

THE SPRINGFIELDER

Vol. XXV

Summer, 1961

No. 2

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

J. A. O. PREUS, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

Contents

	Page
EDITORIALS	
The Right to Say It.....	1
State of the Church Conference.....	1
Pietism and Legalism.....	3
CAPITAL PUNISHMENT.....	4
Arnold Deke, Kansas City, Kansas	
CARL FERDINAND WILHELM WALTHER— CHURCHMAN.....	23
Carl S. Mundinger, Winfield, Kansas	
FREUD, MOWRER, AND THE PROBLEM OF ANXIETY.....	34
Henry J. Eggold, Jr., Professor, Homiletics	
MORE POWER FOR LUTHERAN PULPITS.....	46
Rudolph F. Norden, Chicago, Illinois	
CALLED TEACHERS' RETIREMENT: A FACULTY OPINION.....	55
BOOK REVIEWS.....	57
Books Received.....	71

Clergy changes of address reported to Concordia Publishing House, St. Louis, Mo., will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

Business correspondence should be addressed to Norman A. Bumby, Business Manager, Concordia Theological Seminary, Springfield, Illinois.

Editorials

The Right to Say It

THIS issue, we are pleased to note, contains a number of articles and statements which are in their very nature controversial. This brings to mind, incidentally, that we have been asked once or twice whether this or that opinion expressed represented "the position of the faculty." The answer is: sometimes, yes; sometimes, no. The position of the faculty, however, is that a writer has liberty (within the bounds of Scripture and the canons of good taste) to speak his mind on such issues, as stated in a previous number of THE SPRINGFIELDER (December, 1959):

While the variety of contributors will always endeavor to speak with one voice "the things which become sound doctrine," the accents will understandably vary; especially in those areas where the Scriptures do not speak or where they present difficulties, and in the realm of the *adiaphora* which runs the gamut of everything from upholstered pews to synodical policies. Here there are and must be allowable differences of opinion. There must also be freedom to discuss these differences among brethren.

E. H. H.

* * *

The State of the Church Conference

"ALL in all the State of the Church Conference must be regarded as a miraculous gift of divine grace by our ascended Lord to His church in these last evil days in which Missouri's historic fate hangs in the balance."

"This was not an official conference of the Missouri Synod, but it was a meeting of a very small and extremist minority whose charges cannot be substantiated by objective investigation."

Neither of the statements quoted above characterizes the State of the Church Conference with complete accuracy. We are unwilling to believe that it was a "miraculous gift of divine grace" or a meeting of a "very small and extremist minority whose charges cannot be substantiated."

In evaluating the Conference generally, we would offer a few observations wholly in the realm of opinion:

1. The brethren had a right to call the Conference. In fact, they could be commended for their concern for the welfare of this human organization in which we hold membership, The Lutheran Church-Missouri Synod.

2. The large attendance (600) is indicative of "unrest in Synod." Without a doubt those six hundred men represented a much larger group with similar concerns.

3. The meeting is evidence of a lack of decisive leadership in Synod. Officialdom, Convention Floor Committee Three, the faculties of the two seminaries, and official organs have failed to exercise the theological leadership during the past decade which their critically important positions afforded them.

4. To criticize the Conference because of the presence of Major Bundy is a magnificent example of the logical fallacy, *argumentum ad hominem*. His presence as consultant (which role is currently denied and affirmed) is wholly unrelated to the essence and purpose of the meeting.

5. To refer to Valparaiso University as "our secular school" is at best a snide remark and at worst represents an un-Lutheran and un-Scriptural distinction between the sacred and the secular.

6. The continued attacks upon revisions of the King James Version constitute a type of obscurantism which we can ill afford "in these last evil days."

7. The State of the Church Conference attempted too much. The Doctrine of Scripture, Bible versions, the Faculties' Statement on Fellowship, the ecumenical movement, the National Council of Churches, the World Council of Churches, the National Lutheran Council, the Lutheran World Federation, the Walther League, Valparaiso University, the Synodical colleges and seminaries, Masonry, and the Brief Statement cannot be intelligently discussed within a two-day period.

8. We cannot escape the conclusion that much of the difficulty in Synod today is cultural and not doctrinal in origin. We are not minimizing the seriousness of the problem when we observe that the State of the Church Conference is symptomatic of the difficulties arising from our Synod's passing from a cultural and social isolation into America's mainstream. In spite of two World Wars and

the breakdown of the language barrier, the transition has not been completed. As a result, phenomena of the nature of the State of the Church Conference will be with us for a long time.

9. Finally, friends of ours, in sympathy with the purposes and objectives of the Conference, expressed deep disappointment over the resolutions adopted. After all the preliminary fanfare which the Conference received, they expected something more decisive and positive than the resolutions which resulted from the deliberations.

G. J. B.

* * *

Legalism and Pietism

LEGALISM and pietism have been a menace to evangelical Christianity in every age of the church's history. Not infrequently devices and methods (gimmicks, if you please) are used to influence Christian behavior. Ignoring the fundamental Scriptural and Lutheran distinction between Law and Gospel, well-meaning users of these devices frequently justify their employment, especially in the areas of church attendance and the stewardship of money, on the grounds that "they work."

It was heartening, therefore, to read the following in H. C. Nitz's column, "By The Way," in the *Northwestern Lutheran*, organ of the Wisconsin Synod:

"This raises a point that is frequently debated by pastors and teachers: Should the teacher in a Christian school admonish his pupils to attend church services? Should he keep a record of his pupils' church attendance? Should church attendance be recorded on the report card? Should pupils be in some way penalized for poor church attendance? Should they in some way be rewarded for regular attendance at church services?"

It makes a teacher's heart ache to learn that some of his charges "despise preaching and His Word." He will, perhaps at the close of school on Friday, remind his pupils of the meaning of the Third Commandment, but the *responsibility* for church attendance, as indicated by the writer quoted above, rests with the parents. *Theirs* is the obligation to bring their children up in the nurture and admonition of the Lord. To train a child to go to church is an obligation that parents cannot sublet to the teacher."

G. J. B.