

# Concordia Theological Monthly



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ARCHIVES

# THEOLOGICAL OBSERVER

## DEATH OF DR. J. A. DELL

Capital University Theological Seminary, Columbus, Ohio, a seminary of the American Lutheran Church, mourns the sudden passing of Dr. J. A. Dell (1889—1953), who was a member of the theological faculty since 1927. Dr. Dell taught in the Department of Practical Theology. He was highly regarded as a successful teacher of Homiletics and was recognized also as an outstanding preacher. He was editor of the *Pastor's Monthly* and later of the *Lutheran Outlook*, the official organ of the American Lutheran Conference. For almost ten years he wrote the column in the *Lutheran Standard* headed "The Church Views the News." He also published two catechisms, one for Juniors and one for Seniors, as well as the book, "I Still Believe in God." Dr. Dell, whom we met on several occasions, was a devout Christian who spoke out his convictions without fear or favor. May the Lord of the Church soon fill the vacancy created by the passing of Dr. Dell and grant to the theological faculty of Capital University another able theologian after His own heart.

P. M. B.

## IN MEMORY OF GEORG BUCHWALD

The *Theologische Literaturzeitung* (April, 1953) offers a brief biography of Dr. Georg Buchwald, the great Luther scholar, who died on February 18, 1947. A long appended list of his special studies and contributions in the interest of scientific Luther research shows how much the modern Christian Church owes to the untiring industry and consecrated scholarship of this devoted student of Luther. Dying on the same day as Luther, he said, shortly before his departure: "*Von Luther komme ich nun einmal nicht los*" ("Well, it seems that I cannot get away from Luther").

Buchwald was born on July 16, 1859, in Grossenhain, Saxony. He received his schooling in Meissen, Dresden-Neustadt, and Leipzig, where in 1883 he was made Doctor of Philosophy and in 1884 Licentiate of Theology. In 1896, after other teaching and preaching ministries, he was called to Leipzig as pastor of St. Michael's Church (*Michaeliskirche*). In 1914 he became superintendent of the diocese of Rochlitz, where he served till November, 1923, when he retired to devote his whole time and strength to his favorite Luther research.

In his pastoral ministry Buchwald proved himself a faithful and practical churchman. He thus founded the first German society for the

blind. For the proper care of his scattered membership in the large city of Leipzig he trained able and willing lay helpers, whom the ceaselessly active pastor served as a fitting pattern. But he never permitted his pastoral activity to interfere with his studies and literary work, which he always kept on a high scientific and scholarly level. This special work was his recreation, his motto being the words of Christ, John 9:4. To this he remained faithful until the Lord called him home at the age of 88 years.

Buchwald's Luther research dates from the time when he was principal (*Oberlehrer*) of the *Gymnasium* of Zwickau, a position which he took over in 1883. Already as a student of theology he had published anonymously Luther's writing "*Die Juden und ihre Luegen*" ("The Jews and Their Lies"). But after he had found in the library of Rektor Christian Daum, who had died in 1687, a large number of Luther's writings, manuscripts, and copies of his lectures and sermons, which had not yet been published, he threw himself into the publication of these and other works with unabated zeal that lasted till his death. Important, too, were the still unprinted letters of Melanchthon, Erasmus, and others which shed much light on certain areas in Luther's Reformation. More valuable still were the Wittenberg letters addressed to Stephan Roth, the town clerk of Zwickau. The more Buchwald published of this unprinted Reformation literature, the more he succeeded in discovering until in 1886 he was asked to co-operate in the publication of the famous Weimar Edition of Luther's works. He did important work on forty-two volumes of this great scholarly work. So, as he himself said, Zwickau became his fate (*Zwickau ist mir zum Schicksal geworden*). For the benefit of the Christian laity he wrote a number of popular works to acquaint them with the work and men of the Wittenberg Reformation. A learned scholar, and totally dedicated to his Luther research, Buchwald nevertheless was kind and friendly toward all with whom he had contact. He was endowed with a full measure of humor and happiness. Long before his death he was honored universally as *Vater Buchwald*, for he proved himself a real father to his parishioners, students, and colleagues. J. T. MUELLER

#### THE HURIA KRISTEN BATAK PROTESTANT

*The Information Service of the Lutheran World Federation* (July 20, 1953, Geneva) offers an interesting report of the activity of this Batak Church during the last year. Members of this Church are now settling in new areas in Sumatra, especially in the east coast, bringing the Gospel to those living in these areas. The Batak Church numbers about

600,000 members. In 1952 there were confirmed 11,139 persons, while 25,000 children were baptized. There were 14,000 new converts from paganism. At present 11,000 persons are candidates for Baptism and attend confirmation classes. The Sunday schools count a membership of 48,000. In 1950 the Synod decided to ask a fixed contribution from each family. But this regulation met with objections, some regarding it as similar to the government tax and in contradiction with voluntary giving. A great difficulty is caused by the penetration of the Roman Catholic Church and many sectarian groups. Especially in areas where the churches are still young the Roman Catholics and Pentecostals are very active. They work largely through schools, by which they try to win the children and through them the parents. Much is being done by the Batak Church to regain groups that have severed their relation with it. The Church has 110 elementary schools, 18 primary middle schools, four primary teacher training schools, one advanced middle school, and one advanced teacher training school. These various schools count 755 students and 23 professors and teachers. The Bible women training school at Laguboti has accepted 24 new girl students. Last year 36 girls finished the course and are now active in church work. The Huria Kristen Batak Protestant holds membership in the Lutheran World Federation, which last year presented it with a new complete printing press to produce the sorely needed church books and literature.

J. T. MUELLER

LEKTIONAR FUER EVANGELISCH-LUTHERISCHE KIRCHEN  
UND GEMEINDEN

The *Lutherisches Verlagshaus, Berlin*, has published the new lectionary for the Lutheran Churches in Germany, to be sold for DM 19.80 and DM 48, the difference in price being a matter of mechanical equipment. The new lectionary was decided on by the first regular Synod of the Church in January, 1949. The editing committee consisted of *Oberkirchenrat* Prof. Dr. Knolle, Prof. Peter Brunner, Prof. Dr. Rud. Staehlin and *Oberkirchenrat* Dr. Schanze. By June, 1951, the work was completed, and the lectionary was ordered published. The *Informationsdienst der Vereinigten Ev.-Luth. Kirche Deutschlands* (June, 1953) offers a brief overview of the guidelines followed by the editors, and these may interest us on account of their conservatism in the use of Luther's version. Luther's translation is to be altered only where Luther's Greek or Hebrew translation points to an evident untenable reading, or where it is manifestly wrong. Otherwise it is to be retained, even if the preponderance of the copies or the majority

opinion of exegetes should demand a change, as long as there is no full and absolute agreement with regard to the need of the change. Since it is impossible to alter the text of the Bible every decade, Luther's text is to be retained wherever it may be defended.

Again, since Luther's translation of the Bible in the lectionary is intended for the hearer rather than for the reader, Luther's euphonic or rhythmic values are to be retained. For this reason Luther's "saget" has preference over "sagt"; his "suendiget" over "suendigt," and so forth. The "e" in such cases, of course, is to be regarded as very short ("soll natuerlich nicht in aller Breite ausgesprochen, sondern nur angedeutet werden").

Words in Luther's translation which are no longer understood are replaced by modern terms, as, for example, "vorhin" in place of "zuvor"; "Thron" for "Stuhl"; "Taler" for "Groschen," and the like. For "erhub" the lectionary reads "erhob"; for "stund" it reads "stand," and so forth.

Since Luther's translation is to be read to the listening congregation, the sentences are so divided that the hearer will readily get the sequence of thought, even if the modern rules of punctuation are transgressed. The lections are to be clear, impressive, arresting the attention of the congregation.

The writer has not seen the new lectionary, but the guidelines followed by the commission seem to be fair and reasonable.

J. T. MUELLER

#### PRESIDENT VAN DUSEN ON FRATERNITIES

College fraternities have often been criticized. But the most withering attack on frats in recent months came from the pen of Dr. Henry P. Van Dusen, president of Union Theological Seminary, who delivered himself as follows in the *Christian Century* (September 9):

"Some of the worst evils of the fraternities, paradoxically, flow directly from their professed virtues. Most of them enshroud their proceedings with mysterious mock-secrecy. Many of them initiate members with ceremonies which are an absurdly contradictory combination of crude horseplay reminiscent of late-Victorian hazing and elaborate rituals embracing pseudo-religious, even Christian, ideals and pledges. Indeed, from their professed aims and principles one might suppose that they were self-appointed allies of the college administration, dedicated to inculcating studiousness, probity, chivalry, magnanimity, in all who are subjected to their beneficent shepherding.

"The truth is that they are, on most campuses, the most troublesome and obdurate obstacle to the fulfillment of the high purposes of education.

"For close to forty years I have been continuously and intimately acquainted with the colleges of the United States. I know them of every type and in all sections of the country — publicly and privately sponsored, secular and church-related, men's and women's and co-ed, in New England and the Middle Atlantic States, in the south and southwest and central west, in the Rocky Mountains and on the Pacific Coast. I have yet to meet a front-rank and forward-looking president or dean who did not confess (often in the privacy of his study and strictly off the record) that fraternities constitute his most persistent and harassing headache. I have yet to sit down with a group of representative undergraduate leaders to scrutinize the fraternity system in the context of college welfare without hearing the majority of them admit that fraternities are divisive, extravagant, demoralizing and ridiculous. Certainly, in a Christian perspective, I know of few advocates of the Christian cause in American colleges who would not agree that fraternities are their most baffling handicap, although some of them make the best of a bad situation through practice of the scriptural injunction to 'make friends with the mammon of unrighteousness,' and by shrewd devices draw the fraternities, usually halfheartedly or pharisaically, to their support."

Thanks, Dr. Van Dusen! We have, in recent years, examined a goodly number of fraternity rituals and are fully persuaded that a Christian who has in Holy Baptism pledged himself to the service of the Triune God, has been brought up in a Christian home, and has heeded the directives of his pastor, will not yield to the temptation of college and university campuses to become initiated on a ritual which at best promotes shallow moral idealism and sentimental religiosity. In the face of that temptation he will remember, "How can a young man keep his way pure? By guarding it according to Thy Word," Ps. 119:9 (R. S. V.). No Christian need join an objectionable, worldly minded fraternity! There are opportunities for Christian fellowship and companionship on American college and university campuses if the Christian will make reasonable efforts to discover them. Synod's Student Service Commission is prepared to lend a helping hand.

P. M. B.

#### OUR MISSIONS AMONG THE MOHAMMEDANS

Anyone who still questions the wisdom of our Church in promoting mission work among the Mohammedans will do well to read Ahmad Kamal's dashing and terrifying account of his pilgrimage to Mecca, the "holy" city of the Mohammedans (the

*Saturday Evening Post*, September 26). The fury and fanaticism, the poverty and squalor, the dishonesty and treachery, above all, the spiritual blindness of the millions of followers of Mohammed, are depicted by the author in a way which must grip the heart of everyone who still has normal sensibilities. The author lashes out against American exploitation of the Islamic world in the words:

We have triumphed over nature and faltered when we dealt with man. We discovered black treasure deep beneath Eastern lands; we exploit it for them. The people receive nothing. Today we build billion-dollar defense bases in Islamic lands. The native labor has nothing to defend. We have preached democracy, but we take our franchises and leases from vicious, venal leaders—and to them we pay the royalties, closing our eyes to the fact that their subjects dwell in the Dark Ages.

Whether this indictment is altogether justified, we are not in a position to determine. But the sad thing about Mr. Kamal's scorching criticism is that Mr. Kamal has no real solution for the fearful problems of the Islamic world. Though he makes the observation that the "Islamic masses are about to crash headlong into their Era of the Common Man," and that "if we move swiftly and intelligently, we can be their mentors," he does not even indicate how he visualizes this process.

The fact is there just is no solution except the slow and patient efforts of the Church to lead Mohammedans to the Cross and to the worship of the true God. We need therefore to pray for and to support and expand the glorious work our missionaries are doing in India to bring the Gospel to the Mohammedans and to incorporate them into the Church of Jesus Christ.

P. M. B.

#### THE VOLTAIRE MYTH

In *America* (July 18, 1953) Louis F. Doyle, S. J., professor of English at St. Louis University, points out that so far as research reveals, Voltaire never said the words which are commonly ascribed to him: "I disapprove of what you say, but I will defend your right to say it." Father Doyle writes: "Voltaire did not say it nor anything approximating it. Its first appearance was in a book entitled *The Friends of Voltaire*, by 'S. G. Tallentyre,' who was one A. Beatrice Hall, an Englishwoman. It was published in 1907. The phrasing was not heroic enough for Will Durant. In *The Story of Philosophy* (1926) it was upped to: 'I disagree with everything you say, but I will die in defense of your right to say it.' However, the Hall version proved heroic enough for most quoters." To prove his assertion that Voltaire is not

the author of the famous quotation, the writer continues: "In preparing the 1937 edition of the *Quotations*, Bartlett assigned one Harry Weinberger the task of combing Voltaire's works for the original source of the thing. The nearest to it Mr. Weinberger found was: 'Think for yourselves, and let others enjoy the privilege to do so, too.' This occurred in the *Treatise on Tolerance*, addressed to Helvetius, the Encyclopedist. If this is not the innocuous statement that Miss Hall transformed and immortalized, it is as likely as any other in the *Oeuvres*." Father Doyle closes his remarks on the quotation with the words: "In short, Voltaire's most famous line was written by an obscure Englishwoman more than two centuries after his death and has been echoed endlessly by persons who never read Voltaire."

In his article the writer questions other statements ascribed to Voltaire and then proceeds to show that Voltaire himself built during his long lifetime the Voltairean myth that shows him to be what he never was, namely, the lover of truth, the foe of tyrants, and the friend of the people. The publication of his *Correspondence* altered that picture considerably, though it did not shatter the spell. The Voltaire myth lives on. And "the point about the Voltaire worship is that it is utterly irrational. He has become a symbol for all that he was not." Father Doyle acknowledges that Voltaire has a "few good deeds to his credit" and that he "was probably the greatest master of classical prose that ever lived." But he contends that there is no justification for any Voltaire myth or any Voltaire worship in view of the many evil things he wrote and did. And Voltaire's works, "those elaborate heroic poems and classical tragedies which were to have based his fame, are now museum pieces, seldom visited even by learners of French." J. T. MUELLER

#### BRIEF ITEMS FROM NEWS BUREAU (NLC)

*New York.*—Two Lutherans were named for top posts in CRALOG, the Council of Relief Agencies Licensed for Operation in Germany, at the organization's seventh annual meeting here.

Bernard A. Confer, administrative secretary of Lutheran World Relief, the National Lutheran Council's material aid agency, was elected chairman of CRALOG.

The Rev. Carl H. Mau, Jr., LWR representative in Germany, was named CRALOG field secretary in Germany.

CRALOG, which has nineteen member agencies, was established in 1946 to aid in co-ordinating relief work in Germany. Since then the member agencies have shipped more than 225 million pounds of food, clothing, and other relief goods, valued at more than \$70,000,000, to Germany.



## BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

*Washington, D. C.* — A pension paid to a retired minister by a church he formerly served is not a gift but compensation subject to income tax, the United States Tax Court ruled here.

Dr. William S. Abernethy, prominent Washington Baptist leader, lost his appeal against a ruling by the Bureau of Internal Revenue that he owed \$202.14 tax on \$2,400 paid to him in 1949 by Calvary Baptist Church.

In support of his contention that the stipend was a gift from the congregation, Dr. Abernethy's attorney showed that the minister did not receive a pension when he first retired from the church in 1941 at the age of 69. It was not until May, 1947, that the present regular stipend of \$200 a month was voted by the board of trustees and included in the church's budget under the heading of "retirement."

The court, in its decision, said the payments did not constitute a gift "bestowed only because of personal affection or regard, or pity, or from general motives of philanthropy or charity."

It held that the monthly check was compensation made "in consideration of long and faithful personal services."

Commenting editorially on the case, the *Washington Times-Herald* said, "If an award is made for services, even rendered in the remote past, the government insists on having a tax. But if the taxpayer never did anything to earn the money, he may get to keep it all."

The Federal gift tax does not apply to gifts of less than \$3,000 a year or \$25,000 over-all.

*Wilson, N. C.* — The Southern Presbyterian Synod of North Carolina at its 140th session here adopted resolutions opposing money-raising concerts, benefit suppers and similar activities and called for fewer special financial drives in the churches.

"This advice is given because we believe that the Lord has ordained that giving should be an act of worship and thus a means of grace," the synod said.

"The primary concern of Christian stewardship is the absolute dedication of life and possessions to the Lord Jesus Christ, that this personal surrender must underline any biblical system of church financing."

The resolution was adopted at the request of the Rev. B. Frank Hall of Wilmington, who said there were so many special financial drives in the Church that "I find there are only three Sundays in the year that I can preach the Gospel of Jesus Christ."

He added that businessmen are protesting against so many drives and that "we have almost reached the point of diminishing returns."

The Rev. Harold J. Dudley of Raleigh, moderator of the Synod, agreed. He said the matter already was causing concern and is under study by the denomination's General Assembly.

"It is hoped to reduce the number of such offerings," he said.

*Berlin.*—An East German Communist court has imposed a 10-year prison sentence upon a Lutheran church-school official, seized last April during the Soviet Zone's antichurch campaign, for "insulting" East German President Wilhelm Pieck.

He is Gerhard Protaske, senior deacon of the training school for deacons conducted at Mansfeld Castle, near Eisleben, by the Lutheran Church of the Province of Saxony.

Police and agents of the East German State Security Ministry raided the school early in April, arresting the faculty and student body and taking over control of the institution. All of those arrested, with the exception of Herr Protaske, were released the following day. No reason for the raid ever was given.

*Providence, R. I.*—The local Roman Catholic Diocese has banned any music of a worldly or theatrical nature from its church services, it was announced by the diocesan music commission.

The announcement was made at the conclusion of a closed meeting of nearly 100 organists and choir directors at Our Lady of Providence Seminary in Warwick.

Music of the theatrical type had been discouraged in the diocese in the past, but its use is now forbidden by church laws adopted at the diocesan synod last October.

The meeting at the seminary was called by the Rev. Norman T. Leboeuf, diocesan music director and a member of the commission, to acquaint the organists and choir directors with the new laws.

Specifically, the diocesan laws establish the "white list" of music compiled by the Society of St. Gregory of America as the official guide to approved church music for the diocese.

This publication, also adopted last spring as the official guide for the archdiocese of Boston and earlier as the norm for the New York archdiocese, contains a "black list" of disapproved music.

Named in the "black list" are the traditional wedding marches from the operas *Lohengrin*, by Wagner, and *Midsummer Night's Dream*, by Mendelssohn; a number of familiar settings of the "Ave Maria," including that of Gounod based on a prelude by Bach; a number of Masses by composers long among the favorites of some choir directors; secular songs such as "O Promise Me" and "I Love You Truly," heard at some weddings; miscellaneous hymns and other compositions.

The rules announced by the commission are not as severe in some respects as those promulgated in the Boston archdiocese, where the presence of women in church choirs was abolished.

Instead, the Providence commission recommended that "wherever possible a schola (choir) of boys and men be established."

The commission, headed by Msgr. Henri Vincent of St. John's Church, West Warwick, said that it aims to encourage all the faithful to take an active part in the sung parts of the Mass, and to discourage the use of soloists in the churches.

*Bonn, Germany.*—Chancellor Konrad Adenauer has requested the Baden-Wuerttemberg government to "thoroughly review" the school provisions of the state's draft constitution.

The draft constitution calls for the establishment of "Christian Community" (interdenominational) schools. Roman Catholic leaders have denounced this provision as violating the 1933 Concordat between Germany and the Vatican, which guaranteed the maintenance of confessional (denomination) schools.

In a letter to Dr. Reinhold Maier, Minister-President of Baden-Wuerttemberg, Chancellor Adenauer said the concordat is binding on the Federal Republic and its individual states.

He asked that the Baden-Wuerttemberg government review the school provisions and "remove difficulties which threaten to burden the relationship between the Holy See and the Federal Republic."

Dr. Maier and his Social Democrat-controlled coalition government have refused repeatedly to recognize the concordat in the state's constitution.

Following the September 6 West German general elections Catholic leaders called upon the Baden-Wuerttemberg government to draw the proper conclusions from the "plebiscite in favor of Christian politics." They said that the majority of people in the state had voted for the right of Christian parents to confessional schools, "a right which in past years was continuously trampled upon by the Social Democrats."

In Baden-Wuerttemberg, the Christian Democrats, who favor confessional schools, received 52.4 per cent of the total vote in the September 6 election as against 36 per cent in the 1952 state parliament elections. Support for the Social Democrats dropped from 52.2 to 41.1 per cent.

*Nairobi, Kenya Colony.*—Native clergymen who conferred here with Gen. Sir George Erskine on ways of ending the Mau Mau reign of terror told the British commander that Christianity "must be the

basis" for solving the problem. They asked permission to preach at outlying guard posts in the Kikuyu trouble areas.

The conference took place at a new rehabilitation camp outside Nairobi, where an effort is being made to convert Kikuyu followers of the secret society from its teachings to more lawful pursuits.

Many African clergymen are co-operating in the effort and their views were expressed at the conference by two of the group's elderly members.

*Hildesheim, Germany.*—Roman Catholic and Lutheran officials in Lower Saxony (British Zone) concluded an agreement here to share churches and parish halls for the holding of religious services.

Specifically excluded from the terms of the agreement, however, is the performance of "mixed marriage" rites.

Civic and church leaders hailed the pact as a demonstration of "the fraternal spirit between Catholics and Protestants in Germany."

The agreement, similar to those existing in Hessen-Nassau and Bavaria (both [?] in the U.S. Zone), is expected to ameliorate the acute shortage of church buildings in Lower Saxony. The shortage, serious enough as a result of war destruction and damage, has been intensified by the influx into the area in recent months of large numbers of refugees and expellees from East Germany.

The pact was worked out by representatives of the Evangelical Lutheran Church of Hannover, which covers all of Lower Saxony, and the Catholic Dioceses of Hildesheim and Osnabrueck.

*Washington, D. C.*—More than 200 objectors to military service have been imprisoned under the draft law since its enactment in 1948, the National Service Board for Religious Objectors reported here.

Altogether, the board said, some 350 objectors have been arrested, mostly for refusing to report for induction.

*Washington, D. C.*—The Rev. John B. Roeder, vice-chancellor of the Washington Archdiocese, has been named director of an \$8,000,000 fund appeal for the National Shrine of the Immaculate Conception at Catholic University of America here.

The appeal will be made in every Roman Catholic church in the nation on Sunday, December 6, according to an announcement by Archbishop John F. Noll of Fort Wayne, Ind., chairman of the Episcopal Committee for the National Shrine.

Construction of the Great Upper Church of the Shrine will begin in 1954, the centenary of the promulgation of the Dogma of the Immaculate Conception. A portion of the Shrine already has been completed and been in use for several years on the campus. L. W. SPITZ