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Ein Prediger muss nicht allein *weihen*, 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 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

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

Truth vs. Dogma. By J. C. Macaulay. Moody Press, Chicago. 1946. 125 pages, 7¾×5½. \$1.50.

In nine brief chapters the author treats the following topics: Roman infallibles; Rome's suppression of the Bible; the perpetual sacrifice; the dogma of transubstantiation; the Roman priesthood; the cult of Mary; Rome's way of salvation; Rome in history; and lessons from Rome. His purpose is twofold: to help those who may have been confused by the tenets and rites of Rome and to inform Protestant believers. In the chapter on transubstantiation, he weakens his argument by presenting the Reformed view of the Eucharist. Here, as well as in his application of 2 Cor. 6:14-16 and 1 Cor. 7:39 to mixed marriages, his exegesis will be challenged by Lutheran readers. With these exceptions, this small volume may be recommended as another one of the growing number of answers to Rome's pretensions and errors. L. W. SPITZ

Church, Law, and Society. By Gustav Aulén. Charles Scribner's Sons, New York, 1948. 114 pages, 5½×7½. \$2.00.

Gustav Aulén, since 1933 bishop of Strängnäs, Sweden, and for a time professor of theology at the universities of Upsala and Lund, has become known as the author of a number of significant theological works and as the editor of the *Swedish Theological Quarterly*. Together with Professor Anders Nygren, his colleague at the University of Lund, he became one of the founders of an influential school of thought now generally referred to as "the Lundensian theology."

Church, Law, and Society contains the Hewett lectures, delivered in 1947, in which Bishop Aulén attempts to define the Church's responsibility for Society. Declaring that there is no place for social isolation in an age of world wars and atomic bombs, he pleads for a thorough self-examination of the Church in the face of the catastrophic breakdown of justice in the present world, including the Christian countries, in order to determine the Church's share of guilt. The bishop insists that the main duty and privilege of the Church is to proclaim the Gospel and that salvation is given only by the grace of God and cannot be found by way of the Law; but he explains that though the Law is no way to God, it is the way to all human relationships and therefore an important link between Church and Society. This necessitates the theological task to make clear what exactly the function of the Law is. His analysis leads him to regard the Law of God as the source and foundation of justice and the highest thing in the life of Society. He finds no disparity between this conception of the Law and the fact that it is the Law of love. He concludes that it is the Church's duty to do all that she can to strengthen the sense of justice in the world. She is to be a living conscience of justice in relation to Society.

The bishop's enthusiasm for the ecumenical movement, manifested by his activity in relation to the World Council of Churches,

may have dictated some expressions which, inasmuch as they condone doctrinal differences, mar the general excellence of the book (cf. p. 110). But even if the strictly confessional reader cannot go with him all the way, he will find the author an instructive and stimulating companion. Bishop Aulén was near the scene of the Church's trials and triumphs during her recent struggle with the totalitarian state.

L. W. SPITZ

The Bible Reader's Encyclopedia and Concordance. Based on the *Bible Reader's Manual* by Rev. C. H. Wright, D.D., under one alphabetical arrangement. Newly revised and brought thoroughly up to date under the editorship of Rev. W. M. Clow, D.D., Principal *emeritus* of the United Free Church College, Glasgow, London, and New York. Collins' Clear-Type Press, Glasgow, Toronto, Sydney, Auckland. 416 pages plus 17 pages of maps. 5½×8. \$1.75.

The subtitle of this work describes it quite adequately: "A complete concordance to the Bible: an index to persons, places, and subjects; chronology of the Bible; a geographical dictionary of the Bible; a dictionary of Biblical customs, antiquities, animals, and plants; the geology and mineralogy of the Bible; a glossary of archaic, obsolete, and obscure words; a summary of the books of the Bible; harmony of the Gospels; miracles and parables of the Bible; Hebrew festivals; and many other important aids to the study of the Bible." What makes this book unique is, in the first place, that it contains a vast amount of material in remarkably small compass, serving both as a concordance and as an encyclopedia, and, in the second place, that it has a number (32, to be exact) of excellent gravure illustrations which are easily worth more than half of the price of the book. Many other illustrations are given in addition. The maps are carefully done and exceedingly helpful. The articles forming the encyclopedia part of the work naturally are very short. The reader will be surprised to see how many important facts can be mentioned in a few sentences. For quick reference the work could well be given a permanent place among the paraphernalia of the pastor's desk, and being of convenient size, it deserves consideration when the traveling bag is packed prior to a trip to a pastoral conference. Negative higher criticism managed to make a little invasion (see, f. i., Genesis); generally speaking, it has been excluded.

W. ARNDT

Communism and the Church. By A. M. Rehwinkel. Concordia Publishing House, St. Louis. 1948. 143 pages, 5×7½. Paper cover, \$1.50. Cloth, \$2.50.

In this book Professor Rehwinkel gives a summary of the thinking and speaking in which he has engaged during the past years. Especially those who have heard him discuss Communism will appreciate this summary. His position is well documented. Current political developments corroborate the truth of many of the statements which at first sight seem partial or overdrawn.

The thesis of the book is that "Communism is, indeed, the greatest menace of the Church today" (p. 43). This statement to this reviewer needs an analysis and commentary, which Professor Rehwinkel himself gives. Communism is fully as dangerous and menacing as Professor Rehwinkel makes it. Its menace is due,

however, to a problem which has already invaded the Church — the materialism, of which Communism is the most flagrant political exponent. This fact the author ably and practically discusses in his chapter "What Can the Church Do About Communism?" (P. 116 ff.) In this chapter Professor Rehwinkel draws attention to the need for the Church itself to be a salt, a light, and leaven. The threat of Communism is so grave because the Church is already weakened by materialism and apathy. The defense against Communism is a correction of the underlying malady within the Church.

R. R. CAEMMERER

What Jesus Means to Me. By H. W. Gockel. Concordia Publishing House, St. Louis. 1948. 195 pages. 4×5¾. Paper cover, \$1.00. Cloth, \$1.35. Leather, \$4.00.

This is a remarkable book. It is a statement of the Christian faith couched in terms of the Christian's witness. As such it focuses on values of the Christian religion which are not so much theology and systematic as they are personal and total. In so doing, however, it becomes unusually just to the central fact of the Christian religion, namely, the faith in the redeeming and indwelling Christ.

Pastor Gockel has had unusual training and experience for writing a book like this. A parish ministry, and periods of service in which he interpreted the business of the Lutheran Hour, of Concordia Publishing House, and now of the Home Missions program of the Missouri Synod to its people, gave him unusual facility in describing the intangibles of the Christian religion in concrete and glowing terms. It is, therefore, not wholly accidental that the little book is meeting with an immediate response. It speaks well for the spiritual hunger and for the discernment of our people that this response should be so prompt.

The book should be a splendid tool for loosening the tongues of Christians toward their dear ones and neighbors on the "One Thing Needful."

R. R. CAEMMERER

The Bible Guide Book. A companion to *Bible Study for Young People and Their Teachers*. Arranged by Mary Entwistle. Abingdon-Cokesbury Press, New York and Nashville. 236 pages, 5½×9. \$2.50.

Books on Palestine, dwelling on the physical and the political geography of the country, especially with reference to Bible times, and describing the manner of life that obtained formerly and still to a large extent is in vogue, are deservedly popular. The present book is entitled to consideration when we look around for material in this field. The author has herself been in the Holy Land and can speak with authority. Her book has six parts, with these captions, respectively: The Land of the Bible, Life in Palestine in Bible Times, Times and Seasons, Religion and Religious Leaders, Rulers, Time Chart of the Books of the Bible. A bibliography, an index of subjects, and an index of Biblical references form the conclusion of the volume. The second part has particularly fascinating subtitles, and our printing them here will give the reader a good idea of the nature of the book: Dwellings (tents and houses), Occupations, Dress, Food, Games and Play, Musical Instruments, Writing Materials, Money, Weights and Measures, Education: Home, Schools, and Colleges. Two maps and a number of illustrations are supplied. Conservative Bible scholars will much

regret that the evolutionary view of the history of the Hebrew religion is reflected in several chapters of the book and likewise in the chronological chart of the books of the Bible. Minor blemishes that can easily be corrected are the following: On p. 34, Mount Carmel is said to rise to the east of the plain of Esdraelon (instead of to the west); on p. 48, the Sahara Desert is said to lie to the east of Egypt (instead of to the west); p. 50, the great forests of cedar are said still to stand unsurpassed for grandeur and utility as they did in the days of the Hebrew song writer (very few cedars remain); p. 87, Bethsaida Julius is a mistake (for Julius); on p. 103, doubt is thrown on the report in the Bible that angels ministered to Jesus after the Temptation (these remarks should be eliminated); on p. 108, speaking of Sarah, the author expresses the view that Sarah laughed loud, so that she was heard (nothing like that is reported in the Bible account); the remark on p. 137 with reference to manna seems to be an attempt to exclude the miraculous from the respective Bible account; on p. 212 Agrippa I and II are called "Syrian princes who governed after the Herods" — a misleading statement, because these two men belonged to the family of Herod. In conclusion, it should be said that the book is intended for boys and girls in Sunday school classes, and for that reason the presentation is simple and direct. W. ARNDT

The Church Across the Street. By R. D. Manwell and Sophia L. Fahs. The Beacon Press, Boston. 258 pages, 9½ × 6½. \$2.50.

This book will no doubt be widely read and warmly recommended by liberals in our country. It is well written, well illustrated, well organized around persons who founded the various denominations which the authors describe, well made up mechanically, and withal modern in its approach and orientation. Mrs. Fahs is a former lecturer at Union Theological Seminary, editor of *Children's Material* of the American Unitarian Association, member of the Editorial Board of *Parents' Magazine*, and author of numerous magazine articles and books. Dr. Manwell, who has taught zoology at Syracuse University since 1930 and has been in charge of the young people's work in the May Memorial Church School for fifteen years, is a graduate of Amherst, a veteran of World Wars I and II, and has held a Rockefeller fellowship at the School of Hygiene and Public Health at Johns Hopkins University. The basic purpose of the book is "to increase our understanding and tolerance of differing religious beliefs in our own communities." Its keynote, therefore, is a unionistic appreciation of the various religious groups in which the authors perceive definite values. Its mission is to broaden our "limited outlook," foster "friendship" for other churches, and spread an intelligent understanding of different beliefs. "The leaders of the Protestant Christian churches today are trying to unite all denominations in one great council of churches. But how can we help to bring the churches closer together if we remain ignorant of why, in the first place, they fell apart?" (P. VI.) Keeping these objectives of the authors in mind, the reader can readily understand the limitations of their book. They themselves warn those about to read the book "against expecting to find in it an adequate history of any of the various religious groups considered. It is not a church history, but merely an introduction to the larger study" (p. VII). This

inadequacy becomes apparent on almost every page of the book. What is said frequently becomes downright wrong just because of what is omitted. Understatements and half-truths, as also overstatements, in many cases, leave the reader partial either for or against a denomination and so the book does not remove bias, but rather creates all the more prejudice. Its greatest drawback is its subjectivity, for the liberal attitude of the writers renders it impossible for them to depict the antithesis between orthodoxy and heterodoxy realistically. They thus represent the "old story of salvation" in such a way that the reader is bound to find himself offended at the Gospel of man's salvation through faith in Christ, unless he is deeply rooted in the Christian truth. The authors themselves admit: "To tell it so briefly in this manner seems inadequate and unfair, for when read in its details the story becomes more impressive" (p. 9). This unfairness becomes obvious especially in such biographical sketches as those of Michael Servetus, Hosea Ballou, Joseph Smith, and others who rejected traditional Christianity and originated non-Christian cults. The authors invariably look for sheeps' clothing and close their eyes to anything that looks like wolf. Another fault is that the authors in order "to keep the book uncluttered with footnotes and with a long bibliography, have not often given the sources of facts" (p. X). This leaves the readers at their mercy, especially since the source books which they do quote are limited both in number and scope. We do not suggest that the book should not be read by our pastors, for manifestly it is one that cannot be ignored; but it must be read with care, and pastors will do well to caution against it such members as read all manner of books sold over the counter, without possessing the ability to discern between right and wrong. We mention a few details to show how carelessly the writers frequently deal with historical facts. They state that there are 256 different Protestant denominations in this country, 19 kinds of Baptists, 20 kinds of Lutherans, and 10 kinds of Presbyterians (p. VI), and they challenge all who doubt this to look it up in the Federal Census. But they say nothing about the fact that practically all major church groups are united in larger federations, and that this changes the picture of the 256 denominations considerably. The Lutherans, for example, with a few minor exceptions, may be classified either as churches of the National Lutheran Council or as churches of the Synodical Conference. Here valuable information has been omitted. Again, the authors' representation of Luther's attitude toward the rebellious peasants and the result of the peasant revolt upon the Reformer and the Lutheran Church, in general, is far from adequate (p. 29 f.). Or, take this naive statement: "When you attend a Lutheran service, however, you may find that the prayers, readings, and even the sermon are all in a foreign tongue. . . . Slowly all the churches are introducing the English language" (p. 33). This adds a touch of unintended humor to the reading of the book, but it does not speak well for the honesty or scholarship of the writers. Evidently, the last time they attended a Lutheran service was a quarter of a century or more ago. Or did they rely for their historical information on grandmothers' tales? Such statements as these — and there are many of the kind in the book — leave the reader with the impression that the book is neither ecclesiastically sound nor historically depend-

able. By the way, Capital University is the westernmost Lutheran college of which the authors know. But they do know of the Walther League, though faintly. JOHN THEODORE MUELLER

Our Synod and Its Work. A reader for Lutheran schools prepared and published by the Board of Education of the Ev. Luth. Wisconsin Synod. Northwestern Publishing House, Milwaukee, Wis. 223 pages, 5½×8½, cloth binding. \$1.25.

This well-written and profusely illustrated volume affords a fine insight into the history, organization, program, and institutions, both educational and charitable, of our sister Synod. It is intended primarily for use in its Christian day schools and should prove a great blessing by giving its youth such a thorough acquaintance with the nature and work of the organization. It would seem, however, that the language could well be much simpler if the book is to carry out its noble mission effectively. O. E. SOHN

Prayer and the Common Life. By Georgia Harkness. Abingdon-Cokesbury Press, New York and Nashville. 1948. 224 pages, 5½×8½. \$2.50.

Georgia Harkness is one of Methodism's leading figures. She is a minister in its church and one of its chief representatives in the ecumenical movement. At present she is professor of applied theology at Garrett Biblical Institute.

This is a remarkably fine book. The Lutheran reader will apply a more specific doctrine of the Atonement to her section on "In Christ's name," and he will find some of her emphases, such as attitudes to race and the problem of world peace, disproportionate. These considerations will not outweigh the fact that the book speaks with fine common sense and with clear insight into the Word of God on the great questions of prayer—its fundamental character, its special problems, and its techniques in private and in public. Miss Harkness does not pussyfoot about some of the great questions of prayer. She furthermore speaks to the common Christian who is on his way to the improvements in his faith and prayer, and not merely to veterans of prayer. The discerning pastor will profitably employ this volume in thinking through the answers about prayer to the questions which his own little people ask. R. R. CAEMMERER

Better Ways of Growing Up. By Crawford and Woodward. The Muhlenberg Press, Philadelphia. 1948. 270 pages, 6×9½. \$3.00.

John E. Crawford is professor of psychology and director of guidance at Wagner College, New York, and is an expert in psychological testing. Luther E. Woodward was a pastor in the United Lutheran Church, is also trained in psychiatric social work, and is now field consultant to the National Committee for Mental Hygiene. The book surveys the origin of problems in young people and seeks to provide means for diagnosis as well as guidance and improvement through the difficult years from childhood to marriage.

The book is written directly to the level of the adolescent. It will be interesting to discover whether it will serve its purpose better in the hands of the young person, or as a book of sources

and guidance for the counselor. In view of the scope of the book, this reviewer imagines that it will serve best in the latter respect.

Pastors will find this book thoroughly valuable for understanding teen agers, for developing discussions and quizzes for groups, and for counseling individuals on that age level. The psychological materials are unusually well assembled and presented.

The two chapters on the religious basis, 13 and 14, will demand special supplement and new approach by the pastor. In the effort to provide as general a relation to Christian doctrine as possible, the authors have actually made these sections less concrete and stimulating than the others and have omitted much of the dynamic of the life in Christ which the able pastor will want to bring to bear upon these problems.

The book is handsomely printed and should be most useful.

RICHARD R. CAEMMERER

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

Children of the Sands. By Allene Albrecht. Illustrated by Chas. A. Morgenthaler. 24 pages, $5\frac{1}{2} \times 7\frac{1}{2}$. 25 cents.

Amalak Is a Hero. By Allene Albrecht. Illustrated by Chas. A. Morgenthaler. 24 pages, $5\frac{1}{2} \times 7$. 25 cents.

Portals of Prayer. No. 83. **Walking the Highways of God.** Meditations from Isaiah. Daily Devotions from May 17, 1948, to July 3, 1948. By Rev. Alfred Doerffler. Single copies, 10 cents each; 60 cents per dozen, \$4.50 per hundred, postpaid.

Dein Stecken und Stab. Kurze Andachten fuer die Zeit vom 17. Mai bis zum 3. Juli 1948. Price same as above.

From Abingdon-Cokesbury Press, New York 11, N. Y.:

The Power Within Us. By Eugene L. Smith. Guidance or Creative Christian Living. 185 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$1.75.

Poems for the Great Days. Edited by Thomas Curtis Clark and Robert Earle Clark. 245 pages, $5\frac{1}{2} \times 8$. \$2.50.

Five-Minute Stories from the Bible. By E. Jerry Walker. 128 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$1.25.

What Shall I Preach? By George Brown Thomas. 2,200 thought-stimulating titles and texts for sermons. 239 pages, $5\frac{1}{2} \times 8$. \$2.50.

Think on These Things. By Constance Garrett. 32 deeply spiritual meditations which will bring every reader a closer companionship with God. 192 pages, $4\frac{3}{4} \times 6$. \$1.00.

From Association Press, New York 17, N. Y.:

This Man and This Woman. By Frederick W. Brink. A Guide for Those Contemplating Marriage. 79 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$1.50.

From Moody Press, Chicago 10, Ill.:

Grace. By Lewis Sperry Chafer. 373 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. \$2.00.

From William Collins Sons and Company, New York:

The Greatest Thing in the World. By Henry Drummond. With introduction by J. Y. Simpson. 96 pages, $2\frac{3}{4} \times 3\frac{3}{4}$. 50 cents. — Also one 317 pages, $4 \times 6\frac{1}{8}$. \$1.25.

From Fleming H. Revell Company, New York:

Bible Study by Books. By Henry T. Sell, D.D. 273 pages, $5 \times 7\frac{1}{4}$. 75 cents.

From Van Kampen Press, Chicago 5, Ill.:

The Disciplines of Life. By V. Raymond Edman, Ph.D. 253 pages, $4\frac{3}{4} \times 6\frac{1}{4}$. \$2.00.

From The Westminster Press, Philadelphia 7, Pa.:

Men Called Him Master. By Elwyn Allen Smith (for Junior high school boys and girls). 186 pages, $6\frac{1}{4} \times 9\frac{1}{2}$. \$2.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

The Soul Winner. By Charles H. Spurgeon. Condensed and edited by David Otis Fuller. 151 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$1.50.

