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Continuing

LEHRE UND WEHRE
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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*

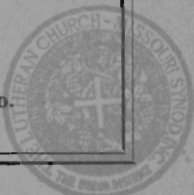
If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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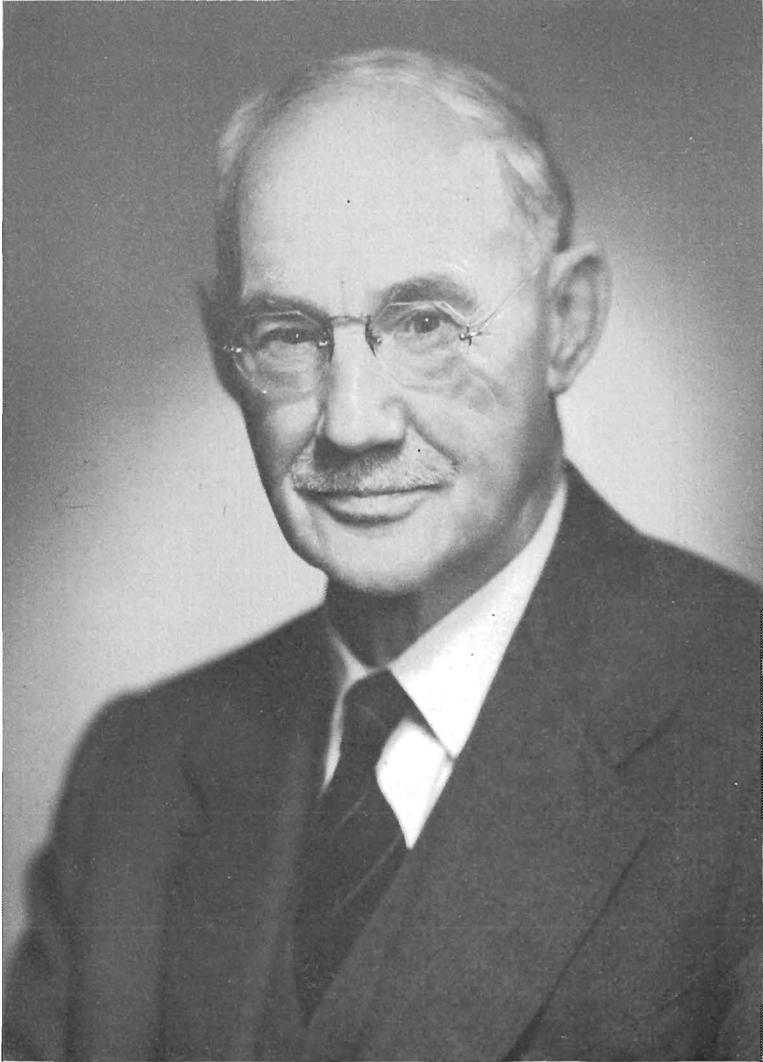
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Theodore Engelder, 1865–1949

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Theodore Engelder, 1865—1949

On June 23, 1949, the rich and full life of Dr. Theodore Engelder came to a blessed end. We can probably pay him the greatest tribute by enrolling his name with those of his two illustrious predecessors in the chair of Dogmatics at Concordia Seminary, St. Louis. Walther-Pieper-Engelder were the great dogmaticians who under God were largely instrumental in developing and preserving a Christ- and Bible-centered theology during the first century of our Synod's history (1847—1947, the year of Dr. Engelder's retirement). The Lord had endowed each of these dogmaticians with special gifts and talents for their highly important office. Dr. Engelder, no less than his predecessors, though in a different manner, was peculiarly equipped to serve the Church as teacher of Christian Doctrine. He shared with his predecessors the unswerving loyalty to God's Word and a deep zeal for the welfare of Christ's kingdom. While he did not possess the dynamic personality of a Walther or a Pieper, he was blessed with other traits which gained for him both the sincere respect and the lasting friendship of all who knew him. His capacity for logical analysis, his painstaking thoroughness, his precision in dogmatical formulations, made him a dogmatician par excellence. His sense of humor, his evangelical character in dealing with such as differed from him, his perennial youth, his unaffected approachableness, inspired love and confidence. Dr. Engelder carefully budgeted his time between work and play: he worked hard and long hours, but he had time for outdoor activities. He employed a unique but withal a very effective filing system, as is reflected in his written articles. His students report that he invariably opened his lectures with: "Luther says," and then he would

quote an appropriate statement from Luther's writings. Those who were closely associated with him have lost a real friend and the Church a real benefactor, who by his lectures in the classroom, his chapel addresses for the students' devotions, his contributions to faculty discussion and committee hearings, and especially by his writings made a lasting contribution to the Church. For years Dr. Engelder was an associate editor of *CONCORDIA THEOLOGICAL MONTHLY* and furnished the following articles to this magazine and its predecessors:

A. Lehre und Wehre

Eine modern-lutherische Dogmatik. Band 73, 135 ff.
Gedanken eines Unionsmannes. Band 75, 172 ff.

B. Theological Monthly

The Lutherans at Lausanne. VII, 353 ff.; VIII, 2 ff.; 37 ff.
Notes on the Marburg Articles. IX, 101 ff.
The Troubles of the Interpolationists. IX, 136 ff.; 165 ff.; 204 ff.

C. Concordia Theological Monthly

Marburg: der Sieg des Schriftprinzips. I, 99 ff.; 183 ff.; 247 ff.; 321 ff.; 416 ff.; 498 ff.
Does the Bible Claim Infallible Authority for All Its Parts? I, 107 ff.
Divergent Teaching on the Plan of Salvation. I, 331 ff.
The Active Obedience of Christ. I, 810 ff.; 888 ff.
Ist der Papst der Antichrist? II, 241 ff.
Zurueck zu Luther! II, 258 ff.
Ein modern-lutherischer Beitrag zur Eschatologie. II, 641 ff.
De servo arbitrio. II, 826 ff.
The Theology of Grace. II, 881 ff.
Ein Blick in den Betrieb der Erfahrungstheologie. III, 321 ff.
The Shifting Sands of Science. III, 481 ff.
Morphologie des Luthertums. III, 667 ff.
"Intuitu Fidei" und Sola Gratia. III, 801 ff.
Objective Justification. IV, 564 ff.
Zur Lehre von der Reue. V, 218 ff.; 369 ff.; 445 ff.; 497 ff.; 584 ff.; 657 ff.
Notes on Chiliasm. VI, 161 ff.; 241 ff.; 321 ff.; 401 ff.; 481 ff.
Kirche, Staat, Obrigkeit, Volk, Rasse, Familie — und Gottes Wort. VI, 881 ff.
Testifying the Gospel of the Grace of God. VII, 1 ff.
The Principles and Teachings of the Dialectical Theology. VII, 8 ff.; 161 ff.; 241 ff.; 329 ff.; 401 ff.
Walther, a Christian Theologian. VII, 731 ff.; 801 ff.
What the Liberal Theologian Thinks of Verbal Inspiration. VIII, 343 ff.; 433 ff.
Dispensationalism Disparaging the Gospel. VIII, 649 ff.
Schrift, Bekenntnis, Theologie, Pfarramt und verwandte Gegenstaende. VIII, 736 ff.
A Course in Lutheran Theology. IX, 241 ff.; 321 ff.; 405 ff.; 481 ff.; 561 ff.; 801 ff.; 881 ff.

- The Inspiration Question. IX, 357 ff.
 Holy Scripture or Christ? X, 491 ff.; 571 ff.
 The Reformed Doctrine of the Lord's Supper. X, 641 ff.
 Fighting Liberalism with Blunted Weapons. X, 834 ff.
 Der Lutherische Weltkonvent. XI, 11 ff.
 The Unionistic Campaign. XI, 280 ff.
 Reason or Revelation? XI, 321 ff.; 408 ff.; 481 ff.; 561 ff.; 641 ff.; 752 ff.; 805 ff.
 Verbal Inspiration — a Stumbling-Block to the Jews and Foolishness to the Greeks. XII, 241 ff.; 340 ff.; 401 ff.; 481 ff.; 561 ff.; 801 ff.; 881 ff. XIII, 7 ff.; 161 ff.; 241 ff.; 414 ff.; 481 ff.; 561 ff.; 731 ff.; 811 ff.; 888 ff.
 The Reunion of Christendom. XIV, 313 ff.; 385 ff.; 457 ff.; 601 ff.; 745 ff.; 817 ff.
 The Right and Wrong of Private Judgment. XV, 217 ff.; 289 ff.; 385 ff.; 433 ff.
 The Hades Gospel. XVI, 293 ff.
 The Argument in Support of the Hades Gospel. XVI, 374 ff.
 The Evil of the Hades Gospel. XVI, 591 ff.
 Some Remarks on the Question of the Salvation of the Heathen. XVI, 823 ff.
 Luther the Reformer. XVII, 7 ff.
 The Protestant Purgatory. XVII, 401 ff.
 The Catholic-Protestant Limbus Patrum. XVII, 561 ff.
 The Hades Gospel and the Apocatastasis Gospel. XVII, 641 ff.
 Haec Dixit Dominus. XVIII, 484 ff.; 561 ff.
 Is Doctrinal Unity a Luxury? XIX, 516 ff.; 583 ff.
 All Christians Believe in Justification by Faith. XX, 268 ff. (Translation of a section of F. Pieper's *Dogmatik*.)

Two series in the above list appeared in book form: *Reason or Revelation?* (1941) and *Scriptures Cannot Be Broken* (1944). A gem from his early pen is "The Three Principles of the Reformation" in *Four Hundred Years* (1917). He evidenced his wide acquaintance with modern trends in theology as editor in chief of *Popular Symbolics* (1934) and as author of the section on the Lutheran Church in this volume. As a tribute to his teacher he edited *Walther and the Church* (1938). Dr. Engelder was busy until the very last, working daily on the proposed translation of Pieper's *Christliche Dogmatik*. During the last months he also found time to write the article the first installment of which appears in this issue.

A glance at the topics of articles published by Dr. Engelder will reveal that the doctrine which was dear to his heart was the all-sufficiency of the Bible as the only *principium cognoscendi*. It is our firm trust that he now beholds face to face the mysteries of godliness which he throughout his long life on the basis of God's Word believed, preached, and taught.

THE STAFF