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THE ENGLISH BIBLE

Under this heading Prof. Ernest C. Colwell, president of the Southern California School of Theology, chairman of the American Committee of the International Greek New Testament, and also a noted writer in the field of the New Testament, in *Religion in Life* (Abingdon Press, Nashville, Tenn.; Spring 1962), presents a mature, critical review of the English Bible "in history and example." For what a Biblical translation should be he quotes Eugene Nida's definition: "Translating consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning and secondly in style." Tyndale's basic motivation, he thinks, was to help even the ploughboy to know more of the Scriptures. Of the translators of the King James Version he says that their own preface clearly indicates a devotion to style and intelligibility above a devotion to accuracy. The dominant motivation of the Revised Versions of 1880 and 1901 was accuracy. By paying careful attention to the Greek text they greatly advanced the accuracy of the English Bible. The reaction against the English of the American Standard Version of 1901 led finally to a revision of that revision of the King James Version to achieve a style dignified and liturgical. The great achievement of the Revised Standard Version was in the quality of its language, not in the use of a better Greek text. "It is in no sense a paraphrase or a drastic rewriting of the N. T." J. B. Phillips' work he rates among the "wilder paraphrases of the N. T." His method is not characterized by accuracy; in fact, "Mr. Phillips own doctrines and tastes enter the N. T. through his translation." His work therefore is "not dependable for serious study of the N. T." Of the new English Bible he says: "In this new translation style

is king, and whenever accuracy or clarity interfere with style, they are sacrificed." After quoting numerous examples to prove his point, he adds: "In many other passages the translation is unjustifiably free," which, too, he proves by a number of examples. His final conclusion on the NEB reads: "It is a new translation which at times achieves a fine prose style, but it is uneven in quality, inconsistent in execution, and as one of its translators said in a recent lecture, is to be used for the stimulation of Bible study, since it is too free to be used itself for serious Bible study." Readers who have access to the quarterly will do well to study the whole article. JOHN THEODORE MUELLER

THE MISSION OF MASONRY

Under this heading *The New Age* (March 1962), the official organ of the Supreme Council 33°, publishes the following "praise" of Freemasonry: "Despite false charges hurled at our ancient and honorable Craft, we all know that Masonry does not exist for the purpose of combating any particular evil or to solve any special problem. Neither does it wish to advance any particular cult or propagate any precise dogma in the world. Masonry was never intended solely for social fellowship, although that forms a part of it. While it was not constituted for the exercise of benevolence only, it is true that charity occupies no insignificant place therein. Masonry favors no philosophic school, yet a most profound philosophy permeates its system of symbolism. It instructs in no special art, but in all its phases the arts are honored. There has never been a time when Masonry favored a particular religious creed, but religion forms its foundation and crowns its pinnacles. It is not the product of any age, nor the work of any nation. It is the evolution and growth of centuries and has

received contributions from many races and peoples. The real mission of Masonry is the building of the ideal Temple, and he is the true Mason indeed who works true to the plans." The ideal Temple which Masonry seeks to build is that of a religion without emphasis on the Holy Trinity as the only true God, without emphasis on Christ as the only divine Redeemer of the world, and without emphasis on salvation obtained solely by grace through faith in Christ. Masonry permits its members to hold all these views of God and salvation, but in its "ideal Temple" the Christian doctrines may not be confessed as those which alone may claim to be true. Thus membership in Masonry, either consciously or unconsciously, implies a denial of those doctrines with which Christianity stands or falls; and no professing Christian can be "a true Mason who works true to the plans." JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

New York. — The Lutheran Church — Missouri Synod has become the largest Lutheran body in America, but will maintain the position only until this summer.

Gaining 75,508 members during 1961, the Missouri Synod now has 2,544,544 baptized members in the United States and Canada. The total attains for this body the North American Lutheran membership lead held for the last 44 years by the United Lutheran Church in America. The ULCA, which has pared its membership rolls sharply in the last year, registered a gain of only 754 baptized members among its 32 synods in 1961 and now has a total of 2,495,763.

Destined soon to become the largest body in American Lutheranism, however, is the new Lutheran Church in America, with over 3,200,000 members. The LCA will be established through the merger of the ULCA and the Augustana, American Evangelical and Finnish Evangelical (Suomi Synod) Lutheran

Churches. The constituting convention is scheduled June 28—July 1 at Detroit, Mich.

While the Missouri Synod has passed the ULCA in baptized membership, it was reported here, the ULCA continues to have the largest number of confirmed members — 1,691,398. Dr. George F. Harkins, ULCA secretary and statistician, told the body's Executive Board that the net gain in confirmed members was 5,757 in 1961. The relatively small increase in both baptized and confirmed members, he said, resulted from "a remedial and constructive effort to cleanse the membership rolls in preparation for the coming merger."

In the Missouri Synod the confirmed membership increased 59,496 in 1961 to a total of 1,631,137.

The only other Lutheran body with more than a million members is the American Lutheran Church, with 2,306,780 baptized and 1,509,174 confirmed.

The latest statistical compilation issued by the National Lutheran Council's research and statistics department, citing totals through 1960, showed there were 8,456,863 members in all Lutheran bodies in the United States and Canada.

In addition to figures for North America a report from the Missouri Synod's headquarters at St. Louis, Mo., shows 139,494 baptized members in Latin America, making the body's total membership 2,684,038. An additional 82,473 confirmed members in Latin America brings that total to 1,713,610.

New York. — Donations to Lutheran World Action since 1940 and the value of relief goods shipped overseas by Lutheran World Relief since 1946 reached a combined total of more than \$200 million by the end of March. The grand total of donations to LWA, the National Lutheran Council's annual financial appeal to support a worldwide ministry to people in need, from the first campaign in 1940 through 1961, was \$65,474,665. LWR, overseas material aid

arm for NLC participating bodies and the Board of World Relief of The Lutheran Church — Missouri Synod, was formed in February 1946 and by the end of March this year had sent goods valued at \$134,961,027 to 39 countries. The combined grand totals amounted to \$200,435,692 at the end of the month.

The 1962 LWA appeal, emphasized in churches across the nation on May 13 through the special observance of "LWA Sunday," seeks to gather a total of \$4,287,000. Last year the drive topped its \$4,179,000 goal by \$476.

The LWR effort includes the donation of cash, clothing, medical supplies, food, and other relief goods from several sources in addition to NLC bodies and the Missouri Synod.

Surplus food commodities donated by the U. S. Government amount to a large portion of the agency's shipment program. From 1946 through the end of March, LWR had shipped 802,785,097 pounds of surplus food valued at \$74,307,799. In the clothing program, a year-around activity featuring special spring and Thanksgiving appeals, the NLC bodies and Missouri Synod are joined by the Wisconsin Evangelical Lutheran Synod. The shipment of medicines, which has increased greatly in recent years, has been bolstered by donations from pharmaceutical companies. In the last year a new interdenominational Protestant agency known as Interchurch Medical Assistance has come into existence, soliciting medical supplies and equipment for overseas shipment by voluntary agencies.

Clothing, bedding, and shoes were sent as follows: to Austria, 29,715 pounds; Chile, 28,585 pounds; Greece, 74,860 pounds; Hong Kong, 15,697 pounds; Jordan, 44,130 pounds; Korea, 94,585 pounds; and Yugoslavia, 103,525 pounds. Food shipments: To Austria, 17,978 pounds of cornmeal; Brazil, 50,672 pounds of bulgur wheat; Chile, 261,246 pounds of flour; Hong Kong,

536,683 pounds of bulgur wheat and flour; India, 41,967 pounds of bulgur wheat; Jordan, 1,205,598 pounds of flour; Korea, 1,646,571 pounds of cornmeal, flour, and bulgur wheat; and Taiwan, 677,577 pounds of flour and bulgur wheat. Other goods shipped during the month included medicines and medical supplies to India, 350 cases; Jordan, 89 cases; and New Guinea, 39 cases.

Rock Island, Ill. — Dr. Clarence W. Sorensen, an Augustana Lutheran Church layman who is now dean of the graduate school at Illinois State Normal University, has been named to the presidency of Augustana College here. The appointment of Dr. Sorensen to succeed Dr. Conrad Bergendoff, who will retire this summer after 27 years as president, was announced by the Rev. Earl H. Lusk, Lincolnwood, Ill., chairman of the Augustana board of directors. The new president, 55, will be the first layman to serve as head of the 102-year-old Augustana Lutheran Church institution. He expects to start his new duties by Sept. 1.

Minneapolis. — Dr. Sidney A. Rand, director of the Board of College Education of the American Lutheran Church, will serve on the staff of the Graduate School of Ecumenical Studies near Geneva, Switzerland, next fall. He has been granted a six-month leave of absence to serve from Oct. 1 to Feb. 15, 1963, with the institute, operated by the World Council of Churches in relation with the University of Geneva. Dr. Rand will be one of the tutors at the institute, which draws about 45 students from various WCC member churches each term.

Washington, D. C. — A Lutheran minister has been named staff chaplain to the Commandant of the United States Marine Corps. Captain Orlando Ingvaldstad, Jr., Chaplain Corps, U. S. Navy, who is a minister of the American Lutheran Church, will advise Marine General David M. Shoup on matters

pertaining to the religious and moral welfare of all troops under his command. His assignment was effective April 1.

Esslingen, Germany.—Archbishop Teodors Grünbergs of the Latvian Church in exile, who at 92 is probably the world's oldest Lutheran bishop in active service, received congratulations here early in April on the 30th anniversary of his installation as his church's head. Birthday felicitations also were extended him by Latvian Lutherans from Germany, Sweden, and Great Britain attending the annual conference here of their exile congregations in Germany. Senior Pastor Ringolds Berzins of Cologne presided at the three-day meeting which ended on April 4. Prayers were offered for the Church in Latvia and its pastors who—it was reported—were undergoing severe Soviet pressures.

The Latvian Church in exile, which receives aid from both the Lutheran World Federation and the Evangelical Church in Germany, has about 12,000 members in this country, served by 15 pastors.

Dr. Grünbergs became in 1932 the head of his church—the first to bear the title of archbishop. In 1944, after his country had come under Communist rule, he went into exile. He established his ecclesiastical headquarters here, close to the "hard core" of Latvian displaced persons who have never succeeded in obtaining the opportunity to leave refugee camps and resettle in another part of the world. From here he exercises spiritual jurisdiction over some 120,000 Latvian Lutherans scattered in western Europe, North and South America, Australia, and other parts of the world.

When the LWF was organized at Lund, Sweden, in 1947, the archbishop signed its constitution in the name of the Latvian Church. He was elected a member of the federation's first Executive Committee, serving until the 1952 Assembly at Hannover. In 1956, when the West German Conference

of Exile Lutheran Churches was formed by pastors and laymen who had left Latvia, Estonia, Lithuania, Poland, and Hungary, Archbishop Grünbergs became its first chairman.

Adelaide, South Australia.—Dr. J. J. Stolz, who was for 28 years the president general of the United Evangelical Lutheran Church in Australia, died suddenly here on April 11. He was 83.

Dr. Stolz was actively engaged in the service of his church until three years ago. After his retirement from the presidency in 1953, he was busy for several years starting and developing new congregational work among immigrants at Canberra, the national capital.

Born on May 17, 1878, at Point Pass (South Australia), Johannes Stolz received his theological training at the Neuendettelsau mission seminary and the University of Erlangen in Germany. In 1900 he began his ministry serving parishes in South Australia. A quarter-century later he was elected president general of the UELCA. The post was then a part-time one, and he continued his parish ministry. It was made full-time in 1936.

During his presidency Dr. Stolz edited various church papers and pamphlets in German and English. He was particularly active in union discussions and mission activities, welding the UELCA into a national church which took part in the formation of the LWF at Lund, Sweden, in 1947.

Geneva.—A Yugoslav community near the Austrian border has been chosen as the new meeting place for the third conference of European Lutheran minority churches next September, it was announced at Lutheran World Federation headquarters here. The Rev. Paul Hansen, secretary for such minority churches in the LWF Department of World Service, said the conference would take place Sept. 17—22 near the town of Maribor in the Pohorje Mountains. The church affairs office of the Belgrade government, he re-

ported, has granted permission for the meeting.

Mr. Hansen pointed out that in this district are located most of the congregations of the 24,000-member Lutheran Church in Slovenia. The church is the second largest of four LWF member churches in that country.

The conference, which is to be attended by 65 parish pastors, had originally been scheduled for mid-May in Czechoslovakia. However, difficulties arose that made necessary changes of date and location.

The LWF-sponsored conferences for minority churches, held at intervals of from two to four years, are intended to strengthen those churches' bonds of solidarity in the Christian faith in the face of geographical — and sometimes political — factors which separate them.

In Europe, Lutherans have minority churches in Austria, Czechoslovakia, France, Great Britain, Hungary, Italy, Luxemburg, the Netherlands, Poland, Rumania, the USSR, and Yugoslavia.

Oslo. — Norway's first woman Lutheran pastor and 96 of her parishioners have been unable to agree on an arrangement by which they might receive ministerial care from a man as a solution to their "conflict of conscience."

The 96 members of Mrs. Ingrid Bjerkas' congregation in the far northern towns of Berg and Torsken object to receiving pastoral ministrations from a woman and last November asked the state department for church affairs for the clergy services of a man. To meet the request, the Bishops' Conference of the Church of Norway proposed that male pastors otherwise employed be sent on periodical visits to Mrs. Bjerkas' parish to preach and administer the sacraments to the 96. It

was even suggested that a clergyman might be assigned permanently to the parish; but Mrs. Bjerkas refused, on grounds of principles, to give the necessary consent to the sending of another minister to serve her people.

Finally, after a visit during which he talked with the church councils of both congregations, Mrs. Bjerkas, representatives of the 96, and other local parishioners, Bishop Monrad Norderval, the recently consecrated spiritual head of their diocese, informed the department for church affairs that he saw only one solution left. He himself would have to visit the parish a few times a year, he said. "In addition, ministers employed by religious organizations, on occasional visits, will hold services there just as they do in congregations elsewhere — but always in consultation with, and with the consent of, the local pastor."

However, the Oslo Christian daily *Vart Land* said that although the new North Halogaland bishop offered to stay in the parish for two weeks twice a year, his proposed solution has not been found acceptable by the 96. The paper quoted a speaker as having said during a discussion of the matter in the Norwegian parliament that the 96 were thinking of seceding and forming a free church congregation.

Vart Land itself expressed the editorial view that Bishop Norderval's solution was inadequate, since it did not provide for what it considered an absolute minimum of service to the dissenting parishioners. The paper said the number of church services conducted by men during any one year would be too small, and it would be difficult to delay ministerial rites until the bishop or another clergyman can come.