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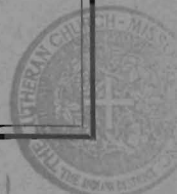
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.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

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ARCHIVE

Miscellanea.

Katholisch — christlich.

Schon sehr bald nach Beginn der Reformation haben römische Theologen Luther beschuldigt, er habe das Apostolische Symbolum gefälscht, weil er im dritten Artikel statt „Credo . . . catholicam ecclesiam“ gesetzt hat „Christianam ecclesiam“.

Die römische Beschuldigung ist selbstverständlich von Anfang an zurückgewiesen worden, besonders auch von dem gelehrten und scharfsinnigen Carpzob, der in seiner *Isagoge in Libros Lutherianorum Symbolicos* (S. 46) unter anderm nachweist, daß der Ausdruck „katholisch“ überhaupt im ersten Jahrhundert noch nicht im Gebrauch war. (Die Geschichte, daß die zwölf Apostel selber der Reihe nach die verschiedenen Teile des Apostolikums gesprochen hätten, ist ja schon längst als eine Legende gebrandmarkt worden.) Dazu kommt noch, daß das Symbol von Aquileia die Worte des dritten Artikels aufführt: „Credo sanctam ecclesiam.“ Carpzob weist auch nach, daß die Bekenntnisse in den alten Kirchen Deutschlands zum Teil die Form „christlich“ statt „katholisch“ gebraucht haben. Von Interesse ist hier auch die Erklärung Notker Labeos von St. Gallen, der in seiner kurzen Auslegung des Apostolikums schreibt: „Reloubo heilige dia allichun samenunga [allgemeine Versammlung], diu *christianitas* heizet, diu fone dir allich heizet, uuanda siu alliu samen ein geloubet unde eines iehet unde dar ana ungescheiden ist“ [die deswegen allgemein heißt, weil sie alle zusammen ein es Glaubens und ein es Bekenntnisses und darinnen ungetrennt ist]. Offenbar legt Notker das Gewicht auf Glauben und Bekenntnis des Christentums und nicht auf die äußere Organisation. Luthers Genius hat auch im dritten Artikel den besten Ausdruck getroffen. P. E. R.

After Three Days — the Third Day.

The difficulty associated with the fact that the inspired account concerning the time that Jesus was to be in the grave is given as three days while the resurrection took place on the third day is solved in part even in the account of Matthew; for the members of the Sanhedrin who placed their request before Pilate quoted the Savior as saying: “After three days I will rise again,” and yet their request was to have a watch “until the third day,” Matt. 27, 63. 64.

That the Scriptures of both the Old and the New Testament make use of this way of speaking is clear from a number of passages. F. C. Jennings (*Our Hope*) correctly states: “We must abandon our way of reckoning ‘three days and three nights’ and accept the Jewish way of reckoning, by which a night and a day made up a day, and any part of such a period was counted as a whole; and thus a part of Friday was the first ‘day and night,’ all Saturday was the second ‘day and night,’ and a part of Sunday was the third ‘day and night.’”

If we compare the Old Testament, we find the following statements:—

Gen. 42, 17. 18: “And he put them all together into ward *three days*. And Joseph said unto them *the third day*.”

1 Kings 12, 5, 12: "And he said unto them, Depart ye *for three days*, then come again unto me. . . . So Jeroboam and all the people came to Rehoboam *the third day*, as the king had appointed, saying, Come to me again *the third day*." Cp. 2 Chron. 10, 5, 12.

1 Sam. 30, 12, 13: "When he had eaten, his spirit came again to him; for he had eaten no bread nor drunk any water *three days and three nights*. . . . And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me because *three days agone* I fell sick."

Esther 4, 16; 5, 1: "Fast ye for me and neither eat nor drink *three days, night or day*; I also and my maidens will fast likewise. . . . Now, it came to pass on *the third day* that Esther put on her royal apparel."

These passages clearly show that the idiom was an ancient one. The phrases, used in parallel statements, designate the same period of time. From these passages and the usage of the Jews we may understand the New Testament passages connected with the time of Christ's stay in the grave and that of His resurrection. If we therefore compare Matt. 12, 40; 27, 63; Mark 8, 31; 9, 31; 10, 34, with Matt. 16, 21; 17, 23; 20, 19; Luke 18, 33; 24, 45 f.; 9, 22, and with Luke 24, 20 f., we should readily understand that the two expressions are synonymous.

P. E. K.

Books before the Reformation.

Much time and efforts have recently been given to the study of the period between 1445 and 1520, the latter year usually being given as the one in which the extensive publishing of books of the Lutheran (and Reformed) type began. It has been known for some time that the Latin Bible was not the first book printed with movable type. No fewer than eighteen smaller books were printed in the shop of Gutenberg with movable type between 1445 and 1450 before he made ready to print his first larger book, the Vulgate. The first book printed with movable type in the West was issued from the press at Mayence in Germany in 1445. It was a German book of about 74 pages, giving the text of a popular German poem of the Sibyls. This firstling of the printer's art was followed by seventeen editions (or printings) of the so-called *Donatus*, a Latin grammar, to which Luther also refers in his writings. Finally, in 1450, Gutenberg began to print his huge Latin Bible, which ran him into debt.

From 1445 up to the end of December, 1500, no fewer than 40,095 editions of books were issued from the various printing-presses. Since the average edition consisted of 500 copies, the total output may have reached the enormous sum of over twenty million copies of books. During the next two decades of the beginning sixteenth century, records refer to 34,850 works which were printed, at 1,000 copies the edition. Thus the total number of books, small and large, which were printed before 1520 may have exceeded fifty million.

P. E. K.

Human Sacrifices Still Offered in Heathen India.

The May 26, 1935, issue of the *Times of Ceylon* contains an article which presents detailed information on some disgusting, horrifying practices still obtaining in a section of heathen India. A copy of the article was kindly sent by Missionary E. H. Meinzen of Vadakangulam, India, and we here reprint it in full: —

The hot Indian sun pouring its rays down on Gondwana valleys recently revealed the beginning of remarkable festivities on the part of the hill tribes, writes Stuart Martin in the *Sunday Mail*.

A gigantic procession was formed, at the head of which walked a young man clad in the most gorgeous raiment. His hair was shaved close to his head, the blood of a goat was smeared on his face and open chest, and his feet were shod with gilt sandals. He carried in his hands a small image of the goddess Kali.

As he proceeded towards the temple at the end of the village, the people bowed before him, calling him by names sacred to the creed. Once or twice during the procession's many halts two priests stepped forward and poured oil on the young man's bent head. Garlands of flowers were placed about his neck.

When the doors of the temple were reached, this youth was ushered into the great silence of the temple, some terrible awe seeming to settle on the crowds. The doors were shut. Immediately the crowds began to dance and sing, wine and spirits being handed round by friend and stranger.

Gradually, excited by the wine and general abandon, the dancing became an orgy. The priests joined in the fierce merrymaking; selected girls of the hills and adjoining villages stepped forward to the doors of the temple, cast off their clothing, and gave exhibitions of dancing with the priests that were applauded again and again.

As the hour of midday was marked on a big sundial beside the temple door, the dancing suddenly stopped. Those who were not too much overcome crowded forward as the priests held up their hands for silence. The girls who had been dancing with the priests resumed their garments and stood in a long line.

Two priests stepped forward and walked down the line. On three occasions they put out their hands and touched three girls on the left cheeks. Then the doors of the temple were swung open again, and the three girls walked slowly into the building.

At the entrance they were met by the young man who had been anointed and blessed in the procession. He stretched out his hands towards the three, saying in a loud voice that was heard by the crowd outside:—

“Welcome, daughters of Kali! Welcome, my brides for one night!”

The doors of the temple were shut on the three girls, who had been selected because of their chastity and beauty. The young man who had thus been honored by the tribes of the hills of Awarkantak was never again seen alive by his friends.

The afternoon was given up by the crowds before the temple to more drinking and debauchery, and when the sun sank in the west, most of the revelers were so tired that they dropped to the ground and slept. Silence descended on the Gondwana valleys and hills.

At sunrise, when there was sufficient light, the priests called to the people from the steps of the temple, clanging on big gongs to arouse the villagers from their slumbers. When these worshipers gathered in front of the temple, befuddled and heavy-eyed, the temple doors were swung open again, and several priests entered.

The crowd waited in strange and terrible anticipation. After a short interval the priests came out of the dim interior. In front of them were the three brides, their loose robes trailing behind, and when they stepped down, it was seen that the priests bore the form of the young man on a litter.

They laid the litter down on the topmost step. The crowd surged forward, looked, and murmured, then departed to make room for those who pressed from behind. Everybody came to look on that litter.

On it lay the dead body of the young man, and in his throat was a small, deep wound from which practically every drop of blood in his body had been drained.

He had been the first sacrifice to the great goddess Kali during the ten days' festivities of the worship that takes place yearly.

How, actually, do these victims die in the dismal temple? The secret has never been fathomed. It is the belief of this strange sect that the young man thus chosen by the priests for sacrifice was marked out by the goddess for the occasion. The youngsters thus sacrificed have never been known to raise any objection. They regard it indeed as a great honor and a proof that they are specially favored by Kali. It is supposed to be the goddess who selects, through the priests, the three brides of the night.

None of these girls has ever seen the manner of death of the "bridegroom" within the temple. They testify that in the small hours of the night they slept and that, when they awoke, the young man lay dead beside them, his throat punctured. It is believed, as part of the strange religion, that the goddess Kali came during the night and sucked this young man's blood like a vampire, thus claiming him for her own.

But Kali is not the only goddess or god of these Aryan races of Awar-kantak and Gondwana. They are worshipers of their ancestors. They have also deified certain animals, working-implements, and weapons. In the villages may be found shrines to Bhimsen, the god of strength; Ghor Deo, the horse god; Holera, the cattle god; Pharsi Peri, the battle-ax; and Chawar, the cow's tail. Kali reigns supreme over these strange gods, however, and to her the blood sacrifices are made.

The victim given to Kali is the first of the orgy of blood and frenzy that holds the villagers for ten days. When all are satisfied that Kali has claimed her victim, the processions begin again. This time the villages are decorated with flowers; baskets of jungle growths are hung from the doors and windows. The heads of tigers and other beasts slain are nailed up and revered.

At the head of the procession the dancing girls lead the merrymaking. Villagers who have a beautiful child give her up to be trained as a dancing-girl. Some are dedicated to the service of the various gods and are taken to a temple, where they live in seclusion.

They are treated as semiholy until they are selected to be brides of a sacrifice; then they are relieved of their duties and become ordinary wives, although they are always the objects of more respect than other married women.

During these ten days, however, every restriction of conduct is lifted. The processions are mostly repetitions of the first one so far as the de-

grading scenes are concerned. There is no vice that is not permitted and even condoned if it is accounted sacred to the worship of the various gods and goddesses.

But all this abandon and orgy upon orgy heads towards a terrible climax.

On the second day of the celebrations, just before sunset, a second young man is chosen. This time the selection is often by vote of a primitive kind and amid acclamation of the multitude. He is given the best the people have in clothing, food, and drink. He may select a new bride every night for the remainder of the festivities.

For the remaining period these two are virtually king and queen of the Gonds. They may hold court by day and command their subjects to do this or that. They are anointed with oil daily and loaded with flowers and fruit garlands. They are given the best house in the villages as they proceed on the short pilgrimage.

As they walk beside the dancing-girls at the head of the procession from one village to another, they and many of their followers place stones by the wayside. These stones are placed in rows, and all are large enough for a human being to sit upon and rest his feet on the ground. These are the ghost stones, placed so that any dead ancestor who chances along unseen may sit and rest his ghostly limbs.

The worshipers of this strange religion claim that neither ghosts nor devils can sit on the ground, or they may be detained in the great circle of reincarnation; and if an ancestor rests on these stones, he may be induced to be born again into his family.

So the festivities go on, getting wilder and wilder daily. On the tenth day the "king" takes leave of his "queen" or "queens." They bless him and retire.

The priests take the young man before the people and strip him of his gay garments. They give him a coarse goatskin, which is slung from his shoulders. They shave his head. They cut his face and chest with sharp knives. In the evening they form a procession and leave the village.

A wood has been selected previously; a wood where an ax has never cut a tree or a shrub. Big fires are lit as the darkness descends, throwing a red glare on the scene. The crowd watches as the young man is tied to a tree, the bole of which is straight and unmarked.

Relics and images are set about the bound man. And then, at a signal from the priests, the worshiping ceases and dancing begins. It is continued for several hours, during which the victim may ask for drink or food, but it is always refused.

When the dances have been completed, two priests or headmen approach the victim and throw a stout cord about his neck. From behind the tree they strangle him slowly to death.

On the morrow the people go back to their ordinary work and mode of life. They never mention the sacrifices and the festivities again.

Not all the laws of India can change the tribal beliefs of the three million Gonds who dwell on the mysterious hills and valleys of that mysterious land.

Vielweiberei in Deutschland nach dem Dreißigjährigen Krieg?

Daß ein deutscher Kreistag einst die Einführung der Vielweiberei beschlossen habe, steht in manchen Geschichtswerken geschrieben. Die Sache wird so erzählt: "On February 14, 1650, a Franconian *Kreistag* at Nuernberg resolved to introduce bigamy in, or to populate, the waste places made thus by the Thirty Years' War." (*Theological Monthly*, 1925, p. 33.) Ist es an dem? Der „Lutherische Herold“ hatte neulich sich auf dieselbe Sache bezogen, erhielt aber von der theologischen Zeitschrift „Luthertum“ folgende, in der Nummer vom 6. Dezember 1934 veröffentlichte Berichtigung:

„Soweit sich sehen läßt, findet sich der angebliche Kreistagsbeschluß mit Angabe des Datums zum ersten Male bei Büttner, Keerl und Fischer, Fränkisches Archiv 1, S. 155 ff. (1790). Hier wird unter den von dem oder den Herausgebern beigelegten Titeln ‚Auszug aus einem merkwürdigen Kreißchluß vom 14. Februar 1650‘ und ‚Begünstigung der Bigamie und Priesterehe. Einschränkung der Aufnahme in die Klöster. Alles zur Vermehrung der Bevölkerung‘ als 24. Punkt der gefaßten Beschlüsse ein Abschnitt abgedruckt in der Sprache des 17. Jahrhunderts, der außer den von Ihnen abgedruckten Sätzen noch folgendes enthält: zum Zweck der Vermehrung der Bevölkerung solle es verboten sein für die nächsten zehn Jahre, Männer unter sechzig Jahren in ein Kloster aufzunehmen; ferner dürften sich die Weltgeistlichen (Säkularkleriker) verheiraten; dann folgt das abgedruckte Stück, und zum Schluß heißt es noch: Bedingungen, an die von der Kanzel des öftern zu erinnern sei. — Wieder abgedruckt ist die ganze Sache bei Kraußold, ‚Geschichte der evangelischen Kirche im ehemaligen Fürstentum Wahrenth‘, 1860, S. 225 f.

„Das genannte Buch läßt den Beschluß gefaßt sein in einer Tagung des Fränkischen Kreises, die in Nürnberg abgehalten worden sei. Nun steht aber fest, 1. daß in Nürnberg zwischen 1645 und 1664 überhaupt kein Kreistag abgehalten worden ist, wie die in den Staatsarchiven Nürnberg und Bamberg befindlichen Kreistagsakten ausweisen; 2. daß nach Ausweis der ebengenannten Akten auf keinem der in diesen Jahren abgehaltenen Kreistage die Frage der Bigamie behandelt worden ist; wohl aber wurde behandelt die Frage der finanziellen Erleichterung, der Einquartierung und anderer Beschwerden; 3. daß Johann Jakob Moser, der große Kenner des Staatsrechtes, der 1752 in Nürnberg die Kreistagsbeschlüsse von 1600 bis 1748 herausgegeben hat, und zwar vor allem auf Grund des Brandenburgischen Materials, ebenfalls von einem solchen Beschluß nichts weiß. Damit dürfte dieser angebliche Beschluß in den Bereich der Fabel verwiesen sein.

„Wie trotzdem diese Überlieferung hat zustande kommen können, läßt sich heute nicht mehr feststellen. Zwei Vermutungen werden heute hauptsächlich vertreten. Vielleicht hat an dem genannten Tage ein Ausschuß des Fränkischen Kreises getagt, der tatsächlich über diese Fragen beriet, aber zu einem negativen Resultat kam, weil die Kreistagsbeschlüsse nichts davon wiffen. Die andere Vermutung ist die, daß vielleicht jener Ausschuß eine Niederschrift seiner Beratungsgegenstände hat anfertigen lassen, und ein späterer Abschreiber, der mit der Sachlage nicht vertraut war, hat unten drunter eine Bemerkung geschrieben, daß es sich um einen Beschluß des Kreistags handle.“

The Walther League and the Teaching Office of the Ministry.*

1. The minister, as the pastor of the whole congregation, is also the pastor of the young people of his church, whether they be unorganized or organized in a young people's society like the Walther League societies.

2. As pastor of the young people the minister is to devote part of his time also to the consideration of their spiritual and certain temporal needs and welfare, and the young people are to accept willingly and gratefully such ministration on the part of their pastor.

3. Since the office of the ministry comprises manifold duties, the pastor will see to it that he divides his time carefully and conscientiously, and the young people will realize that their minister is the pastor of all the members of the church. The well-prepared and well-delivered sermon for young and old is, and must remain, the chief thing.

4. The pastor and the young people will guard against the idea, implied or expressed, that the young people's society is a distinct and separate organization within the church, and both will consider the society only as a part of the congregation and always act accordingly. The *congregation* is supreme, and no society dare assume its place.

5. For this reason the minister will emphasize, and the Walther League will accept in theory and in practise, the fact that its members are, above all, members of the congregation and guard against any separate and partisan practises and activities in congregational life (congregational meetings, calling of a minister or teacher, contributions, etc.).

6. In their relationship to each other the pastor and the young people will be guided by the Scriptural guiding lines. The pastor will teach, instruct, educate, admonish, encourage, strengthen, uplift his young people, — if he be an older man, as a father; if he be a younger man, as a brother. The young people will consider their pastor as a ruler in the Biblical sense of the term, as their father, their brother, their teacher, and their leader.

7. In their relationship to each other the pastor and the young people will bear in mind that we are living in the year 1935. The pastor will realize that the young people of the Walther League are reading and hearing more, and are reading and hearing different things, than the young people heard and read fifty years ago. He will encourage them to voice their opinions, also their spiritual troubles and perhaps doubts, their views of life and on matters of Christian life, and be careful not to consider them tainted by Liberalism, Modernism, and doubt, but teach them clearly and definitely and in a brotherly manner help them to overcome their troubles and difficulties. And the young people will realize that their pastor is and remains their teacher and their watchman, that he has made the study of the Scriptures his life-work, and that his conscience is bound in God's Word, and therefore they will follow, strengthen, and uphold him.

L. FUERBRINGER.

* Propositions submitted to the committee (Departments of Knowledge and of Service) of the Walther League.

