. Hugh Thomson Kerr. The Westminster Press, Philadelphia, Pa. 179 pages, 5½×8¼. \$2.00.

To the theologian interested in Christian doctrine of the conservative type, it causes sincere joy to review this new monograph on the Sacraments, for it means that there is again sufficient interest in positive theology to warrant the publication of such a treatise. In other words, there is a swing back to the study of historical theology. Dr. Kerr has for thirty-one years served as pastor at the Shadyside Presbyterian Church in Pittsburgh, and has two sons in the ministry, one of whom, Dr. H. T. Kerr, Jr., is professor at Princeton Theological Seminary and recent author of two widely read books, *A Compend of Luther's Theology* and *A Compend of the Institutes of the Christian Religion*. In his *The Christian Sacraments* Dr. Kerr offers the reader rich material for study under the following heads: "Our Sacramental [Symbolical] World"; "The Christian Sacraments"; "Baptism in the New Testament"; "The Sacrament of Christian Baptism"; "Who Are to be Baptized?" "The Administration of Baptism"; "The Sacrament of the Lord's Supper"; "The Celebration of Holy Communion"; "Special Communion Services"; "The Service Preparatory to the Communion"; "The First Communion"; "Preaching on the Sacraments"; "Is Inter-Communion Possible?" To these thirteen chapters are appended "Notes" and an "Index." There is much in the book which also the Lutheran reader will study with manifest approval. When Dr. Kerr, for example, says (by way of quotation): "The essential thing in the Sacraments is not what *we* say and do in them, but what *God* in Christ says and does in them" (p. 23); or: "The Christian Sacraments come to us from the hand of Christ. *He* institutes the Sacraments and, like the Word of God, they become for us the divine revelation and vehicle of His grace" (Ibid.); or: "They [the Sacraments] alone do what the Word of God does" (p. 30; though this no doubt is said from the Calvinistic viewpoint); or when he advocates and defends Infant Baptism, or refutes the Baptist tenet of immersion, or argues against the Roman Catholic transubstantiation doctrine and the papistic idea of the sacrificial character of the Eucharist, or when he delves into church history and brings to light the rich traditions of a pure antiquity on behalf of the truth, or when he advises pastors to preach on the Sacraments, or (not to add more) when he discusses the question: "Is Inter-Communion Possible?" there appear matters which also Lutherans ponder with deep interest. But the fact remains that the author is an honest and outspoken Calvinist, and as such he defends, from beginning to end (though without proper Scripture proof and without refuting the Lutheran doctrine on the point), the symbolic concept of the Sacraments. As nature in general is symbolical (he argues), so also are the Sacraments (though in a special way) symbolical. As Baptism is a symbol, so "the Lord's Supper, in like manner,

is a symbol. The bread and the wine represent our Lord's broken body and shed blood" (p.22). "It is in this sense we experience the Real Presence. The Real Presence is not discovered in the elements, but in Him of whom the elements speak" (p.90). "The body and blood of Christ are not corporally or carnally [?] present in, with, or under the bread and wine in the Lord's Supper; and yet they are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses" (Ibid.). Often the author, compelled by the stringency of the Scripture passages he uses, seems to be on the verge of confessing the Lutheran doctrine of the Sacraments as means of grace, as, for instance, when he says that we are buried with Christ by Baptism into death, or that by Baptism we put on Christ, or when he declares that the Sacraments are signs and seals of God's grace, but he avoids the truth which Scripture forces on the believing Scripture theologian and merely says: "To be baptized 'into Christ' . . . is to be identified with Christ" (p.48). "They [the Sacraments] proclaim the Gospel" (p.28), etc. And just because of his Calvinistic tenet that there are no means of grace in the Lutheran sense, offering, conveying, and sealing the grace of God (remission of sins) to men, he (as other Calvinists) is entirely nonplused with regard to the question as to how the Sacraments can be vehicles, signs, and seals of divine pardon. It is the old Calvinistic error of the immediacy of the divine operation in the hearts of men that prevents the author from placing before his readers the full Gospel truth concerning the essence and efficacy of the Sacraments. There are other matters on which the Lutheran reader cannot agree with his views; as, for example, when he adopts the wrong notion that the Trinitarian Baptismal formula could hardly have been uttered by Jesus Himself, since the Christian Church for many years after the death of Jesus never used that formula at all, but was satisfied to baptize converts into the name of the Lord Jesus alone (p.46). The book therefore must be read with care, especially in such places where, in his expressions, the writer so closely approaches the Lutheran terminology that it would seem as if there were no essential difference between Calvinism and Lutheranism. Nevertheless, for the study of the Reformed view of the Sacraments and for its comparison with the Lutheran doctrine, as set forth, for example, in the Formula of Concord, the book is most useful.

JOHN THEODORE MUELLER

The Gospel of Saint John Translated into Modern English. By O.M. Norlie. The Life Builders Press, San Antonio, Tex. 152 pages, 3½×5.

It is a difficult undertaking for any one man to render any part of the Bible into modern English, that is, into the language as used by the common man, yet retaining the stateliness which we associate with the Word of God. The present translation of the great "spiritual Gospel," that of the "beloved disciple," shows the trend of the times. It is an attempt, and, on the whole, rather successful, to bring the beauty of the Gospel message to the people of today. It does not seem to the present reviewer that the translator will regard this as the finished and final product. As Luther did between 1521 and 1534, and till the end of his

life, he will want to do a considerable amount of filing. For example, "at supper," chap. 13:1, hardly does justice to the original *δεῖναι γινόμενον*, "supper being served," which indicates the exact time when the Savior proceeded to the foot washing. The pastor who is making a collection of modern translations (Moffatt, Goodspeed, Weymouth, etc.) will do well to get a copy of this little book. Unfortunately the binding will not stand up well.

P. E. KRETZMANN

Holiness: the False and the True. By H. A. Ironside, Litt. D. Published by Loizeaux Brothers, Bible Truth Depot, New York. 142 pages, 5×7½. Tenth edition. Paper cover 50 cents, cloth \$1.00.

The author was an officer in the Salvation Army during the early years of his life and a strict adherent of the theory of entire sanctification. In the first chapter he describes the doubts, and ultimately the despair, which came to him as a result of this doctrine. In the second part of the book he shows how arbitrarily the Holiness people misuse Scripture in the interest of their pet theory. By placing the doctrine of justification by faith into the center of his presentation, the author successfully refutes the Pentecostals' misuse of Scriptural terms, such as sanctification, perfection, baptism of the Holy Spirit. — The publishers are the agency for the Plymouth Brethren, and the author in several instances speaks of irresistible grace and perseverance in faith, in the same manner in which the Plymouth Brethren, who are strict Calvinists, view these doctrines. But other phases of Plymouth Brethren theology do not become apparent in the book.

F. E. MAYER

On the Preparation and Delivery of Sermons. By John A. Broadus. Published by Harper & Brothers, New York. 392 pages, 8¼×5. \$3.00.

This well-known book on homiletics by Dr. John A. Broadus first appeared in 1870. In 1897 it was revised by Dr. E. C. Dargan, a student of Dr. Broadus and his successor in the Department of Homiletics at the Louisville Southern Baptist Theological Seminary. At that time already the book had been issued in its thirty-seventh edition. Two separate editions were published in England. In 1926 Dr. C. S. Gardner revised the bibliography. Now Dr. Jesse Burton Weatherspoon, also professor of Homiletics and Christian Sociology in the Louisville Seminary, has prepared a new and revised edition, practically, however, reprinting the entire old edition. The book presents a thorough discussion of the homiletical apparatus, including chapters on style and on delivery.

To those who are acquainted with homiletical literature the book of Dr. Broadus need not be recommended, for they know its great value. It has been and still is an outstanding treatise on sermonizing. For this reason we are glad to announce to our readers the revised printing which has been put on the book market.

J. H. C. FRITZ

War, Peace, and Nonresistance. By Guy Franklin Hershberger. The Herald Press, Scottdale, Pennsylvania. 1944. XV and 415 pages, 6×9. \$2.50.

This book is correctly characterized on the publisher's jacket, taken from the author's preface, in which the claim is advanced: "Non-

resistance is a Biblical principle and a way of life, espoused by the Mennonites from the beginning of their history in the time of the Reformation. The present volume has been written in the hope that it may assist the Mennonite people themselves, as well as the general public to a better understanding of their faith and life. . . . Since many forms of pacifism exist today, an attempt has been made to analyze and classify these various types and to show their relation to Biblical non-resistance." (P.ix.) There can be no doubt that the typical Mennonite teaching is here presented, with some effort to prove that position from the Bible. The reviewer was compelled to make many queries on the margin of the book, and that for a number of reasons. Throughout the presentation there is a confusion of ideas: the nonresistance of the individual and the power given by God to the government (and to the police) to avenge evil. There is a mixture of spiritual and temporal matters, as when the concept "peace" is applied to earthly conditions when the peace of the believing heart with God through the Atonement is meant. There is much literalistic application of figurative language. The entire fabric of arguments woven in this book is destroyed by such facts as the Bible presents in Luke 3:14; 1 Pet. 2:13 f.; Titus 3:1. Acts 5:29 clearly applies only where the government commands something which is contrary to a clear word of God, particularly as it may concern the Christian's faith and personal worship. We are ready to recognize the case of the conscientious objector, but the fact remains that he has an erring conscience if he follows the points made in this book.

P. E. KRETZMANN

A Great Time to be Alive. By Harry Emerson Fosdick. Harper & Brothers, New York. 235 pages, 5×7¾. \$2.00.

In this new book Dr. Fosdick offers to the reading public twenty-five sermons, all of which were delivered since Pearl Harbor, one, entitled "Loyalty, the Basic Condition of Liberty," having been preached on the Sunday morning of that fateful day. All these sermons therefore have the present war for their background and deal with problems, personal and public, which the war presents. In abbreviated form the substance of these sermons has been presented over the Blue Network to the radio audience, and the response has been so favorable that this collection of addresses was added to others by the author. The title of the book is the theme of the first sermon, in which Dr. Fosdick, in a special way, seeks to comfort and counsel his large radio and pulpit audience in a time of general perplexity. The preacher speaks with a certain authority—an authority of reason and natural optimism ingrained in the human heart, but he has no enduring consolation to offer to his hearers and readers, since he does not accept the Gospel of Christ and its precious solace for time and eternity. It is not the divine Savior who speaks in these addresses, but a mere man; it is not spiritual trust in the divine promises of grace with which he lightens the path of those who look to him for solace, but a general confidence in an almighty Being and His goodness which we find also in books of pagan thinkers. And yet there is something valuable in these sermons. Dr. Fosdick has a psychological approach that is but rarely found in pulpit orators today, and his is a popular, dignified, simple, convincing style that is

well worth studying. Quite manifestly Dr. Fosdick bestows much time and great industry on the elaboration of his sermons. Every one of the addresses in this book, for example, shows originality of conception, depth of meditation, wide reading, and careful organization for effect. We, of course, do not advocate that Christian ministers should imitate Dr. Fosdick, but there is much (on the formal side) that Christian pastors can learn from these addresses. Dr. Fosdick, the Modernist, is indeed a forceful, effective speaker, a real master of the art of putting across what he has to say.

JOHN THEODORE MUELLER

Proudly We Hail. By Edward Kuhlmann. The Wartburg Press. Columbus, Ohio. 72 pages. \$1.00. Order from Concordia Publishing House.

In this volume, the widely known author gives us an interpretation of Luther's coat of arms. There are five chapters, headed as follows: I. The Black Cross, an Amazing Paradox; II. A Red Heart, the Supremacy of Love; III. The White Rose, a Partnership with God; IV. The Blue Sky, Catching the Vision; V. A Golden Ring, the Circle We Draw. The author tells us that he first used this material in a series of lectures before a Lutheran Chautauqua. None of its vigor and freshness has been lost in print. The author's usual vivid and stimulating style is evident on every page.

W. G. POLACK

Primary Children Learn at Church. By Ethel L. Smither. Printed for the Leadership Training Publishing Association by Abingdon-Cokesbury Press. 170 pages, 5×7½.

This is a typical book in the field of modern religious education. It shows just why so many young and old people, who are members of Christian churches, know so little about the book which should be the very center of their knowledge. In ten chapters the modern approach to religion and religious growth is presented. The "church" of the title is not the meeting or service of the congregation, in which children should be taught to take part, but the church school, that is, the meetings of the children conducted on Sundays, presumably in the church auditorium or the parish house. There are certain individual points in the field of religious psychology which the discriminating reader will be glad to note. But there are many more sections of the book which have no value for the Lutheran Sunday school teacher whatsoever. The Sacrament is to be to the children "a way of remembering Jesus" (p. 33). In a discussion on the preparation for Christmas the author devotes four pages to a plan which includes community needs, a verse-speaking choir to present the poem "In Little Bethlehem," the music to be used, pictures suggestive of Christmas activities and worship. In only one sentence is the suggestion given: "Some of the children may wish to memorize Luke 2:8-14." In one article of the December number of the *School Journal* we have more Christian pedagogy concerning the preparation for Christmas than is given in this book on many pages. With all due respect to subjective impressions the objective certainty of faith based on Scripture must be the first consideration in any church school. One misses the emphasis upon

knowledge unto salvation. There is a notable absence of the truth that the Word of God is a means of grace, in itself efficacious, so that, if the truth is only taught in terms of the child's mental condition, it will work understanding and conviction. According to this book, pupils are pleasantly employed in the classes as here featured. But where is the training referred to in connection with young Timothy's knowing the Scripture from babehood? After reading this book, one is not surprised at the lack of indoctrination in many Protestant churches.

P. E. KRETZMANN

The Lutheran Annual 1945. Published by Concordia Publishing House, St. Louis, Mo. 244 pages. 25 cents.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1945 nach der Geburt unsers Herrn Jesu Christi. Same number of pages and same price.

In the foreword to the *Annual* Mr. O. A. Dorn very properly states:

"When a book appears on the market year after year for seventy-six years, it *must* be serving a purpose. And when, in its seventy-fifth year, it is bought in more copies than ever before, we may be sure that more and more people are finding a ready use for the information and the service which it offers.

"With approximately one out of every seven of our communicants away from home, uprooted by the present world emergency, your *Annual* is bound to be of increasing usefulness. On its pages you will find the name and location of every church in the Synodical Conference in this and other lands as well as the name and address of every one of our pastors and teachers—thousands of signposts and highway markers, as it were, gathered from every corner of the country and brought within the compass of a handy booklet! When traveling in 1945, make your *Lutheran Annual* your synodical road map!"

One or the other of these annuals should be in every home of our synodical members.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions to all of our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual number of notices in the second last and the last numbers of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

June, 1943

CONCORDIA PUBLISHING HOUSE